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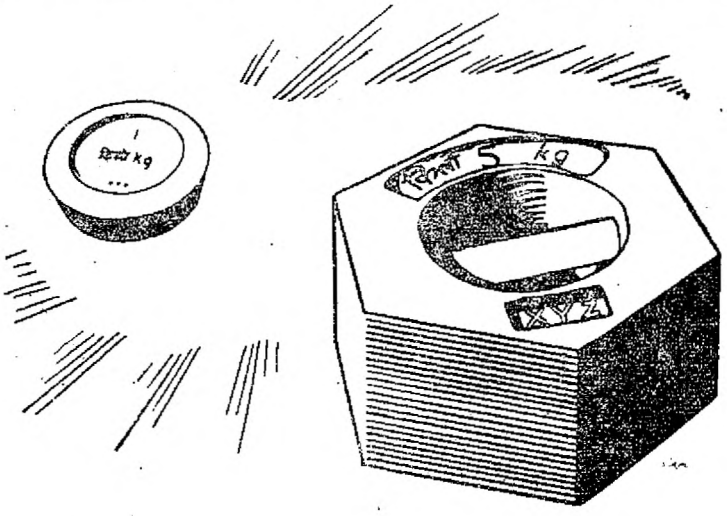
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CONTENTS

		Page
1.	World Predictions for 1959. *By the Editor*	5
2.	As It Strikes Me. *By Bhrigu*	8
3.	Astrological Affiliations of Religion and Theology. *By Dr. R. Nagaraja Sarma, M.A, Ph.D., D.Litt.*	9
4.	Foreknowledge and Hypotheses of "Time-Curvature". *By Prof. C. T. K. Chari, M.A., Ph.D.*	15
5.	Interpretation of a Planet's Influence. *By Dr. P. S. Sastri, M.A., Ph.D., M.Litt.*	17
6.	Foundation Map of Independent India. *By C. M. Ghosh*	25
7.	Gerentology and Ayurveda. *By K. M. Talgeri, M.A.*	31
8.	The Horoscope of Queen Elizabeth II. *By Countess Zoe Wassilko-Sereckl*	33
9.	Planets and Their Gems. *By Ram Dularey Gupta, M.A.*	37
10.	Troinski's Tertiary Directions. *Translated by Dr. S. N. Dutt*	41
11.	Scientific Attitude Towards Astrology. *By Prof. Om Prakash Kahol, M.Sc., B.T.*	43
12.	The Correct Birth Time. *By V. Thiruvenkatacharya, M.A., L.T.*	45
13.	Fundamental Particles. *By Vasantarao Venkatrao, M.Sc.*	49
14.	A New Method of Progression. *By L. Narayana Rao, M.A.*	53
15.	The Proof of Astrology. *By Y. Mahalinga Sastri, M.A., B.L.*	57
16.	Astrological Significance of Basic Instincts. *By Dr. W. J. Tucker, D.Sc., Ph.D.*	61
17.	Astrology and Theology. *By Dr. C. Kunhan Raja, M.A., Ph.D.*	65
18.	Precession and Indian Eras. *By M. V. Ramakrishnan, M.A., L.T.*	69
19.	Aryan Myths, Legends and Traditions in the Bible. *By Robert Yager*	71
20.	Astrological Appraisement of Behaviour-Patterns. *By Srimathi M. A. Rukmini, B.A., B.L.*	75
21.	Moon and Menstrual Disorders. *By Dr. Jagannath Rao, M.B.B.S., M.A.A.S.*	79
22.	Significance of Lunar New Year Chart in Mundane Astrology. *By B. Surya Prakash*	83
23.	Some Aspects of Nadi Horoscopes. *By Cyrus D. F. Abayakoon*	85
24.	Astrology and Infant Mortality. *By Vidyabhaskara Prof. M. Ramakrishna Bhat, M.A.*	89
25.	Horoscope of Netaji Bose. *By Bishnupada Bhattacharya*	91
26.	Significance of Fingers in Palmistry. *By N. L. Desai, B.Com., LL.B.*	97
27.	The Cult of the Atom. *By V. Venkataramana Rao, B.A., B.L.*	103
28.	Ambiguous Terms in Hindu Astrology. *By Jyotish Kalanidhi Pt. Gopesh Kumar Ojha, M.A., LL.B.*	105
29.	Weekdays in Sanskrit Literature. *By U. Venkatakrishna Rao, M.A.*	109
30.	Influence of Planetary Colours on Racing. *By S. Khiogi*	111
31.	The Riddle About a Well-known Verse of Varahamihira. *By Prof. R. V. Vaidya, M.A., B.T.*	115
32.	Some Observations on Kaka Bhujandar Nadi. *By K. V. Venkataramanan*	119
33.	Astrology and Its Practical Application. *By I. Aghorapati, B.A, B.Ed.*	123
34.	Astrology in Kerala. *By P. Damodaran Nair, M.A., B.L.*	125
35.	Electional Astrology. *By K. V. Sivarama Iyer*	127
36.	Around the World. *By Douglas Hunt, M.A.*	133
37.	Letters to Editor	137
38.	Book Reviews. *By Dr. R. Nagaraja Sarma, M.A., Ph.D., D.Litt.*	143
39.	Your Scientific Difficulties Solved. *By Mihira*	155
40.	Astronomical Notes for January 1959. *By S. K. Kar, B.Sc.*	159
41.	Hints for Agriculturists for January 1959. *By Mihira*	161
42.	Airways Guide for January 1959. *By Mihira*	163
43.	Ephemeris for January 1959	164
44.	Stars in Their Seasons. *By M. V. Ramakrishnan, M.A., L.T.*	165
45.	General Commercial Indications for 1959	166
46.	How Is 1959 for You? *By Mihira*	172
47.	Market Forecasts for 1959	179
48.	How Is This Month (January 1959) for You?	183
49.	Daily Guide for January 1959. *By Mihira*	197

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First Phase



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2	117
3	175
4	233
5	292
6	350
7	408
8	467
9	525
10	583
11	642
12	700
13	758
14	816
15	875

MAUNDS (1 maund = 40 seers)	KILOGRAMS (To nearest kilogram)
1	37
2	75
3	112
4	149
5	187
6	224
7	261
8	299
9	336
10	373
11	411
12	448
13	485
14	523
15	560
16	597
17	635
18	672
19	709
20	746

SEERS (1 seer = 80 tolas)	KILOGRAMS	GRAMS (To nearest 10 grams)
1	—	930
2	1	870
3	2	800
4	3	730
5	4	670
6	5	600
7	6	530
8	7	460
9	8	400
10	9	330
11	10	260
12	11	200
13	12	130
14	13	60
15	14	—
16	14	930
17	15	860
18	16	800
19	17	730
20	18	660
21	19	600
22	20	530
23	21	460
24	22	390
25	23	330
26	24	260
27	25	190
28	26	130
29	27	60
30	27	990
31	28	930
32	29	860
33	30	790
34	31	730
35	32	660
36	33	590
37	34	520
38	35	460
39	36	390

1 KILOGRAM = 1,000 GRAMS

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ANY PLANET THAT IS WEAK IN YOUR HOROSCOPE WILL CAUSE EVIL—
SUCH MALEFICS CAN BE WARDED OFF BY WEARING
ASTRAL GEMS AS RECOMMENDED BY
OUR RISHIS AND ANCIENTS

Planets Weak in your Horoscope	Likely Malefic Affect	Gems You Should Wear
Sun	BILIOUSNESS—RIGHT EYE COMPLAINT—GENERAL WEAKNESS	RUBY
Moon	PHYSICAL STRUCTURE—DIFFERENCE WITH MOTHER—LEFT EYE TROUBLE	PEARL
Mars	QUARRELS AMONG BROTHERS—TIMIDITY—TROUBLES OF FIGHTING NATURE	CORAL
Mercury	WEAK BRAIN—SLOW IN UNDERSTANDING—NERVOUS DEBILITY	EMERALD
Jupiter	IMPURE BLOOD—DISRESPECTFUL—OBSTINATE VIEWS	TOPAZ OR POKHRAJ
Sani	LOW MIND—WEAK BONES—RHEUMATIC COMPLAINT—LIAR—LOW CLASS ASSOCIATES	SAPPHIRE
Rahu	DISEASED BODY—PREJUDICED MIND	GOMEDAK
Kethu	WRONGLY CURSING THROUGH LIFE UNDER EVIL INFLUENCE OR MANTRIC POWER	CAT'S EYE
Sukra	CONJUGALLY UNHAPPY—HATER OF WOMEN—WEAKNESS OF ONE EYE	DIAMOND

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WORLD PREDICTIONS FOR 1959

UNLIKE modern astronomy which is concerned only with the physical aspect of the universe, astrology deals with life and living things. In order to understand the truth of astrology which is basically a scientific art rather than a pure physical science, scientists must remain free from preconceived notions. The late John O'Neil, Science Editor of *New York Herald Tribune*, says: "A vitalistic cosmogony will recognise a complete and most intimate harmonic relationships in a single pattern between every entity from the fundamental particles through the atoms, through men, through the planetary system, through the galaxies, through the cosmos to the God-head himself. The hypotheses of astrology are consistent with such a vitalistic cosmogony. In this respect the astrological concept is much more modern than the astrological". He further adds that "scientists cannot look down on astrology, instead they must raise their eyes to take in the higher horizons that astrologers have preserved for them".

After reading in *The Hindu*, a report of our inaugural address to the All-Kerala Astrological Association, an Indian gentleman now resident in Americea, who claims to be an astronomer belonging to the favoured caste of "scientists who have discarded astrology", felt "outraged by the assumption that there is anything in common between astrology and astronomy". The Sanskrit term *Jyotisha* is all comprehensive and includes both astrology and astronomy and we reiterate that astrology does make use of astronomy as the physical basis of astrological procedure for the horoscope is nothing but a picture of the heavens with reference to the date, time and place of birth. Because astrology is not amenable to the favourite methods of investigation employed by the astronomers, it does not mean that astrology is a superstition. Astrology has shown that prediction is possible. It is for these astronomers to revise their antiquated, orthodox and superstitious views about astrology —a unique branch of knowledge which has the wonderful capacity of predicting the future of individuals and nations on the basis of planetary movements—astronomy. Belittling the glorious astrological—cultural—heritage of India is no sound argument against astrology.

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Modern astronomy only makes large assertions but has no demonstrable truth. We simply have to take on faith the "light years that proliferate in mighty noughts". Modern astronomy is a construction of materialistic western civilisation and about as useless as a feather-bed in the tropics. "Astronomers see dots, stripes, and streaks on the Moon and Mars. But they argue whether the Moon, supposedly nearest to us, is made of rock, dust or craters." It is no use bringing these speculators as a handle to beat the astrologer. Astrology is the earliest systematised attempt on the part of the great Maharshis to demonstrate that planets in their courses are correlated to affairs on this earth, and that chance and accident have no place in life. There is no use rationalising these things in the way the scientist desires. Let us humbly recognise that there are still imponderables behind both the jargon and the achievements of the present-day scientists. In an age that accepts cosmic radiations as fact the postulate that the solar system has influence upon the earth, invisible to the five senses but symbolised in the horoscope, need cause no disquiet to the materialistic mentality of the scientist or astronomer. The object of modern science including of course modern astronomy is exclusively the spatial and the inorganic while the object of astrology is the interpretation of human experience accepting the human being in the

many-sided manifestation of his nature. So long as the scientist declaims against astrology marshalling endless legions of scientific irrelevances, we can afford to let him disclaim till he is black in the face, while we can go on expounding the self-determining character of astrology that establishes its own validity.

A unique feature of Hindu astrology, little known to Western astrological pandits and their Indian counterparts, is the importance given to the Sun and his movements, in the formation of the Planetary Cabinet. The commencement of the lunar year and the entry of the Sun into the sidereal Capricorn (*Makara Sankranti*) have been considered from times immemorial as the two important bases of mundane astrology. It is, of course, left to the discretion and experience of the individual astrologer concerned to select whichever he likes best or to combine and coordinate both. It is amusing to find that some English and American astrologers have been congratulating themselves as the discoverers of the "true method of mundane predictions" in the shape of the so-called capsolar chart. A capsolar chart is nothing but a horoscope cast for a time of the Sun's entry into Nirayana Makara. This method has been known to the Hindus for thousands of years that they have almost perfected it. The Sun whom the ancient Hindus considered as Suryanarayana —the Great Intelligence—and the prime cause of all creation, sustenance and destruction and not merely as a mass of blazing fire, was given a certain special symbolic distinction—*Sankranti Purusha*—as acquiring special characteristics as a result of his entry into Capricorn or Makara—marking thereby the commencement of Uttarayana or the winter solstice and influencing world affairs accordingly. Most almanacs in India carry even to this day, a description of Sankranti Purusha—Sun Personified—and accordingly portray the results likely to happen. It is indeed a pity that some of our own astrological scholars who are fully aware of these facts should still toe the line of those who think that it is the Western astrologers that have really made the grand discovery of the importance of Makara Sankranti. We are glad to note however that quite a number of Western astrologers have been coming forward, though late, in extending to Indian astrology, the recognition and originality that are its rightful dues.

The Hindus have always attached great importance to the positions of planets and the Planetary Government obtaining at the time of commencement of each lunar year. Sixty lunar years commencing from Prabhava and ending with Kshaya constitute a cycle. Prabhava denotes the birth of a new cyclic force. Vibhava indicates its expansion. Sukla denotes its vitality. Pramoduta connotes its further development. Prajotpatti signifies the various manifestations of this force. Angirasa suggests the different embodiments or forms this force takes. Similarly for all the sixty years, the names are given indicative of the work they are able to perform till Kshaya or destruction which means that the force generated in Prabhava has been destroyed thus marking the end of the cycle. The 33rd year of this cycle going under the name of *Vikari* commences on 8-4-1959, Wednesday, at about 8-59 a.m. (I.S.T.) Then there is the Planetary Cabinet, in the formation of which, the reference is always made to the movements of the Sun and of the Moon to a lesser extent. There is much food for reflection in the method governing the allocation of planetary portfolios every year. This takes into account the remarkable changes the solar ray undergoes as a result of the Sun's passage along the constellational belt.

We shall first sketch general results due to the Planetary Government. For the current year Vikari as the King happens to be Jupiter, there will be timely rains, people will become more religiously inclined, rule of righteousness will prevail and people in general will be happy and healthy. The Moon being Prime Minister denotes good yield of crops due to timely rains, prevalence of general happiness, availability of plenty of fodder and prosperity for milching cattle. Good rains, plentiful yield of paddy and wheat and a return to religion are shown by Jupiter being Lord of Vegetation. Want of timely rains, ordinary crops, rain-bearing clouds being destroyed by winds, general affliction to humanity will all be the consequences of Mercury becoming the Ruler of Grains. The Moon as Lord of Clouds will cause good rainfall, good yield of crops and plentiful availability of milk and milk products. Saturn as Ruler of Juices is not a good augury. There will be ordinary rains, poor supply of foodgrains and juicy articles, increase of bad characters and physical distress to people due to under-nourishment. Jupiter as Lord of Metals indicates brisk trade in gold, indigo, silk and yellow articles in general; but there will be a large number of naval mishaps. A tolerably balanced trade is shown due to the Moon being Lord of Commerce, but cotton will have an uncertain trend. The Moon also happens to be the Commander-in-chief. This favours good administration, good rains, well-trained and disciplined armies and much revenue for the

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Government As Krishna becomes the Lord of Cattle, agricultural conditions will improve and there will be plenty of milk and fodder.

It will be seen that a conflicting mass of results are indicated by the Planetary Cabinet. A discerning astrologer should sift the appropriate ones bearing in mind the influences due to the yearly chart, the transit movements of planets and the occurrence of other celestial phenomena such as eclipses, etc. This year's Planetary Government has a peculiarity. Of the nine portfolios, four are held by the Moon, three by Jupiter and one each by Saturn and Mercury. The most important planets of the solar system, *viz.*, the Sun and Mars, representing royalty, aristocracy and the fighting classes and Venus signifying luxuries and women have no place at all. This has a great bearing upon the political conditions of the world. The preponderance of the Moon's influence as holding four functions and the absence of Mars foreshadow very interesting developments. The Moon is an unsteady planet. He is both Prime Minister and Commander-in-chief. Therefore, in several democratic countries, authority will come to be vested more and more in the hands of the army, not by violent *coups d'etat* or revolutions but by some sort of an understanding between the army and political leaders. The role of the politicians will become more and more insignificant and subordinated to the whims and fancies of military men. In other words, in many countries people will willingly accept authoritarian rule. Another peculiarity is Jupiter is head of the Government and has a dominating role to play. In countries where democratic Governments functioned before and in countries where democracy will cease to function in the course of this year, some sort of a benevolent authoritarianism will prevail. The jovian influences are also capable of infusing into the minds of statesmen a better sense of moral values. This means that in the settlement of disputes nations will employ violence to the absolute minimum necessary. Men's outlook will become more broadened and tolerant. Two more outstanding phenomena, *viz.*, Saturn being confined to a minor portfolio and Venus not getting any place in the Cabinet merit our attention. The swing—political and economic—all over the world will be more towards the right. In India women will play a less important role in influencing the affairs of the country and they will find enough time to devote themselves to their more responsible and important functions of running homes and training children instead of competing with men in different walks of life. Promoters of feminism will find to their utter dismay that more and more of our educated ladies would prefer the obscurity of home and hearth and consequently the place of dignity and superiority vouchsafed for them by Indian tradition, to the false sense of equality, which some of our misguided leaders have thought fit to impose on them. Saturn's insignificant position would be a setback for the working class. Labour movements and trade union activities all over the world would suffer a setback though the spate of violence to be let loose by them will not be inconsiderable. These are general trends due to the disposition of the Planetary Cabinet and they are subject to variations due to influences occurring in the horoscopes of different countries.

In the astrological nomenclature, Jupiter stands for religion, justice, finance, philanthropy, nobility, peace and wisdom. His being the King signifies that new forms of religious conceptions will arise and hold sway so that hatred, immorality and cruelty will show some signs of weakening, though temporarily. Political power, as we have already observed, will pass into the hands of noble and generous minded persons who will endeavour to dispel dark forces and work for the good of the people. As a consequence, whilst on the one hand, the sharpness in the points of tension like Formosa, Korea, etc., will become somewhat blunted, and the threat of war will temporarily recede, preparations in secret will go on feverishly. The 'Peace' denoted by Jupiter this year is only a false peace and a passing phase and not a forerunner of the utopia of universal brotherhood fondly cherished by idealistic dreamers. It is just an international expediency to enable nations to perfect deadlier forms of warfare and destruction. This lunar year goes under the name of *Vikari*. Vikara means perverse and we will have therefore some sort of a perverse peace, because the two power blocks feel that they cannot afford to wage war. Vikara also means "agitation, excitement, contention and perturbation" and the year Vikari will fully bear out the meaning of Vikara.

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At the beginning of the year, Saturn remains in Sagittarius—first quarter of Purvashada. He becomes retrograde on 16th April, gets back to Moola about 7th June, becomes direct on 5th September in the 3rd quarter of Moola and re-enters Purvashada by about 24th November. Again while just on the verge of entering Uttarashada, he becomes retrograde on 27th April 1960. Thus, while in Dhanus, Saturn transits Moola till 27th February 1959 and again from 7th June to 24th November 1959. Moola is the constellation of Kethu. It is dark in colour,

(Continued on page 21)

As it STRIKES ME

BY BHRIGU

Half-Baked Theories

It is one of the few paradoxes that some of the well-intentioned strike at the roots of a thought or culture which they claim to defend or resurrect; and it is painful to take the gauntlet with them when they happen to be our valued friends and contributors. In the interests of the basic principles of Hindu astrological thought, we are compelled to enter into a serious discussion with Mr. G. C. Nixon on the question of Bhava (house) and Rasi (sign).

Mr. Nixon argues that after Parasara and Jaimini there arose a confusion between the house and sign systems in Hindu astrology, and that Mantreswara attempted a synthesis under foreign influences. This bogey of a foreign influence is not new to Indologists. Every European writer claims that anything appearing in ancient India was an importation from Europe. This pious view has been acting like the head of Charles I in the minds of many European orientalists, even when this ghost was laid to rest by many an Indian scholar of eminence. Mr. Nixon may quote the Tajika system of divination. Without entering into this problem here, we can only say that like the numerals, this divinatory system was carried by the Arabs from India, and that it came back to us with a new nomenclature. Mr. Nixon may not accept such a view, since he doubts even the historicity of Sri Rama. Here we may remind him that till the end of the last century Europeans doubted the historical character of the story of the Iliad. But the great work done by Schlimann and Evans has proved that Agamemnan and others did live once upon a time. Still the European scholar cannot concede the posibility of a historical nature to the story of Ramayana for the simple reason that India is not in Western Europe and that Hindus are neither Greeks nor Christians. It would be safer if these scholars refrain from making unfounded generalisations on Hinduism or on the great characters of the Hindu Epics. It is dangerous to arrive at an unfounded generalisation in an age of scientific thinking.

A glance at the *Brihat Parasara Hora Sara* clearly shows that the main teaching of Jaimini is already contained in it. Thus Jaimini followed the natural Karaka system of the benefic and malefic planets. For instance Jaimini has a sutra—*Dvitiyam bhava balam cara navamse* (2.4.1). He does not speak of rasi, but of bhava. That he does distinguish between *bhava* and *rasi* is clear from the aphorism: *Sarvatra savarna bhava rasayasca* (1.1.33).

This is also true of Parasara. Speaking of the effects given by Rahu and Kethu, he writes: *Yadyad bhava gatau vapi yad yad bhavesa samyutau.* Parasara could easily have used the word *rasi* without spoiling the metre. But he uses *bhava* not because he confuses the two but because he distinguishes them better than some of the modern astrologers of India and of the West. It is therefore not after Parasara and Jaimini that the conception of Bhava as distinct from that of Rasi emerged in Hindu astrology.

The argument given by Mr. Nixon in assuming a confusion only shows that there is a lack of proper understanding of the rules. The cusps of the 9th and 10th houses may fall in Sagittarius; and then Jupiter would be the ruler of a trine and also of a square. He is a benefic and also a malefic in this case. He will give mixed results. There is no absurdity here. For Leo if Jupiter becomes the lord of the fifth and the eighth Bhavas, we do not treat him as a pure benefic. Only Mars can become a benefic for Leo, according to Parasara and all other Hindu authorities. If one and the same planet becomes a benefic and also a malefic by virtue of his ownership of two different Bhavas, it does not mean that Parasara's rules do not apply to the rulerships of Bhavas. Evidently Mr. Nixon wants a planet to own either two benefic Bhavas or two malefic Bhavas; and this is a wishful reading of a basic principle.

The various yogas generally take into account only the Bhavas and their rulers. At the very beginning of the *Satayoga Manjari*, the author states: *Janmakalam sphutikrithya khetan bhavamsca sastratah...* We have to correct the longitudes of the planets and of the Bhavas before applying the yogas. This principle comes from the earliest times. When a yoga is said to be formed by the conjunction of the lord of a kendra with that of a trikona, the yoga is to be computed from the cusp of the ascendant, not from the ascending sign. If we cannot get such yogas outside of India, it is not the fault of the system, nor is it

(Continued on page 121.)

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Astrological Affiliations of Religion and Theology

BY DR. R. NAGA RAJA SARMA, M.A., PH.D., D.LITT.

CAREFUL and critical students of THE ASTROLOGICAL MAGAZINE will readily recall with admiration and gratitude the enormous amount of intellectual output that has been made available to the public by Prof. B.V. Raman, in the pages of his journal which is unique and the only one of its kind, in the East. He has not only made with unerring precision and astonishing accuracy, in the course of Editorials, striking and uncanny predictions, regarding the destiny of certain foreign dignitaries and development of political events, but, has generously, permitted others, to express their independent judgment on astrological and allied matters. The Annual published by Prof. Raman every year is an invitation and a challenge.

It constitutes an invitation to thinkers and writers to record their thoughts and reflections in the pages of the magazine. It is a challenge to all unbelievers, and hostile critics of astrology, which they have to meet. For, **the predictions regarding world-events, made and recorded in the annuals have elicited universal admiration for infallibility which must be galling to adverse critics of the noble and divine science of astrology.**

In the course of my previous contributions to the annuals, I have placed before the readers of THE ASTROLOGICAL MAGAZINE, some of my views on different aspects of theoretical and practical branches or departments of astrology. Some of my views have been commended by your readers, while, yet, others have been sought to be denied and denounced. As I am essentially a student of the *Vedanta*, and as I am mainly and primarily a student of philosophy and all forms and patterns of higher thought, I am personally indifferent to and unaffected by both attacks and admiration. My object throughout has been only pursuit of pure and systematic research in astrology, and endeavour to vindicate its status and prestige.

A correspondent has complained that what I had stated, in the course of my contribution to the symposium on profession, is very vague and that astrology seems unable to give guidance in the choice of a profession. The attitude revealed by this correspondent is undoubtedly typical and absolutely erroneous to astrology.

Writers of standard classics on astrology, like Varahamihira, have plainly pointed out that just as a lamp reveals objects, the science of astrology reveals the good and evil effects of the Karma of individuals done in previous lives.

What the nature of the Karma is, with all details could be known only to the Almighty Lord, the ruler of the entire cosmos in strictest accordance with the law of Karma, individual and collective. All other forms and degrees of knowledge are bound to be imperfect, vague and expressed only in terms of probabilities and statistical chances and opportunities for occurrence. The correspondent and others who think with him should have to remain satisfied with the theory and practice of astrology existing and functioning under the conditions and limitations inherent in all human efforts and endeavours.

The law, principle, or the doctrine of Karma is universal and omni-operative in its range and jurisdiction. It determines life and all intellectual, emotional, and volitional reactions and adjustments of individuals, groups, and nations, to characteristic surroundings and environment.

Personal preferences, prejudices and predilections, likes and dislikes, political, social and philosophical affiliations and loyalties, are all regulated by the law of Karma. Some feel a fascination for dictatorship. Others are attracted towards democracy. Some like and advocate violence. Others admire and advocate non-violence. There are countless other pairs of opposites (*Dvandvas*, as they are commonly styled) which can be easily imagined.

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Ignorant and arrogant mankind may imagine that the preferences and prejudices, selections and rejections of the mind are all born of Freewill, but, the Fact is that they are all Divine directions, or Destiny directions, which toss hither and thither, individuals and nations, in the vast and limitless ocean of Time, now peaceful and placid, now stormy and tempestuous, by the force of gales and tornadoes springing from violent disturbances of mental pressure.

In the course of the present contribution, I propose to point out how certain well-known religious and philosophical tendencies and loyalties have their own *astrological affiliations and correlations*, which would constitute sufficient logical or rational justification of different religious and theological approaches to the problem of God, which has been rightly engaging the attention of the serious and thinking section of mankind

ful and measured mercy as it were, with rigour and reason, and above all with love and grace.

The Dhruvanadi describes some births as occurring in families devoted to worship of Vishnu. Other births are listed as having occurred in families paying homage to Siva. Whether there are any congenital religious tendencies or theological predispositions, concomitant psychological leanings which render persons susceptible to approaches to Siva or Vishnu should be deemed an open question to which a summary answer cannot be given. The psychology of religious belief is a complex and complicated study, but, the ancient Indian saints and sages had done (definitely under divine direction and intuitional inspiration as I understand the matter) most of the study and thinking for the benefit of posterity and embodied their conclusions in their classical treatises.

In some cases, devotion to this or that deity appears in the most intense and concentrated form, bordering on fanaticism. In others belief and devotion are neutrally toned and lukewarm. In still others, religious and spiritual leanings happen to be merely formal and mechanically conventional. It is easily understood that different degrees of intensity in religious belief and devotion are directly traceable to and dependent on the strength of the planet or planets concerned. In regard to astrological affiliation, political fanaticism stands on the same level or plane as the religious type.

It should be interesting to investigate which planet dominantly determines devotion to Democracy and which devotion to Dictatorship, Nazi-ism, Fascism and so forth. Even in European and American systems of astrology, this problem does not seem to have been investigated. Could Communism thrive in America? Likewise, could Democracy thrive in Russia? Though professional politicians may give their own answers to such questions, the truth of the matter does not lie in that direction.

A Nation gets a form or pattern of Government which it deserves in consonance with its Karma, which, again, is indicated in some suitable planetary map erected for the political birth of that Nation.

There is no need to pursue the problem further, here, but, more vital and dynamic is astrological determination of religious and theistic loyalty. The Dhruvanadi does not always take the readers into confidence. The statements made are often dogmatic. Occasionally, charts are mapped, and specific events and circumstances are traced to their respective planetary affiliations or correlations. Charts straightaway commence with Nadi statement that individuals concerned are devotees of Siva or Vishnu, as the case may be.

As far as my investigations are concerned, the Dhruvanadi does not give any categorical clear-cut account affiliating or correlating different gods of the Hindu theological set-up to or with respective planets. I am putting this observation here with considerable caution and mental reservations as I have not been able to complete my studies, and as it is difficult to get the needed material. As a staunch believer in the statements of ancient Indian saints and sages, I feel no difficulty in accepting what the classics contain, though, under such limitations or conditions, carrying conviction to the minds of modern critics should be deemed vastly frustrational and highly uphill task.

(4)

It is, however, in the *Sutras of Jaimini* that direct and pointed reference has been made to specific planets and religio-theological affiliations to them. *Jaimini Sutras* have always been the hardest of nuts to crack. Luckily, understanding of the exact and correct significance of the apothegms of Jaimini has been facilitated by Prof. B. V. Raman's authoritative work and by the rendering of the text by Prof. Kar, both of which have now been before the public for some years past.

From my personal experience (obviously, I can talk only for myself) and from discussions with professional practitioners of astrology, and with non-professional academic-minded research workers, I have found that no professional astrologer has been utilising the methodology of Jaimini, in actual day-to-day pursuit of the business. Here and there, there may be some whose number can be counted on one's fingers who may be calculating longevity according to Jaimini and even using the system for other determinations. Still, I have a strong feeling that better and more accurate results may be obtained if the principles of Jaimini are increasingly pressed into service by professional practitioners of astrology. The task is undoubtedly difficult. It is also impossible to say if execution of such a difficult task would bring in sufficient or adequate remuneration, in these modern days, when a person can find out his weekly fate, fortune, or destiny, from the columns of a 2-annas or 3-annas paper. Other sheets claim to give you your *Daily Destiny*.

In aphorisms 72—80 (Chapter 1, Quarter 2) astrological affiliations are described of different theological loyalties and reactions. The author of the *sutras* proclaims his religious and theological leanings in the opening apothegm itself.

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The apothegm begins with *Upadesa*. It is split into *U-pada* and *Isa*. Commentator Neelakantha explains that the first U—denotes Lord Siva, according to traditional single letter dictionary or lexicon. (*Ekakshara nighantu*). Jaimini begins his great work with a devotional salutation to Lord Siva. Whether the astrologer Jaimini is the same as the Jaimini of the system of *Poorva Meemamsa* is still considered by some to be a debatable question, an unsolved problem of chronology and personal identity. But, the obvious and palpable difference discernible between the two sets of sutras would strongly suggest the two sages should be deemed to be different from one another.

Be that as it may, astrologer Jaimini seems to be a person with theological leanings of Saiva complexion. Jaimini speaks of Brahma planet, Rudra planet, and Maheswara planet, and has laid down the conditions determining this designation. Sometimes, the terms Rudra and Parameswara are treated as synonymous. And Parameswara is Maheswara. If so, and if Rudra and Maheswara be taken to be synonymous, no place is found for Vishnu. And then, two Rudras are mentioned. Evidently, there seems to be no reference to two Brahmas. But wait. More than one approach would seem to have been indicated for the determination of Brahma planet.

Prof. B. V. Raman has made these matters abundantly clear, but, as his exposition had been undertaken from a different perspective, he has not dealt with theological implications and affiliations. It must be common knowledge that Jaimini lays pre-eminent emphasis on what he has described as the Atmakaraka planet which constitutes a basic and fundamental point of departure for astrological determinations and evaluations. The navamsa held or occupied by this basic or foundational planet is equally important. Jaimini goes on to explain that if the navamsa concerned be occupied by Ravi and Kethu, the person concerned would be a devotee of Lord Siva. If the Moon is in the said navamsa, devotion would be directed to the consort of Siva—Gouri or Parvathi. Lakshmi, the consort of Vishnu, becomes the object of devotional worship if Sukra held the said navamsa. Kuja or Angaraka found existing in the said position stands affiliated to worship of Skanda or Subrahmanya. Budha and Sani located in the concerned navamsa, would determine devotion to Vishnu. If Guru be the occupier of the navamsa, the divine couple, Siva and Parvati in aspect of union as Sambasiva would be the object of religious and theological devotion. Rahu, in the said position indicates devotion to certain spirits, devils and others in the line and to Durga. (In Mantra literature, regarded same as *Kali*, *Neela*, *Neela-Saraswathi* and so on.) Kethu in the position mentioned determines devotion to Ganesa and Subrahmanya or Skanda.

(5)

A perusal of this highly interesting list of religio-theological affiliations is bound to evoke different reflections in different minds. Some would contend that generally speaking, a person hardly worries about religious and theological loyalties. When any party approaches an astrologer, he or she almost always puts him questions concerning wealth, profession, luck, easy money, marriage and other values of happy and pleasurable existence. No question is ever put to the effect whether a horoscopian would develop to be a devotee of Siva or Skanda and so forth.

Others may hold that there is bound to be legitimate curiosity regarding the religious and spiritual development of an individual and that astrologers are also consulted by parents and others regarding the religious tendencies of subjects. I am not pursuing this discussion at any length, because, it would take me beyond the present scope of the contribution. Even in the present scientifically sophisticated age, there are persons orthdox, or religious-minded, or superstitious, if you like, who are anxious to know something from astrologers about their relations with family deities, and deities of choice made after mature metaphysical deliberations.

Particularly, when a party is found to be suffering long from some indefinable and inscrutable illness, or when a person is repeatedly assailed by ill-luck in most of his undertakings, it is common practice of the average Hindu to consult the family astrologer for light and guidance. Well-informed astrologers are sure to shed light on the question. They would say that the subject is under the displeasure of this or that deity, brought about by the performance, knowingly or unknowingly, of some sinful or prohibited deeds in this or previous lives. **The sufferings and diseases, etc., are the inheritance carefully preserved and safeguarded through the limitlesss expanse of Time and passed on to individuals in accordance with the law of Karma, by the Supreme Lord.** If the deity or deities concerned can be worshipped and propitiated in the prescribed manner, the sufferings would most likely disappear. Some such is the general situation. In other cases, persons are in the regular habit of worshipping this or that deity or deities, for the purpose of

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obtaining success in life and worldly possessions.

Such religio-theological leanings and predispositions can never be sought to be dismissed as merely accidental or fortuitous. They are the outcome of the output of the Karma of individuals concerned. In certain highly perverted, rancorous and cantankerous specimen of persons, one would find resort to particular deities made for the purpose of getting rid of enemies and involving them in serious physical and mental ailments. These are typical of the black art or black magic practised throughout the world by evil-minded persons. Practising of this black art and adoption of counter-measures, curative and rehabilitative, go together. These are said to be very common in Malabar and adjoining places.

(6)

It is difficult to arrive at the full and complete significance of the affiliations mentioned by Jaimini, but, attempts should be made to get to the heart of the matter. While two planets are affiliated both to devotion centred on Siva and Vishnu, the other gods and deities stand affiliated to only one. Sambasiva is mentioned separately, in aspect of union of Siva and His consort, but, no such unified aspect has been listed in respect of Vishnu. Of course, there is Sita-Rama aspect or the Radha-Krishna aspect, or the Lakshmi-Narayana and Lakshmi-Narasimha and others. But, Jaimini has not given any planetary affiliation to mark these. As it is, the nine planets are distributed in affiliation to Siva, Vishnu, Gouri, Lakshmi, Skanda, Ganesa and Durga. While the sons of Gouri have been assigned their places in the religio-theological scheme, sons of Lakshmi seem to have been ignored.

The reasons and grounds, conditions and circumstances that must have guided in his selective choice are not apparent from the list given. Also, while other affiliations are marked by single planets, Ravi-Kethu and Sani-Budha are listed in combination to mark off devotion to Siva and Vishnu evidently, as standing superior to others. Gouri and Durga are mentioned separately. But, some of the works on the occult—Mantra-sastra—have taken the two to be in fact one and the same. Skanda is mentioned twice, once in affiliation with Kuja, and again, for the second time, in affiliation with Kethu. The expectation may be natural to find similar conditions obtaining in regard to Rahu and Sani.

But, these two planets get different affiliations, Sani being correlated with Vishnu and Rahu with Durga.

Further, it is found that Sun the centre of the planetary system is affiliated to Siva, but, the weakest planet Sani, has been indicated in affiliation to Vishnu. Not merely this. In combination with Sun, Kethu is shown to mark devotion to Lord Siva. Kethu functions similarly to Kuja. Thus, two very virile and strong planets are affiliated to Siva.

Conditions, on the other hand, seem to have been completely reversed, while indicating devotion to Vishnu. The planets affiliated are Budha and Sani. In the usual classification, Budha is taken as devoid of virility or potency. Sani also is taken to stand for old women bereft of all charms aad attractions. It may appear strange that these two weak and powerless planets have been chosen to distinguish devotion to Lord Vishnu. Yet, there the affiliation stands. It should be well known that ordinarily 33 crores of gods and goddesses have been spoken of.

Western critics and even some Eastern pandits used to laugh at the gigantic strength of the gods. They used to observe, (perhaps in fun) that at the time when some enterprising person or agency or organization took something like a census of the gods and arrived at the total strength of 33 crores, nothing wonderful at all happened.

Just at that time, the population of India stood at 33 crores, (now of course the strength has so vastly increased that Nehru and others are sternly and seriously advocating adoption of birth-control methodology), and urged by the oriental spirit of over-statement or exaggeration, some one glorified out of courtesy and urbanity of manners and social relationship, the 33 crores of inhabitants, into as many gods. Evidently, on the basis of some such exaggerated imaginational poetic imagery or symbolism, thinkers like Bharati, have enthusiastically claimed that each citizen is the king of the country, and that all are, thus, kings, though God knows the said kingship vanishes into empty nothingness, the moment, the poor deluded citizen puts his marked voting paper into the ballot box.

Whatever the reason that might have impelled Jaimini to have arrived at the conclusions he has, religio-theological loyalty and allegiance has been confined to seven deities. In a way, it is also fairly clear which side Jaimini would take in the matter of the endless and interminable controversies ranging round the question of the supremacy of Siva or Vishnu. The opening benedictory apothegm, and the affiliation of the centre of the solar system, Sun, to Siva would immediately suggest the preferences of the author. It would be permissible to infer

(Continued on page 95)

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*Foreknowledge and Hypotheses of "Time-Curvature"

BY PROF. C. T. K. CHARI, M.A., PH.D.
(*Madras Christian College, Tambaram*)

PRECOGNITION or foreknowledge is so baffling a problem that one casts about for some hypothesis, however far-fetched or incredible, in confronting it. P.D. Ouspensky's queer hypothesis of a "circular time" and "recurrent events" naturally presents itself to us. In his *Tertium Organum*, Ouspensky advances the hypothesis that our "time-sense" is an "imperfectly developed space-sense". "The 'time-sense' is itself, in substance, the *limit* or the *surface* of our 'space-sense'. Where the 'space-sense' ends, there the 'time-sense' begins". It is in his book *A New Model of the Universe* that Ouspensky advances the hypothesis which has inspired one of J.B. Priestley's "Time Plays". Ouspensky says that we ordinarily think of the duration of a human life as a straight line or rather as a segment of a line, the two limiting points representing birth and death. May it not be a *curve?* A man may die in 1912 and find himself back in 1877. Precognition would then be merely memory. The pilgrim in time "remembers" the places he is going to visit; he has been there *before*, like Dr. Gortler in Priestley's play.

Is there any support for Ouspensky's notion of "time-curvature" in modern mathematical astronomy? Cosmological speculation about time along relativistic lines is still in too unsettled a state. Einstein's early "cylindrical model" posited three spatial dimensions belonging to a curved hypersphere and a fourth co-ordinate which is explicit, isolated, free from all disturbance. De Sitter's model shared with Einstein's a curved space, but it introduced a curved "hyperbolic" time instead of Einstein's "rectilinear" time. In this strange universe, time, for each observer, appears to "stand still" at a "horizon"; the "slowing down", however, is apparent; everything goes on "normally" for an observer actually situated in the concerned region. Eventually it was recognized that the models of



C. T. K. CHARI

Einstein and De Sitter could be only the "limits" of an evolving universe. In postulating a universe in which the density of matter was not zero, Einstein introduced an arbitrary, universal constant, the "cosmological constant". Eddington, Lemaitre and others demonstrated that the "constant" entailed a "repulsion" and, therefore, an "expansion" of the universe, proportionate to the distance from the point taken as the origin. Friedmann proved that a model whose spatial metric was a function of time could allow "expansion" even without the cosmological constant. Friedmann studied models in which the cosmological constant was zero, positive or negative, confining his attention, however, to spaces with a positive curvature. Heckmann considered cases in which the space curvature was zero, positive or negative. The "expanding models" are of two types according to the curvature of space. In one set (Type I), the radius increases continually from zero at some epoch tending to infinity after an infinite lapse of time. In the other set (Type II), the radius had a definite non-zero value when the "expansion" began. With a negative cosmological constant and *any* space curvature, we get "oscillating" models. With a constant of zero, we get either "oscillating" or "expanding" (Type I) models. With a positive "cosmological constant", we get either "expanding" (Types I and II) or "oscillating" models according to the space curvature. The accompanying table sets forth the possibilities:

There remains a few unorthodox models in which "time" is curved. Kurt Godel showed in the *Reviews of Modern Physics* that Einstein's field equations of gravity can yield solutions with *closed*, "time-like" lines. In this weird model, we cannot assume that time *increases* always as we move in a "time-like" direction; it is *possible* to "travel" into the "past" and "influence" it. Godel has cautioned us that the physical relevance of his model is far from demonstrated. Since the radius of the smallest "time-like" lines in it is of the same

*I am grateful to Mrs. Eileen Garrett and the Parapsychology Foundation for their encouragement.

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Cosmological constant	*Space curvature*		
	Negative	*Zero*	*Positive*
Negative ...	Oscillating	Oscillating	Oscillating
Zero ...	Expanding I	Expanding I	Oscillating
Positive ...	Expanding I	Expanding I	Expanding I Expanding II Oscillating

magnitude as the world-radius in Einstein's static model, it is far from clear whether Godel's hypothesis, even theoretically solves the problem of precognition in a terrestrial frame of reference. B. Abramenko, in the *British Journal for the Philosophy of Science*, has explored the possibility of an "elliptic time". But the effects of "time curvature", in this model, are "usually insignificant" and become noticeable only at "large distances and long intervals". Precognition does not seem to require these long distances to time-intervals. In the *Journal of Parapsychology*, recently, the Dutch astro-physicist J. M. J. Kooy has dwelt on the implications of a hypersphere on which *both* space and time are curved. I have commented on Kooy's hypothesis in the same Journal (*J. Parapsychology*, March 1958, Pp. 40–54). I am afraid that Kooy fails to make clear how the "curvature of time" solves the problem of foreknowledge. One wonders whether the whole hypothesis of "time-curvature" is not a complication unwarranted by cosmology. Milne's "Kinematic Relativity" recognizes two scales of time. On one, time ranges from minus infinity to plus infinity; on the other, it has a definite origin at a certain epoch. Motions of particles, on the second scale, are fundamentally irreversible; time has an "arrow" right from the start. The question of "time curvature" does not arise. In the "new cosmologies" of Bondi, Lyttelton, and Gold, matter is supposed to be continuously created to compensate for the "thinning out" produced by "expansion". Local decreases in entropy can occur. The overwhelming impression, again, is of a *temporal* universe. Pascaal Jordon offers us a Kaluza-Klein 5-dimensional model with a *variable* gravitational constant. Non-static solutions of the field equations provide for the birth of matter in the shape of giant super-novae.

Has quantum theory any bearing on hypotheses of "time-curvature"? Schroedinger argued, on general grounds, that *space* must be closed and finite in order that the wave equations describing the quantum-mechanical behaviour of matter may permit a discrete spectrum. This leaves the question of time unsettled. Martin Gutzwiller, in *Helv. Phys. Acta* (29, 1956), has investigated the Klein-Gordon, Maxwell and Dirac equations, as well as their quantization, in a 4-dimensional space-time continuum of constant curvature with *space-like* geodesics of *finite* length and *time-like* geodesics of *infinite* length. I do not see what support the hypothesis of "time-curvature" can find in current speculation or how precisely it solves the problem of foreknowledge.

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Interpretation of a Planet's Influence

BY DR. P. S. SASTRI, M.A., M.LITT., PH.D.

THE interpretation of a horoscope depends upon a proper interpretation of the nature of a planet and of the house in which it is situated in a given map. For a proper assessment one should calculate the six-fold strength of the planets and the strength of the various houses; and in undertaking to do that, one needs a handy method which can be found in the little volume *Graha and Bhava Balas* from the pen of the Editor of THE ASTROLOGICAL MAGAZINE. Apparently the planets and the houses may appear to be good or bad; but after calculating the actual strength of the houses and the planets, one will have a definite idea. Thus in the first chart[1] we find all planets excepting Sun and Mars appearing in a house in which they are not actually present. When the planets are presented in terms of the Bhavas, only Sun and Mars remain in their houses; and the rest have to be posited in the following houses. In order to interpret the nature of the results of the planets, one has to consider their Bhava positions after ascertaining their relative strength and weakness.

There is an unfortunate dispute amongst astrologers regarding the precise meaning of the term Bhava or cusp. Some take it to be the starting point, while others consider it to be the mid-point. Following the tradition and considering our experience, we are compelled to treat the degree on the cusp or Bhava as the *middle point* of the house. In this paper we are using for the sake of convenience, the terms Bhava, cusp and house as synonyms; and all the illustrations and interpretations are based on the Nirayana zodiac. Our preliminary principles are drawn mostly from Mantreswara with modifications.

A Bhava gives good results if it is occupied or aspected by a benefic, or by its own lord, or by the owner of a benefic house,



P. S. SASTRI

provided it has no kind of association with a malefic. This general statement needs qualification. It does not apply to a benefic aspecting from the degree of his debilitation or from an inimical sign.

When the trines and angles of a cusp are caused by natural benefics or by the benefics of the chart concerned, without any malefic association, that house becomes strong and highly effective. In the second chart[2] we find two powerful malefics in the 7th and 10th houses; and they are more or less on the same degree as the ascendant. This individual poisoned many persons and was finally executed. All the angles are marred in this case. Moreover, Mars has a square aspect on Saturn.

If the lord of a Bhava happens to be in the 6th, 8th or 12th house from that Bhava, or if he is in a depression or an inimical sign, the results will not be benefic. This principle has to be modified considerably when such a planet is associated with or aspected by a benefic, or is exalted. The third chart[3] provides a good illustration. Here the lord of the ascendant is in the eighth, and the lord of the eleventh is in the eighth from that. It was mostly in Saturn's period and later that he worked and established one of our very best Universities.

A Bhava becomes useless when it, its lord, and its significator are not strong and when they are associated with malefics only. This is a simple and self-evident principle.

The lord of the 8th house from a Bhava, the lord of the 22nd from drekkana from that cusp, and those situated in the 6th, 7th and 8th houses from that Bhava are likely to give malefic results as far as that Bhava is concerned. But malefics in the 3rd, 6th and

[1] Ascdt.-Aries 0° 46′; Kethu-Aries 28° 30′; Jupiter (R)-Cancer 21° 58′; Saturn (R)-Leo 18° 7′; Mars-Libra 3° 26′; Venus-Scorpio 28° 31′; Mercury-Sagittarius 28° 39′; Sun-Capricorn 8° 11′; Moon-Capricorn 19° 53′; and Mercury-Sagittarius 24° 53′.

[2] Ascdt.-Pisces 15°; Venus-Pisces 9°; Jupiter-Taurus 25°; Moon-Gemini 21°; Mars-Virgo 13°; Saturn-Sagittarius 16°; and Mercury and Sun-Capricorn 29°.

[3] Born on 25-12-1861 with Moon's Dasa at birth for 45 months. Ascdt.-Aries 5°; Kethu-Gemini 14°; Virgo-Saturn 2°; Jupiter 6°; Moon 18°; Scorpio-Mars 2°; Sagittarius-M.C. 3°; Sun 13°; and Aquarius-Venus 1°.

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led in its sphere of activity. Moreover one should also note the things for which Mars is the significator.

The conjunction of Mars with the Sun reveals the native to be highly energetic in asserting himself; he becomes strong, forceful, bold and hardworking; and he has an initiative. He may do at times undesirable deeds. But the energy is generally revealed in intellectual spheres. The conjunction indicates some physical injury. A good example is provided by Lenin who had Sun and Mars conjunction within eight degrees. Another is afforded by Dr. Pattabhi's chart where in Scorpio, in the 5th house, we find the conjunction of the Sun with Mars and Mercury.

A favourable or benefic aspect between Sun and Mars only intensifies these tendencies. Quick decision, alertness and ability are indicated. Personal dignity and self-control, patient-stoical endurance and the struggle for the well-being of mankind are also suggested. There can be no better illustration than the sixth chart.[6] There is a perfect trine here between Mars and Sun, and the native struggled and shed his blood for maintaining the integrity and unity of his country. Another illustration is provided by the seventh chart.[7] This is the famous mathematical physicist who struggled for the peace and well-being of man, besides revolutionising the concepts in the various sciences. Here Mars is sextile Sun. Another such sextile is offered by Tilak's map.[8]

An unfavourable aspect between Mars and Sun brings about an overstrain, pugnacity and short temper. The person is easily excitable, and risks in his love of hazardous undertakings. He lacks an impartial judgment; and he is on the lookout even for an intellectual combat. The Duke of Windsor has Mars square Sun, while Mussolini's Sun is square to Mars. These illustrations show that even an unfavourable aspect between Sun and Mars is not actually a malefic one.

The conjunction between Mars and Moon makes one robust, courageous and overactive. The native takes many risks. This is a healthy position for the two bodies, and they confer kindness and benevolence and a good combative spirit. The ninth chart[9] shows Moon and Mars within four degrees only. This is the chart of one who ruled as a dictator, and who yet retained a genial sense of humanity for a long time.

The favourable aspects between Moon and Mars bring about excellent physical and emotional strength and the ability to work. The unfavourable aspect between these two makes one moody or quarrelsome and violate the peace in the home. There is a favourable square between the two in Gandhi's horoscope, while an unfavourable trine exists in the ex-Kaiser's nativity. The trine operates between the 6th and the 10th houses.

The unfavourable aspect at times brings about self-indulgence, obstinacy and unhappy marital relations.

The conjunction between Mars and Mercury makes the mind forceful and incisive. One becomes an expert in debate and in every physical activity. The controversial and disputative energies conferred by this conjunction make one virile and aggressive, sincere and bold. Cicero was said to have had this feature in his map. The tenth chart[10] shows Mars conjunction Mercury with opposition Saturn and trine Jupiter. Starting from an humble career, participating in a number of movements for independence, arguing with and convincing many he rose to the highest position in his country. The eleventh chart[11] shows the favourable square between Moon and Mars, and also Mars conjunction Mercury. The individual well illustrates the intellectual ability and earnestness with which he has been fighting for a good cause.

A favourable aspect between Mars and Mercury accentuates the qualities revealed by the conjunction. The native becomes powerful, courageous and enterprising. The mental faculties are invigorated; and he is alert and incisive. The native shines as a good author, and is fond of children. He has a fund of commonsense. In the seventh chart we find Mars sextile Mercury. Mussolini has a similar placing.

(*Continued on page 182*)

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[6] Born on 12-2-1809 with Sun's period for 63 months. Ascdt. 16°, Sun 4°, M.C. 21° in Aquarius; Jupiter 2° and Venus 18° in Pisces; Kethu 15° in Aries; Mars 6° in Libra; Saturn 13° in Scorpio; and Moon 5° in Capricorn.

[7] Born on 14-3-1879 with Mercury's period for 95 months. Ascdt. 22° in Gemini; Moon 24° in Scorpio; Mars 6° and Rahu 11° in Capricorn; Jupiter 7° in Aquarius; and Sun 3°, M.C. 12°, Saturn 14° and Venus 26° in Pisces.

[8] Born on 23-7-1856 with Mercury's period for 13 years 9 months. Ascdt. 21°, Sun 10°, Venus 11° in Cancer; Mars 5° in Virgo; Jupiter 19°, Moon 19°, Rahu 29° in Pisces; and Saturn 17° and M.C. 23° in Gemini.

[9] Born on 29-7-1883. Ascdt. 28° and Rahu 14° in Libra; Saturn 15°, Moon 16° and Mars 20° in Taurus; Jupiter 26° and Venus in Gemini; and Sun and Mercury 13° in Cancer.

[10] Born on 3-12-1884 with Mars period for 62 months. Ascdt 26°, Mars 8° and Mercury 6° in Sagittarius; Moon 27° in Taurus; Saturn 1° in Gemini; Jupiter 15° in Leo; Rahu 20° in Virgo; Venus 15° in Libra; and Sun 21° in Scorpio.

[11] Ascdt. 13° in Aquarius; Rahu 23° in Pisces; Moon 24° and Saturn 10° in Taurus; Sun 23° in Cancer; Venus 2°, Mercury 14° and Mars 21° in Leo; and Jupiter 13° in Scorpio.

WORLD PREDICTIONS FOR 1959

(Continued from page 7)

neutral in sex, cruel in nature, violent in temperament, down-faced, rules aerial regions and quadrupeds and signifies Kshatriyas or the ruling classes. Saturn transits the arc of 12° 7′ to 13° 20′ Sagittarius (passing through the Vishanadi part of Moola constellation) from about 7th June 1959 to 16th June, and again from 18th November to 24th November. Moola is the constellation of knowledge. Therefore it occurs to us that during the period of Saturn's transit of the Vishanadi part of Moola, the world will come to know of the perfection of another nuclear weapon of immense destructive powers jointly by America and other friendly powers. This development will act as a powerful deterrent to the Communist threats of war. From the middle of April 1959 to about 20th of July 1959, both the major planets Saturn and Jupiter will be retrograde, the former in Sagittarius and the latter in Scorpio. It is again during this period that the cold-war between Russia and America will reach its peak point. As Jupiter is the King, however, statesmen will wisely conduct themselves and the crisis will be staved off. Another noteworthy feature is: Jupiter who will be at the beginning (0° 18′) of Scorpio on 20th July 1959, enters Sagittarius by 16th January 1960 covering an arc of 30° within about 180 days—he usually takes about one year to traverse this distance—so that he is subject to *athichara* or accelerated motion. This *athichara* having reference to the 3rd from the ruling sign of India and the 10th from the ruling sign of Russia, denotes confused thinking on the part of Indian leaders and grave political developments in Russia, resulting in the change of important members of the Russian Government. According to classical works when a benefic gets *athichara* motion, there will be "famine, affliction to rulers and unfavourable happenings all over the world".

There are only two solar eclipses during this year—an annular one on 8th April, not visible in India, and a total one on 2nd October, visible only in the Western part of the country. The eclipse of 8th April falls in 25th degree of Pisces and that of 2nd October falls in 16th degree of Virgo, the ruling sign of India. The Virgo eclipse is harmful to India indicating sudden developments in our relations with Pakistan, earthquakes in north-west part of the country diplomatic upsets and a generally anxious period. The critical period in Indo-Pakistan relations is between June and October. In Russia, the implications of the latter eclipse will be more seriously felt as it has reference to the eighth from the ruling sign. There will be intense struggle for power resulting in the overthrow of one of Mr. Khruschev's confidents. Even Mr. Khruschev's position itself may become insecure. Since the eclipse is caused by Rahu, the planet ruling Moslems, the Islamic countries will be considerably affected. Nasser's life is threatened. Tension will mount in the Middle East and America and Russia will again be on the brink of war. But hostilities will not break out. The only notable conjunctions during this year are: Mars and Rahu on 12th September, Mars and Jupiter on 29th December, and Mars and Saturn on 31st January 1960. The last conjunction occurring in the 21st degree of Sagittarius—the 8th from the Lagna in Indian Independence chart threatens serious railway accidents, outbreaks of fire, explosions and mining disasters. It is also likely that by sheer accident a nuclear bomb may drop down from a reconnoitering plane in the area of N.-W. Europe causing destruction to life and property.

The dominance of Jupiter and the absence of Mars are no doubt indicative of a certain abatement of war mania, but Saturn's movements in Sagittarius and the jovian transit of Scorpio in a state of *athichara* emphasise increased military expenditures. In theory disarmament will be debated in conferences while in practice each nation will continue to arm herself to the teeth. The tendency during the year will be to destroy democracy and raise conservative forces under rightist authoritarianism. International complications will further multiply, and the United Nations will continue to perpetuate its own brand of international morality and it will hardly be able to influence the trend of world affairs for good. But despite disturbed conditions in different parts of the world, there will be no major war in 1959.

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INDIA

The reigning cloud of this lunar year goes under the name of *Thamo*. Symbolically it is said to take its birth in the Western side of Meru. This implies increase of ill-health, general discontent amongst the masses, decrease of rainfall and multiplication of bad characters to the horrors of the innocent. Another peculiarity of the cloud being *Thamo* is that there will be many deaths by lightning and thunderstorms. Heavy rainfall will be centred on the seas and not on the land. As a consequence, the year will be noted for mishaps to a number of ships. The new year starts when Mars and Saturn are in mutual aspect—the former in the airy sign of Gemini. This disposition disturbs the atmosphere

and weaken the discipline in the Congress party's ranks to the point of utter demoralisation. Leo navamsa rising in Calcutta points to a reshuffling of the Bengal Cabinet. Pisces navamsa rises in Trivandrum aspected by Mars from the 10th, threatening confusion in communist ranks and the imposition of the President's rule. Both in Bengal and Kerala, labour will be in uproar with strikes paralysing different industries and national services. Agrarian troubles contribute their share of misery also. At Bangalore, Aries navamsa rises, the 10th being subject to Papakarthari Yoga and the fourth being afflicted by Rahu and Mars. It looks as though the Mysore Ministry will be reconstituted with a possible change of leadership, by about the time of Mars–Rahu conjunction in September. It will be noted that this conjunction occurs in Mesha navamsa. The inner contradictions of the ruling party will be more acute. It will be dominated by unprincipled cliques and its functioning will become more and more motivated by the greed for power and position of selfish individuals. Mysore, once known as the model State of India, will have completely fallen in line with the other Congress-governed States—factionalism, communalism, nepotism, all raising their ugly heads. Rahu's transit of Kanya is a signal for the rise of Muslim communalism. Despite all these troubles which threaten India during the year 1959, the disposition of Jupiter in the 7th and the inherent strength of the Indian Independence chart clearly indicate that the crisis could be tided over if our leaders, knowing full well in advance, the trend of events to happen, act more realistically and less idealistically in the matter of governing the country. Summing up the planetary influences for India: We will become more realistic in our foreign policy. The Central Cabinet will be reconstituted. The Constitution will be amended. The economic and political swing would be more towards the right. Some sort of a national emergency will be declared. Relations with Pakistan will deteriorate to the point of war. The food situation will ease. Fiscal policy will be remodelled. Foreign aid will flow in at a satisfactory pace. The Mars-Rahu and Mars-Saturn conjunctions threaten death of at least two important personages. Kerala, Mysore, Bengal, Gujerat, Orissa, U.P. and Punjab will be centres of tension where politics will be in confusion. The communist movement will receive a setback. The masses however will be more happy and contented.

The 5th degree of Taurus rising in Karachi the meridian being aspected by Mars and the 10th and 8th being afflicted in the navamsa are precursors of yet another catastrophe for the politically torn *Pakistan*. While some sort of stability will no doubt be brought about, the Pathans and the other fiercely jealous tribes will give lot of trouble to the administration. The navamsas rising at Delhi and Karachi are *dwirdwadasa*. This tempts the military regime to use the army adventurously and India is of course the sworn-enemy. Our Government will be confronted with a very difficult situation by the thoughtless rulers of Pakistan. We should be very careful, especially about the time of Mars-Rahu conjunction in Virgo. While India's relations with America will further improve, America will be very critical of Pakistan's conduct towards India. While almost on the verge of a showdown with India, America will dramatically intervene pulling up Pakistan and thus preventing an otherwise ugly development. The military dictatorship will however get popular support as the economic conditions of the masses will considerably improve. About the time of the solar eclipse in Aries, an anti-Ayub Khan plot, conceived to do away with the Dictator, will be discovered and nipped in the bud. At Dacca, the 28th degree of Taurus (Virgo navamsa) rises while the meridian falls in Aquarius navamsa in association with the Sun and Moon aspected by Saturn. Two benefics are in navamsa Lagna but both the 9th and 10th houses are afflicted. East Bengal becomes disturbed and the minorities will suffer misery and turmoil. We are sorry to have to say that Pakistan does not astrologically mate with India and consequently, friendship between the two countries is not at all possible, whatever be the nature of the Government. With other Islamic powers, Pakistan's relations will improve but she will not come out of any of her commitments with the Western powers. By the end of the year, General Ayub Khan is likely to be thrown out of power. This prediction is offered with reservation as the birth particulars of the Khan are not known.

A state of virtual civil war may be witnessed in Ceylon by the time of Mars-Rahu conjunction, the Bandarnaike administration almost toppling down, unless Mr. Bandarnaike is wise enough to forestall such developments by firmness and tact. In Parliamentary debates there would be considerable show of violence. Aries navamsa rising at Colombo and Gemini rising at Delhi denote improvement in Indo-Ceylonese relations though the Tamils will be particularly discriminated against by the Government. There will be a scandal involving a well-known politician and the death of a prominent man is also shown. On the

(Continued on page 193)

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Foundation Map of Independent India

By C. M. GHOSH

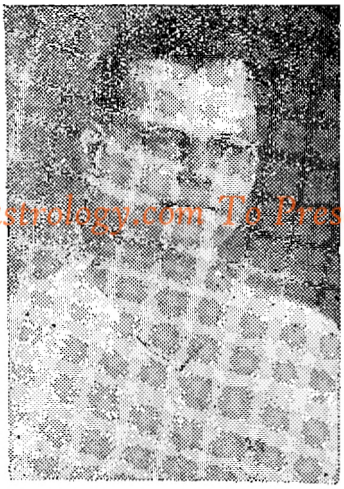
PONDERING the political, economic and cultural trends in India during the last eleven years against the background of planets in the two charts which can claim to be the Foundation Maps of Independent India, *viz.* (1) that cast for the moment of the King's assent to the Indian Independence Bill, and (2) that

		Mars Rahu	Mercury Venus
	KING'S ASSENT 18-7-1947		Saturn Sun Moon
	Lagna Kethu	Jupiter	(L)

erected for the midnight of 14th/15th August 1947, I have come to the conclusion that it is the former that counts. *Prima facie*, one may be inclined to cast one's vote in favour of the latter in view of the ceremonial nature of the transactions that were associated with the swearing-in of the First Dominion Cabinet. But as every astrologer will admit, it is no use concentrating too much on the pomp and solemnity attending an event. A baby born in an obscure village may have his baptism or his first-feeding ceremony celebrated in a capital city with great eclat but this does not take from the importance of birth. That horoscope is reliable which *indicates* the native and there can be no other criteria of reliability. With the Royal assent to the Independence Bill the independence of India was a

		Lagna Rahu	Mars
	First Dominion Cabinet 14/15-8-1947		Venus Saturn Moon Sun Mercury
	Kethu	Jupiter	

(L)—Ascendant at London.



C. M. GHOSH

fait accompli and the events that followed were merely empty ceremonies and dazzling pyrotechny. The Bill received the King's assent at 4-10 p.m.(I.S.T.) on 18-7-1947 and the chart cast for the moment is given below. The ascendant in New Delhi is 18 deg. 39 mins., Scorpio and the Moon occupied 5 deg. 40 mins., Cancer giving a balance of Dasa of Saturn 15 years, 8 months and 3 days. The other chart is also reproduced below for comparison.

At the time of the Royal asent, Scorpio rose in New Delhi and Virgo in London. Let us digress a bit and judge the chart with Virgo as the ascendant to get a picture of the situation from the British point of vantage. Virgo is the standing ascendant of India and it was therefore not for fun that this sign rose in London at a critical moment in Indo-British relations. The 3rd house stands for partition of property and in national astrology points to the partitioning of the country. Kethu, the cutter, occupies the 3rd house from Virgo indicating that this ancient country was to be cut up into Bharat and Pakistan. Mars, the significator of the British, and Rahu, the *karaka* (indicator) of the Moslems, occupy the 9th house—the house of fortune—indicating that the fate of Bharatvarsha of that moment depended on the pleasures of the British Government and the Moslem League. The significator of the Hindus, Mercury, is conjunct Venus in the 10th house, which suggests that the Hindus—in this case the Congress for all practical purposes—were too eager to

		1951—1—12	1956—9—24
		3—2— 0 Sat/Venus	1—1— 9 Sat/Mars
1947—7—18	King's Assent		1957—11—3
2—4—15	Sat/Mer.	1954—3—12	2—10—6 Sat/Rahu
1949—12—3		0—11—12 Sat/Sun	1960—9—9
1—1— 9	Sat/Kethu		2—6—12 Sat/Jup.
		1955—2—24	
1951—1—12		1—7— 0 Sat/Moon	1963—3—21

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assume power and would agree to a bad bargain with a good grace.

Let us now consider the chart with Scorpio as the ascendant, this being the Foundation Map of Independent India as I see it. Kethu occupies the 1st house and points to the involved state of things in India since Independence. Kethu is a hybrid planet and eclecticism and mixed ideology have become the order of the day. A mixed economy; neutralism in foreign policy which has come to mean non-alignment with power blocs but all the same placating both the capitalist and the communist world for economic assistance and technical aid; a secular State even after the partitioning of the country on religious basis; reorganisation of States on linguistic basis and formation of bilingual Bombay. These may be ascribed to the presence of Kethu in Lagna.

The lord of the ascendant, Mars, indicates the people. The 7th house in national astrology stands for war and external affairs. The conjunction of Mars with Rahu in the 7th house points to our disputes with Pakistan over Kashmir and canal waters. This conjunction, though an unfortunate one, indicates that India's foreign policy hinges on her loves and quarrels with Britain and the Commonwealth countries and many of the Moslem countries which participated in the Bandung Conference. Neither the United States signified by Mercury, nor Soviet Russia, signified by Saturn, would appear to influence India's foreign policy except in so far as too much economic aid impinges on and reshapes it.

The first Five-Year Plan was launched in 1951 in Saturn/Venus. Venus, or rather Sukracharya, is the great planner of everything mundane and material. The 4th house stands for agriculture, land, mines, buildings and production and the 3rd house stands for rolling stock, transport and communications. The 3rd and 4th houses therefore comprehend the Five-Year Plans. The lord of these two houses, Saturn, is posited in the 9th house of long-term planning. The combination of Sun, Saturn and Moon in the 9th house indicates that the Five-Year Plans have been formulated with the sufferance of the rich, the poor and the middle classes. According to *Uttarakalamrita*, the 4th house stands for Rajya or State and as the fourth lord Saturn is connected with the tenth lord representing Government, the chart clearly indicates that the means of production are destined to be socially-owned. The socialistic pattern of society is fully revealed in this chart. It will be noted that during the time that *gochara* Saturn was heading for Scorpio and while it stayed in that sign, the Imperial Bank of India and Life Insurance business were nationalised and several State enterprises came into existence. As Saturn is the planet of reform its passage through the ascendant of the Foundation Chart brought about the reorganisation of the States on linguistic basis and the introduction of the decimal system of coinage.

The expenditure that the Government is incurring in order to accelerate the rate of industrial growth is beautifully revealed in this chart. The 2nd house stands for the national income and wealth, the Budget, the tax and non-tax revenues of the Government, Banks and financial institutions and stocks and shares. The lord of the 2nd *house, Jupiter, is in the 12th* house of expenditure. According to Hindu astrology, a benefic, particularly Jupiter, in the 12th house indicates spending lavishly on good deeds and social welfare. In national horoscope this position bespeaks the Welfare State. The position of the second lord Jupiter in the 12th or house of expenditure points to the revenue surplus and Central Bank credit or deficit financing that go to finance the enormous capital expenditure of the Government. It will be noted that Jupiter aspects the 4th house which indicates the Five-Year Plans.

The 8th house in national astrology stands for the exchequer and for loans and credits, both internal and foreign. The presence of the natural benefics Venus and Mercury in the 8th house immediately suggests that the Government have not been unfortunate in raising internal market loans and external loans and credits. Gemini rules the United States and its lord Mercury is also the lord of India's permanent ascendant Virgo. India can therefore confidently look forward not only to further institutional credits from the U.S.A. but also for huge Governmental loans sanctioned by the Congress. She can also hope for loans from Japan and other countries ruled by Venus. Upto now the loans and credits secured by India were mostly tied to specific projects but the U.S. Government loan which Mr. Morarji Desai is endeavouring to seek is intended to be an all-purpose loan required to meet the cost of imports of industrial raw materials and consumer goods even. * It would be better if this loan was secured before November 1958. Saturn would enter Sagittarius, the 2nd house of the national horoscope in November 1958 and aspect the 8th house making the pro*curement of the loan an uphill* task. India can, however, always

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* This article was received on 30-7-1958—*Ed., A.M.*

back on U.S. loans for pushing ahead with the Five-Year Plans. As Mars is in the seventh house of trade and has no connection with the eighth house of loans, much direct Governmental loans from the United Kingdom or even Western Germany may not be forthcoming. India could only expect private business investments and deferred payments terms from these two sources.

According to Hindu astrology, the second house stands for *Vikraya Vaniiva* or sale transactions and the seventh house stands for *Kraya Vanijya* or purchases. While dealing with foreign countries, these two houses must necessarily stand for exports and imports respectively. Mars and Rahu occupy the house of imports. Mars stands for the produce of the earth (*Bhuphalitham*) meaning thereby cereals, and for minerals (*Khanija*). Mars also stands for machinery including electrical machinery, and military equipments. Rahu stands for iron and steel and manufacturers thereof. According to *Uttarakalamrita*, both Rahu and Mars stand for vehicles. Being deficit in foodgrains, India had been making considerable imports of wheat and rice for quite a long time. But as soon as the sub-period of Mars started from September 1956, the import of foodgrains jumped up and as Rahu is in association with Mars and should give the results of the latter to a great extent, heavy imports of foodgrains should continue well into 1960. In 1955-56, foodgrains imports were of the order of 0.4 million tons. The volume increased to 2.1 million tons in 1956-57 and 3.7 million tons in 1957-58. Imports of machinery, iron and steel manufactures, metals and transport equipment exceeded the estimated Second Plan average even during the first two years of the Plan. Whereas imports were valued at Rs. 751 crores in 1955-56, they were valued at Rs. 1,077 crores in 1956-57 and Rs. 1,174 crores in 1957-58. The import values may not show much signs of shrinkage until the sub-period of Jupiter is in progress. In a manner, however, the presence of two natural malefics in the house of imports has substantially blocked, during their sub-periods, the import of consumer goods. Only the imports of goods of which Rahu and Mars are *karakas* have gained momentum as already stated. It will be noted that whether in mundane astrology or in personal astrology, the planet who tenants a house affects it more visibly and strongly than the lord of the house.

The second house of *Vikraya Vanijya* indicates exports when the sales are made to foreign countries. The second lord, Jupiter, is in the twelfth house and therefore the general tendency of the export curve in Independent India would be to rise only gently under good planetary directions but to flatten out or even to slope downwards under bad aspects. The astrologer is not concerned with the fact that India's exports being traditional and development of new lines being not possible at the moment, her export trade cannot be developed to a desirable extent especially in view of the recent international recession and uncompetitive prices of India's export items. The astrologer is concerned with what has happened and what is likely to happen under the influence of the stars. Throughout the greater part of the first Five-Year Plan there had been a recurrent current account (trade balance plus invisibles plus donations) surplus in the balance of payments because at least upto 1954, the sub-period of Venus was in progress and Venus aspects the house of exports. Then came the sub-periods of the Sun and the Moon. These two planets though not aspecting the second house are yet not capable of damaging the second house which falls in Sagittarius. But the surplus on current account was sharply reversed during 1956-57 because afflicted Mars and Rahu are damaging to Sagittarius though not aspecting the sign. As the house of exports is aspected by Venus and Mercury, the main export items of India have been jute manufactures and cotton textiles. It is, of course, difficult to account for the heavy exports of tea unless this commodity comes under the influence of Venus which, I think, it does. The exports of manganese and mica which are *Khanija* are indicated by the eighth house aspect of Mars on the second house. But since the eighth house aspect is a very bad aspect, the future of these two export items may not be bright. The sub-period of Rahu started from November 1957 and will continue upto September 1960 and I wonder if the export trade will look up before that time. Over and above this, *gochara* Saturn is at the moment heading for Sagittarius, the second house of the Foundation Map. As a matter of fact, Saturn was in Sagittarius in February 1958 for a while and exports including re-exports touched a record low for nearly two years at Rs. 42 crores in that month. I conceive that during Saturn's stay in Sagittarius all export trade and all internal sales in commodities signified by Venus and Mercury would be in the doldrums. According to *Phaladeepika*, Venus stands for *Tantubava* or weaver which in modern times must embrace the textile mill industry whether jute, cotton or synthetic fibre.

Foreign exchange may be consi-

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increasing and outpacing the former. Some relief in unemployment may be expected after Saturn leaves Scorpio. The relief may be the result of diversion of funds to labour intensive projects. The number of strikes and industrial disputes is likely to register a fall with Saturn's passage into Sagittarius.

The 7th house in national astrology stands for marriage and divorce besides international affairs, wars and disputes. The appropriate malefic conjunction in the 7th house has resulted in the recognition of divorce and penalisation of bigamy in Independent India. The relative legislation may have a salutary effect on modern Hindu community and will be commended by every sane and educated person and I am only placing before the readers the astrological justification for the state of affairs. The 1st house indicates caste. The presence of Kethu in lagna and the vitiation of the lord of the ascendant by Rahu point to the progressive secularisation of national culture since Independence.

Language is judged from the 2nd house. As Jupiter happens to be the lord of the 2nd house, the Constitution has laid down that Hindi written in Devanagari script shall be the official language of the Indian Union. 'The 2nd lord Jupiter also happens to be the 5th lord.' The 5th house is related to Vedic knowledge and traditional law (*Sruti* and *Smriti*) and therefore the possibility of Sanskrit becoming the official language cannot be overlooked.

I admit that the only facet of the Indian science which cannot be astrologically justified is the rapid growth of the population during the last decade. But the chart cast for the midnight of 14th/15th August 1947 also does not throw any light on the demographic scene.

It may be argued by some astrologers that the presence of Mars and Rahu in the 7th house should have instilled into the Indian people a Fascist tendency and India would have been in a conquering mood. I imagine that the prowess of Mars can be considerably abridged by Rahu. But it cannot be denied that the Indian people have become highly cross-grained during the last ten years.

It will be noted that border troubles have intensified during the sub-period of Rahu who aspects the lagna. Amicable settlement of all disputes with Pakistan may be expected in the sub-period of Jupiter or even earlier when Jupiter enters Scorpio in the beginning of 1959.

The 4th house stands for the voice of the people and for the Opposition in Parliament. It appears that during Saturn's stay in Sagittarius, the Opposition will curl up and become quiescent. I myself wonder how such a thing can happen but the stars point that way.

In the export market for industrial raw materials and semi-manufacturers, India should beware of Brazil and West Indies coming under Virgo and of Queensland and Transvaal influenced by Scorpio. These countries are liable to become India's greatest competitors in the years to come.

The economic picture in India does not appear to be very rosy during the next two or three years. Prices may remain high and there may be accumulation of stocks in some sectors and reduction in output in others. It is possible to visualise a situation wherein prices remain high but the evils of an acute depression afflict the community.

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Gerentology and Ayurveda

BY K. M. TALGERI, M.A.

WHILE considerable progress has been reported in the field of gerentological research in the West in the deliberations of the recent international conference on gerentology at Basle, Switzerland, there has not emerged from it any sure scientific method of conquering old age. The problem still abounds in controversies. But the West today is beginning to take note of the marvellous researches of the famous Indian rejuvenation expert—Rajvaidya Ananda Swami. Some years back, this soft-spoken medical man hit the headlines of the world Press when 70-year-old Pandit Madan Mohan Malaviya, Mahatma Gandhi's close associate and Vice-Chancellor of Banaras University, underwent the famous *Kaya Kalpa* treatment and attained a second adolescence.

Friends who saw him after the treatment rubbed their eyes. They were puzzled, and rightly, for the erstwhile bent man had walked upright. His gait was springy. His face wore a youthful smile. The treatment, indeed, had wrought a miracle.

"There is nothing magical about this treatment," assured Rajvaidya Ananda Swami to the present writer in an interview at Delhi, "it is rational and in consonance with scientifically established laws of medicine. Only you are not aware of such laws."

This seemed a perfectly satisfying explanation to me, bred up as I am in the tradition of the allopathic system of medicine.

"Do you administer the same treatment to all persons?" I asked the expert. "No," he replied, "the treatment is suited to individual needs and is under my personal guidance, in order to avoid harmful complications during the internment." His patients include many Maharajas, Ministers and men from foreign lands.

An M.A. of Lahore University, Rajvaidya Ananda Swami speaks five languages, including Sanskrit and Persian, and has spent a considerable portion of his eventful life among the Yogis of the Himalayas. His selfless services in the cause of socio-cultural uplift of the masses is well-known.

He first established an Ayurvedic Research Centre at Delhi, and later on, at Kaya Kalpa Kanan in Ghaziabad in Uttar Pradesh, not far from India's capital city.

His researches have led him to several successful cures for many ills that human flesh is heir to tuberculosis, heart disease, asthma and so on. It was during his second visit to the Kulu Valley Mount Kailash, where he met his Guru that he evolved a series of simple kalpas (medical treatments).

"Why do you insist upon black goat's milk in your Aja Kalpa treatment?" I asked the doctor, a little puzzled. "I have discovered," he replied, "after much experimentation that the black goat in India is capable of eating practically everything, even the unclassified plants, and of producing milk that is full of nutriment." He added that this animal can thus be fed on the choicest herbs required for the rejuvenation treatment and the milk derived from the goat is again treated with other herbal and metallic concoctions.

The Aja Kalpa treatment was evolved after years of patient research by the Rajvaidya. The rejuvenation technique is simple enough for everyone to undertake. All that the patient has to do is to drink herb-treated goat's milk for 80 days.

"To the Western doctors our Ayurvedic methods may seem crude and fanciful, but the results prove otherwise," assured the Indian expert, and added, "indeed, the West has yet to realise fully the marvels of Ayurveda."

Research in Ayurveda has established the validity of the ancient theory of *Tridhatu*. The Tridhatu (three vital substances) are the inorganic components of the body fluids that regulate the metabolism in the system. The three organic constituents sustain normal tissue activity when in harmonious proportion and cause abnormal tissue activity when the balance is upset.

The object of Kaya Kalpa (from the Sanskrit word 'Kaya' meaning body and 'Kalpa' meaning transformation) is to restore the natural balance of the functions of these glands.

Rajvaidya Ananda Swami's researches in gerentology have been subjected to empirical tests and have re-established the truth of the ancient medical canons of Ayurveda. The immediate results of Kaya Kalpa treatment are often spectacular. The skin and the gait become elastic, grey hair turns dark, the eyesight and hearing improve and the muscles acquire athletic vigour. But the most remarkable change is the new buoyancy of mental life. Thus the whole system is regenerated.

Kaya Kalpa is not merely dieting, as many people suppose. It is really an art of combating old age. It covers the cure of a

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whole range of human ailments, irrespective of one's age or sex, country or clime.

Until 1938, the idea of Kaya Kalpa was treated with ridicule. But after Pandit Malaviya and others successfully underwent the Kaya Kalpa treatment at the hands of Rajvaidya Ananda Swami, many doubters both in the West as well as in India woke up to the marvellous efficacy of Ayurveda.

There are two distinct methods of Kaya Kalpa, the Kuti Praveshik Kalpa and the Vatatapik Kalpa. The first is the sealed-cell treatment, the one that Sri Ananda Swami administered to Pt. Malaviya in 1938. It is an extremely elaborate, strenuous and expensive treatment. It needs great self-restraint and discipline to shut oneself up in a dark chamber, apparently defying all theories of modern science. Medicated black cow's milk is the only diet. Although a very difficult treatment, it is the surest method of attaining complete rejuvenation.

The Kuti treatment has also its varied aspects. In some treatments, the teeth and hair and nails fall off, only to be replaced by a new growth. In others, like the Soma Lata Kalpa, the patient becomes unconscious for days but emerges from the ordeal a new man.

Charaka enjoins that the rejuvenation treatment should be conducted under expert guidance of a very competent vaidya who should regard the patient as his own child.

The other form of treatment, namely, the Vatatapik (Vata—air and Atapa—sun) is much easier. In this form of Kalpa you can move about, do your normal duties, take the usual diet, but only avoid overstain and self-indulgence. This treatment may not be as spectacular as the Kuti method, but it tones up the entire human system.

Both treatments can be given either purely through herbs or through bhasmas (metallic preparations) and are administered to men and women alike. Generally these specifics act like catalytic agents. They accelerate the process of recuperation and cure a variety of ills. The Kuti treatment is given in winter, though in exceptional cases it may be arranged in cold places during the summer months. Kalpa season ordinarily starts in November and ends in March.

But the most essential of all the processes in any Kalpa treatment is the Pancha Karma, the preliminary purification. Ayurveda holds that it is the accumulation of toxins in the body that causes decay, old age and death. Vata, pitta and kapha are the three principles that sustain life. When any one of them is either sluggish or overactive, there is a disbalance which makes for illness. When Vata is too predominant, any food taken in turns into Vayu (wind) causing restlessness, dryness, high blood pressure, rheumatism, etc. With the predominance of Kapha (phlegm) much of the food is converted into phlegm and may cause asthma, bronchitis, tuberculosis, etc. Where Pitta is too strong, it may cause low blood pressure, acidity, bleeding piles, etc. These poisons must be eliminated and the balance in principles restored before one can expect to get back one's lost youth.

Ayurveda Shastra lays down that all rejuvenation treatments should begin with the Pancha Karma. Pancha Karma consists of five processes. They are Snehan, Swedan, Vaman, Virechan and *Vasti*.

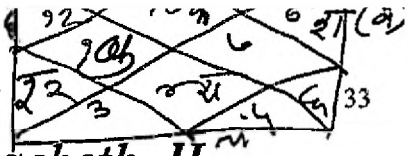
Snehan is the lubricating process. Pure cow's ghee (in some cases, oil too) and boiling water are mixed together. This mixture is taken a few times a day for two to five days. In Swedan (meaning sweating), the person drinks a few cups of hot water and is given a brisk oil massage, inducing heavy perspiration. This is followed by a hot cup of cow's milk and a period of rest and then a bath in hot medicated water. Vaman literally means vomitting. Vomitting is induced under the strict supervision of the physician. Of all the five Karmas this is the most difficult, yet the most essential. Pitta (bile) and Kapha (phlegm) which are the root causes of old age are thrown out in abundance, making it possible for the Kalpa medicines to work thoroughly. Virechan (purging) comes next. This process of purging is gone through for the purpose of expelling mucous from the walls and membranes of the intestines. Purgatives have to be carefully chosen by the specialist. The last process of purification is Vasti. This is a yogic method of sucking in the medicine through the rectum. But very few can really do this. Enema is an easy substitute. Certain oils and herbal concoctions are used to cleanse the colon and the lower bowels.

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Throughout the Pancha Karma treatment, the patient should have as much rest as possible, use warm water for all purposes, drink milk or take khichri (rice and pulse cooked together with plenty of ghee). After the Pancha Karma, a day's rest should be taken and then the Kalpa treatment should begin. The Kalpa medicine is usually taken from 40 to 80 days (or even from 6 to 12 months) depending on the nature of the *ailments the patient starts with.*

The Aja Kalpa is the simplest form of Kalpa. It is second

(Continued on page 104)



*The Horoscope of Queen Elizabeth II

A Criticism and Rectification

BY COUNTESS ZOE WASSILKO-SERECKI

THE nativity of Her Majesty Queen Elizabeth II is much disputed. First of all the hour of birth on the 21st April 1926 in London was not known at all; then it was said the birth happened "during the morning hours". Later on in Lady Peacock's book about Elizabeth's childhood and youth it was mentioned "she came at three o'clock". After the death of George VI, her father, Elizabeth's birth-time was published with 2h. 40m. a.m. That year, however, summer-time was introduced in England 3 days earlier on the 18th April. If we take this into consideration then the birth took place already at 1h. 40m. a.m. (G.M.T.). The corresponding horoscope shows 21° Capricorn on the Ascendant and 26° Scorpio on the M.C. the latter being in conjunction with the heavily afflicted Saturn retrograde in 24° Scorpio giving a gloomy Saturnine touch to the horoscope, which would neither be in concord with the Queen's appearance and character nor her life upto now and which according to astrological tradition would point to a fatal destiny. If we do not bring the summer-time to bear upon the calculation the Ascendant will be 13° 40' Aquarius and the M.C. 10° Sagittarius. Here Saturn would be posited already deep in the IXth house without threatening the Queen's position like a sword of Damocles hanging over her head. In all remaining details which can be controlled thus for this horoscope is also in accordance with character and life of its noble proprietress.

How can we explain this discrepancy? The astrologer Walther Friedjung who is living in England does not see any difficulties in doing so, for it is quite possible that the personnel in the Queen's birth house had simply forgotten to advance the clocks. In England—as it is known—they say: patience and time bring all things about. Later on the birth-time probably will have been remembered numerically only by the family members and passed on without giving a thought to which time was correct. Or the birth-time was immediately transferred into world-time or another error has occurred. In any case Mr. Friedjung is already of my opinion due to the Queen's appearance only, that Queen Elizabeth's Ascendant is Aquarius and not Capricorn. This would be a blessing for the Queen as well as the whole world, for the horoscope of 1h. 40m. with Saturn culminating would undoubtedly crush its owner one day and shake the English throne, though English astrologers frantically endeavour to give the facts a new interpretation. They would have done better to publish such a horoscope of their Queen not at all, not even then if it were correct, which, however, it is not, thanks heaven! At 2h. 40m. there cannot be a question any more of such a disaster. So considerable can be the difference between two horoscopes if they are separated by only one hour!

Now we shall proceed to a critical investigation of both horoscopes. If Queen Elizabeth actually had the Ascendant in Capricorn and the Dragon's tail upon the Ascendant then she ought to have a bodily fault and a very disagreeable character. She would be egoistical, unemotional, tyrannical, earnest, gloomy, lonely, uncommunicative, ungracious, not charming, restrained and self-willed; on the other side, however, conscientious, thorough, reliable, industrious and orderly nearly up to pedantry. The square of the ruler of life, Saturn, to its lord Mars would be the infallible sign for cruelty and ruthless pursuit of ambitious aims exaggerated without measure (square Jupiter) and based on errors (square Neptune). This does not correspond with Queen Elizabeth's horoscope for obviously she possesses but a few of these attributes, the few good ones. We may add that she would never have had accession to the throne with Saturn on the M.C., let alone so young in years. For me this turned out to be the proof that this horoscope which—regrettable to mention—is already known very far cannot be Elizabeth's true nativity.

What now does the other horoscope reveal which I think is the true one and which I herewith submit to the readers for their own judgment. In the first line a highly complicated manyfold differentiated character caused by three zodiacal signs (Aquarius, Pisces, Aries) and quite a cluster of five planets (Mars, Jupiter, Venus, Uranus, Mercury) in the Ist house. These eight factors forming the essential fundamental parts of the character bestow an important personality upon the Queen, a personality composed of strong

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* Translation by Curt Knupfer from "Tradition and Progress of Classical Astrology" a publication of the Austrian Astrological Society.

contrasts which still has great surprises in store for her surroundings. Elizabeth combines tradition and modern time (Jupiter in Aquarius) in her person; she is a dignified (Jupiter) queen, conscious of her aims (Mars), full of activity and strong will-power (Mars) towards kindness (Jupiter). She will always take pains to use her great energy for social aims (Aquarius). The position of Saturn and its squares to the Mars-Jupiter conjunction are in this horoscope more effective in moral respect (IXth house) and give to the Queen an almost Puritan severety of the principles, as a consequence of which and from too much zeal she demands too much from herself as well as others persisting uncompromisingly in her opinion, although she is sometimes in error because Neptune from the VIIth lets appear the reality in a deceitful light. Seen from the side of fate this configuration will bring her personally painful disappointments from partners and as a ruler war like conflicts. Both will secretly be prepared a long time in advance and treason will play a part in it (Neptune square Saturn).

That part of the Queen's character which is not on the surface, into which to penetrate it is possible only for those for whom she has a great affection, is formed by the whole sign Pisces in the Ist house in which are posited the ruler of life Uranus and Venus. So as Jupiter in Aquarius symbolizes sovereignty in a modern-mantle so Uranus in Pisces represents a progressive mind which is carried by the deepest faith (Uranus trine Saturn). Here again an apparent incompatible contradiction is harmonically solved! *Venus in Pisces trine Pluto shows* that Queen Elizabeth is able to love with complete devotion which is sufficiently proved by the time preceding her matrimony. In the other horoscope we should find Venus a short distance from the IInd cusp already where its personal influence hardly would be felt any more. Venus ruled by the afflicted Neptune however betrays that the poor noble woman will suffer a flood of secret grief which comes from her husband. This position of Venus renders her extremely sensitive and easily to be hurt, but also merciful, sympathetic, eager to help and gives her sympathy for other people's motions which is nearly mediumistic. Uranus conjunct Mercury proves the great intelligence and a fortunate combination of intuitive talents with practical brains. Mercury being in Aries already shows that her innermost character fortunately possesses sufficient optimistic initiative (Aries) so that Elizabeth guided by reasonable reflections (Mercury) over and over again will conquer the painful moods and try to encounter energetically the causes.

The Sun is posited in the middle of the IInd house at 0° 14' Taurus emphasizing advantageously the material plane. His sextiles to Mars and Jupiter in I increase powerfully the Queen's innate gift for ruling and her self-conscious quite natural appearing attitude; the trine to Neptune in VII gives the nimbus with which the public opinion in England surrounds Elizabeth, the radiating brilliancy. This will probably have been helpful to get the chosen husband in spite of all the obstacles (Sun is the ruler of the VIIth!). But the main reason for this and the proper astrological cause of the young Queen's extraordinary popularity however is doubtless Moon in Leo, still in VI, but *only 1 degree off the VIIth cusp.* Her marriage with the Duke of Edinburgh then was actually the first great "popular festival" with a general levy in mass at the beginning of her career. At that time her progressed meridian was before the trine of the Sun on 0° Capricorn and in the time of the after-effect of this powerful direction lies also the birth of the Crown Prince whose Moon it is interesting to state is exactly conjunct with his mother's Sun which is another proof for the correctness of the whole horoscope. Besides the progressed Mercury that time was posited on the radical Sun, the promittor of the mentioned direction, and we must not overlook here that the Sun is ruled by Venus, the planet of love. When later on the progressed Ascendant reached the significator for children and lord of V, Mercury, Princess Anne was born. At the time of her father's death, on the 6th February 1952, her progressed Sun was opposed by Saturn and her Ascendant simultaneously sesquiquadrate Saturn in Aries and about to reach the trine to Moon at the time of coronation. And this is according to my view the final confirmation that Queen Elizabeth II's horoscope computed without summer-time is the right one, for this ceremony was also called the "Wedding with England", a ceremony in which partook the whole English people enthusiastically and which was celebrated all over the world. There is no more striking configuration for this event than the Moon on the cusp of the VIIth house in the royal sign Leo under the reign of the ruling Sun. A still better confirmation brings the *Coronation Horoscope* itself which has filled me with truly reverential amazement regarding the precision of cosmic interrelations.

When the Queen "sharp after *10 o'clock" (all following statements* of time are given in summer-time) left the Buckingham Palace her radix Sun (8 minutes past 10 o'clock) was

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culminating, her Venus of that day was culminating at 10 o'clock. And when at 12h. 32m. the Archbishop of Canterbury put the crown upon her head was Jupiter exactly on the M.C. During the homage the meridian advanced from Jupiter to the Sun which was posited in 11° Gemini, cusp of the IVth radix (royal origin) and then from the Sun (coronation for coming into power) to the trine of the Moon (goodwill of the people), the Moon reaching the Ascendant radix of the Queen at 3h. 20m., when everything was performed. Herewith the decisive word in the issue has been spoken, especially so if we consider that the direction for the coronation was Ascendant trine Moon. When Elizabeth at 1h. 45m. left Westminster Abbey as a crowned queen the Mars-Mercury conjunction was on the M.C. trining the Saturn-Neptune conjunction in Libra which so heavily overshadowed the whole year 1953, but also trining Elizabeth's Mars-Jupiter conjunction in Aquarius. On the 2nd June 1953 there was no opposition in the sky and only one square, that between Uranus and Saturn which could not be avoided due to its long duration. It was a day promising luck and blessings when in the moment of the young Elizabeth of England's coronation the 'royal trine' between Sun, Moon and Jupiter was elevated and consequently dominating in the sky. Has this day been selected by fate alone or was there perhaps an astrologer hidden backstage of this really grand staging? If so then a master in his profession. *

If we now look forward into the Queen's future then we may set our mind at rest, there are no bad directions due within reach of the eyes which would be of incisive consequences, although the years *1954–55 are not free of smaller difficulties, such of private nature included. Jupiter's present transit through the Vth house, the cusp of which receives a trine by Jupiter, may perhaps point to a third child next year. If, in November 1955, Saturn for the first time comes back to its radix position all astrologers with open eyes and a sound reasoning can go and see for themselves whether this comeback takes place in the IXth house or near midheaven. Either heavy conflicts with abroad or a dangerous threat to and diminution of her power will arise then. **

Uranus' transit over the Moon 1957 to 1959 (both celestial bodies are in radix in a sharp sesquiquadrate) will probably create a sudden overturn in the Queen's popularity through a matrimonial crisis and her own incautiousness. She will have to experience then that part of the people, which is incalculable always and everywhere, will suddenly turn against her. Nevertheless the favourable aspectation of the meridian in the Jupiter sign Sagittarius provides a good omen for Elizabeth's sovereignty. Its strongest aspect besides trine Mercury is trine Moon: "borne by popularity" could be the translation of this aspect. There is only one thing to upset the Queen's balance temporarily, conflicts of feelings (M.C. square Venus). That she is not only sovereign but a loving wife as well who is so very sensibly reacting upon disappointments, that will be the cross of her else so blessed life, for unfortunately the bright Moon of her VIIth is followed by the malicious Neptune. It also can be assumed that the Queen from personal reasons will resign in favour of her son in about twenty years.

He who needs still more support for Queen Elizabeth's Aquarian Ascendant may get it from the fantastically good horoscope of her son the Crown Prince Charles. This is as we may style it the best proof for the example for his birth hour fortunately is exactly known. With Leo Ascendant and Pluto in the Ist house trine Mars he is—not by rank alone—born a sovereign. The culminating Full Moon in Taurus, Xth house, means that he will receive his future power from the hands of his high-born mother (Moon sextile Uranus, trine Jupiter, trine Saturn), besides this Moon is in conjunction with the Queen's Sun, and as his Moon is unafflicted except for the relatively harmless opposition from Mercury and is posited in the rising node it may further be deduced *that his mother will neither meet with a sudden overturn nor any other grave disaster*, which would be unavoidable with Ascendant Capricorn on account of Saturn culminating.

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* Later on I learnt that he is said to have been an American.

* This article was received in March 1954.—*Ed., A.M.*

** The long lasting difficulties on account of her sister Princess Margaret's marriage intentions, which have arisen in the meantime during Saturn's return (end 1955 and 1956) are clearly in favour of Saturn in IX because this house is the seventh from III. The full confirmation eventually is given through the conflict about the Suez Canal which happened later and abroad (Egypt), *i.e.*, in the IXth house and not on English territory. Additionally we must remark that Prime Minister Eden was born in 1897 and therefore will experience the second return of Saturn on the same zodiacal place as the Queen the first one. Through both these actual events it appears to me as good as proved that in Queen Elizabeth's horoscope Saturn is near the cusp of IX and not on the M.C.

We have taken the liberty to send this magazine with an English translation of this article to the office of the Queen's Court Marshal asking to submit it to Her Majesty so that the high-born who appears to be interested in astrology, might also set eyes upon a favourable conception and interpretation of her nativity.

In fact, we may count upon a good health, a long life and a normal death.

Contrary to the inconceivably wrong partial interpretations, regarding the horoscope of the Crown Prince, which have appeared hitherto I do not shrink from prognosticating *that Prince Charles will become one of the greatest kings in English history* who—listen and wonder—will not only rule his country "pro forma" but as an absolute sovereign rule in the truest sense of the word. Pluto in Leo confers the necessary mental energy on him. Above all Charles has the nature of a fighter and soldier. Generous, fervent, impulsive and with thirst for action which in the beginning will come to bear in the field of sports, self-conscious, courageous and daring he will hardly be able to wait until he can assist his mother with the governmental work. Actually his burning ambition will soon be satisfied, for with 17 years already (his horoscope has to be rectified by advancing it with one degree), when his progressed meridian has reached his Moon and with that his mother's Sun he will first of all be called as co-regent and five years later with trine Saturn accede to the throne of his fathers which is embedded in foundations firm as rock (Moon trine Saturn in earth signs) for his whole long life and still longer, for he will have successful sons too (Mars and Jupiter in Sagittarius in V).

In 1961 the Queen's progressed Ascendant will reach the Sun * and at the same time the Moon of the Crown Prince. Round about this time already which will bring a climax of personal success for the Queen—if she were not married we might feel inclined to prognosticate a marriage!—and indicate the beginning of sovereignty for the Crown Prince, one will behold mother and son together in public at the head of the state surrounded by the jubilant masses of people, for also Prince Charles popularity has been laid into his cradle; the good and strong Moon, the symbol of his mother to whom he is attached so deeply and whom one day he will have to thank for everything.

After looking into the secret plans of human destination the astrologer may confidently add his statement to the wishes of the young Queen of England's subjects, when they jubilantly greeted her after the coronation with "God save the Queen!": God has protected the young Queen.

* In this popular article it is only possible for me to quote the most important directions from the great number. Intentionally I confine myself to those of the progressed side because in this case here there are only slight differences regarding the key for timing and the computation is generally known.

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By B. V. RAMAN

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Planets and Their Gems

BY RAM DULAREY GUPTA, M.A.

PRECIOUS stones are often prescribed for Graha-shanti, *i.e.*, to appease adverse planets. What is the rationale of this prescription and how do gems act to affect the wearer, are problems worthy of serious consideration.

What strikes at the outest is that planets are said to have certain colours and gems of corresponding colours are usually prescribed to appease respective planets. Varahamihira, in Chapter II, verse 5 of his *Brihat Jataka*, describes the colours of the planets as below:

वर्णास्ताम्रसितातिरक्तहरितश्यापीत-
चित्रासिता ।
.....सूर्यादिनाथाः क्रमात् ॥

The colours of the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn are respectively dull red, white, deep red, green, yellow, variegated and dark. By actual observation with the naked eye we see that the colours of these planets respectively are deep red (the rising or setting Sun), soft white, dull red, greenish, yellow, brilliant white and blue. The following stones are, therefore, ascribed to the planets :—

Sl. No.	*Name of Planet*	*Colour*	*Name of gem in Sanskrit*	*English Equivalent*
1.	The Sun	Deep red	Manikya	Ruby
2.	The Moon	Soft white	Mukta	Pearl
3.	Mars	Dull red	Pravala	Coral
4.	Mercury	Greenish	Markata	Emerald
5.	Jupiter	Yellow	Pushyaraga	Topaz
6.	Venus	Brilliant white	Hiraka	Diamond
7.	Saturn	Blue	Neelamani	Sapphire

I am not at present taking into account Rahu and Kethu as they have no form or colour and do not actually exist in the heavens.

Now, colour, as we know it, is a perception of the human eye. All colour comes from the light of the Sun and is contained in it. And all light visible to the human eye consists of radiations vibrating on different wave-lengths. The spectrum has seven colours and each part of the spectrum has a different wave-length. Hugh Rice quoted in *Astrology and Modern Thought* says :

"Visible light includes wave-lengths of from about 7,700 Angstrom units (abbreviated "A") which is the limit at the red end to 3,600 A, the limit at the violet end. Beyond the red in the spectrum, the long waves are invisible to us but are appreciable as heat waves, and are called the infra-red. If the waves are shorter than 3,600 A, they are in the region of ultra-violet..... The Sun contains infra-red, visible and ultra-violet rays, but as to the short-wave side, there is a layer of ozone in the atmosphere, that cuts out all rays shorter than 2,700 A".[1]

1. Cf. B. V. Raman's *Astrology and Modern Thought*, page 32.

Planets do not possess their own light, but derive it from the Sun. They are, in fact, great reflectors which throw back a part of the light received by them from the Sun. It is just possible that the planets might transmute the light to some extent through their contact, and there might be some difference in the vibrations coming from them from those of the same colour coming from the Sun.

All light and colour thus reduce themselves to ethereal vibrations or radiations. In fact, these vibrations and radiations are the subtle form of energy from which all forms of life are created. Planets are in constant motion and their positions with reference to each other and with reference to the earth give rise to ever-changing patterns of energies which act and react upon each other. These patterns are the potent cause of creation and disintegration of life, affect human and animal behaviour and the earth itself.

Now, it is common knowledge that colours have a definite influence on the mind. The red arouses violent passions, of which the crudest exhibition can be seen in the bull when confronted with a red cloth. The white denotes purity and imparts serenity to the human mind. The green is extremely soothing to frayed nerves. The yellow is the colour of religion and invokes meditation. The blue is the colour of steadfastness and slows down all violence and tension. We also know from personal experience that garments of different colours produce different feelings in us, and that different colours are liked by different persons.

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whole life. If the prescription is made on this basis, the gem would, to some extent, make up the deficiency caused by the weak planet in the mental and physical constitution of the person concerned. This gem will be worn throughout the whole life. For example, Mars in Gemini for a Cancer ascendant horoscope would require a coral to be worn throughout the whole life.

Gochara is the most prevalent consideration for which gems are recommended. Hindu Astrology recognises seven planets of which only Saturn and Jupiter are slow enough to justify the wearing of gems. Saturn stays in a sign for about 2½ years and Jupiter for about one year. Other planets are so fast-moving that their effects are ephemeral and of a passing interest. Saturn's gem (Neelamani) is usually prescribed during his transit through XII, I, II, IV and VIII Rasis from the Moon-sign. The transit through XII, I and II houses is termed as sadesati (7½ years). Of this period, too, the transit through Neecha and inimical Rasis is more malevolent. The general conception is that Saturn's transit during the last 2½ years of sadesati is the worst, but my experience is that the Rasi transitted would be the deciding factor. For example, the influence of the sadesati for persons possessing the Moon-sign Scorpio would be the worst during the middle 2½ years, and for those possessing Virgo as the Moon-sign the first 2½ years would be the worst. In such cases, a sapphire can be recommended to be worn for 2½ years or more as the case may be. Similarly, a gem to alleviate the sufferings caused by Jupiter is recommended when he is transitting I, III, IV, VI, VIII, X and XII Rasis from the Moon-sign. But I think topaz should particularly be recommended when Jupiter is passing through VI, VIII and XII Rasis from the Moon-sign.

The recommendation of a gem with reference to the Dasa and Bhukti is simple. When an adverse Dasa or Bhukti is operating, the gem governed by the planet concerned should be worn.

The recommendation of a suitable gem with reference to the owner of the Ascendant or the Moon-sign is also simple and needs no explanation.

Now, out of the four considerations given above, if one gem could be prescribed for two or more considerations, that would certainly be the best. Failing this, more than one gem may have to be worn. Or, gems may be changed from time to time, if worn for considerations of *gochara* and Dasa-Bhukti.

It is generally said that gems less than 3 *rattis* in weight should not be worn, as they are not sufficiently effective. This precept should be followed. The gem must be in contact with the skin. As far as the quality of a gem is concerned, jewellers of repute will have to be depended upon.

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BY B. V. RAMAN

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Troinski's Tertiary Directions

TRANSLATED BY DR. S. N. DUTT

THE Secondary Direction is concerned with the secondary movement of the earth, *viz.*, its revolution round the Sun.

Its rule is : 1 day = 1 year.

The setting up of a Secondary Direction Horoscope is quite easy. If one wants to predict the events of the 40th year of a native's life, then a horoscope of the native is set up for the 40th day after the date of birth, and a comparison is made with the birth (radical) horoscope. Thus, according to the Secondary Directions, 1 day=1 year. The national horoscope of a state would thus show a regular rhythm after 365 years, but no such rhythm has yet been shown to exist in the events relating to any state.

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In the case of the Tertiary Directions (TD), however, the Moon takes the place of the Sun :

One revolution of the Moon through the zodiac, or rather, one revolution of the Moon round the earth is equal to one day after birth.

The rule for TD runs thus :

"*One tropical lunar month after birth is equal to one solar day after birth.*"

In other words, each time the Moon, in its journey through the zodiac reaches the exact sign, degree and minute of the Radical Chart, we count one day from the date of birth.

We differentiate between the following months :

(1) The tropical month is the time between 2 consecutive passages of the Moon over the equinox (0° Mesha) = 27*d.* 7*h.* 43*m.* 4.7*s.* (The tropical revolution time of the earth round the Sun = 365*d.* 5*h.* 48*m.* 46*s.*)

(2) The sidereal month is the time that elapses till the Moon reaches again the same fixed star. It is the average revolution time of the Moon round the earth and is = 27*d.* 7*h.* 43*m.* 11.7*s.*

(3) The synodial month is the the time between 2 New Moons = 29*d.* 12*h.* 44*m.* 3*s.*

(4) The anomalistic month is the time taken by the Moon to return from its nearest point to the earth back to the same point again = 27*d.* 13*h.* 18*m.* 38*s.*

(5) The drakonitic month is the time required for the return



E. H. TROINSKI

of the Moon to the same Node = 27*d.* 5*h.* 5*m.* 36*s.*

(6) The solar month is 1/12th of a solar year = 30*d.* 10*h.* 19*m.* 4*s.*

(7) The calendar month = 28 to 31 days.

Here we are concerned only with the *tropical month.* It is equal to the time required by the Moon for one complete revolution round the earth, as well as one complete rotation on its own axis—for the time of its rotation is equal to the time of its revolution ; that is, one day = one lunar month. This must be clearly borne in mind in connection with the Tertiary Directions, and should not be confused with the well-known synodial lunations which give rise to the synodial month.

Note : Tropical month = 27*d.* 7*h.* 43*m.* 4.7*s.*

Synodial month = 27*d.* 12*h.* 44*m.* 3*s.*

Rotation = Movement of a body on its own *axis.*

Revolution = Movement of a body on its own *orbit.*

If we equate the rotation of the Moon with that of the earth, we must use the tropical month. It is also logical to use the tropical year and the tropical month with the tropical zodiac.

The tropical month, which is the basis of TD, has an average length of 27*d.* 7*h.* 43*m.* 4.7*s.* But as the periodical disturbances of the lunar movement also count, the length of the tropical month varies temporarily slightly to above and below the average length of 27*d.* 7*h.* 43*m.* 4·7*s.*

In order therefore to save time in setting up a Tertiary Direction Horoscope (TDH), it is not advisable to work with the "average length", but to use the "Table for the Tropical Month" given in page 100 of *Das Weltshicksalsjahr, 1959.* With the help of this Table we are in a position to determine the *required date* for the TDH within a minute. A lunar horoscope (TDH) for the moment (of birth) may thus be set up in which the Moon attains the same longitude as in the radical (birth) horoscope, and in which the positions of the Sun and other planets on that particular date for the TDH are set out. As in the case of the SDH, the TDH is also set up for the *local time* of the birth place, and for the birth place

(latitude). For any date in between two tropical months, the exact Moon's position for that date should be inserted.

The number of (tropical) months elapsed since birth represents the number of calendar days which must be added to the date of birth to arrive at the date for TDH.

If an event, for which a TDH is to be set up, does not fall quite close to the date of birth, then with the help of an Ephemeris, the *number* of months elapsed between the date of birth and the event in question may easily be determined, and this *number* will represent the number of days to be added to the date of birth. In the absence of an Ephemeris, you may use the "Supplementary Table for Tropical months" given on page 101 of the book *Das Weltshicksalsjahr, 1959.*

In adding the number of days thus arrived at, to the date of birth for determining the date for the TDH to be set up, one must remember that the ordinary year has 365 days whereas the leap year has 366 days—(with the exception of the years 1700, 1800 and 1900). So in adding the number of days, one day should be deducted for each leap year. In adding the number of days thus determined to the date of birth, the use of the "Table for Tropical months" (p. 100) together with the Table for year-numbers (p. 102, *Tafel der Jahreszahlen*) ensures a speedy and correct determination of the date for the TDH.

The time for the TDH is the the same as that for the Radical Chart.

It should also be noted that in the cases of Primary and Secondary Directions, the Ascendant travels only 1° (on an average) for each year. When the native attains the age of 90 years, the Ascendant of the PDH moves through 3 signs of the zodiac, and the Secondary Ascendant through 2 to 4 signs at the most. On the other hand, in the case of Moon Directions (*i.e.*, TD), the Ascendant moves through the whole of the zodiac once in 27 years; exactly so many years and months (27*y.* 4*m.*) as the lunar days and hours (27*d.* 8*h.*) are required for the Moon to go through the 12 zodiacal signs.

How to set up a Tertiary Direction Horoscope (TDH)

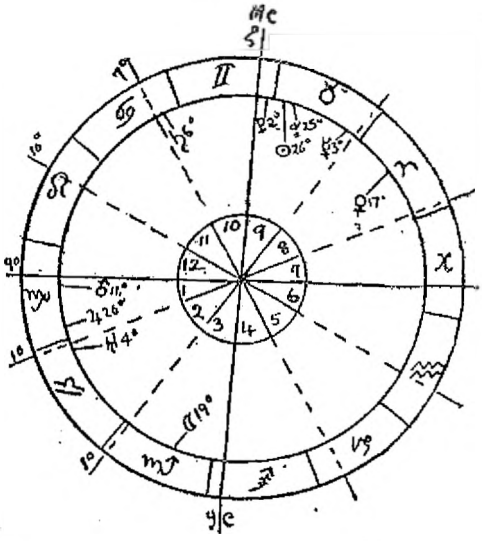
For the purpose of setting up a TDH, we require the following:—

1. An Ephemeris.
2. A Table of Houses for the birth place.
3. Table for Tropical months (compiled by Troinski).
4. Table for year-numbers (compiled by Troinski).
5. Usual birth data.

Example:

Let us set up the TDH of Hitler for the event of his death on 30th April 1945.

He was born on 20–4–1899 at 18*h.* 30*m.* Local Time (Braunau) Radical Moon=6°38′ Capricorn:



As per rule Tertiary Directions—

"One tropical month after birth=1 day after birth" or in other words, "each time the Moon attains the exact longitude in the Radical Chart, we add one day to the date of birth"—we have to find out how many times Hitler's Radical Moon passed its radical position (6° 38′ Capricorn) upto *April 1945. For this purpose we use the "Table for Tropical months."

By the end of April 1945, Hitler was 56 years old. From the *Table for tropical months* we find that during the past 56 years +Ca. 12 days, the Moon has completed 749 revolutions. We would like to know whether the Moon was *actually* at 6° 38′ Capricorn, 56 years and 12 days after the birth, *i.e.*, on 2nd May 1945, and on consulting the Ephemeris we find that it is so. Now we equate these 749 lunar revolutions with 749 days, and count 749 days from the date of birth (*i.e.*, from 20th April 1889).

In order to simplify the calculation of the date for the TDH, we use the Table for year-numbers. The number given for 20th April is 110. So we add 110 to 749 days. The result is

(Continued on page 130)

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*1945	
1889	
56 years	
56*y.* = 749 tropical months.	
= 749 days	
730 days (2 years)	
19 days	
749 days = 2 years + 19 days	
from 20–4–1889 = 9–5–1891	
56 years = 749 (p. 100)	
+110 (p. 102) = 20th	April
859	
−730 (2 years) : 1889 +	2–18
129 (p. 102) = 9th	May

Hence the date for TDH = 9th May 1891 : 18*h.* 30*m.* L.T. (Braunau)

Scientific Attitude Towards Astrology

BY PROF. OM PRAKASHA KAHOL, M.Sc., B.T.
PRESIDENT, INDIAN ASTRONOMICAL ASSOCIATION

THE hostility between astronomers and astrologers has reached a pitch that conciliation between these two classes of savants appears to be well-nigh impossible now. Both have adopted such still-necked attitudes that even those, who plead for evolving some kind of a meeting ground between them, are hated by both and in such an atmosphere, the first casualty is the scientific spirit of enquiry. Some two years back, when we brought into existence the *Indian Astronomical Association*, we had the worst experience of the hostility between votaries of astronomy and astrology. There was a proposal to include astrology among the subjects of study, with which the Association should concern itself. It was to be just one among half-a-dozen other subjects like astro-physics, astro-nautics, astro-biology, etc. In India, where ancient sciences are inextricably mixed up with astrology, it was not possible to exclude it from the list of subjects under investigation, unless it was agreed to leave all Indian sciences out of consideration. And then it was never stipulated that astrology would only be supported blindly, and not repudiated, by the Association. The purpose of including astrology was to assess its worth objectively. But the proposal provoked such a storm of opposition, that quite a number of eminent scientists chose to keep out of the organisation, on this very ground.

The compliment was well returned by the astrologers. They were little interested in satellite projects of Russia and America and ridiculed mathematical astronomy as a useless science, if it was not to serve the ends of astrology. Some of them even suggested that it was better not to have any Astronomical Association at all, if it was not going to step beyond the telescopic observations of planets or measuring of stellar distances. Naturally such fanatics too had to be kept at bay. The experience, we gained in this controversy, was indeed, valuable.

Scientific Method

The corner-stone of scientific attitude of mind is preparedness to revise one's cherished beliefs and generalisations on the basis of fresh data. New facts can be gathered only if mind is left free to probe new fields, and not kept moving in stereotyped grooves. No field of research is, therefore, precluded from a scientist's probe. Why then make an exception in the case of astrology? Even if ninety-nine claims of astrology, out of a hundred, are found to be false, the truth of the hundredth will amply justify the expenditure on this research. We have set up so many National Laboratories; millions upon millions of rupees are being spent on them annually. Are all the facts discovered by them commercially useful? It should be remembered by every student of science that behind each single success of science, there lies a whole series of failures hidden from public gaze. Why should we then display indecent impatience in the case of verification of astrological facts?

It is often contended that scientific research can yield useful results only when the problem under examination is scientific in nature and astrology is not scientific. This argument is patent with those, whose eyes are focussed on one particular branch of science—Physics, Chemistry or Biology—only, and who have no conception of *science* as a whole. They are not familiar with new fields, which have, from time to time, come within the purview of science. **Psychology, astro-biology and astro-nautics, which were formerly regarded as falling outside the scope of analytical treatment, have now attained the status of exact sciences.** This was made possible by the fact that savants, possessing genuine scientific temperament, refused to exclude psychic phenomena—then a part of occultism—from the sphere of pure science. There will be no tear wasted over the fate of astrology, if all its boasts are found to be empty after a regular enquiry, **but to demand, that even an enquiry should not be instituted, is to display a thoroughly unscientific bent of mind.** Half-baked scientists are not less fanatical in their behaviour than the half-educated religious preceptors!

Classification of Astrological Facts

As it stands today, astrology embodies a mass of facts, some of which can be verified by the useful scientific technique and others not. The effect of waxing and waning of Moon on the sex-life of living beings, the correlation between the sunspots and incidence of influenza, the influence of solar radiations on agricultural produce and in consequence upon the prices of minerals and metals, are some of the examples of astrological facts, which lend

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themselves for a scientific verification. **Predictions about the past and future lives exemplify the second category of facts, which cannot be verified by the methods of science, as they stand today.** When we plead for the inclusion of astrology among the subjects meant for scientific research, we are only extending the application of science to the study of a new class of phenomena. We never mean that our approach should be biased, and that the claims of astrologers must, at all costs, be upheld, even when our findings lead us in the opposite direction. We need not pass a judgment on astrology *as a whole*, but on each of its individual assertions. Perhaps some of them may stand the test and the others may be proved to be myths. Our aim should be to isolate facts from fiction.

The verifiable facts of astrology fall under two heads:

(*a*) Those, for which a rational explanation on the basis of present scientific knowledge is possible; and

(*b*) Those, for which an analytical explanation is not available, but a statistical survey establishes their veracity.

The facts of the first type must straightaway be included in the general mass of scientific knowledge. Besides the physical and physiological effects of solar and lunar radiations on terrestrial beings, the possibility of atmospheric and electromagnetic conditions on earth being influenced by other planets, in different positions, should be quantitatively studied and an explanation, if possible, of age-old beliefs should be supplied. Those 'myths', which are not supported by experimental evidence, should be clearly isolated, and set apart for further study.

Importance of Empirical Laws

Facts, which lack analytical explanation, but which are supported by statistical survey, form a very important class. In science, they are called 'empirical laws'—laws, which are found by experiment to be true, but for which no rational explanation has so far been given. The best example of such laws in astronomy is what they call Bode's Law. It relates to the distances of planets from the Sun. The members of the solar system, in order of their distances from the Sun, are Mercury, Venus, Earth, Mars, Jupiter and Saturn, leaving for the present the bodies discovered in comparatively recent times. Let us write a series of numbers zero, three, six, twelve, twenty-four, forty-eight and ninety-six. Add four to each term. Thus we get 4, 7, 10, 16, 28, 52 and 100. Bode's empirical law states that the distances of the planets are in the ratio of these numbers; that is, if the distance of Mercury from the Sun is taken as four units, that of Venus is seven, Earth ten units, Mars sixteen, Jupiter fifty-two and Saturn one hundred. The figure twenty-eight was without a member and led to the discovery of the asteroids; and by extending the law beyond one hundred, the sky-gazers predicted the existence of trans-Saturnian members of the solar system, which were later discovered. The appearance of Uranus, Neptune and Pluto, at the mathematically predicted time and place, forms the most thrilling chapter in the history of scientific discoveries. **And the achievement is largely due to the intuitive generalisation of Bode, to which no analytical basis has been provided to this day!**

Now spectroscopic research has revealed that a close parallelism exists between planetary orbits around the Sun and electronic orbits around atomic nuclei. But while Niels Bohr has given an exact mathematical explanation for the formation of electronic orbits, on the basis of the well-known quantum theory of Max Planck, there is unfortunately no explanation as to why the planets must revolve round the Sun in orbits given by Bode's Law only. We simply do not know why the mean distances of the planets must be in the order of the mathematical series 4, 7, 10, 16, 28, 52, 100, etc. And though we are as yet unable to account for it, we have not shown any reluctance to use our knowledge of Bode's Law to explore space and discover more planets. **A patient cannot refuse to take a medicine, the efficacy of which has been established by usage, though its composition and chemical action on body are not yet precisely known.**

Plea for a Statistical Survey

This digression is deemed necessary because some pseudo-scientists refuse to accept certain astrological assertions on the ground that a direct cause-and-effect relationship between the planetary combinations and the predicted event is not visible. The right scientific approach in such cases would be, first to establish a correlation between the predicted event and the astrological data leading to it, by statistical methods, and then to look for an explanation. An empirical rule, which is found to be true in practice cannot be discarded simply because no analytical explanation for it is forthcoming. **The claims of astrology are many, and some of them can definitely be tested in the usual way.** For instance, the coefficient of correlation between longevity and the relevant configuration of the celestial luminaries can be found from municipal records; hospital reports and proceedings of law courts can be used to find out if

(Continued on page 48)

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The Correct Birth Time

BY V. THIRUVENKATACHARYA, M.A., L.T.

Introduction

ALL standard works on astrology stipulate that correct Lagna or Ascendant is absolutely necessary for correct prediction. Parasara states that without correction by Prana Pada method, it is useless to study any horoscope. Every standard work on astrology like *Brihat Jataka* or *Sanketanidhi* gives methods of rectification of birth Lagna. *Sanketanidhi* observes :

तन्वादि भावान् खचरांश्च कृत्वा स्पष्टान्
फलं कीर्तयितुम् क्षमः स्यात् ।.....

"It is only after calculating correctly the several Bhavas beginning with the Lagna and their Sandhis and the exact positions of the planets, that it will be possible to declare the effects arising therefrom."

Generally we do not mark the Bhavas but only indicate the Rasi in which Lagna lies. I have noted in some cases of Kuja Dosha, Kuja being situate in the third or sixth or eleventh Bhava of some charts; some charts with no apparent Kuja Dosha have been found to be with Kuja Dosha according to Bhava Chakra.

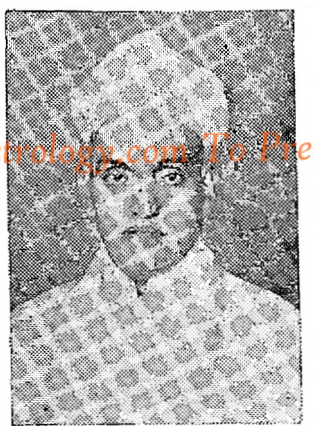
Need for Correct Lagna

Our books on astrology insist on the calculation of at least Shadvargas—Lagna, Hora, Drekkana, Navamsa, Dwadasamsa and Thrimsamsa. These require the degree positions of the Lagna and not simply the Rasi alone. Sometimes Shashtiamsa is thought of requiring the position of Lagna correct to half-a-degree.

लग्नेधीरश्चिन्तये देहभावं होरा
लग्नात्संपदार्थं सुखंच ।
द्रेष्काणाङ्गं द्वन्थु सौख्यं विचिन्त्यं
सप्तांशाङ्गात्संततेः स्याद्विचारः ॥
—*Sanketanidhi* 2–27

"All about one's body should be studied through Lagna; wealth, happiness from the Hora Lagna; happiness of relations through Drekkana Lagna and children from Saptamsa Lagna."

कलत्र सौख्यादि नवांशलग्नाद्वि-
लोक्यमर्कांशकतोत्रपित्रोः ।
त्रिंशांशकादिष्टफलं च वाच्यं सर्वं
विलग्नादपि चिन्तनीयं ॥
—*Sanketanidhi* 2–28



V. THIRUVENKATACHARYA

"Wife's happiness is to be studied from Navamsa Lagna, parents from Dwadasamsa Lagna and one's cherished desires from Thrimsamsa Lagna ....."

Sanketanidhi states that a man's temperament can be known from *Thrimsamsa* of the Sun. It is a matter of regret that in South India it has become a practice to note the Lagna Rasi and the Rasis occupied by the planets in the birth chart instead their positions in degrees and minutes. I hope that at least a standard journal like THE ASTROLOGICAL MAGAZINE will see to set right this defect in our practice.

What is the Correct Birth Time ?

Unlike the Western astrologers, our ancient scholars have discussed this problem thoroughly. For example when an individual selects an auspicious time for a journey, only the auspicious nature of *the starting time* is taken into consideration, and he does not bother about the different stages of his journey. Evidently *well begun is half done.* Similarly we have to consider the different stages of confinement to select the proper birth time. Our sages have stated that (*a*) discharge or *srava*; (*b*) presentation of the head of the baby or *sirshodaya*; and (*c*) delivery or *bhupathanam* are the three stages of confinement to be considered for casting a birth chart and that they are in *decreasing* order of importance; but this rule has never been followed. From a common-sense point of view *delivery* must be a simple and easy process for a woman just like the dropping down of a ripe fruit from its stem. At least in India, among the educated classes, delivery has become a troublesome process—a matter of life and death for the woman. Sometimes the pains continue for a long time and the different stages mentioned above do not come in quick succession as in healthy cases. Frequently, the woman is delivered of the child with the aid of instruments and choice of the proper time of birth becomes a complicated matter.

It is my personal opinion that *srava* or *discharge* must be

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considered as the beginning of the confinement and chart must be prepared for that moment. I am making this statement from a personal experience of a study of some charts.

Predictions do not tally in many charts and progressions fail miserably, with the result that astrology is described as being undependable.

Let us take some examples to illustrate my arguments.

Case I.—This is the case of a baby born a few months ago. So there are no events to rectify her chart. Hers is a case of instrumental delivery, the pain having extended over two or three days, which were not at all astrologically auspicious. It is considered lucky that the birth was delayed as otherwise consequences would, I think, not have turned out to be happy. The birth took place on 26-2-1958 at 2-45 p.m. (L.M.T.), Madras, in a nursing home. S.T. at noon 22-22-26.

<table>
<tr><td>Sun 7–16
Budha 4–31</td><td>X 15</td><td>Kethu 4–19</td><td>Moon 1–46</td></tr>
<tr><td>Sukra 1–38</td><td colspan="2" rowspan="2">No. I</td><td>I 17–25</td></tr>
<tr><td>Kuja 17–4</td><td>H 8–30
Rg.</td></tr>
<tr><td>Sani 24–35</td><td>Guru 1-28 R
Nep. 4–38 R
Rahu 4–19</td><td></td><td>Pluto 2</td></tr>
</table>

(*a*) Varahamihira's rule for rectification when the Moon is increasing, that the Dwadasamsa of the Lagna must be the Rasi of the Moon is *not satisfied* unless we take the last dwadasamsa which will be absurd.

(*b*) *The child is long-limbed and lean and Cancer cannot indicate these qualities.*

These two points made me probe further into the matter. The Moon's position being semi-square to Lagna, I was worried about the longevity also as Kuja is exactly setting. I remembered the nurse casually mentioning that 'discharge' or *srava* occurred at 8 a.m. (I.S.T.), when the 10th house will be Makara 3° and Lagna Mesha 3° 57′. The Moon will be in 28° 19′ Vrishabha (Taurus).

Varahamihira's method of rectification gives us that Lagna is 2° 30′ plus 28°19′ ÷ 12′ = 4° 51′.

Physical qualities are easily explained by this Lagna. M.C. is fortified by the benefic aspects of the Sun, Budha, Guru, Neptune, Rahu and Kethu. Lagna is fortified by the benefic aspects of the Moon and Sukra. *The trine of Uranus to Lagna explains the physical appearance of the baby more than anything else* and this supplied me with the necessary clue. A single swallow does not make the summer, but we should count as many swallows as possible. *Will it be possible for the Editor of* THE ASTROLOGICAL MAGAZINE *to organise a research group for this purpose and publish the results in the columns of the Magazine?*

In the case of normal deliveries, all the three stages of delivery will be in quick succession and these difficulties do not arise at all. Considering case I again, taking Mesha 4° 51′ as Lagna, it is clear that malefics in the 2nd and 8th houses cause *Balarishta* but the exalted lord of Lagna has saved the baby so far. The child was delivered with the help of an instrument when Kuja came to an angular position. Did Kuja save the child because he is the exalted lord of Lagna at the first stage of confinement? Probably so. The second stage or head presentation might have taken place when Kuja was angular at about 9 a.m. but this statement is only a guess.

Case II.—Let us take another interesting case of birth on 5–9–1896 at 48 gh. 13 vig. in a hospital with the help of forceps. L.M.T. of birth is 1–26 a.m. on 5–9–1896. The Sayana chart is given below :—

<table>
<tr><td></td><td>X 4–50</td><td></td><td>Kuja 11–12
Neptune 20–13</td></tr>
<tr><td rowspan="2">Rahu 23–24</td><td colspan="2" rowspan="2">No. II</td><td>I 11–46</td></tr>
<tr><td>Moon 5–44
Kethu 23–24
Guru 25–9</td></tr>
<tr><td></td><td>Hers. 21–4
Sani 14–27</td><td>Budha 8</td><td>Sun 12–43
Sukra 28–24</td></tr>
</table>

For forty-five years, the chart was considered to be correct and predictions were made. The general trend of influence was not inaccurately predicted by Dasa Bhukthi method, which helps one to predict fairly accurate results even when the Lagna is doubtful as the Bhukthis take into account the relative positions of the Bhukthi-lords and Dasa-lords.

But the physical appearance was quite the opposite to that indicated by the Lagna (Kataka) as worked out. Progressions never tallied. One or two Hindu methods of rectification miserably failed. Is it possible to predict highly educated sons with Sani and Uranus in the 5th house, whether we take Sayana or Nirayana chart? A scar on the cheek will naturally lead a person to the conclusion that probably Kuja must be in the Lagna and not in the 12th house.

Applying the rules of Varahamihira for rectification, since the birth occurred in the dark

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fortnight, the Moon at conception must be in Dhanus, the Dwadasamsa being that of Simha. The Moon at conception must be 20°-22½° of Dhanus and the Lagna must be Mithuna (20°-22½°) which is the ninth Dwadasamsa. The Moon's position at birth came to be 4° 57′ Simha and Lagna was 20° 45′ of Mithuna with its M.C. at 13° Meena. Time of birth had to be shifted to 12–1 midnight (L.M.T)

The following are the main events of life :—

9–7–1915—Marriage.
11–1–1922—Father's death.
April 1924—Recognition in educational field along with minor troubles.
Sept. 1937—Pilgrimage.
June 1946—Professional advancement.
April 1956— Do. do.
13–8–1957—Mother's death.

The modified chart will be as follows :—

X 13			Kuja 11–12 I 20–45 Neptune 20–13
	No. III		Moon 4–57 Kethu 23–24 Guru 25–9
	Hers. 21–4 Sani 14–27	Budha 8	Sun 12–43 Sukra 28–24

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Let us consider the progressions for each of these events.

(*i*) *Marriage*:—9-7-1915—age 19 years. Sukra progresses to 21° 29′ of Thula having made a trine to Lagna and Neptune in 1914 and approaching a trine to Kethu in close conjunction with Guru lord of the house of marriage. In May 1914, as a matter of fact, marriage negotiations were broken off at the last moment as Venus alone, was not strong enough to bring about the event, Venus being very weak in the radical chart. 21° 29′ of Thula is the balancing point between the trine to Lagna and a sextile to Kethu. (I have taken a degree as the orb for progression. Transits play their part in this).

(*ii*) *Entry into Service* :—June 1919—age 23. Sun sextile to the radical Moon. Sun is progressing in his house of debilitation indicating a low start not suitable to the position of the native.

(*iii*) *Father's Death* :–11-1-1922—age 25 years, 4 months. M.C. progressed to 8° 20′ of Mesha making 45° to Rahu and 135° to Uranus progressed. The death was sudden and unexpected.

(*iv*) *Recognition in educational field along with minor troubles* :–1924 April—age 27½ years. Budha progressed to the trine of Rahu and Kethu and M.C. progressed to 10° 30′ of Mesha making 135° aspect to Guru—trouble being of a legal nature.

(*v*) *Professional advancement* :–June 1925—age 28¾ years. M.C. progressed to 11° 45′ of Mesha forming a sextile of Kuja, who is the lord of 11th house. M.C. progressing in the house of Kuja and making a benefic aspect with him must be doubly powerful.

(*vi*) *Pilgrimage* :—September 1937—age 41 years. 1936 to 1939 were years of journeys, transfers and pilgrimage indicated by the malefic and benefic aspects of progressed Budha to Kuja, Kethu and Guru. Progressed Sun lent its weight. Angles are not involved. But I think it is sufficient as Budha—lord of the Lagna, and Sun—the lord of the 3rd house are involved. Kethu is a planet of religion and Moksha according to Hindu astrology. Under this planet's influence, a pilgrimage from Hardwar to Rameswaram was completed.

(*vii*) *Professional advancement*: *June 1946*.—The part of professional advancement is Lagna +Fortune—Sani=19° Dhanus. Professional advancement occurred at 49¾ years; taking one degree for a year, the progressed position of professional advancement comes to 8¾ of Kumbha making a trine to Budha, the lord of Lagna. But the year was full of troubles due to other influences.

(*viii*) *Professional advancement* :—April 1956—age 59½ yrs. M.C. progresses to the sextile of Sun, progression being reckoned at the rate of *one degree per year*.

(*ix*) *Mother's death* : 13-8-1957—age nearly 61 years. Lagna progresses to the square of Sani–the lord of the 8th house.

(*x*) About this time, M.C. progressed, is afflicted by Sani giving the reason for lowering of status.

Conclusion :—'One swallow does not make summer' but it indicates the possibility of a change in the weather. Astrology also requires certain changes to make it scientific and easy for ordinary persons to understand. Complicated and laborious methods are not to be adopted as we will be lost in their complexities ; but accuracy must never be sacrificed.

Primary directions and other modern innovations which we find mentioned in the pages of THE ASTROLOGICAL MAGAZINE may be thought of by those who have the leisure and ability to deal with them. Ordinary students of astrology must have ordinary and simple methods of prognostication without sacrifice of efficiency. Even Sripathi is too complicated to be of any ready and practical use.

If correct birth time is noted, simple methods like the one indicated in the preceding paras ought to be sufficient to give readings. In Western astrology,

the problem of birth time has never been tackled; but we have overlooked the problem inspite of the warning given by our sages. Newton's inverse law of squares did not work well with Budha and so some modification was suggested in the law of squares; as a matter of fact, 2 in ½ was replaced in 2.00012 to explain the discrepancy in the motion of Budha. But Einstein's Theory of Relativity solved the mystery about the motion of Budha. Similarly whenever there was something going wrong, modern astrologers advocated changes in the subject itself. I have given in these pages what I had in mind without reservation and it is for the scholars to analyse and decide.

Many methods are in use as regards the progression of M.C. and I have used the simple formula of one degree per year instead of the corresponding sidereal time of the secondary directions. My method is simple provided the birth time is correct.

For father's death, let us take the 9th cusp according to the Hindu system to represent the father. 9th cusp is 15° 35′ of Kumbha and father's death occurred at the age of 25 1/3 years and the cusp of the 9th house (Pitru Bhava) progresses or has a close approach to the square of Mars or Kuja.

By oblique ascension, the cusp of the 4th house (Mathru Bhava) goes to the square of Guru—highly significant from the Hindu viewpoint. According to us, funeral ceremonies for the parents are considered to be a type of Yagna and a necessary duty for a Hindu. When parents pass away at a ripe age, the occasion is considered more as a festival than as a mourning. Father's elder brother passed away in 37½ years of age; father's elder brother is indicated by the 11th house from the 9th house, *i.e.*, the 7th house, the cusp of which is 20° 45′ of Dhanus which progresses to 28¼° of Makara making a close 135° aspect to Sun.

Lagna has been shifted back by 22°, which satisfies Varahamihira's rule for rectification and the events in the life. Is it justifiable? This is a problem that is posed for others to answer.

In this connection, the reason why astrological predictions do not come true on some occasions has to be tackled scientifically. It is for students of astrology to pass their judgment whether what has been written in these pages has been scientific and whether one can ignore with impunity the noted time of birth when the child is completely delivered from the mother or the earlier moment of first discharge indicating the beginning of delivery.

SCIENTIFIC ATTITUDE TOWARDS ASTROLOGY

(*Continued from page 44*)

natives possessing specific horoscopic pecularities did have the astrologically predicted history or not.

Need for a Common Forum

The scrutiny of astrology has been made particularly difficult by the unfortunate circumstance that there is no reliable method of separating the genuine astrologer from quacks. In physical sciences, the deciding factor is the experimental test or the analytically reached conclusion. Since a large number of astrological rules cannot be verified experimentally and involve a type of reasoning, the basis of which is not "from known to unknown" but "from unknown to unknown", it is impossible to decide, who is a genuine master of the science and who is a mere pretender. Not to talk of a layman, even those who claim to know astrology, often fail to agree among themselves, who among them are quacks and who real scholars. This creates confusion in the public mind and no methodical survey in this direction can be easily undertaken. **Perhaps if seasoned science men join hands with astrologers of repute and long-standing fame, some useful results may emerge. A common forum, for the two classes of savants to meet, is absolutely essential.**

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Varshaphal

OR

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By B. V. RAMAN

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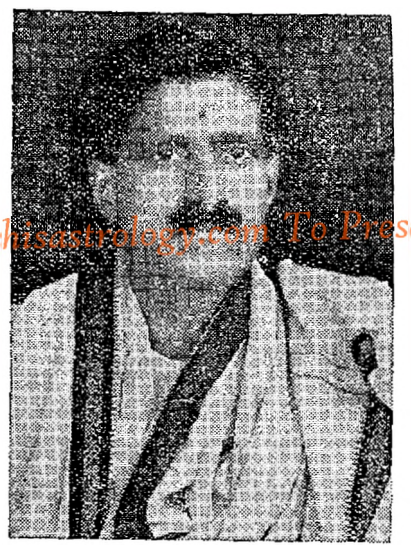
Fundamental Particles

BY VASANTARAO VENKATRAO, M.Sc.

NATURE seems to be ever elusive. The more we try and succeed in unravelling the mysteries of nature the more baffling and multiplied they appear to be. And yet, man, like an undaunted crusader ever increases his pace in the quest for truth. It did not take him long to realise that the river of knowledge turns round many a time in its sonorous journey, but every turn surely takes him nearer the truth. As he intensified his investigations he developed a faith in the simplicity and symmetry of nature. The evolution of the ideas of the atom may be cited as an instance.

From the earliest times some men were engaging themselves in all ages and climes in observing nature in her pristine glory and building up systems of thought based on their observations. Intuitively they felt that the multiplicity and diversity were only apparent and that there exists an indiscernible unity. That thought led them to postulate a few primary or elementary substances which combined in various ways to produce the many substances we come across. The number ranged from four to seven. The Hindu concept put it at five, *viz.*, prithivi, appu, thejas, vayu and akasa. The greatness of this concept lies in the fact that the entire universe can be explained in terms of the five primordial substances or the *Pancha Bhutas*. Prithivi, appu and vayu represent the three states of matter–the solid, liquid and gaseous. 'Thejas' is energy and 'Akasa' is space. Some systems included mercury and sulphur in the category of the elementary substances.

All substances are supposed to be made up of small indivisible particles called *Paramanu*–atoms as they are now called. The *paramanu vada* is dealt with at great length in philosophies propounded by the sages Kapila and Kanada, though it cannot be said that the dimensions of the atom as we conceive it today were imagined. Nevertheless the idea of an ultimate particle as forming the basis for the formation of the varieties of matter was there.



VASANTARAO VENKATRAO

From the beginning of the 17th century the idea of the atom was pursued with great avidity. The compressibility of the gases required to be explained in terms of small particles which were quite dispersed normally and which could be compressed by the application of pressure. Evidences from many sources forced the scientists to view matter as an aggregate of small and identical particles which were kept together by forces of attraction. The later chemists definitely stated the difference between an element and a compound and the difference between an atom and a molecule. There are few primordial substances which are called "elements". Each element is composed of atoms which are identical and which are indivisible. In the free state a few atoms may aggregate themselves into clusters; such a cluster is a molecule. The number of such elements was said to be 92. Now we know that it is raised to 102 to this day. Elements combine to form "compounds". Compounds are innumerable and all the variety of substances we come across in the world, and even beyond this world, are made up of various elements combined in various ways. For example, hydrogen and oxygen combine to form water; they combine also to form hydrogen peroxide. The smallest part of a compound that retains its own properties is called "molecule". A molecule can be broken, but then it splits up and exhibits quite different properties. A molecule of water when chemically split up gives rise to new substances oxygen and hydrogen. Thus, the idea of the atom as an indivisible particle was firmly held by the scientists till the last decade of the last century.

The 1890's was a period of feverish activity. By that time it was definitely established that the atom was not an indivisible particle, since, experiments on the discharge of electricity through gases showed beyond doubt that negatively charged electrical particles were rushing in the tubes from the cathode with great velocities and that whatever substance was used as the cathode the same particles

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A New Method of Progression

BY L. NARAYANA RAO, M.A.

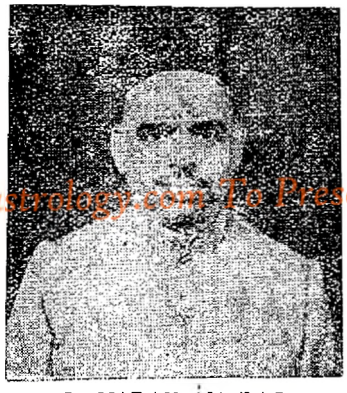
PROGRESSION has a mathematical genesis. It is something like an inexhaustible fountain from which a series sprouts out. The series obeys certain laws of formation of the series. It is developed from a function called the generating function. With this much background let me switch on to the use of this for astrology.

Astrology is the unfathomed science of sciences, because its ways are still a mystery to the ordinary man. It is exact in itself—a thing about which there can be no doubt in the least. Because we are unable to predict the events or their timing accurately and faithfully neither the sastra nor its founders could be blamed for it.

The horoscope or the original radix chart is the generating function; an individual's life span with its various incidents vicissitudes, fortunes, misfortunes, fluctuations between two extremes can be compared to the terms of the series. While the birth chart or the radix is taken as fixed for all time, to time the events, as to when a particular event would come to pass, we have necessarily to progress the radix. The Hindus have the systems of Dasas—various methods are available and each is found to apply in particular instances, the most popular among them being the Vimshottari system of Parasara. There are other independent methods like *gochara* (with reference to the Moon's position at birth), Astakavarga, etc. Whatever method we may apply, the ultimate purpose is to time the coming events which are indicated in the radix.

In European astrology, there does not appear to be any Dasa system, but they have several directional systems and progressions; and it is claimed that those methods also give quite accurate results. Instances are not wanting wherein students of Indian astrology even have given up their traditional methods in preference to directional methods. It is a matter of individual choice and we shall leave it at that stage.

The purpose of the present article is to establish a method independent of Dasas for prognosticating of events in the life



L. NARAYANA RAO

series from the generating function, *viz.*, the radix horoscope. A few years ago, I had written an article on 'Varshaphal' in the columns of our esteemed ASTROLOGICAL MAGAZINE with the kind patronage of our learned Editor. I am going to illustrate the same principles once again, with certain extensions. Let my readers be not disappointed if I cannot, in this context, cater to their taste for the progression system of the occidentalists.

Let me at first recapitulate the substance of the last article and the principle embedded therein. Here the position of the Sun at birth is kept the same as a fixed position for all time but only progressing the Ascendant, Moon, Nodes and Planets. Every year when the Sun comes to the same exact sidereal longitude, one year is reckoned. This period will not be always equal to the length of the sidereal year of 365.2563744 days, due to the slow progressive motion of the Aphelion-Peribelion line. The exact time when the Sun exactly repeats itself will be the time of anniversary of birth and the Ascendant for this moment should be calculated for the place of birth, with due reference to the latitude and the local mean time. As for the planets, Moon and nodes, the then positions are not required for the purpose of this method. Instead the following annual rates are to be adopted:—

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Moon	...	.631596
Mars	...	.151886
Mercury	...	.260863
Jupiter	...	.144593
Venus	...	1.501269
Saturn	...	.203379
Rahu } Kethu }	...	.129039

(*N.B.*—The rates are in decimals of a sign).

For the determination of the Ascendant, in a rough and ready manner, we can adopt the constant value of 3.0765928 signs per year. A more accurate method will be to calculate by using the oblique ascension of signs for a duration of 15 gh. 22¾ vig.

I am herewith giving an example horoscope to illustrate the method:

Date of birth	...	9th June 1907
Time of birth	...	23 gh. 1 vig.
Latitude	...	10° N. 47′
Longitude	...	72° E. 15′

Planetary Positions

		°	′	″
Sun	...	54	51	7
Moon	...	37	16	55
Mars	...	266	14	49
Mercury	...	72	27	38
Jupiter	...	81	57	12
Venus	...	28	49	50
Saturn	...	334	8	49
Rahu	...	92	49	10
Kethu	...	272	49	10
Ascendant..		187	2	45

Problem:—Let us find out the effects of the progression for the year 1944–45, *i.e.*, number of years past 37.

(A). Fixation of Ascendant at the moment of anniversary of birth:

(a) By rough and ready method:

Advance in 1 year is 3.0765928 signs
,, 37 years is 3.0765928×37
$= 5.8339336$

(In arriving at this figure, the number of revolutions of 12 signs has been eschewed.)

Add Ascendant of birth = 6.2349
∴ Progressed Ascendant = 0.0688
(which is Aries)

This is sufficiently accurate for low latitudes; but as we go higher up, this rough and ready method will not hold good. The detailed method will require to be worked out. For the sake of facility, I shall describe it as hereunder.

Length of sidereal year = 365.2563744 days.

Dividing by 7 to leave off the number of weeks, we have 1.2563744 odd days, which is equivalent to 1d. 15gh. 22.94784 vig. Multiplying by 37, we get 46-28-49.07008, once again dividing by 7, we are left with 4 d. 28 gh. 49.07 vig.; to this add 1 d. 23 gh. 1 vig. (where 1 represents Sunday—the day of birth, and 23 gh. 1 vig. represents the time of birth). We get therefore 5 d. 51 gh. 50 vig., *i.e.*, a Thursday at or near 9-6-1944 and time 51 gh. 50 vig. By a reference to the calendar of the year 1944, we find that this corresponds to the early hours of the 9th June 1944.

At the time of birth for the position of the Sun 54° 51′, the portion of Taurus unspent is 0 gh. 52.48 vig. for the place of birth; the succeeding signs from Gemini to Pisces inclusive, give 50 gh. 20.4 vig. and altogether 51 gh. 12.88 vig. The portion traversed in Aries will be therefore 51 gh. 50 vig. minus 51 gh. 12.88 vig., which yields 37.12 vig. Duration of Aries is 274 vighatikas. Thus the position of Aries (in decimals) is .1355. This being a more accurate method, we shall adopt this as the progressed Lagna.

(*b*) Now let us obtain the progressed positions for 37 years past. For Sun there is no progression. His original radix position of 1.8284 signs will be the same. But this factor would not affect the predictions, as the position, ownership, etc., will vary every year for the Lagna changes correspondingly.

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	Moon	*Mars*	*Mercury*	*Jupiter*	*Venus*	*Saturn*	*Rahu*	*Kethu*
At birth	1.2427	8.8749	2.4153	2.7318	.9610	11.1382	3.0940	9.0940
For 37 yrs. progression	23.3691	5.6198	9.6519	4.2350	55.5466	7.5250	−4.7844	−4.3096
	0.6118	2.4947	0.0672	6.9668	56.5076	6.6632	10.3096	4.3096
					−48			
					8.5076			

	Lagna Moon Mercury	Sun	Mars
Rahu	9-6-1944 to 1-9-1944		
			Kethu
Venus		Jupiter Saturn	

(*c*) We should also find out now if any of the planets change over to the next sign during the course of the year under consideration. This can be readily seen from the annual rates given. See Moon; he has to traverse .3882 of the sign, while the annual rate is .6316; he will therefore change after $\frac{.3882}{.6312} \times 365.25$ or 224.5 days. Similarly Jupiter changes after 83.9 days. Venus changes after 119.8 days and again 243.3 days later. The corresponding dates will be as follows:

Moon changes from Aries to Taurus on January 20, 1945; Jupiter changes from Libra to Scorpio on September 2, 1944; Venus changes from Sagittarius to Capricorn on October 7, 1944; Venus changes from Capricorn to Aquarius on June 8, 1945.

This gives the following charts for reading the effects of the configuration:

	Lagna Moon Mercury	Sun	Mars
Rahu	2-9-1944 to 6-10-1944		
			Kethu
Venus	Jupiter	Saturn	

	Lagna Moon Mercury	Sun	Mars
Rahu	7-10-1944 to 19-1-1945		
Venus			Kethu
	Jupiter	Saturn	

	Lagna Mercury	Sun Moon	Mars
Rahu	20-1-1945 to 7-6-1945		
Venus			Kethu
	Jupiter	Saturn	

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(*B*) *Readings of the Progressed Charts* :

Chart I.—Lord of progressed Lagna is in the 3rd house in an inimical sign, with interchange of houses. Lord of 4th is with the lord of 3rd and 6th aspected by Saturn, lord of 10th and 11th. Although the aspect of Jupiter lord of 9th is there, yet the combination of the lords of 9th and 10th who are also lords of 12th and 11th respectively is not productive of any good. Opposition of Venus and Mars who are lords of 7th and 1st house in the progressed chart and who happen to be lords of 1st and 7th in the radix, should be specially noted. It is worthwhile noticing that the progressed Ascendant falls in the 7th from Ascendant radix. The period was very mediocre in official line and financially full of domestic quarrels estranged feelings, slight ill-health due to nervous breakdown.

Chart II.—Even the benefic aspect of Jupiter which was obtaining in the Chart I has been withdrawn; but there was mutual aspect of the lords of 5th and 9th. This developed into aversion for worldly things and a turn to spiritual and religious outlook. But as Jupiter is the lord of the 6th in the birth chart, it was not lasting or leading to further advancement.

Chart III.—Venus lord of Ascendant in radix in the tenth is the only good position. Jupiter was unfavourable being in the 8th. The Moon and Mercury in Lagna is not a good yoga due to lordship further deteriorated by Saturn's aspect. There was a long tour for a month or so, in utter disgust and frustration.

Chart IV.—The change of the Moon to Taurus with the Sun (combination of lords of 4th and 5th houses) aspected by Jupiter (lord of 9th). Sani in his exaltation and in interchange with Venus and further aspected by his friend Mercury. Venus lord of Ascendant (radix) in 10th from Ascendant progressed in 9th from the Moon, lord of that house Saturn occupying the 10th from Venus was indicative of a change of place in connection with professional activities, in a higher official circle. It did take place in March/April 1945, with a slight financial benefit.

In order that my readers may properly understand the working of the method, let me progress the horoscope for 1951-52, *i.e.*, 44 years past. The progressed positions are as follows : Moon 5.0329, Mars 3.5579, Mercury 1.8933, Jupiter 9.0939, Venus 7.0168, Saturn 8.0839, Rahu 9.4163 and Kethu 3.4163. Progressed Ascendant falls at signs 9.4680. Mercury changes after 149.4 days to Gemini (*i.e.*, on 1951, October 5th. Venus changes after 239.2 days, *i.e.*, on February 3,1952 to Scorpio.

		Sun Mercury	
	9-6-1951 to 4-10-1951		Mars Kethu
Lagna Jupiter Rahu			
Saturn	Venus		Moon

		Sun	Mercury
	5-10-1951 to 2-2-1952		Mars Kethu
Lagna Jupiter Rahu			
Saturn	Venus		Moon

		Sun	Mercury
	3-2-1952 to end of the progressed year		Mars Kethu
Lagna Jupiter Rahu			
Venus Saturn			Moon

Chart I.—Important developments in professional sphere are indicated by lord of 9th in the 5th with Sun, aspected by lord of 10th and also by Jupiter.

Chart II.—See lord of 9th in the progressed chart occupying the original radix position and 10th from progressed Moon, who is the lord of 10th from birth Lagna. This also gave certain lasting benefits in the official career.

Chart III.—Venus has moved to the 12th but still the mutual aspect of Venus and Mercury continues. The 12th house position in Chart III and the mutual 6–8 positions between Venus and Mercury in Chart II indicated that there was no monetary benefit.

In all the three charts note the affliction of the 7th house by Mars and Kethu aspected by Rahu. Mars is the lord of the 8th from Moon the 7th lord which is an additional factor for the malignance of the combination of the incendiaries. The 7th house effects were very bad; there was dead enmity between the native and his wife. In fact it was a living death; perhaps but for the aspect of Jupiter something untoward would nave taken place. This position continued for a long time, in fact till the progressed Mars moved to Leo and Kethu moved to Gemini during the year 1954-55.

Other features like education of children, their success in examination, service matters were fairly satisfactory. Lord of 2nd in the 12th and significator of wealth debilitated with a Dwirdwadasa (2-12) position to the lord of the progressed Ascendant gave bare means of subsistence and even certain dues were delayed throughout for some reason or other.

Timing of Events

So far by way of illustration of the method. Now we propose to lay down the principle as to how to foretell coming events and time them. From the number of years to traverse one sign by progression, which are as follows:—Moon 1 7/12, Mars 6 7/12, Mercury 3 5/6, Jupiter 6 11/12, Venus 2/3, Saturn 4 11/12 and Rahu (also Kethu) 7 9/12, we can easily arrive at the progressed positions for any desired age. So also the Ascendant can be progressed at 3.076 signs per year.

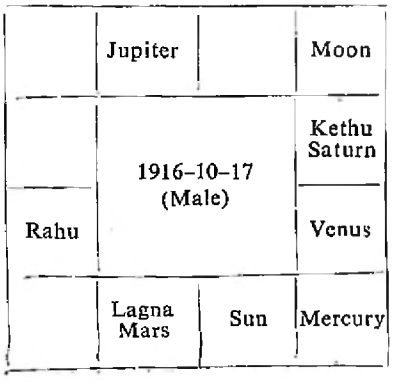
The following progressed positions with reference to their own positions in the radix chart are good:—

Moon	1, 3, 6, 7, 10, 11
Mars	1, 2, 4, 7, 8, 10, 11
Mercury	1, 3, 5, 6, 9, 10, 11, 12
Jupiter	1, 2, 3, 4, 7, 8, 10, 11
Venus	1, 2, 3, 4, 5, 8, 9, 10, 11
Saturn	3, 5, 6, 11
Rahu	1, 2, 4, 6, 8, 9, 10, 11
Kethu	3, 6, 10, 11

(*N.B.*—In the case of Sun, there being no progression, the following positions with reference to the Ascendant should be considered instead, *viz.*, 2, 3, 5, 6, 9, 10 and 11).

With the help of this, it will possible to find out when a particular significator of a Bhava will occupy by progression a favourable position to fructify its results. Having got this, determine the progressed ascendant, which when falls in an house other than 6, 8 or 12 from the birth Lagna will be generally indicative of good. This together with the progressed position of planets should enable one to fix the events in time measure.

Example



To predict the date or probable time of marriage and employment:

(a) Marriage:—Sukra is the lord of 7th and also the Kalatrakaraka. 9, 10, 11 positions with reference to himself are auspicious. Of this, 10th aptly falls in the 7th house from Lagna. Therefore the period when Venus comes to Taurus by progression is the time. Period of Venus is only 8 years. Two rotations will make 16 years. The third rotation will be the most appropriate; the number of years would therefore be 2×8 plus $9/12 \times 8 = 22$; in other words 22-23 age will be the time. More accurate results will be got by taking the exact degree of the planet.

(b) Employment:–The Karmakaraka is Sani (more exact will be to assign all the four Sun, Sani, Mercury, Jupiter). The best houses for Sani are 3, 5, 6, 11 and to traverse one sign by progression Sani takes 4 11/12 years. The third house will relate to boyhood period; the 5th house will relate to 20-25 years. Sani will be in Ascendant radix and form an aspect on 10th house. For the 21st year (*i.e.*, 20 years past) the Ascendant will be in Sagittarius and Saturn will be in the 12th. Taking one year more, Saturn will be in 10th from Ascendant; thus 22nd year will be the fitting period.

Periods of promotion or advancement will be when the lord of 10th in the radix occupies favourable houses from his own as also from the progressed Ascendant, unless it clashes with 6, 8 or 12 from the radix ascendant. In this case, Sun is the lord of 10th. Let us take 3 signs per year roughly as the rate for progression of Ascendant.

(Continued on page 128)

The Proof of Astrology

BY Y. MAHALINGA SASTRI, M.A., B.L.

"THE proof or the reproof?" asks the Cynic, "for, is there not greater reproof than proof of astrology?" Long ago, poet Nilakantha Dikshita put these words in the mouth of Satyacharya, in his drama called *Nalacharita* :—

प्रकृतिः सा किल नाम प्रमादजोयः
फलेषि संवादः ।
शतशोऽपि दृश्यमानः संवादः
काकतालीयः ॥

Satyacharya is one of the most respected ancient authorities on astrology. Varahamihira refers with deference to Satyacharya. Bhattotpala often quotes from Satyacharya. Unfortunately his work is lost to us. He stands like a colossus between the great Rishis, Parasara and Bhrigu, and the non-Rishi exponents of the science like Varahamihira. Many believe that if Satyacharya's lost works were recovered the credit of astrology might be considerably enhanced as a science. Satya is also believed to be the propounder of the Nadi system of prediction. The available Nadis deal with examples. What will not the devoted student of astrology give for the recovery of a work dealing with the principles of Nadi prediction?

Satyacharya belonged to the forgotten ages and poet Nilakantha introduced him with much aptness and with pardonable anachronism as the court astrologer of Nala, King of the Nishadha country. The life of Nala is narrated in the Mahabharata, Vana Parva. He belonged to the pre-Pandava age which is the same as pre-Vyasa age. Nilakantha Dikshita evidently thought Satyacharya so ancient as to be associated with such a hoary past. But the calumny against astrology put in his mouth sounds modern. Who does not enjoy a fling at astrology and at the same time who has not fallen a victim to its alluring charms? Astrology is beloved of the world, both petted and teased. Mr. K. S. Venkataramani who was a thoughtful contributor to modern astrology (being the author of the *Highways of Astrology*) was once approached by a gentleman with a dissembled lack of faith in astrology inconsistent with his urgent solicitude for his horoscope being scanned, and was harangued to abashment by the orator.



Y. MAHALINGA SASTRI

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This ill-natured aspersion-mongering attitude towards astrology is inherent in humanity and is not inconsistent with its susceptibility to the allurements of the science. There is great wisdom in Bhavabhuti's saying:

यथा स्त्रीणां तथा वाचां साधुत्वे
दुर्जनो जनः ॥

The world glibly assails the reputation of women but at the same time is incapable of escaping from Eve's magic spell. Repulsion and attraction work like the ball throw and coexist. **It is sadism to treat astrology so uncharitably, but is not sadism the reflex of mental enslavement?** When Satyacharya is made to deplore his profession by the poet, the latter touches the chord of an universal and eternal human trait. Thus, the hoariest of astrologers complained against the ill-natured shortsightedness of the world in its apprehension of the merits and value of the science of astrology—"When somewhere the astrologer inadvertently blunders and gives a wrong prediction, that instance is eagerly snatched at for being broadcast as proving the rule that astrology is a hoax self-confessed; while hundreds of successful predictions under the very nose of the calumniator are disposed of by him contemptuously as merely accidental coincidences like the crow perching and the palm fruit dropping down."

Much truth is compressed in these words. Firstly, the great Acharya does not lay claim to absolute infallibility for the science. Next, he attributes the lapses not to any imperfections of the science but to the inadvertence of the professor of the science. And, last but not least, he lays stress on the large volume of success which the practice of astrology has shown in all ages, which in effect furnishes the key to the mystery of its survival through the ages in the face of all arrant, malicious disparagement. The words *kila* (किल) and *nama* (नाम) are exclamations indicative of painful surprise and derision to the tune of "look at the injustice and the absurdity".

Astrology belongs to the fraternity of sciences and has been treated as such in the books. Its literature is vast and

varied. A complete mastery of it in all its ramifications is difficult of attainment. As it probes into the future of lives and as future lies in the womb of time, its practice brightens only with a spiritual ray lent to it. To release the illumination required, the practitioner must be one who has cultivated a spiritual frame of mind. He must be a man of character and piety. **His reliance upon divine grace as the source of his strength must be sincere and entire. It is needless to say that such a person will be all humility and simplicity.** A personality endowed with these marks of distinction is the *sine quo non* for the attunement of the trained intellect to spiritual levels whence proceed those instructions which guide aright the practitioner. The horoscope which furnishes the data upon which predictions have to be built is a maze pursuing which one coldly scientific and without the purer insight, gets hopelessly entangled in the meshes of his own erudition; a mystic script is presented to him for being deciphered and he racks his brains against it in vain and falters to pick up the way among the luminous bodies—and does that not look like a paradox?

To a pretender whose noise proceeds from the surface, who hops about with desperate courage and tumbles to his own shame and the amusement of others, the horoscope is an attractive plaything to dabble with. But to a sincere student, the study is most exacting and it is one to thousand that he feels his feet planted on firm ground.

Even in the case of the other sciences it cannot be claimed without some qualification that calculation never misses. The chances of error in astrology are greater for obvious reasons. Firstly, its projects comprehend a sphere above the material, the visible and the tangible. Secondly, this circumstance itself has given rise to multifarious methods of approach which make one stagger. The regions of astrology seem to lie beyond the limit to which human mind can strain itself. Hence very learned and tireless explorers were satisfied to accept results much shorter than the perfect goal. They conceded margins for the human frailties also. **It is a wonder how even with such limitations astrology has thriven and given satisfaction to a large extent to unfailing streams of its clientele throughout the ages.**

Varahamihira defines clearly the scope of the science of astrology and it contains a warning that there should be no mistakening of it. When the promise is circumscribed purposely, it is foolish to magnify expectations according to one's own fancy, on the one hand, and ridiculous, on the other hand, to turn away with disgust at the supposed failings, not to speak of the hostility of the inveterate reviler.

This colossal, pathetic ignorance which links astrology with the fatalistic notions are of foreign origin and not germane to the Indian outlook on life. Varahamihira's definition sets at rest this controversy also. Let me quote the verse which is the cornerstone of the thesis :

कर्मार्जितं पूर्वभवे सदादि यत्तस्य पक्तिं
समभिव्यनक्ति ।
in the बृहज्जातक.
यदुपजितमन्य जन्मानि शुभाशुभं तस्य
कर्मणः पक्तिं ।
व्यजयति शास्त्रमेतत् तमसि द्रव्याणि
दीप इव ॥
in the लघुजातक.

Saravali explains :—

जातकमितिप्रसिद्धं यल्लोके तदिह
कीर्त्यते होरा ।
अथवा दैवविमर्शन पर्यायः
खल्वयं शब्दः ॥
अर्थार्जने सहायः पुरुषाणामापदर्णवे पोतः ।
यात्रा समये मन्त्री जातकमपहा
यनास्त्परः ॥

An astrologer is called *Daivagna* (दैवज्ञ) or *Daivachintaka* (दैवचिन्तक) in Sanskrit.

Daivam is some unknown thing which directs and controls human life. For one who is predominantly mundane in his outlook and limits his intellectual speculations to the known and the accountable through cold logic, it is only the chance-element which lies beyond his calculations and which plays a large part in accelerating or retarding the fruits of human endeavours and always waits round the corner to surprise him either agreeably or disagreeably.

It is God's beneficence or wrath to a non-Hindu believer. To a Hindu, whose religious beliefs are firmly rooted on the Karma theory **Daivam represents the accumulated effects of his past good deeds or misdeeds, potential in reacting upon him like a boomerang, tracking him through his rebirths and dispensing its favours and frowns in the course of his life as and when it finds opportunities of making itself felt.** Innumerable have been the past births of a *Jiva* (soul) and countless have been his actions which had produced the *Adrishta* or unseen potential forces which accumulated in vast storages. The propelling power for a single birth is generated by a group of the active principles of the storage which gathers the momentum for the nonce fortuitously or according to our inscrutable law. The *Jiva* takes birth with a definite credit and debit account which shall work itself out, until upon its exhaustion his earthly career ends.

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The *Jiva* during his lifetime becomes responsible for more and more Karma of the good or the bad or the mixed sort and adds to the mighty storage of his past Karma. Again, the impulsion comes and he takes another birth. He cannot remain for a moment without action and action will have its inevitable rebound. Thus, the hoardings grow more and more while consumption works the negative process. This rotation is interminably repeated and is technically called *Samsara* and is compared to a wheel in the books of philosophy. The *Jiva* unable to extricate himself from the complex web with which he has surrounded himself, goes on his round helplessly, mostly believing that the fulfilment of his life is within his reach, but really being lured by the ever receding mirage. It is all an impenetrable *nexus* of darkness which is a compound of ignorance and illusion, in which he wallows sometimes conscious of his plight, but often times glutted with a false sense of security and comfortable existence. Poet Nilakantha Dikshita deplored the lot of the *Jiva* treading aimlessly and helplessly the endless path of *Samsara*, in this pathetic exclamation.

कुत आगतं नजाने कनुवागन्तव्यमिदमपि
न जाने ।
सञ्चरसि केदानं संसारपथे महातमसि ॥

"I do not know where I came from; neither do I know whither I am destined to go. This is all that I know at present. I am wandering in the labyrinths of *Samsara* groping in the unrelieved, all-embracing, interminable darkness (ignorance of the nature of my real being)".

The *Jiva* does not recollect who he was in his previous birth, neither can he ascertain where he will be or what he will be after death. He cannot explain why he was born in such and such place and such and such surroundings, in such and such family to such and such parents, inheriting certain definite traditions, culture and religion, all which he begins to claim as his own and cling to with tenacity when he grows up. He is unable to account for several happenings in his life, some happy and some unhappy, not always according to his expectations or having any alignment with the sort of effort he has been putting forth or aspirations he has been nourishing. In his own case and in the case of others, the problem of evil is insoluble. Striving for happiness he plunges into misery sometimes and sometimes happiness comes thronging to him to his agreeable surprise. He is puzzled to see the scheme of things unravel itself before him as if through a mysterious agency, having little or no connection with his planned endeavour. Sometimes, when he reflects, there seems to be some logical connection between certain tendencies inherent in him and certain results which he obtains, as cause and effect; but he is at a loss to know who planted these tendencies in his soul. These tendencies and certain circumstances which act as springboard to his life, make action inevitable and he works and toils reaping unpremeditated results good or bad. The momentum is supplied by the passions which are boisterous and like the winds of Ulysses are pent up in our invisible, intangible entity called the mind and having a tendency to break loose of their own accord at odd moments.

Astrology purports to be a science capable of throwing light to relieve the dense darkness through which the *Jiva* is eternally and desperately struggling, and promises to be his guide warning him of the dangers ahead and encouraging him to ply vigorously through fruitful courses indicated. Varahamihira's illustration is graphic

व्यञ्जयति शास्त्रमेतत् तमसि द्रव्याणि
दीप इव ।

This science illumines your pathway like a lamp taken with you to guide you in darkness and helps you to see which things lie on the road—it may be a treasure; it may be a cobra; it may be a pit; or it may be an eminence—a thorny bush or a flower bed. How to react and behave towards these revelations depends upon you. You are born with your *Vasanas*—you may furret for a root and neglect a gem; you may beat the cobra or invite its ire on you. You may adventure into the throny bush or seek the flower bed. Your tastes, your capacity for discernment and correct choice and a hundred other things determine your reaction to the vouchsafed illumination. But the action is yours—that is called *Purushakara* (पुरुषकार). What is already there on the pathway is due to *Daiva* (दैव).

With or without the illumination of astrology, the *Jiva* struggles on its path governed by the *Vasanas* acquired in previous births. These moral, spiritual and intellectual tastes, tendencies, abilities and equipment are also indicated in the language of the planets if only one has trained oneself to decipher it. The Western adherents of the science lay greater stress on this aspect of it and have displayed wonderful flair for investigations on that line.

Mr. K. S. Venkataramani who had a clear grasp of the subject both from the Western and the Eastern points of view, declares in his introduction to his *Highways of Astrology* as follows:—"Properly understood and

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applied, astrology is a great help to individual progress and collective welfare. It tries to interpret the temperament and tendencies, character and ability and the results arising therefrom in daily life in terms of the most probable lines of unfoldment of the latent possibilities".

Mr. Venkataramani further goes on to state that a correct knowledge of the future is a dynamic changing force—it acts magnetically on your mind and the springs of action and certainly alters the normal course of running which it would otherwise have had.

Saravali speaks in the same strain—"the horoscope is the means of *Daivavimarsana* (दैवविमर्शन) an investigation into the latent potentialities called *Daivam*, which can be helpful in the matter of one's acquisition of wealth, which can serve one as a ship to cross the ocean of calamities and which can give one the most intelligent and useful guidance for one's travels, like an expert adviser. A knowledge of the indications of the horoscope is thus a great and invaluable asset to the native who is thrust upon this earth and impelled by karmic forces to go through a drift of life under prescribed environment.

The scope for individual efforts to mitigate misery and enhance happiness is also inherently conceded in the division of Karma into three classes, namely *Dridha*, *Adridha* and *Dridhadridha*. Some karmic forces which have begun to operate on the life of the individual may be very difficult to surmount or circumvent. Others may be easily surmountable; and a third variety capable of being countered with persistent application of palliatives.

* The *Saravali* says:

दशाप्रभेदेन विचिन्तयेद्दृढं दृढेतरं
चाष्टकवर्ग गोचरैः ।
दृढादृढं योगवशेन चिन्तयेत् इतित्रिधा
जातक सूक्ष्मसंग्रहः ॥

The inclemencies of the Dasas are peremptory and hard to resist; what evil is indicated by *Ashtakavarga* and *Gochara* can be easily counteracted by means of *Pariharas* or palliatives. The yogas are more difficult to combat, but can be placated by extraordinary propitiatory processes. This dictum is an extenuation of the universal law.

अवश्यं अनुभोक्तव्यं कृतंकर्म शुभाशुभं ।
नाभुक्तं क्षीयदे कर्म कल्पकोटी शतैरपि ॥

The consequences of action good or bad can never be evaded. Action once done cannot be liquidated except by submission to its rebounds, even though eons may elapse.

A grasp of these liberal principles is necessary for a comprehension of the optimism of the Hindu attitude in the matter of the endless struggle of the human being exerting his *Purushakara* to avoid, neutralize or weaken *Pratikula daiva*. This basic notion that man is not a helpless victim to predestination but an architect of his own destiny to some extent at least, is further supported by such statements as the following :—

दशापहाराष्टकवर्गगोचरे ग्रहेषु नृणां
विषमस्थितेष्वपि ।
जपैश्च तथ्रीतिकरैः सुकर्मभिः करोति
शान्तिं व्रतदान वन्दनैः ॥

The *Phaladeepika* in this verse upholds the validity of expiatory and propitiatory rites and ceremonies for the mitigation or avoidance of the evil results of planets maliciously disposed as rulers of Dasa periods, or in the *Ashtakavarga* and the *Gochara*. It recommends for the welfare of the native *Japakarma*, *Santhikarma*, *Vratanushtana*, *Dhana* and *Vandana* (which includes pilgrimages, prayers and dedications). Men learned in the *Pariharas* will be able to prescribe courses which are appropriate to the relevant planets and other conditions holding out the menace. It is noteworthy that Kalidasa says that Kanva made a pilgrimage to *Prabhasa Tirtha* to propitiate the contrary *Daiva* for the sake of Sakuntala.

दैवमस्याः प्रतिकूलं शमयितुं प्रभाशा
तीर्थम् गतः ।

It is further stated in *Phaladeepika* that high ethical living and spirituality can be far more effective in overcoming the evil disposition of the planets than all the ceremonial measures of remedy.

अहिंसकस्य दान्तस्य धर्मार्जितधनस्यच ।
सर्वदा नियमस्थस्य सदा सानुग्रहाग्रहाः ॥

To one who observes *Ahimsa*, who has controlled his passions, who never swerves from the path of virtue and righteousness in acquiring wealth and who regulates his life by strict rules of self-discipline, the planets invariably soften and incline to beneficence. Astrology studied with a broader outlook and not as a means to satisfy immediate curiosities and cravings and to minister to limited gratifications of short-term ambitions and aspirations, reveals itself gradually as the handmaid of *Dharma Sastra* and *Vedanta* and upholds high ethics and spiritual regeneration as the ideals of life. In that larger perspective the ennobling magnificence of the science lends a ray to the illumination of the cosmic mystery and surrounds itself with an aroma of philosophical eminence.

(*Continued on page 135*)

*(This verse is quoted in the commentaries on *Brihat Jataka* as from *Saravali*, though it is not found in the N.S.P. edition).

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Astrological Significance of Basic Instincts

BY DR. W. J. TUCKER, D.Sc., PH.D.

Part I: From Combat to Curiosity

IN an article entitled *The Basic Instincts of Mankind*, I introduced to astrology for the first time certain basic principles which emerge from the correspondence of the twelve signs of the zodiac with the twelve basic instincts which are:

1. *Combat* (The Aggressive Instinct) ... ... Aries
2. *Submission* (The Surrender or Acquiescence Instinct) ... ... Taurus
3. *Repulsion* (The Instinct of Aversion) ... Gemini
4. *Paternal-Maternal* (The Paternal Instinct) ... Cancer
5. *Acquisition* (The Acquisitive Instinct) ... Leo
6. *Curiosity* (The Investigatory Instinct) ... Virgo
7. *Food-seeking* (The Instinct to Assuage Physical, Mental and Spiritual Hunger) ... Libra
8. *Mating* (The Sexual Instinct) ... ... Scorpio
9. *Self-assertion* (The Evaluatory Self-Expression Instinct) ... ... Sagittarius
10. *Laughter* (The 'Sense of Honour' Instinct) ... Capricorn
11. *Construction* (The Creative Instinct) ... Aquarius
12. *Escape* (The Flight Instinct) ... ... Pisces

The above instincts comprise the *raison d'etre* of an individual. They fashion the arc of his destiny, form the bricks of his character, give vital expression to his personality, contain the seeds of his triumphs as well as of his failures, and are the causes of all his follies.

One of the fruits of the researches of Sigmund Freud and of the highly-specialised labours of his followers (the vast modern army of psycho-analysts) is the fact that certain Oedipus conflicts* which occur in the unconscious mind and which psychiatrists believe to be the direct originating causes of some forms of psycho-neuroses and psychoses, are due to inhibitions of certain of the basic instincts producing what Freud termed "repressed tendencies". Thus, the psycho-analysts act on the theory that by unravelling these buried 'memory traces' and establishing the nature and cause of their formation, the mental therapy applied by the process of psycho-analysis itself, plus the revelation to the patient of the real nature of the incidents occurring in boyhood which originated the inhibitions and complexes, will have the effect of removing the inhibitions, thus giving the repressed instinct or instincts full opportunity to express themselves freely—with the result that the patient will be cured of his psychosis or psycho-neurosis.

This sort of psychological over-specialisation, however, leads to the establishment of an implicit belief in the minds of psycho-analysts that the freeing of the instincts from all kinds of inhibitions is the real aim to be sought after. Thus, *unconsciously* the psycho-analysts come to believe in free self-expression of the instincts as a very good thing. Indeed, once they formed that conviction, they lost no time in selling the idea of the education authorities—with the result that we now have foisted upon us the 'free self-expression' ideas which have given rise to the "blackboard jungles", to the craze for "youth clubs" organised on the Nazi model in the belief that that is what is needed to solve the problem of "adjustment to society" and so make individuals "good mixtures", but which is actually promoting and encouraging the formation of Teddy boys, gangs of violent hoodlums, hooligans and vandals. Also, in the belief that it is possible to correct and adjust the Libido by teaching sex in schools instead of leaving that responsibility where it rightfully belongs, namely to the parents of the children, psychologists are witnessing the chickens coming home to roost in the almost daily instances which are coming to light revealing that children leaving the sex-class have frequently made for the nearest fields and woods in order to make a further exploration of their own and to try out the object-lesson they have been given at school.

Obviously, some very ugly fruit is in process of ripening, and signs are not wanting that psychiatrists may eventually discover that there are worse evils to be attributed to the basic instincts fashioning mankind than appear in the psychoses and psycho-neuroses with which they are familiar.

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* The Oedipus complex may be described as a conglomeration of phantasies and associated effects which leave 'memory traces' in the unconscious mind derivable from alleged impulses in babyhood to have intercourse with the parent of the opposite sex. Freudists believe that the complex includes phantasies associated with the desire to destroy the rival parent. Impulses to have intercourse with the parent of the opposite sex is called a *positive* Oedipus complex, whereas impulses to have intercourse with the parent of the same sex is termed the *negative* Oedipus complex.

On the day on which I am penning these lines appear two news-items which confirm this impression.

The first is a complaint by the authorities of the Victoria and Albert Museum (in London) made by letter to the headmasters and principals of more than 50 art schools in London and the provinces, protesting against the behaviour of the students of both sexes who have broken heads of plaster casts, have been utterly careless with paint and paint-brushes, have scattered litter and clothing on the parquet flooring, have placed their feet on newly-painted cases, have emptied dirty paint water into porcelain bowls, and who have been behaving in a generally sloppy manner in the galleries. In the words of the museum spokesman: "They do not seem to have any regard or respect for works of art. *The new trend towards self-expression seems to be the cause*". And the students complained of are our modern *art* students!

The second news-item reports that Mr. J. Edgar Hoover of the Federal Bureau of Investigation has described the alarming increase in juvenile delinquency as "a national tragedy which threatens the future of America". There has been a fresh flare-up in gang warfare by youths in several large cities, particularly New York; and 42% of the country's crimes—according to Mr. Hoover—were last year committed by boys and girls under the age of 18, half of which were committed by youths under 15. All of which makes one wonder just how long it must be before Mr. Hoover and the education authorities wake up to the fact that it is in the craze for self-expression (?) that the cause of all this lies, and that **a perfectly simple remedy is available, namely to send the charlatan psychologists packing and to re-institute discipline in the schools. For it is the quack psychologists who are making morons of the children.**

The real point I wish to make is that certain kinds of inhibitions to the basic instincts are absolutely necessary if mankind is to continue to survive at all. In the past, the 'memory traces' producing the unconscious safeguarding inhibitions have been imparted by the religious teachings and by the censor action of the "super-ego" which laymen once used to term the conscience! **It is solely due to the widespread lapsing of religious instruction (which alone can intensify the safeguarding action of the conscience by installing inhibitions in the unconscious mind), plus the introduction into the educational sphere of the socialist philosophy of 'free self-expression', that we are now-a-days being confronted with ever-growing masses of violent ruthless individuals flowing together by virtue of the unconscious gravity which psychologists choose to call "the Social or Gregarious Instinct"** under the banners of communism and socialism.* For this combination of circumstances is producing men in whom the aggressive, repulsive and self-assertive instincts are rendered totally uninhibited in accordance with the design of the men at the top who are using such people as pawns.

In the Third Reich, Goebbels was the master-psychologist who taught Hitler that the readiest way to master the people was to destroy the Ten Commandments. Soviet Russia—ever eager to learn—speedily found out the efficacy of Goebbel's methods and incorporated the ideas in their own technique. And Communist China, not to be outdone, began to specialise in their "brain-washing" technique. All of which is psychology run mad. But, of course, any science can be misapplied, and it is open to the budding chemist to blow himself up in his laboratory if he wants to! He need only be careless in mixing nitric acid with glycerine to do the trick! But the moral of all this is that **mankind cannot afford to be any more careless with psychology than with nitroglycerine or atomic energy, for the consequences of such carelessness will be deplorable.**

In my previous article, I pointed out that the repulsion instinct lies at the root of the psychology of all individuals who make manifest an open aversion for the existing order of things in cultivating hatred of any form of institution symbolised by such key-words as "captitalism", "colonialism", "imperialism" and the like. And I would like to emphasise that what is emerging is, and must ever be, the product of the completely uninhibited expression of the repulsion instinct when its primary

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*It should be unnecessary to mention that the above citation of communism and socialism is not being prompted by any form of political bias. The statement results from an objective study of the prime psychological forces which are inspiring the philosophy upon which the named creeds are based. For undeniably the compulsive instinct of adherents is the aggressive instinct and the repulsion instinct inspired by greed and envy of all persons of wealth and social distinction who thereby become targets for the individual collective and communal hatreds which are directed against them. Indeed, the intellectuals who are controlling the movements are using collectivism as a weapon; for they have unconsciously discovered psychological means for removing the unconscious censorship which inhibits the free expression of certain powerful instinctual compulsions from the minds of those they have ensnared. They call this process "indoctrination", and they re-employ the indoctrinated as instruments to indoctrinate others, shrewdly calculating to conquer and enslave all the peoples of the earth by such means.

safeguard (which laymen would term "toleration") is removed from its inhibiting task. It is the presence of this uninhibited instinct which solely accounts for the persistency of cells of communism the individuals of which, no matter whether they are working underground in our midst within the framework of trade unions, or openly in the jungle of Malaya or the swamps of Indo-China, abate not one scrap their fundamental aversion but who keep alive for ever the malice and hatred which are implicit in the instinct of repulsion.

In the matter of the combat instinct, the training of boxers is devised to remove as completely as possible any inhibitions restraining the full expression of the aggressive instinct. With the result that boxers develop the mentality of killers in the same way as commandos do who are trained to kill by means of every scientific method known to man. For boxers, as regards their mentality, are in no wise different from the old-time duellists who killed their opponent with the rapier or the sabre. There are rules to be observed in both games, but the object is the same, and the survivor is he who is least inhibited in his aggressive instinct!

Thus we have to ask ourselves the question: Can mankind afford to lose the inhibition built up in the unconscious mind by the fifth commandment: *Thou shalt not kill?* To remove that inhibition is psychology run mad.

Invariably we find the combat instinct, the repulsion instinct, and the self-assertion instinct, dominant in the horoscopes of all murderers. Dr. Buck Ruxton (born March 27, 1898) had the Sun, Mercury and Venus in Aries, directly stimulating the combat instinct. At the same time he had Saturn (jealousy) and Uranus (violence) in Sagittarius to colour the emotional urges of his self-expression instinct. And he had the Moon and Neptune in Gemini to sway the instinct of repulsion. Ruxton slew his wife for a motive of jealousy, and his maid-servant because she was a witness of his crime.

George Stoner (born November 19, 1916) had Jupiter in Aries governing the combat instinct—a planetary influence capable of facilitating the erection of a safeguarding inhibition had he but had an ounce of religious instruction. But he had Mars in Sagittarius—a planet which gave the emotional colouring of lust to the self-assertion instinct; and he had Saturn (jealousy) in Leo, the sign which controls the acquisitive instinct, the influence of which induced him to regard Rattenbury's wife as his own (Stoner's) special property! In a jealous fit, Stoner slew his employer Rattenbury because he could not bear the idea of allowing Rattenbury to depart on holiday with his wife!

The mass-murderer John Halliday Chrisite had the Sun and Mercury in Aries (combat instinct). But he had Venus and the Moon in Pisces (escape instinct). For that reason, Christie's killer instinct was to some extent inhibited. Although a strangler, he was yet unable to apply direct violence to dispose of his victims and had first to stupefy them with gas. Furthermore, his escape instinct obliged him to pre-determine the means for escaping detection by concealing the bodies, even if this meant giving evidence against a man on trial for his life for a murder in which Christie had undoubtedly participated as accomplice. Also Christie had Saturn and Uranus in Sagittarius, betraying the emotional colouring of his self-assertion instinct which was that of a Freudian psychopath.

At this point it is perhaps pertinent to inform readers unversed in psychology that the basic instincts and the inhibitions controlling them, are both unconscious. They belong to the unconscious mind and transit their effects in the form of powerful compulsion which cannot always be modified or controlled by the conscious mind. For the real controller is the unconscious censor whose job it is to interpose the right inhibitions. However, when all inhibitions are removed from a basic instinct (as sometimes happens in certain forms of insanity) anything can happen—such as when a maniac accuses a neighbour of turning on the radio for the purpose of destroying him by wireless waves, and then proceeds to smash the radio and attack the neighbour—moved by the powerful compulsion of the aggressive instinct. And it may be remarked that the compulsion can develop an incredibly powerful form is the instinct be at the same time reinforced by the emotion of hate. Under such circumstances it is of no use to argue that the maniac could have controlled his frenzy by means of his conscious mind, because any such idea is fallacious. The real brake is the unconscious censor; and if that censor has taken leave of absence when he is most needed, it is just too bad. However, it is precisely because the action of the charlatanical psychologists who have urged upon the education authorities the efficacy of their "free self-expression" ideas is having the pernicious effect of removing certain important inhibitions which it is the function of the unconscious censor to impose, thus paving the way for the unbridled release of powerful compulsions emanating from certain basic instincts, that it

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to be based on physical force—"Accept this religion or there is the sword which will remove the head from the neck or there are instruments of torture like fire and dungeon to compel an acceptance of religion." Religion failed to help humanity in man's life; it ceased to be a force for man's advancement. Religion even brought calamities to man. Instead of man surrendering to the Will of God, God became subject to the protection of man, and God's will was determined by man. Instead of religion controlling and regulating man's life, man began to control and regulate religion. That is why we find that religion collapsed before science. Such a religion is only *Theology* and not *Theo-logy*. But astrology ever remained astro-logy. The latter element in both the terms presupposes study, investigation, critical approach, clear understanding—all leading to conviction, as opposed to belief based on blind faith.

When we understand the two terms in this way, then it will be found that Theology and Astrology are only the two phases of the same system of thought, of the same discipline. In India, theology developed as a rationalistic system of thought, and so was astrology. Both went side by side as sciences, as Vedas. The fundamental basis is the doctrine that the whole universe is an organism in which each part is related to every other part in a systematic way and that there is neither an accident nor a personal caprice in any event in the world. The investigation into the ultimate principle of this organic system of the Universe is religion, and the investigation into the relation and influence of any part to any other part is carried on in astrology. I do not know whether I can say that religion is the physiology while astrology is the anatomy of the world organism. I can assert without any fear of contradiction that both religion and astrology refer to the same subject-matter, only they have different aspects within their respective spheres.

In India, both religion and astrology developed as a result of the operation of a rationalistic intellect, as a result of the efforts of thinking minds, to find out order and system in the world where sometimes man is faced with what appear to be mere chances and of even freaks in nature. If there had been only chances in nature there would have developed no science; if, on the other hand, everything is found and experienced as orderly in the world, then too there is no scope for a science to grow. But man experiences some kind of systematic order in the events of the world to a great extent, while man is not able to find the same system in a large number of other cases. A rationalistic mind, a scientific genius, postulates a theory that what is found as order in nature must be the real feature in the world and what are experienced as accidents and as freaks must have appeared so as a result of the limitations of man's mind. There is another feeling inherent in all rationalistic minds that man's mind is capable of understanding everything that is real in the world, and that to speak of things beyond man's mental powers in an absolute way is a contradiction in terms. If there is an order and a system in the whole world, that is what is meant by saying that the world is an organic system. The investigation into this system as a whole culminated in a rationalistic system of religious thought in India and the investigation into the relation of parts of this system to the other parts, especially the relation of the parts nearest to man, to parts far removed, developed into the science of astrology.

If science does not recognise astrology as a science, the defect is with science and not with astrology. There is no astrology without a doctrine of the whole of the Universe being held together into an organic unity by some super-intelligence. But moden science does not even accept intelligence as anything of importance in the constitution and in the operations of the world. Life is an accident and intelligence is only an aspect of this accident, according to science. Science may proclaim itself as the saviour of humanity from the clutches of religion and church and priestly heirarchy. But modern science is only an aspect of the obsessions of old religions, so far as various theories of the science are concerned, and this insignificance of man is one such theory which is only a survival and continuation of religious beliefs. There is also the political background that helped the religious beliefs to be preserved and continued in modern sciences.

According to some religions, man is subordinate to God and man as such has no independent place in the world. Man is only on this earth that has been created by God, according to such a religion; beyond of the earth it is all the region of angels and other super-natural beings. In politics also, the Emperor alone counts and the life of the individual is subject to the whims of the Emperor, according to the conditions that obtained in the regions where modern sciences are growing. In such a political set-up, man and his affairs are confined to his home, and beyond of that, it is the sphere of the Emperor in which man has no hand. It is the accumulation of such reli-

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gious beliefs and political practices that has resulted in many a theory in modern science relating to man and his life.

I do not know whether the conditions, religious and political (both were held together side by side through mutual co-operation) that prevailed in the countries where modern sciences have their origin and early growth, prior to the advent of science, had at any earlier times prevailed on the Indian soil. There is no record on the authority of which such a question can be answered. All that we know from the earliest records found relating to India, is that there was no time either recorded or to be deduced from the records, when in India, man was subordinate to any external agency, either in heaven or on earth. Even in the earliest literary records in India, man's supremacy is recognised, and this is what can be deduced from such records regarding the conditions of much earlier period extending over a very long time. There are powers other than man in the world; there may be Gods. But Gods were as much under the law of the world as men, and man was not subordinate to any power other than such law of the world.

There is no difference in kind between man's intellectual powers and any super-intellect that may have planned and worked out the world design. There may be a difference in range. Man can design and execute; similarly, some super-intelligence might have had a plan for the world order and may also have worked out the design. If there is such a super-intelligenee, that is only a part of the Universe and not something outside of the Universe and dominating the Universe. That super-intelligence, if there is such a one, is self-disciplined from within itself, and all the separate intelligences exhibiting themselves as human intelligences, are only manifestations of that super-intelligence and its operations. When sciences developed in such a soil, sciences took shapes far different from the sciences of today that grew up and took shape in soils with different manures and different climatic conditions. In lands where the yields are limited, any exuberant growth may be suspected as abnormalities. That is the present view about astrology in the eyes of modern scientists. **Religion and astrology in India exhibit features of the luxuriant growth of human intellect with rationalism and with a sense of freedom, and should not be mixed up with obsessions and superstitions that have grown up in other regions.**

It is not a National Science that is being developed in the National Laboratories of India; they are working on some outworn beliefs in an alien science in the National Laboratories. The alien science is tinged with the religious beliefs and political practices of an earlier period in those alien regions. "I am right, my party is right; all others are wrong." This is an inherent element in political practices, and in science also we find the belief that what is called life is only on our earth and everything else in the universe form the objective reality. The only difference is in the relative importance; in politics the "I" and the "My Party" are important while in science life on this earth is of no moment. There is a National Science which is not allowed entry into our National Laboratories. And nothing better can be expected when the destinies of the nation are placed in the hands of persons who are Indian only by name and nativity, while they are foreign in training and ideals and in the make of the personality.

I am not a sentimentalist to worship things "National" as a Fetish. I have never countenanced the propagonda for the development of National Medicine, the *Ayurvedam*, as a separate disciple distinct from medical science. What I want is only this that there are to be recognised certain achievements by our ancients within the field of the medical science and that such aspects of the science must be correlated to the study of the science as an entirety. I do not want the Indian medical system to be developed distinct from general medical system. In general science also, there is a possible "National Aspect" brought about by the environment in which the scientific enterprises in the country were undertaken and were developed. **Modern science developed in a certain environment alien to the Indian environment of rationalism and freedom, and to this extent the sciences developed in our National Laboratories are alien sciences.**

A change over in our National Laboratories from the alien set-up to a national set-up is productive of various beneficial results to both sciences and humanity. Science now knows only certain behaviours, certain movements and changes, and does not know the whence and the why and the whither of those behaviours. Such factors come within the purview of only man's intellect directly in contact with the things, and not at all within the purview of apparatus, however perfect they be. If man and his life and his intellect are only accidents in the structure of the Universe, it is well known that accidents cannot grasp things that are absolute in their nature. Intellect aided by instruments can grasp only the surface of things and not the things themselves. If

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man's intellect is identical with the absolute in the form of a super-intellect that designed the world and that works out the design, or if at least man's intellect is a manifestation of that super-intellect, then and then alone man's intellect has a chance and a possibility of knowing the things as they are. And if some super-intellect is accepted behind the world-phenomena as a whole, then one cannot resist the advent of Astrology and Theology as among the most honoured of sciences. And I have already said that Astrology and Theology are only different sides of the same truth.

There is no system of thought in India that does not accept such a super-intellect behind the phenomena of the world as a whole. There may be differences in details, but on the absolute question they are all agreed. It is an investigation into the nature of man's experience that led to the postulaion of a super-intellect behind the phenomena of the world. Either we must say, as modern science asserts, that man's intellect is an accident and as such is not a basis for any deductions about things beyond the normal experience of man, or we must assert that just as in man's normal experience it is found that all movements have to be traced to human initiative, there must be some initiative in the form of some super-intellect that has started the world process.

With such a background let me try to explain how a National Laboratory can tackle the problem of atoms. It was Democritus who first propounded the very crude theory of atoms as the ultimate basis of the material world. His doctrine was discarded by Aristotle and other later Greek philosophers; but the theory was revived, and till very recently the atom was accepted in sciences as the smallest particle of matter. In our own day, the atom has been split up, and we have electrons and other forms as the smallest material particle. Now, one has to ask the question whether, at least theoretically, an electron cannot be split up into smaller parts. Scientists say that an electron has a size, spacial extension, and they speak of the size of an electron in terms of the size of ordinary material objects. An electron can be indivisible if an electron by its very nature is proved to be so. But what has a size cannot, by that nature, be indivisible; it must be otherwise. Size means an inside and an outside, a right and a left, a front and a back, and a top and a bottom. When there is, thus, a middle between extensions, there must be the theoretical possibility of a further division into at least eight parts. Or scientists must say that at the stage of an electron, matter has been split up into parts that have lost their spacial extension.

Or, the impossibility of further division must be due to the limitations of human ability to continue the process of division any further. But is human limitation the test for an objective nature? What was not possible, the division of an atom, became a possibility; why should not a further division be possible at some later stage? The limitation of man's ability to break up an atom was due to the fact that nothing by way of a tool was available that could penetrate through the infinitesimally small interval between an electron and and an electron within an atom. But a particular ray was found capable of doing this. Why should not man's intellect devise means for sending a new dagger even through the theoretically possible, parts of the electrons?

According to Indian rationalism, a further division of a material particle by man becomes impossible only when the parts cease to have spacial extension. That does not mean that such a part has no parts of its own of which it is a composite; it means simply that man's ability stops with the diappearance of spacial extension. When a material object is divided into parts, the division is into numerical fractions. But the spacial extension is reduced through a process of subtraction. When there is a reduction of anything into fractions, there is no stage when we arrive at a zero; when the reduction is through a process of subtraction, a stage of zero is inevitable. Thus, when the matter can have parts, its spacial extension can cease to exist. The parts of what has parts, must have parts of their own. Who can handle the parts of the minutest particle devoid of spacial extension to bring them together and form a new whole from those parts? Even a part at the stage when a further division deprives the parts of spacial extension is an effect of its own further parts. Who produced this smallest material particle with a spacial extension, out of its parts that do not have spacial extension themselves? It cannot be man. Who moved the parts to one another so that the effect is produced, who holds them together?

We can plant a tree or a creeper, we can water them, manure them, protect them from weather and do various things to produce some ultimate effects. But can we produce a leaf? How is the matter called a leaf produced and who produced it? It is not merely an absorption of the particles of matter scattered in the air by the plant or the tree. There is a conversion of what was not matter with spacial extension into gross matter with spacial extension and with life. It may be said that this is a natural phenomenon; in the

(Continued on page 70)

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Precession and Indian Eras

BY M. V. RAMAKRISHNAN, M.A., L.T.

THE zodiacal shift of the year beginning with the vernal equinox had been known to the ancient Hindus long, long before it was discovered by the Western astronomers. Keen observers of the heavens as our ancients were, they noted at the commencement of every season what particular asterism or *nakshatra* was rising before dawn, and located the Sun's position *two nakshatras* away. If the spring season commenced with the rising of the Krittikas before dawn, it meant that the equinox was in the Mrigasira *nakshatra*. As they made the observations over thousands of years they found that the vernal equinox was sometimes in Mrigasira, sometimes in Rohini, sometimes in Krittika, sometimes in Bharani and sometimes in Aswini. References there are in abundance in the Vedic literature to this backward march of the vernal equinox along the zodiac, though some of them are put in a legendary garb. The legend of the Mrigasira (or Orion) constellation points distinctly to this phenomenon. Our ancient scriptures give the Sun's position at the commencement of the spring and other seasons at different epochs. We have been told that the vernal equinox was in Punarvasu in about 6000 B.C.; it was in Mrigasira about 4300 B.C.; it was in Rohini about 3500 B.C.; in the Krittikas about 3100 B.C.; in Bharani about 1500 B.C.; and in Aswini in the fifth century A.D.

Not only are there references in our ancient scriptures to this phenomenon, but there are given sufficient data from which to determine the rate. The Siddhantas give such an accurate value as 54" per year as against 50" per year calculated according to modern mathematical methods. The system of *Yugas* and *Mahayugas*, *Manwantras* and *Kalpas* was based on the rate of precession of the equinoxes. The precessional rate as determined by Parasara is 46".5 and that by Aryabhata 46".2. The period of one revolution of the equinoctial points through the whole of 360° would be 27870 150/155 years according to Parasara and 28051 146/154 years according to Aryabhata. Both of these give the same whole number of 4,320,000 years, which our ancients called a Mahayuga. They also found this to be the period during which the Sun, the Moon and the planets and their nodes performed a whole number of revolutions. The Kaliyuga is a tenth of a Mahayuga: the Dwapara Yuga twice the Kali; the Tretha thrice and Krita four times the Kaliyuga. These four yugas constitute a Mahayuga. At each of the commencing yugas or epochs the Hindu astronomers considered the celestial bodies, the Sun, the Moon and the planets, to be in conjunction. The Siddhantas mention the number of revolutions of the Sun, the Moon and the planets in a Mahayuga (4,320,000 years) and in a Kalpa (4,320,000,000 years). Thus, these huge intervals of time have been based by the ancient Hindus on their newly acquired knowledge of the precessional rate of the equinoxes.

The Saptarishi Yuga, or the cycle of the Seven Rishis, has also for its basis this precessional rate. The equinoctial points, as calculated by our forefathers, complete one revolution of the ecliptic in roughly 27,000 years; and there are 27 nakshatras in the lunar zodiac, each covering 13° 20' of the ecliptic. The precessional rate thus comes to 1,000 years for one nakshatra. As the equinoctial points have this backward march at the rate of 1,000 years for one nakshatra, the solstitial points likewise have this backward march at the same rate. The solstitial colour meets the ecliptic and also the equator at different points at different times owing to this precession. The distance between Marichi, the tail star of the Saptarishis and the middle point of the first two stars Pulaha and Kratu of the same constellation measured along the celestial equator is roughly 36°, which is a tenth of the circumference of the ecliptic. The time taken by the solstices (as well as the equinoxes) to cover this distance is 2,700 years. This distance is divided into 27 equal parts, which are named after the 27 nakshatras. The time taken by the solstices to trace each of these parts is thus 100 years. In the Rig Veda this is referred to as the centennial motion of the Rishis. The Seven Rishis, which are the stars of Ursa Major were supposed to remain for one century in each of the 27 nakshatras. It has been stated in our Puranas that the Saptarishis were in Magha for 100 years at the time of Yudhistira. The meaning is that the solstitial colure passed through Magha nakshatra and remained so in Magha for 100 years. Thus, the cycle of the Seven Rishis and the various yugas have all for their basis the precession of the equinoxes and the rate of such precession, as calculated by our ancients.

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ASTROLOGY AND THEOLOGY

(Continued from page 68)

course of material evolution there arose what is called bio-chemical matter, and under certain conditions of the radiation of ultra-violet rays from the Sun into the earth's surface, the bio-chemical matter acquired the new feature of life and became "cells". The condition disappeared as the ultra-violet rays cannot now reach the earth, being absorbed by the atmosphere filled with material particles. Many puzzling questions will arise if such a position is taken up. The only satisfactory answer for a true rationalist is that corresponding to man who can plant the tree and water it and manure it and protect it, **there must be some power that can combine parts that had no spacial extension into matter with spacial extension, and also a power that can infuse life phenomenon into matter.**

The existence of such a universal power behind phenomena that are beyond the capacities of man is a natural deduction from the facts observed within the field that can be controlled by man; it is only a rationalistic extension of knowledge within observation into regions beyond observation, through reason. Here, in this process of extending a law from experience to regions beyond experience, there is a difficulty. All agencies with intellect within our experience are embodied; is that universal agency also embodied; and if so, how was that body produced? The agent behind the production of that body of the universal agent cannot be an embodied agent. Here the rationalistic thought of India has parted ways and the two parties have their own explanation.

One answer is that within the sphere of the causal aggregate there are three kinds of facts, among which only certain facts, and not all, come really within the scope of the true causal aggregate; the others are intimately related to the facts of the true causal aggregate in their own nature and not in their nature as causes. Even among what come within the real causal aggregate there are facts that form only certain conditioning factors which are not causes but through which alone the causes can operate to produce the effect. A body is found associated associated with all agents who handle material effects that have a spacial extension; that does not mean that all agents must be embodied. There can be an agent that handles matter without spacial extension, who need not have a body to function as an agent. Thus the body is not an absolute necessity in all agents that produce an effect; a body is a necessity only in an agent who handles and produces material effects that have a spacial extension. This is one position.

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Body is a conditioning factor associated with all agents and it is only an embodied intelligence that can function as an agent. So, agency in the matter of producing effects is to be restricted to embodied ones. It is not necessary that in so far as all effects are found produced by an agent as one among the causes, the whole world as a unit too must have an agent as a common factor. The changes in the world take place according to a universal law. There can be intelligences attached to all material objects. It is not necessary to postulate a universal agent; an infinite number of intelligences will serve the situation that we have to explain. We must draw a distinction between an eternal law and an agent that operates according to that law. If there is a universal agent, there are various difficulties; the law itself must be a creation and the question of a "why" steps in.

In both of the positions thus taken by the rationalists of India, there is no real creation and no real creator. Matter is not created; matter is always there. What takes place in the phenomenon of evolution in the world is that matter is put into various "forms", and such "forms" are also eternal. That is our experience so far as tangible effects are concerned. No agent creates the material nor the form; all agents put the matter into a form, both matter and form having been there. As between the two positions taken up relating to the question of an agent, the real difference is that one position draws a distinction between the infinite number of embodied agents and a single, unembodied, universal super-agent, while in the other position there is only one type of intelligent agents represented by man and there is nothing that is really different from and superior to man. The world according to both is dynamic; either it is a machine controlled by a single agent with a large number of sub-agents working in each part of the machine, or the world is a machine operated by a large number of agents according to a universal law; no agent of that nature knows that law as a whole and there is no super-man, there is no omniscient. In both the positions, each part is related to the others in the world as a whole. There is scope of theology only in the position where a universal agent in the form of a super-intelligence is accepted. In the other position, there is only a study and understanding of a law. But astrology is common to both the positions.

If the National Laboratories can start on a new process of investigation with the background of this kind of National

(Continued on page 149)

Aryan Myths, Legends and Traditions in the Bible

BY ROBERT YAGER

IT is usual for modern scholarship to laugh and deride the traditions to be found in all sacred books of religion and to dismiss them as mere legends and myths of little or no value. To the materialistic type of mind a literal interpretation is demanded, and if this cannot be given, or if it fails in the materialistic form which it then assumes to be rational of interpretation, it is taken to be proof that the stories are pure fiction of no value whatsoever and further evidence that religion is simply a superstitious practice handed down from the childhood of the race.

There are two sets of facts which, however, appear from a sympathetic and yet scholarly approach to these problems, which lead to quite a different interpretation of the phenomena and material under discussion. These seem to us to fall into the categories of *either* supernatural knowledge, *or* of ancient natural lore.

The first, naturally, belongs to all the higher religions, and while opponents of religion would seek to equate it with the gullible superstitions which might belong to an age of animism, in which every wind that stirs a leaf on a tree is a spirit, more often malefic than benefic, we cannot accept that point of view. Normally the super-natural falls into *miracles*, which, as such, we have no intention of dealing now as it raises too many problems to discuss at short length or else it concerns *prophecies*. Of these, there are prophecies concerning the future. Thus the whole range of the Old Testment, that is the pre-Christian half of the Bible, is concerned with prophecies which concern, in some way or another, the coming of Christ. While both Old and New Testament (the latter being the part written in the light of Christ's teachings) concern the general current of world events. Among these prophecies are those which concern the end of the age, and they have many parallels which can be drawn from other religious works, and also from prophetic writers like Nostradamus, Bishop Malachi and others. For instance in this class of foreseeing there is envisaged the great conflagration at the end of the age, which it is reasonable to equate with the end of the Pisces cycle in the precession of the equinoxes and so somewhere about 2,000 years after the advent of Christ. In specific terms some of the seers of the Old Testament in particular laid down that they foresaw a great conflict, when Rosh, Tubal and Magog, a great northern power, all riding on horses (presumably meaning mobile, and so mechanised) would come down upon Palestine, and be joined with Egypt against Israel. Israel would have as her allies Tarshish and the ships thereof, and the Isles. These terms are frequently found historically and there is no doubt that they refer to the maritime powers of Europe, of the Western Mediterranean and beyond through the Pillars of Hercules, Gibraltar, and so the Western Powers. The northern hosts are depicted as essentially evil, and with the superiority, and yet they are to be overthrown, for God is with Israel and her allies. **How significant is such an alignment of powers with the present world situation it is not difficult to envisage.** In addition, while the Bible looks back to world-wide destruction in the past by a flood of waters, the destruction which is to take place at this time is to be on an unprecedented scale, and with *Fire*. Nostradamus apparently alludes to the same events, and he considers that about 2000 A.D. terror will be let loose from the skies, and that will be the end of the age.

It is not our purpose to deal with these, and other prophecies, and to interpret them. They are mentioned, because they must be of interest to all readers of THE ASTROLOGICAL MAGAZINE and also because they illustrate a part of that super-natural material of which sacred books are often composed. It is highly irrational, it is not capable of being tested by scientific or any other material means, as they concern future events, and can only be compared with facts once they have been fulfilled. Even so, when that has taken place, the fulfilments will be disputed by the materialist who will wish to find some reason for not believing that it is possible to forecast the future by means which differ from those, say of meteorology, which he can test and weigh. For that reason, while there is plenty of prophetic material pointing to the coming of Christ, and his birth in Bethlehem of a virgin, and so forth, it is challenged at all points. Furthermore, although Christ clearly forecast the fall of Jerusalem under Titus, this is challenged by the argument that Christ never existed at all (a statement being made very difficult to be upheld by the latest discoveries in Palestine) or that the statements were written after the events.

An acquaintance with psychic phenomena, with astrology, with the forecasts of Nostradamus and Bishop Malachi, to whom we have already alluded, will

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leave very little doubt in most unprejudiced persons' minds that **there are certain highly gifted, and sensitive men, of devout learning, who have had the power to foresee the future.**

However, what is not usually realised is that there is equally an ability to see the past. This is particularly true when we come to analyse the traditional material in the earlier part of Genesis, the first book of the Bible which deals with the beginnings of things on this earth, and man.

Therefore, not only is there the whole of the traditional lore of remote periods enshrined, often in a hidden manner, and much overlaid, and sometimes distorted by successive editings, in ancient scriptures of all the ancient and higher civilisations, but, at any rate, in *Genesis.

There is something more. There are statements made, which could not be put forward if there was not something more than the available knowledge at the time of their writing.

The scriptures of which we speak were written down in their present edited form perhaps by the 6th century B.C. But in previously oral tradition, if not in written forms they are immeasurably older. For instance, it can be shown that the ethnology which appears in the Tenth Chapter of Genesis reflects a period of around 2000 B.C. The principal character of this book, in its latter parts at any rate, is Abraham, and he dates from near the same time.

Thus it is clear that we are dealing with books which belong long before the age of scientific knowledge concerning the past. Consequently it was quite impossible for their writers to have either archaeological or geological data to guide them.

That being so, it is of interest to consider briefly certain rather important facts.

Primitive man, living in Eurasia, and mainly away from the seas, could well be pardoned for concluding that as he was a land creature himself the earth started first with the land. Then, at some later time the Creator of all he saw and knew, produced water and the seas. This would be the most natural of all assumptions, as man must reason from what he knows. But the writer opens the Book of Genesis, the first book of the Bible, with the grandly and penetrating perceptive words—

> 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*. And the Spirit of God moved *upon the face of the waters*.

Here then we have the picture of what the writer of Genesis saw. A shapeless mass of earth without life, and entirely water covered: formless and void, with the Spirit of the Creator alone moving over this mass and bringing life and order into it.

It is a sublimely true picture, which we know from Geology and Biology to have been the first state of the earth. But it is not one which could have been glimpsed or guessed at without *inspiration* before the 19th century.

Next we learn that—

> And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so.

After the appearance of dry land there then come successive acts of creation.

Now natural man, looking around himself, with little deep knowledge of the past, and none of it scientific, would be inclined to reason that he was the highest and first of all creative acts, and then to meet his needs would God create, after him, the animals he needed, then the trees and the herbs for his use, and those of the beasts which fed and served him, and lastly the fish and the sea in which they should swim. From the standpoint of early man that would be the natural and logical order of creative events, and if all ancient books of scriptures started that way we should not be surprised since to early man such an order would be intensely logical. We ourselves know it is the reverse of the true order, and we know that from geology, and its work in the 19th century. But the writer of Genesis 4,000 years ago knew it was not true, and so he sets out the reverse order, and thus we learn that—

> And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so.

Later we learn,

> And God said, Let the waters bring forth abundantly the moving creatures that have life, and fowl that may fly above the earth in the open firmament of heave.

We then read,

> And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.
>
> And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
>
> So God created man in his own image, in the image of God created he him; male and female created he them.

We see in these verses a clear grasp of certain essential facts, which were that in spite of man's position, he was the last of the creative acts, that vegetable life

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* I cannot speak for other books as I have not studied them adequately in this respect,

came first, preceding fish, reptiles and birds, and then followed mammals, and last of all man.

Whatever anomalies there may be in Genesis, how could the reversal of the whole order of creation, as it must have seemed to man, filled as he always is with his natural self-centered approach to everything, have been recorded if there had not been some creative power, which we call God, to inspire certain prophets and scribes to record the order of creation 4,000 years before the geologists' hammers were to reveal the true order?

Another thing which becomes apparent from this logical, and when the time of its writing down is considered, highly scientific approach to the subject of creation. The whole spirit of this account is not semitic, despite the fact that the account in its original is recorded in a semitic language—Hebrew. If we have to search for the scientific spirit, such as it is in its embryonic state, at the beginning of reflective thinking, it is to be found among the Aryans more than any of the other Caucasoid stocks.

We have made this point as it leads directly on to the discovery of a series of motifs in the traditional accounts of Genesis which have their direct parallel in Aryan thought.

The Aryan conception of the earth was that it was like a saucer turned upside down, and surrounding it was the sea. Over it went streams or rivers of waters, arising from the seas surrounding the earth, which passed under it, to rise from the seas on the other side. The streams of waters which thus passed overhead—and from which, presumably the rain was believed to fall, was separated from the earth and its waters by something more solid than just air which held the whole in their proper places, and enabled the streams of waters to flow through the air. To us this may seem a very curious idea, but it was, after all a rational enough way for ancient man, seeking to explain natural phenomena with his limited knowledge of the earth and the universe. It is therefore of interest to find that this ancient Aryan idea appears also in this first chapter of Genesis for we read—

> And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

The heavens we see are this firmament, below them is the earth and sea, and above the land of moistures and waters.

Furthermore, it is surely significant that the first Manu of the Aryans, as portrayed in the Hindu scriptures is Swayambhuva who is also *Adima*, which is the name for the first named man of the Bible, *Adam*.

Now there is a double account of creation in Genesis. That of the first chapter talks of *Let Us make Man*; and then in the second chapter we get what has usually been taken to be a repetition, perhaps because it is a parallel account which has been run into the first by some editing at some time before or about the 6th century B.C. This second talks solely of the creation of Adam and Eve, the garden of Eden, the fruit of the tree, the fall of man, and the introduction of original sin.

Whether this is careless editing or not, we believe that both accounts carry different stories or facets of the human creation as it was understood by rational and very level headed ancient thinkers—for it should be remembered that on the whole the Genesis account is sufficiently sensible that it could be accepted by scholars, philosophers and naturalists, in its literality, till a century ago.

The account of the creation in the first chapter is certainly concerned with that of all living things, including all types of men, and the second comes down to particularise in the history of one family or strain in that creation, and, in fact, the Bible account is not saying that all mankind are coming from one pair, as has been generally assumed. For it seems clear that the creative activity is envisaged as something much wider than that, and we have no doubt that these two stories of human creation are side by side in the 1st and 2nd Books of Genesis because their original compilers saw that the creative act went beyond that of one strain of men only. Now if we are justified in this deduction, it is interesting, since it is only in the last few years, since genetics has come to be understood, that it has been realised that creation by evolution has been the creation of *stocks* and not of *individuals*.

Therefore, as we read these accounts there is a general creation, and within that is a particular strain, in which the ancient writer is especially interested as it contains his own racial ancestry, and that is figured by the Adamic family, with its patriarch in Adam, and matriarch in Eve, who is born on the same flesh and blood as Adam.

In this Biblical account we get the tree of knowledge: the fruit, the eating of it being forbidden, the fall, following on the eating of the forbidden fruit, and the banishment from Eden. Now this is absolutely parallelled in Aryan mythology. For God (seen as Siva) dropped the blossom of the sacred fig tree, and the Adima is persuaded by his wife Satarupa to possess it, and is degraded in punishment for it. This is the same story as

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Eve's persuasion of Adam to eat the fruit, and their banishment for doing so. In addition, there comes in the tree, as a symbol, and the serpent, which are very typical Aryan motifs traceable from the Hindu scriptures to the mythology of the ancient Vikings.

It will be observed that the homeland of the Adamic stock is conceived of as a garden. It should be noted that when we come to discuss the flood in connection with the Iranian traditions, a garden becomes the place of refuge, and we suggest that since the ark or ship or boat is the principal refuge throughout the Aryan world it is probable that in the case of the Iranian there has been a transposition of ark and garden. The garden, however, should refer to the delightful land where the race first arose. It was a land of animals and of fruit trees and crops, and Adam and Eve were unclothed in it. Therefore, it was a land which had a mild to warm climate.

We know that primitive man can transmit knowledge over countless generations with considerable accuracy, by repetition and memorising the sacred stories of the race. There is little doubt that the true elements in these old stories must have been transmitted in much the same way, and therefore they are not to be dismissed as worthless. The moral principles drawn from the stories are no doubt of later origin, when the books were edited by theologians to draw out the purpose of God with Man. But the kernels of the stories are the traditions of a race. We believe that the essential points we have dealt with are extremely old, but are the result of such transmission, except where the acts of the creation themselves are concerned, which we have put into the same category as prophetical utterances and rely on more psychic means of transmission. Consequently, when we reach back into stories such as we find in the Avesta, the Vedas, and the Bible, we are dealing with history, transmitted orally as tales, in which the historical facts become over-laid my many layers of tale-making, moralisings and theological interpretations, and the remoter the events, the greater the coverings of this sort which exist, and the fewer facts which will be left for us to redeem from the narratives. Here in the Bible account it is clear we are dealing with facts of such a range of remoteness that they belong to periods right at the dawn of the Caucasoid races, perhaps even before the Aryans split off from the Semites, and Agglutinative speakers (such as the Finnu-Ogrians and Dravidians) of the general stock.

If the story we have been following belonged to the hot lands then there would be no significance in the nakedness. But, having shown the connection between the Hindu Aryan traditions and those of the Bible, it is clear that they could not have originated in the tropics. For, we must remember the strong Arctic tradition in the Vedas; where it is clear that the earliest Aryans lived somewhere to the north in Central Asia. Therefore, it will be seen that since the Genesis account must link up with those of the Vedas, Avesta, and the rest, a northern location is involved, and to have a warm climate there involves on inter-glacial period, perhaps the last, or a warm oscillation after the retreat of the Ice. We think that subsequent accounts in the narrative suggest the former. If that is so, then we are dealing with something very old, for the last Ice Age maximum went into retreat about 10,000 B.C. and it probably advanced as early as 20,000 B.C. (The writer does not accept the high antiquities which earlier archaeologists have tended to give to all these events.) If this is so we have here a narrative referring to events of about 20,0000 years ago, and naturally, even with the normally perfect oral tradition of *highly intelligent* primitive peoples such as the proto-Caucasoids, branch of whom were becoming or soon to become proto-Aryans, the facts that will remain must be few and remote.

In this situation the temptation of Adam by Eve, the eating of the fruit, occurred. Then we learn—

> And the eyes of them both were open, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

Now it is a fact that no primitive men anywhere consider nakedness (where nakedness *is climatically possible*) indecent. Therefore, unless this is an actual interpolation, the clothing of themselves could not have been for that reason, but was climatic. To this point we will return shortly.

One of the consequences of eating the fruit of the tree of knowledge was that they had knowledge. Now knowledge, the supreme knowledge, in the most primitive state was the fact of generation, that is the function of the male.

From this then we may conclude that the bearers of the traditions of the race entertained the opinion that the knowledge of paternity in the production of life had already been acquired in the garden, as a result of partaking of the tree of knowledge, and an earlier, more simple, less sophisticated state of innocence had been left behind. That was the former Golden Age. Now the interest which arises from this is that all the Caucasoid stocks, whether Aryans, Semites, or the peoples of the Mediterranean Basin, all had a knowledge of the function

(Continued on page 152)

Astrological Appraisement of Behaviour-Patterns

BY SRIMATHI M. A. RUKMINI, B.A., B.L.

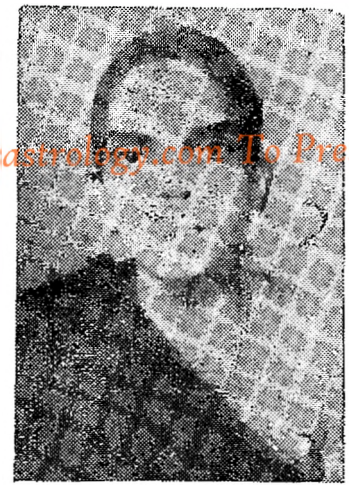
General Consideration

IN this article I propose to explain and evaluate certain typical behaviour-patterns, in the light of indications thrown by astrology, which, notwithstanding, onslaughts and assaults on it, seems to be growing strong with the advance of time.

The 20th century has been described by some as a century of *psychology*, though such a description can well be doubted or challenged. As the century is moving towards its end, marvellous and yet more marvellous discoveries are being made, and the century can as well be christened as the century of *Sputniks*, or *summit-talks*, or of anything equally handy or striking. Assuming for the sake of argument, the correctness or legitimacy of the description of the current century as century of *psychology*, this fascinating science has been understood as a science of *behaviour*.

Life is a sum-total or cumulation of different forms, types, and patterns of behaviour. Modern scientific psychology, does not officially admit the existence of a *soul*. Nor does it admit the existence of *mind*. *Consciousness* also seems to have been at a discount. Only *behaviour* is admitted. All activity ranging between assimilation of food, and highest forms of literary, religious, scientific, political and other varieties, is brought under the most comprehensive or all inclusive term *behaviour*.

Such a behaviour (of course, only human behaviour is taken into account in this discussion) is said to be the subject-matter of psychology. Such behaviour is individual, social, communal, national, international and so forth. Or, further simplifying, behaviour may be divided or classified into two types or patterns mainly. One is *individual* behaviour. The other is *group* behaviour. There are certain exceptional individuals that live totally cut off from all contacts and relations with others. Similarly, anthropologists have listed certain strange groups of persons which live in utter seclusion and isolation cut off from all traces of contemporary civilization.



SRIMATHI M. A. RUKMINI

For purposes of this discussion, I shall not be making any reference to these two extremes. The discussion will be restricted or limited to a study of normal rational human behaviour. There is another important factor to note. Behaviour develops amidst certain surroundings, animate and inanimate collectively as *environment*. If growth or development be contemplated through the different stages, commencing from birth and terminating in death, it would transpire that life is a series of adjustments to surroundings or environment. Taking an extreme view even birth should be deemed an adjustment. Death is another. It is so to speak, final adjustment, after which there is neither need, nor situation, nor adjustment. A general law has been formulated. Successful life means successful and efficient adjustment to environment. Failure in life means maladjustment, or inefficient adjustment.

(1)

In the light of these general considerations, let me explain what are typical behaviour-patterns. In the first place, behaviour, behaviourism, is determined by the energy and effort, physical and intellectual endowment of given individuals. These individuals are mostly obstinate and self-willed. They are independent. They act on their own initiative. They make or mar their own Destiny. Often times, on this or that occasion, these individuals may pretend to consult or take counsel from others, but, in reality, they will act only according to their own will and pleasure. They would ignore or disregard the opinion and advice of others. This is one type or pattern of behaviour. Secondly, others would be by nature incapable of taking independent decisions. Their conduct would be largely determined and regulated by the advice and guidance given by members of the family. Sometimes, the male members of the family may be playing a dominant role. At other times, the female members may prove to be domineering and exercising authority. This is one type or pattern of behaviour. Thirdly, yet others would have hardly

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anything to do with members of the family. They would exhibit striking and remarkable dependence on the advice and guidance given by their friends. Such persons would have no secrets from their friends. They would share with their friends even the most private official and social, and individual secrets. They would take a pride in proclaiming that they would rather bow to their friends than to their relations and family members. Fourthly, some others, again, would model their behaviour in the light of the opinion and good estimate of the society or community to which they belong. They will care only for social or communal opinion. They would not like to lose their caste, or prestige, in the scale of social evaluation. Fifthly, there are some who regulate and control their behaviour, in the office and even outside, according to the opinion of their official superiors.

Such are often servile and obsequious individuals who are figuratively and spectacularly, described as ready to sell their souls for a mess of pottage. It is possible to imagine any number of degrees of servility and sycophanticism.

While the intermediate degrees may be imperceptible, the extremes are bound to be sufficiently compelling attention. I have attempted a rough classification of some of the typical patterns of behaviour. But, there is no finality about this. Others may attempt a different division or classification, according to the principle of division or classification attempted. Modern psychology as it stands, will give room for other variant patterns of behaviour.

(2)

A statement or *obiter dictum* is attributed to Buddha, to the effect that one should never seek to condemn or punish others, because, it is not given to mankind as imperfect, constitutionally, to understand all the details and intricacies of the mechanism of *causation*. To, us, practising advocates, this must seem strange, because, very often advocates are called upon to argue in favour of conviction or acquittal, on the basis of evidence tendered.

Though Buddha's exalted ideal should be absolutely difficult and even impossible to follow, in practical, concrete, daily life, it is bound to reveal a profoundly important *truth*. It is the inevitable and incorrigible human tendency or predilection that **when a person is successful, he is jubilant and attributes all success to his own personal effort and endeavour. If, however, he were to fail, he is only too ready and willing to blame others for his failures.** He would go about saying that the entire business had been spoiled by X, Y or Z, and that others are responsible for his failure and that the blame should be laid at their doors.

The statement attributed to Buddha contains a very pertinent and relevant attack on and protest against the human tendency to attribute failures to others, and claim for themselves all credit for success obtained. It becomes necessary to investigate whether astrological truths and theories can throw any light on the behaviour-patterns listed and on the readiness of human beings to blame others for their failures.

The ancient Maharshis and authors of ancient Indian works and treatises on astrology have very rightly based all their theories and conclusions on the unerring and universally applicable doctrine of *Karma*. Each should bear his or her own cross. Each would be sowing only in accordance with Karma and reaping the consequences, again, only, according to the law or principle of Karma. So, the tendency to self-adulation and self-glorification at sight of success and the equally pronounced and inveterate tendency to condemnation or denunciation of others, at sight of failure should both be effectively and sternly curbed and controlled, if balanced judgment and smooth action are to be secured for effective adjustment to environment, which, is successful behaviour.

(3)

It appears to me that in the matter of determination of the different behaviour-patterns of individuals and groups, both the movable zodiac and the different directional systems and aspectarian are not quite adequate or successful. I am not entering into or inviting any discussion, in this context, and I am merely stating my personal view.

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The fixed Hindu zodiac, however, tells a different story altogether. The signs of the zodiac have their own rulers or lords. Each planet is also connected with specific objects and values of life and existence. Each planet is taken as being exclusively determinant of certain objects and values. (*Karaka*). Most, if not all, of your readers will be familiar with the schemes of rulership of the signs of the zodiac and determinantship connected with planets. (*Adhipatya* and *Karakatva*).

I am inclined to think that there is some inherent plan in the zodiacal rulership scheme, and the determinantship scheme of planets. The latter may be left alone now, as it requires a separate and independent treatment.

The starting point is very rightly furnished by the Lagna or the ascendant. The ascendant marks or represents the *self*, the *individual*, the active *agent*, who sows

and reaps according to the imperishable and universal Law of Karma. The lot of the individual is, willy-nilly thrown in the midst of a family and, till the individual reaches a particular period or age, it is only the family environment that moulds the behaviour of individuals. So, after the ascendant, the 2nd house is connected with the *family*. (Used and understood in a very general and comprehensive significance or connotation.)

Coming down to specifications, brothers and sisters, would naturally rank nearest to individuals, and that is why, the 3rd house is connected with these blood-relations.

There are other relations besides. Some of them are reckoned to be near, and others are taken as distant relations. In Law, there are several degrees of nearness and distance in determination of relationship in respect of a given family-unit. So, the 4th house, is taken as connected with relations in general, be they near or distant, and these are all included under the term–*Bandhu*. Then comes the 5th house, marking issues or progeny considered to be highly important from the stand-point of religion. A male issue, there must be. If not, the debt due to dead ancestors, pitrus (manes) is never discharged or liquidated. A female issue is only of lesser importance. In recent times, the Hindu Law has been suitably amended or re-enacted giving equal prominence or importance to sons and daughters, whatever the demands of spiritual and religious exigencies, and constitutions. The behaviour of a given individual is vastly influenced either for good or for evil by sons and daughters.

The 6th house is taken to be connected with enemies, ill-disposed persons, and others, who, for some reason, or another, are bent on causing some harm or injury to a given individual. The opposition may range between simple verbal abuse and violent antagonism. Such opposition may lead to social boycotts, obloquy, and other forms of annoyance.

The 7th house is connected with partner in life, wife or husband. It must be universally obvious what a tremendous influence life-partners exercise on one another. The nature and range of the influence depend on the social construction and pattern of civilized groups to which the parties belong. While there are several instances of happy and harmonious life led by the partners in life, man and wife, there are others of striking disharmony, and maladjustment ending in divorce courts, and other forms of frustration. The records of criminal courts, in all modern civilized countries of the world contain thrilling stories of husbands, poisoning wives, and wives conspiring with paramours to do away with their husbands, and so forth.

All this would convince that this house accounts for and is responsible for behaviour-pattern. Behaviour is either fulfilled or frustrated. Even the world's luckiest and most famous individuals are subjected to some form or other of frustrational behaviour. Outward or external glamour connected with high political and other stations in life is often responsible for creation of many delusions. Such persons happen to be victims of characteristic frustrational behaviour.

The 8th house is associated with such forms of frustrational and destructive patterns of behaviour. The behaviour-pattern may either be self-frustrational, or other frustrational. The 9th house is connected with both family, society, and even the world–at–large. How given behaviour-patterns affect family, society, and other larger interests, would be judged by reference to the indications thrown out by the 9th house. Honour, luck, prestige, etc., radiate from the individual and cover family, society, etc. Similarly, those radiating from the latter also affect the former.

It is the 10th house that ranks as the most vital and significant. It marks mid-heaven. It is connected with pursuit of profession. All should be putting forth some form of activity to earn livelihood. The law condemns persons who may not have any ostensible means of livelihood. Behaviour-patterns grow, indeed, very complex and complicated, in respect of the house of profession. It is only in respect of the affairs of this house, that individuals are obliged to contact others, and other members of society, for the advancement of life-interests.

By means of a convenient convention, in regard to each horoscope, be the individual, a humble school-master in a village, or the world's greatest dictator like Hitler, the 9th and 10th houses are described as *Bhagya* and *Rajya* — prosperity and empire.

What would be the result if a village school-master's financial prosperity and empire are juxtaposed and critically evaluated side by side with those of Hitler and Stalin? Nevertheless, convention sticks on to age-long usage and refers to *Bhagya* and *Rajya* in each chart.

The 11th house is allied with gain, which means, the individual coming into contact with society and social-groups, dealings and transactions with whom are anticipated to bring on profits and gains. The gain may not be necessarily restricted only to finances and other material

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resources. The gains may be social, intellectual, religious, moral and so forth, which must seem attractive and pleasing to individuals.

The 12th house stands correlated with occult phenomena, hidden, or secret enemies, wastage, disappointments, and like values. In connection with the entities and units governed by this house, the individual has to come into relation with others, in a rather peculiar manner not found elsewhere. This house is also believed to be connected with the fate or destiny of individuals after death.

Just as there is the common saying that in times of apparent peace, one goes on making preparations for wars, mankind during the progress of life, is making knowingly or unknowingly only preparations for final death.

Some are irreligious, and atheistic. They defy death. They are not afraid of death. Others are religious, God-fearing, and they are afraid of death. They defy death in quite a different sense. They regard it as in a way fulfilment of the life lived and as a gate-way to another, may be, better or worse. It would be necessary carefully to distinguish from one another, physical or biological fear from the moral or spiritual fear. Occult values, tendencies, and forces are correlated with the 12th house.

From the fore-mentioned facts, it would be clear that practically all the behaviour-patterns have been covered by the 12 signs of the zodiac, which, take on the appellation of houses in respect of individual charts.

(4)

I shall suggest the following tentative arrangement for the distribution of the different behaviour-patterns over the zodiacal signs.

Commencing from the Lagna or the ascendant, the first four houses may be conveniently correlated with the individual and with near members of family, and the behaviour-patterns directed towards them.

The fifth seems to be a host in itself, in view of the importance of perpetuation of species or clan, particularly, for religious and spiritual purposes. A son may continue and improve on the legacy left by his father. Or, he may destroy it, and begin anew or afresh, or may even terminate all linkage with the parent and family traditions.

The 6th, 7th and 8th houses would account for the behaviour-patterns with others concerning, with others belonging to other families, and groups of society.

The seventh particularly, is as significant as the fifth. This will determine behaviour-pattern with a member chosen and selected from a different family, and incorporated into one's own, for secular and religious purposes.

The 9th, 10th, 11th and 12th are associated with members removed farther from the family circle, and to society at large, and the behaviour-patterns connected with them. In this connection, it should be noted that traditionally, the 9th house is connected with *father*.

As observed before, there are three basic or fundamental behaviour-patterns. One is confined to immediate family circle. The second extends in scope and covers others less intimate. The third relates to wide, and comprehensive social range, which in certain exceptional cases may be co-extensive with humanity itself.

The arrangement suggested by me is only a very rough and schematic one, and in the light of facts and data gathered in the course of research, the arrangement may be suitably altered or reconstructed.

(5)

I shall now refer to an interpretation of the significance of the houses and of the behaviour-patterns concerned, that lies embodied in a work which does not seem to me to have received sufficient attention.

I refer to the work written in short compass named *Keraleeya Jatakasara* which was published in Bombay about 50 years ago. As the very name suggests, it seems to be something like an electic work parts of which seem to have been taken from other treatises. Parts seem to be independent composition. I find there is a striking, definite, authoritativeness about the points mentioned in this work.

Of the twelve houses, it is observed in this work that as many as seven are to be judged unfavourable or inauspicious. (*Bhava sapta dukkhadayee iti kathyate*). According to this reckoning, 11th, 3rd, 8th, 6th, 2nd, 7th and 12th are taken to be unfavourable. Whoever he was, the author does not mince matters. He categorically states that any bhava which may be united with the rulers of these seven inauspicious ones, will be destroyed. (...*Nasam prapnuyat dhruvam*...) Of course, the meaning is that the good effects of the said bhava would be destroyed.

It is further observed that the four kendras, and the two konas are quite favourable. The auspicious houses, then, would be six. But, this would seem to be in contradiction with the categorical statement that seven are inauspicious. If seven are evil, the good ones would be five. But, the good ones are enumerated to be six (*i.e.*, 4 quadrants and 2 trines). There will be no difficulty in removing the apparent contradiction and bringing

(Continued on page 153)

Moon and Menstrual Disorders

BY DR. JAGANNATH RAO, M.B.B.S., M.R.A.S.

MENSTRUATION is a normal physiological phenomenon of female sex. And normally a woman continues to menstruate upto the age of 45 when climacteric occurs. As such a woman undergoes lot of emotional disturbances at two times in her life, *i.e.*, at puberty and at climacteric. The age of puberty greatly varies in different countries and races, but the climacteric occurs nearly at the same age everywhere. I propose to deal in this article with the various disturbances that occur with regard to menstruation.

It is an established fact of astrology that the Moon governs the uterus, ovaries and its ligaments, cervix-uterii, glands of Bartholi and external genitalia. And as we all know the Moon governs mind and emotions also, and as such any affliction to the Moon in the natal chart will give rise to various disturbances. It is the object of this article to bring all the findings to the notice of the readers of THE ASTROLOGICAL MAGAZINE which is devoted to research in all branches of astrology.

Mars governs blood and breakage of tissues and uterine endometrium. As such a favourable position of Mars with reference to radical Moon is also necessary. Before I actually illustrate this subject with the living horoscopes, I would like to add a few words regarding menstruation itself so that the lay readers may know as to how menstruation occurs.

If the readers have read my article "Moon and Maternity", they will know that the menstrual cycle of a healthy woman closely follows the lunar cycle consisting of 28 days. When the ova which have been discharged from the ovaries fail to get fertilized by the male germ, the uterus which had by now prepared itself for the reception of fertilized ovum begins to shed the extra layers of endometrium. This soft bed of extra endometrial layer was necessary for the implantation of ovum. The breakage of the uterine endometrium causes blood-flow, and this phenomenon is called menstruation. This process lasts in a healthy woman for four or five days. And the uterus once again prepares itself for the future ovum. And thus goes on this cycle until a fully fertilized ovum is implanted in the uterus, when the conception occurs. Here we must understand how far the jurisdiction of Mars, Moon and Sun extends in this phenomenon. Mars is mainly responsible for the 'starting' of the flow by causing breakage of uterine tissue. But the actual flow and its duration is controlled by the Moon. The Sun comes in the picture when the fertilization occurs but he too can cause blood-flow if certain combinations are present. Here the point which I want to stress is that the Moon is an all-important factor in the normal blood menstrual flow. Any affliction as we will study now, will cause disturbances in the monthly flow, and consequently a woman's capability to conceive is reduced.

It is an unfailing observation that menstruation starts when Mars aspects powerfully the Janma Lagna or Chandra Lagna by his *gochara* movement. I have however found that mere aspect of Mars to the radical Moon is enough for the excitation of flow, while his aspect on the Janma Lagna may be necessary for the first menses. The fact that the planets cast the shadow of their effects even before they actually enter a sign can be easily verified from the monthly flow of a woman. The readers are aware that the Moon stays two and a quarter days in each Rasi. So, the flow starts just a few hours before the Moon actually receives the aspect of Mars and remains for a few hours after the Moon passes out of the aspect. Thus, you can see that the actual period of normal menses will be 24 to 48 hours more than the period of stay of the Moon in a Rasi. Thus, the flow continues for just three and a quarter days or four and a quarter days in a normal healthy subject. Should there be any affliction to the Moon in the natal chart this period will be disturbed in the concerned Dasa or Anthara Dasa. There is another point worth considering and that is, whenever the Moon is afflicted in the chart of a woman her emotional life will also be disturbed. That is because the Moon governs the emotions also. I have already discussed this point in detail in my article *Moon and Maternity* published in December 1957 issue of THE ASTROLOGICAL MAGAZINE. Both maternal labour and menstrual flow are controlled by the Moon, as such you will see most of the women under labour pains or menstruating near the full Moon or new Moon, as at that time the emotional graph of a woman shows its highest curve. It is quite understandable as to why the uneducated women-folk remember their 'periods' as near this full Moon or that new Moon. No woman for that matter notes

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down the date of her last 'period'. She simply remembers it whether it was near a full Moon or new Moon!

I will now illustrate my findings with the charts of living persons. I have collected a number of charts from various gynaecological wards as well as from my own practice.

Case No. 1 (Birth Details):— Born on 31–8–1936 at 7-36 a.m. (I.S.T.). Lat. 10° 47′ N., Long. 79° 8′ E. Balance of Mars Dasa—6 years, 1 month and 15 days.

A Case No. 1 is one of the cases referred to me for astro-diagnosis. Mark the position of the Moon who is hemmed in between two top malefics. In this, the Moon is not directly afflicted but is placed between two malefics. This is a very important factor in astro-diagnosis. I have seen in all such cases the trouble lies with the tubes, thereby causing pain and great discomfort. The parents of this lady spent thousands of rupees for mere diagnosis, but were not satisfied. My diagnosis on the combinations present was clear. I labelled it as Salpingitis. Without going into details of the case history, I will point out a few salient points. This lady though married a number of years ago now is suffering constantly and has not conceived so far. Mark the Lagna. Incidentally the Moon has suffered in the 5th house. And it is quite natural that she has not yet conceived. The trouble started in the current Rahu Dasa which is one of the afflicting planets in the chart. There are many causes for menstrual troubles and the disease of tubes is one of them. Any one looking at this chart will be inclined to think that Rahu Dasa will be good. But in Medical astrology all such afflictions will have to be carefully weighed before venturing any prediction. In this case, Rahu Dasa has proved very disappointing, even though he is placed in a quadrant.

Case No. 2 (Birth Details):— Born on 26–1–1930 at 4-25 p.m. (I.S.T.). Lat. 17° 22′ N., Long. 78° 27′ E. Balance of Kethu Dasa—3 years and 6 months.

In regard to Case No. 2, the native of the chart is married since eight years. She had so far two abortions. Her monthly periods were never normal. She had alternate excessive periods since the last ten years. With the entry of Saturn's sub-period in Venus major period, she became very moody and even melancholic. (Note the combination for melancholy) and her monthly periods also suffered simultaneously. It is very interesting to note that whenever the Moon is afflicted by Saturn or Rahu in a woman's chart, besides becoming melancholic, she suffers in her monthly periods. The menstrual cycle will also become affected. Now since the entry of Sun's Dasa she is suffering from 'excessive flow'. It hardly stops for a few days and again starts flowing. Please note the affliction of the Moon in the 7th house coupled with the affliction of the lord of 5th house in the 8th house. In a woman's chart the position of the Sun in 8th is always indicative of excessive discharges, at some or other times depending upon the Dasas and Bhukthis. Very naturally here the native has been suffering from excessive periods which is termed 'menorrhagia' from the beginning of the Sun's Dasa. Coupled with this she has become very restless and suffers from mental depressions. (Note Rahu is also aspecting Moon). This was no doubt a complicated case for the doctors to diagnose. They are of the opinion that some malignant changes are occurring in the uterine wall and this was told to her relatives. The relatives of this case finally consulted me for astro-diagnosis. Saturn in the 7th house with afflicted Moon, no doubt indicates a tumor. But the age and other factors do not indicate malignant change. It was therefore diagnosed as simple tumor as a result of incomplete miscarriage, which has since been confirmed. She must however undergo an operation for which there is definite indication in the chart. The office-bearer for blood and breakage, Mars is closely associated with Moon in the 7th house, and for Mithuna Lagna he is definitely a malefic.

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Case No. 3 (Birth Details):— Born on 11–1–1918 at 2-30 p.m. (I.S.T.). Lat. 15° 10′ N., Long. 76° 56′ E. Balance of Kethu Dasa—3 years, 1 month and 24 days.

This is another case of 'menorrhagia'. In this case you will see that there are indications for malignant disease. Note the Moon's affliction in 8th house. Mercury also has suffered. Note Mars is aspecting the 8th house. This is the chart of an unfortunate childless widow. She had a number of abortions during her married life. Note the position of Saturn and Mars which is definitely bad for issues. Now since the entry of Rahu's Dasa, she has been suffering

No. 1.—*Rasi Chart*:—Gemini-Kethu 7°; Cancer-Mars 20° 12′; Leo-Sun 14° 15′; Virgo-Venus 21° 10′; Mercury 10° 40′ and Lagna; Scorpio-Jupiter 22° 10′; Sagittarius-Rahu 7°; Capricorn-Moon 25° 0′; and Aquarius-Saturn 27° 6′.

No. 2.—*Rasi Chart*:–Aries-Rahu 15°; Taurus-Jupiter 13° 30; Gemini-Lagna 23° 7′; Libra-Kethu 15°; Sagittarius-Moon 6° 40′; Mars 28° 26′ and Saturn 13° 45′; Capricorn-Sun 12° 56′; Mercury 3° 2′; and Venus 10° 15′.

No. 3.—*Rasi Chart*:—Taurus, Lagna, Jupiter 9° 0; Cancer-Saturn 19° 48′; Virgo-Mars 6° 35′; Sagittarius-Mercury 8° 47′; Moon 7° 20′; Rahu 8° 3′; Sun 27° 48′; and Aquarius-Venus 2° 55′.

from excessive period and that she is showing mental aberration also. Note Mercury also has suffered. Due to the fact that Jupiter is aspecting the 7th house she was somehow spared from mental affliction and menstrual troubles until Rahu's Dasa. The lord of blood and breakage Mars is aspecting the 8th house which has evil conjunctions. The fact that she had many abortions is another indication for malignant disease of uterus. The case has been diagnosed as 'Cancer Uterus' and she has been advised total hysterotomy. This is rather unfortunate as she has already become a mental case. *Here is an occasion for me to stress the point that for insanity Mercury must also suffer along with Moon's affliction.* I am grateful to my readers for their various comments which are appearing in this magazine on my article *Moon and Mental Melodies*. And I once again endorse the view of Sri B. V. Raman with regard to mental affliction.

Case No. 4 (Birth Details) :— Born on 3-3-1929 at 2-30 p.m. (I.S.T.). Lat. 17° 22′ N., Long. 78° 27′ E. Balance of Mercury Dasa—15 years, 3 months and 18 days.

Case No. 4 is of dysmenorrhoea, which means painful menstruation. Here note the Moon's affliction by Kethu. Saturn is in the 2nd from Chandra Lagna. And in the navamsa the Moon is placed between Mars and Rahu and occupies the 6th house. Where there is a simple affliction like this ordinary menstrual troubles are manifested. Kethu's association with the Moon is not desirable for easy parturition also. As such the lady had two difficult labours when the child had to be extracted by forceps. She had abortions and miscarriages also.

Case No. 5 (Birth Details) :— Born on 25-7-1921 at 12-30 a.m. (I.S.T.). Lat. 19° 30′ N., Long. 80° 36′ E. Balance of Jupiter Dasa—2 years, 9 months and 18 days.

This native of Case No. 5 is suffering from oligomenorrhoea, meaning scanty menstruation. Please note here also the Moon is afflicted by Kethu. Mars the ruler of blood and breakage is neecha in Cancer. As such his strength to cause menstruation regularly is reduced. The combination of lord of 12th with the lord of the 11th is definitely bad for good health. Since Mercury is malefic for this Lagna her suffering has started from Mercury Dasa's entry in her life. Mercury owns 3rd and 6th house, and the shadowy planet Rahu is placed in 6th. And Mars lord of Lagna and planet responsible for regularity of menstruation is debilitated. When menses are scanty, it goes without saying that it will be painful also. Such persons suffer from back aches, leg aches and body aches in general. Apart from this, this lady suffers from frequent headaches, Lagna being Mesha.

I will now discuss 'amenorrhoea' which means cessation of normal menstruation. It is important to know the various causes of cessation. Apart from pregnancy, various disorders of hormonal glands and other systemic diseases like anaemia and tuberculosis, etc. also cause cessation of menses. The main organic diseases for amenorrhoea are said to be ovarian disfunction, adreno-cortical tumor, pituitary adenomata and Cushing's syndrome, etc. Apart from this, Dr. W. R. Winterton, the famous gynecologist of London, gives the causes of amenorrhoea as "change of residence, sudden shocks, worry and mental disorders will sometimes cause amenorrhoea, and desire or fear of pregnancy may also be responsible for amenorrhoea." I remember a case. A young lady of Warrangal district was told one evening all of a sudden that her husband was murdered while at work in his field. She was simply dumb-founded. She did not menstruate even though she was due. And she has never menstruated since then! In the same manner fear of pregnancy in an inexperienced and highly strung girl is quite possible and I will produce before you one such case. Brutal sex-act also will have adverse effect on menstruation. And in all such cases of 'phobia' I have found Rahu to be the afflicting planet. He creates unfounded fears and 'phobias'. Even the mere aspect of him can do this. Kethu's affliction to the Moon or Lagna makes a woman more aggressive rather than timid. But Rahu in the rising sign definitely makes a woman very timid. Such persons are very prone to deception. Excessive flow of menstrual blood increases the sexual appetite, whereas amenorrhoea completely destroys it, save when it is due to conception. In this connection we must study the 3rd house and its lord as it is the house of courage. Besides the Lagna also plays a great part in making the person courageous or a coward. It is seen that Mesha, Mithuna, Kanya, Dhanus and Meena Lagnas make a person

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No. 4.—*Rasi Chart* :—Aries-Jupiter 14°31′ and Venus 3° 45′; Taurus-Rahu 2° 14′; Gemini-Mars 4° 32′; Cancer Lagna; Scorpio-Moon 18° 0′ and Kethu 2° 14′; Sagittarius-Saturn 6° 32′; Capricorn-Mercury 22° 23′; and Aquarius-Sun 19° 34′.

No. 5.—*Rasi Chart*.—Aries-Lagna 21°; Taurus-Venus 24° 3′; Gemini-Mercury 19° 42′; Cancer-Sun 9° 15′ and Mars 1° 10′; Leo-Saturn 28° 31′ and Jupiter 24° 18′; Virgo-Rahu 28° 50′; Pisces-Kethu 28°50′ and Moon 1°.

timid in general. Such people worry much for small things in life and fear this or that thing. I will illustrate this fact from the following horoscope of a young married lady.

Case No. 6 (Birth Details):—Born on 1-7-1940 at 12-30 p.m. (I.S.T.). Lat. 17° 22′ N., Long. 78° 27′ E. Balance of Venus Dasa—1 year and 7 months.

The native of Case No. 6, a young lady, was menstruating normally until her marriage. But after the first night with her husband she was terror-stricken, became pale and began to lose weight. The parents and the husband were greatly worried over this. The girl would not tell them the reason of her apathy. They consulted a local hakeem, who told them that the girl was 'carrying'. And this made the girl all the more frantic, and she made up her mind to separate herself from the husband and she told her decision to her parents, who thought that she had become a mental case. So finally they came to me. I examined the girl thoroughly and asked the parents to supply the birth chart and particulars, which was readily furnished to me. The next day I went myself to the house of the patient and took her into confidence. She then revealed to me that one of her best girl-friends had died during 'parturition' on the very date of her nuptials. And the news greatly agitated her mind and she was afraid of the same fate. When I told her that she had not conceived, she seemed gladly relaxed. I then infused some strength in her by explaining things, and thus a complicated case of amenorrhoea was solved. From the next due date she began to have her 'period'. Please note the Lagna which is afflicted by Rahu who, as I have mentioned already, is reponsible for creating various 'phobias' and besides note the lord of the 3rd house who has suffered 'neecha' effect and his strength is greatly reduced on that account. Incidentally the lord of 3rd house is Mars who also governs blood and breakage as well as courage. And Moon the karaka for mind and menstruation is associated with Saturn. The girl is hypersensitive, fearful and nervous type. In short this is a very interesting and typical case of amenorrhoea due to fear of pregnancy.

There are various other menstrual disorders which cannot be dealt with in a short article like this. Prof. B. S. Rao is perfectly right when he remarks that the whole life of a woman depends upon the 'first menses'—, for the Muhurtha of menses also plays a great part in the emotional life of a woman. He has dealt with this subject in detail in his book *Stri Jataka*. No wonder that the Sanskrit texts contain a lot of literature on this subject.

As a rule whenever a female horoscope is presented for examination we should examine the position of the Moon, Mars, Rahu and Kethu, besides other relevant factors to Medical astrology. Leaving apart the normal sex-life, a woman's life depends mainly upon the position of Moon, who controls emotions, menstrual cycle, and maternity. You cannot think of a healthy woman without normal menstrual cycle and maternity. Any number of yogas present in the chart cannot sustain them against diseases. Medical astrology will therefore be of immense help to the astrologers to keep the clients 'prewarned' against possible diseases. Thanks to Sri B. V. Raman who has undertaken to translate in English the great Sanskrit classic *Prasna Marga*, which deals exhaustively with diseases.

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No. 6.—*Rasi Chart*:—Aries-Saturn 19°, Jupiter 16° 15′ and Moon 25° 35′; Gemini-Sun 14° 50 and Venus 9°; Cancer-Mars 9° 30′ and Mercury 8° 48′; Virgo-Saturn 19°, Lagna 19° and Rahu 24° 27′; and Pisces-Kethu 24° 27′.

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Significance of Lunar New Year Chart in Mundane Astrology

BY B. SURYA PRAKASH

FOR purposes of predicting important events in a native's life, his radix is generally consulted and predictions made accordingly on the basis of suitable directional systems. In India, we employ the never-failing Vimshottari and Kala Chakra Dasas, along with *gochara* or transits. In the West, secondary directions followed by the symbolic directions of one degree equal to one year are frequently employed. Of course, the test of time has shown to us that the symbolic direction of one degree equal to one year is a very reliable system. Again for purposes of delineating the yearly results we have our *Varshaphal* as compared with the solar return of the West. In both the systems we calculate the time of the Sun's entry into the same position (correct upto the second) which he held in the radix, and this we consider as the yearly chart for the year under consideration.

Now so much about the directional systems and methods of delineations as far as the radix of a native is concerned. But in making mundane predictions we do not have the radix of each and every country. Of course during these days when Governments are as unstable as sand dunes, we cannot even hope to get the correct hour (let alone the correct minute) of the formation of new Governments. Hence on account of these difficulties more often than not, the chart of solar entry into different cardinal signs is employed. But with the correct value of Ayanamsa (precession of equinoxes) itself being in dispute, we cannot rely on these solar entry charts, however strong the arguments may be in support of a particular value of Ayanamsa, for the simple reason whereas it is possible to make certain mundane events coincide with certain types of planetary patterns, of a solar entry chart, the same chart has very often failed us miserably owing to its inability to explain other incidents with the same planetary pattern.

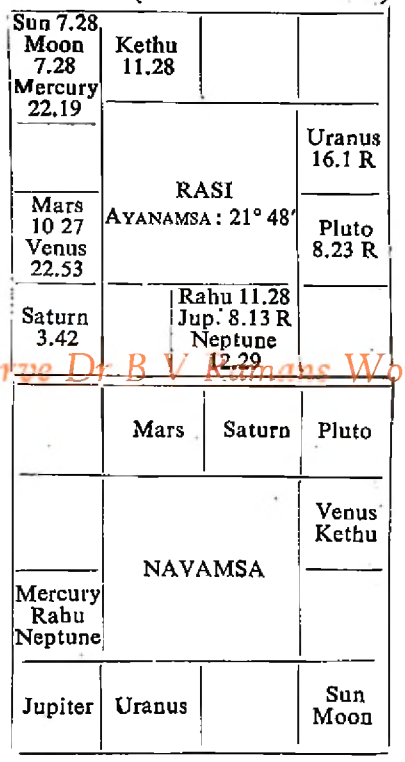
Mundane events based on solar entry charts into hypsomatic cardinal signs are being demonstrated by one of the contributors in THE ASTROLOGICAL MAGAZINE. While we appreciate his arguments, we are sorry to say that his solar entry charts do not account for all the mundane events.

If one has seen the Editorials in THE ASTROLOGICAL MAGAZINE, one will not fail to appreciate the validity and usefulness of the New Year chart employed by the Hindus. This can be cast without any trouble with reference to Ayanamsa, and this chart clearly indicates all the important mundane events of the year under consideration. The proof of the validity of the same can be had through such outstanding predictions, as the American intervention in Iraqi crises, Bulganin's downfall, Khruschev's rise, the fall of the Pakistan Government, etc., which had been clearly anticipated in the Editorial columns of THE ASTROLOGICAL MAGAZINE.

According to the Hindu system, the New Year is said to commence at the time of the New Moon prior to the entry of Sun into Nirayana Aries. A chart cast for this time will explain the important events that are going to occur during the year under consideration.

In this article, it is my desire to point out how this chart strikingly explains even the correct time (within a day or two) of an event, and how the same may be easily substituted for a capsolar chart or any other chart employed for making mundane predictions.

The following are the planetary positions at the commencement of the New Year (1958) which occurred at 3–21 p.m. (I.S.T.) on 20–3–1958 (G.M.T. is 9–51 a.m.)



A mere glance at this planetary set-up shows that Mars is by far the strongest planet as he is exalted, is in his own navamsa, is in association with Venus in Rasi and has the aspect of Jupiter in navamsa.

On account of this strong position of Mars, it is natural for us to expect in general much bloodshed, war-cries, explosions, rioting, etc., with which Mars has been associated. But his Rasi association with Venus (in a movable sign), and his having

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the aspect of Jupiter from his own sign (in navamsa) temper his evil influences considerably, thereby minimising the possibility of war on a large scale. It is also significant to note that the exaltation of Mars has reference to 10th from Aries ruling Britain, (as lord of 1 and 8), 8th from Gemini ruling U.S.A., 6th from Leo (ruling France), and 12th from Aquarius (ruling U.S.S.R.) These dispositions of Mars suggest that the British Cabinet would be more war-minded and aggressive in its outlook, and much troubles would be in store for the Government. (Since the commencement of the New Year the British Government has faced many racial troubles). The 8th house situation of Mars from the ruling sign of U.S.A. indicates that the death-rate would be on the increase and that there would be many sex-crimes (Mars-Venus association in 8th). This position also indicates a national mourning (in U.S.A.) It is also interesting to note that Mars rules 6th and 11th from the ruling sign of U.S.A., indicating that America will be advancing more and more state loans, but these loans will not be of much use as far as U.S.A. is concerned on account of the 8th house situation of Mars. This position also indicates that the international prestige of America will be more on the waning side.

From the above discussion and the events I have given below, it would be evident that the occurrence of mundane events can be predicted with greater accuracy on the basis of New Year chart instead of capsolar chart.

Overthrow of Monarchy *in Baghdad*

The ascendant in New Year chart for Baghdad (erected for 12.28 p.m. L.M.T.on 20–3–1958) is 26° 28′ Gemini with 13° Pisces on M.C.

This chart shows some interesting features. The ascendant is considerably weakened by its lord's debility in the meridian. Mercury has not obtained Neechabhanga. In navamsa also he is considerably blemished by his association with Rahu and Neptune. Again the ruler of the meridian Jupiter, though in 5th from Lagna, is considerably blemished owing to his situation in the 8th from 10th, in an inimical sign with Rahu and Neptune. These afflictions to the ascendant, meridian and their lords clearly indicate that the ruling head of the country is in for some danger. It is also interesting to note that Neptune, the planet of illusion afflicts the meridian lord Jupiter along with Rahu, clearly indicating that neither the king nor the members of the ruling party ever suspected their being betrayed. Again the association of Sun, representing political power and the Moon representing common people, in the meridian in a better position than Mercury suggests the nature of the Government to be set up. Again Mars as lord of 6th representing enemies, opposition, wars, etc., in exaltation in 8th indicates that the ruling party had to face serious troubles (Mars in 8th) through military (Mars) resulting in a national mourning (Mars in 8th),

Now we shall progress the M.C. and the ascendant to the day on which the *coup* took place at the rate of 1 degree per day on 14—7—1958. The progressed M.C. is within 1 degree of the opposition of Mars in the New Year chart. The opposition of the natal Mars of the New Year chart to the progressed M.C. involves 2nd and 8th houses which indicates danger to the "aristocracies of the State".

Ahmedabad Police Firing

On 12th August 1958, "a blanket of 24 hours curfew since 9 tonight was clamped on a greater part of the city after day long clashes between pro-Maha Gujerat crowds and the police following the removal by the police early this morning of the Martyr's memorial raised by the Maha Gujerat Parishad on August 8th. The police opened fire three times in the afternoon, made lathi charges at 25 different places and burst over 100 tear gas squibs to disperse defiant crowds."

The New Year at Ahmedabad commenced on 20th March 1958 at 2-41 p.m. (L.M.T.) Scorpio 25° 8′ rising and Virgo 8° 51′ culminating. The co-ordinates of Ahmedabad are 72° 35′ East, 23° 2′ North.

The progressed ascendant of the New Year chart on the day of the incident came into exact conjunction with transitting retrograde Saturn in Scorpio.

Thus the ascendant progressed exactly (within 2 degrees) comes to a conjunction of retrograde Saturn (transitting), on the day of the police firing. Saturn represents common people and the sign Scorpio is credited with explosions, underground happenings, etc.

Banaras Boat Tragedy

On 13th August 1958, "13 pilgrims from Mysore were drowned when their ferry boat capsized after being caught in a swift current. Of these there were 9 women and children."

Looking into New Year chart of Banaras we find 0° 30′ of Leo rising with 28° 34′ of Aries on M.C. The ruler of the ascendant is placed in the 8th house in conjunction with the malefic Moon and Rasi association of Mercury ruling 12th house indicating losses. Added to this, the New

(Continued on page 158)

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Some Aspects of Nadi Horoscopes

BY CYRUS D. F. ABAYAKOON

YOU may call astrology a science or an art. You can label it as a fraud, a superstition or even a pernicious doctrine as astronomer-royals do. But whatever you might say you are bound to examine the power of vision and astronomical accuracy behind the Indian Rishi forecasts which go under titles like *Sapta Rishi*, *Bhrigu Jataka* and *Agasthya*. These prophecies, like many others of ancient Sanskrit origin, have been recopied by *Grantha* writers of about the 10th century A.D.[1]

Opinion is divided on the reliability, utility and accuracy of these old palm-leaf horoscopes. A reader of THE ASTROLOGICAL MAGAZINE in Bombay City writes to me as follows:— "I bought Nadi readings (*Kousica*) from one pandit who is now in Ceylon. Even these readings have failed. Some years back I was interested in a girl whose Nadi reading mentioned that I would be her husband. Mine said that she would be my wife. But she has married someone else whose name was not mentioned in her leaf."

The *Kousica* leaves, he refers to, are recordings of horoscopical discussions between Visvamitra and Vasishta. The poor copies discovered in Madras have, in all probability, come from better and clearer readings. If the two Rishis were able to describe the girl whom the subject might marry at a given period they would have also stated why, due to some Karma, he will be prevented from making her his wife. When the copyist came to a gap in the leaves found in some ancient Hindu temple he was left in the dark as to the eventual



CYRUS D. F. ABAYAKOON

turn of events discussed by the two sages in this particular case and the copyist wrote something from his own knowledge. I have found that in some bundles the age of the palm-leaves varies.[2]

For quite a long time I have subjected these mysterious *olas* (palm-leaves) to a fairly comprehensive examination. I remember a hoax perpetrated by some Madras quacks in 1938. Knowing that in Ceylon the Nadis are valued, a group of people got together and through spies learnt facts about the past of some prominent individuals. These were written down on ola-leaves and blackened over with soot. The Sinhala spy-cum-agent peeped through a key-hole to see who had come to consult the "leaves". On a subsequent date the seeker was invited to come after the search for the *Edul* Past events were correct and naturally the client thought that the future too would run to form!

The above does not prove that all *Nadis* are fake. Far from it. Those that came my way belonged, for the most part, to three distinct groups, *viz.*— *Nandi Vakya*, *Bhrigu Jataka* and *Agasthya* of the *Sapta Rishi*. In February 1939, I met a Ceylonese who had examined some *Bhrigu* bundles in Gwalior. He had stayed there for several years and had learnt the art of finding the Lagna from the face and head. On a latter visit to Gwalior he succeeded in getting more details regarding his life and those of his very close friends—details that were remarkably true and this searcher after ancient Hindu wisdom shuffled off his mortal coil in the year foretold.

An Englishman who has lived in Ceylon for well-nigh 40

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[1] I can easily anticipate the argument of the champions of the Dravidian movement that a Sanskrit Nadi like the *Dhruva* may itself be a translation from some original in Tamil!! The counter-argument is also easy to imagine. These arguments and counter-arguments solve no problem. The irrefutable and unchallengeable fact is that these Tamil Nadis use such an enormously large number of terms in Sanskrit as would leave no doubt whatsoever that the Tamil Nadis must have been modelled on original works in Sanskrit. There is no escape from this solid and stubborn fact. Politics, political prejudices and predelictions and communal hatreds and rivalries could never alter *Facts*". Dr. R. Nagaraja Sarma, "Challenge of Nadi Literature", THE ASTROLOGICAL MAGAZINE, January 1952, Pp. 23).

[2] Paul Brunton in his *A Search in Secret India* (Pp. 150–152) recalls how he met Sudhei Babu, a Brahmin astrologer of Banaras who showed him a yoga system composed of thousands of pages entitled *Bhrama Chinta* written by Bhrigu Maha Rishi thousands of years back. Brunton writes: "A 75 percent success in an initial test is startling enough to show that Hindu astrology calls for investigation but it also indicates that the later is no precise, infallible science... Yet Sudhei Babu's reading of my horoscope has stirred me to the perception that Hindu astrology is not superstitious nonsense, and that it may well warrant a deeper investigation."

years assures me that he has found amazing revelations in these *olas*. It was prophesied that he would leave for India during a certain period and meet a friend of his, in a previous birth, living in Malabar Hill, Bombay City. This forecast was strangely fulfilled when, on a visit to Bombay, he went up to Malabar Hill to breathe the cool evening air over the waves of the Arabian Sea. There he met an Indian business magnate who offered him a bungalow and a sizable pay-packet if he would only sign a five-year contract to assist him in an engineering project. The Englishman, due to his commitments in Ceylon, could not accept this generous offer (he regrets it today) and came back to Colombo. Subsequently he took another English friend to a Bhrigu reader in Colombo. In a bundle of musty *olas* was written that the person who gets the leaves read would have had a brother who committed suicide while living in Bombay. Perhaps this Englishman formed the same opinion about the *olas* as did Lord Curzon at Tanjore: "I came to India a sceptic, I leave convinced." [3]

[3] A reader of THE ASTROLOGICAL MAGAZINE, from Bunder Road, Karachi, Pakistan, wrote to me on 14th March 1951 as follows:—"I have had the pleasure of reading several articles written by you in THE ASTROLOGICAL MAGAZINE. In 1955 I was in your beautiful country. Being tremendously interested in astrology but sceptical about the Nadi branch I consulted a Nadi astrologer and obtained a complete reading of my life. What is baffling was the detailed account given of my family and my life, beginning from my great grandfather till the last years of my life. I have read some articles on the Nadis and it is generally believed that the past is most vividly and correctly given but what they say about the future is not always correct. It is *almost 2½ years since* I consulted the Nadi and whatever it said about the intervening period has come right. I am therefore most intrigued and would like to know more about the Nadi literature."

Some persons, in anxious haste to ascertain the dark, unknown morrow, accept as genuine any *ola* bundles which come under the Tamil name *Edu*. A very keen student of astrology and a contributor to THE ASTROLOGICAL MAGAZINE sent me what he described as an *Edu* found in Irinjalakude. It was in very old Malayalam-Tamil. On examination it contained nothing but a birth chart with birth-particulars (astronomical), the padding being a number of devotional songs written by a devout farmer to his patron deity. It had no predictions relating to his past, present or future. This same friend told me as follows:—"Perhaps you may have already heard of another source of documents which do not provide all details but correct and mysterious in certain respects giving a wide range of the past and future births. It is in half Sanskrit and it is in the custody of Sri .....in Pattanchery, T/C State." [4] (20–6–52.)

There are two distinct classes of *Jatakas*: the ones with birth-chart and horoscope details and the readings which give details when matched with a key which every person carries on his or her palm. Of the former type (horoscope system) — *Agasthya* class—there are 700 bundles in the possession of a Madura astrologer. Prof. B. V. Raman, Editor of this renowned journal, tells me that he has seen hundreds of Nadis in Sanskrit, Tamil and even Telugu and has formed his own opinion which he has so far not expressed to his numerous readers throughout the world. Of the palmistry system there are at least 42,000 bundles, all on the *Sapta Rishi* model, and in the picture provided I am seen examining a few of the bundles. These were made available to me by an Indian who had resided in Singapore for well-nigh 20 years. Although many have written about these ola-leaf prophecies made by ancient Hindu Rishis no one has thought it fit to provide photographic evidence.

The *ola* bundles illustrated in this article belong to *Agasthya Rishi* and the copies in *Grantha* have been made by one Machakendra over a thousand years back.

I shall now compare a father's leaf from the Nadi group called *Nandi Vakya* with that of his son's taken from the Agasthya **Palmistry Section.** The former is identified as *Adukku visiri sakkara irattai yoga sankhu pulli irai likithamsa* and the latter as *Sarada marai sath-guttah mukkuni-amsam pulli navam*—a mixture of Sanskrit, Sinhala, Tamil, Telugu and Pali. Philologists will, no doubt, find it extremely difficult to fix the age of the words.

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[4] Sri C. Krishna Menon of Trichur, S. Malabar, tells me that so far the Nadi he had taken has not kept to the pattern indicated. Mir Bashir in an article entitled "Measured my Shadow and told my Future" (Tit-Bits, No. 3564, February 1954, Pp. 25) states that his future was correctly indicated in a very old *ola* (one among hundreds) in the possession of a Bombay Pandit. The partition of India, the communal riots and his subsequent palmistry work abroad were all clearly shown. The horoscope was got by measuring the shadow—a very old system in Ceylon. (Reprinted in the *Sunday Times of Ceylon* of 23rd September 1956, Pp. 9 under the caption "The Book of Shadows"). A few years before World War II, I was lucky to meet four venerable looking Sikh astrologers at the Colombo Fort Railway Station having come overland with bundles and bundles of cadjan leaves wrapped up in mats. They were in Sanskrit and found, according to them, in a rock temple in North India. Most of them contained the lives of persons then living in Paris, France, and they intended to take ship. They claimed that the leaves were very ancient and came from Kashmir.

In the elder person's *Nandi Vakya* there are two sections: The first states that it was the goddess Parvati, consort of Siva, who gave the vision to the Rishi to picture the past, present and future of the seeker. It marvellously reveals the locality of birth, the number of brothers and sisters and other intimate details. A strikingly true statement is made :—"When you are between 48 and 50 years and when you are in Mercury's Rahu that will be the time when you will find this reading by me." What really amazed him was the prediction: "You will get employed under Government in a department where wheeled conveyances travel about and you will get this employment in your 21st year." True, he joined the Ceylon Government Railway.

A sceptic can say that as the above facts could have come within the knowledge of a shrewd purveyor of ola-leaf prophecies manufactured by him, after ascertaining past details, the Nadi readings about the past are of no value. Part II of this bundle disproves such a justifiable accusation. This section is called the 12th *Gandam* and was taken on the same day as the first section. As in the earlier bundle it begins with some details about the goddess Parvati and to a large extent is a repetition, with some additional details, of the past which not even a very close and intimate relative could have divined. It goes on to speak of *Gandam* (*Grantha Dosha*) for wife and after some predictions about her says :—"The illness for your wife is more pertaining to defective.....necessary for the conception of children. She can conceive a girl if the *Shanthi* (prescribed) is done." The propitiation was done but no girl was born. Looks confusing isn't it? Nevertheless the *ola* says: "When you are 55 years you will retire from Government Service. At this time you should have a boy and a girl living and doing well. The girl is *provisional* because your getting a daughter depends entirely on the merit of the *Shanthi*." This curious conditional prophecy about a girl was fulfilled when, in his 55th year (after retirement) he adopted a little girl to take the place of the expected daughter and strange to say she was born on Friday, January 23, 1948 at 8-02 p.m., not long after the *Shanthi* was done! This is no doubt a gift from Parvati through another mother.



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Sixteen years later the son of this retired official sought out an *Agasthya Rishi* leaf-reader who looked at the two palms for the code after applying some special oil. This led to the discovery of a set of ola-leaves, which, in certain parts, read as follows :—"His father's job will require much travelling. He will occupy a responsible post in a **department of wheeled conveyances.**" Correct—Ceylon Government Railway. We see here that both *Nandi* and *Agasthya* corroborate in a manner too clear and precise to admit of

any doubt whatsoever. The uncanny vision of *Agasthya* is heightened when he gives the father's surname too. The *Nadi* however did not mention the family name.

The *Agasthya* reading enumerates various matters which seem to be too trifling to have engaged the attention of a sage. Regarding the previous birth the record says:—"You were born into a Royal family in Kashmir. The place was hilly and almost surrounded by a lake. You usurped the kingdom from your brother by deposing him and you were cursed that hereafter you should be reborn alone, without brothers and sisters." This explains why the *Shanthi* performed by the father, as requested by *Nandi*, on the orders of Parvati, did not produce the sister. Evidently curses transcend time and mortal state. *Agasthya* says: "The birth of a further child depends on your mother doing a *Shanthi* and taking a *vow*." The left palm-imprint of this former Kashmir usurper is given below.

There is a very strange aspect in this particular *Agasthya* horoscope. The subject (a doctor) went to the leaf-reader to ascertain whether he would marry the girl he had in mind at that time. There was no support astrologically. Instead the leaves said: "You will get married to a person unconnected with your family. Her father is not in Government Service at the time the leaves are seen by you but is respected by the Government. He is very wealthy—a landed proprietor. This girl will have a few sisters and a brother—3 to 5 in the family. Your friendship is something that started when you were 24 years old and it will end in marriage." Regarding the girl, *Agasthya* states that she too was born in Kashmir in some distant

	Rahu		Mars Jupiter
	CHART NO. 1 RASI		
			Mercury
Lagna 16.13 Moon Saturn		Venus Kethu	Sun

Horoscope of a Kashmis Prince who dethroned his brother, usurped the kingdom and is now a doctor in Lanka. 1930, September 30th, Tuesday at 12.12 noon. Purvashada, 3rd Venus: 8-7-24. [5]



The lines on this palm reveal the past, present and future of a former prince of Kashmir whose greed overpowered this sense of duty and loyalty. Truly the evil that men do lives after them.

era and was his wife. For participating in the usurpation-plot (an old Hindu Macbeth story) she got cursed and was reborn in the Land of the Demons to the south of the Dravida country. "She will be good to the people through her husband who will be dealing with diseases and medicines. She will be reborn in a place near the East of the Irawaddy river (in Burma) into a Buddhist family a noble family doing religious work in that country. She will not wish to get married and will remain single and will have no rebirth thereafter." This prophecy about a marriage to a doctor is as good as falsified because a different person from a different profession is very likely to marry her in the very near future. By the time this article appears in print, barring an extraordinary accident, she will be the lawfully-wedded wife of another. The above details are from the girl's leaves and the misfire is an extraordinary circumstance.

	CHART NO. 2 RASI		Kethu
Venus Saturn Rahu			Lagna 25.56
Mars	Sun Mercury	Moon	Jupiter

Horoscope of a Kashmir Princess who joined her husband in a Hindu Macbeth plot, got cursed and was reborn in Lanka. After her death she will be reborn to a Burman Buddhist family living to the East of the Irawaddy river. 1933, December 14th, Thursday at 11.45 p.m. Visakha, 2nd Jupiter: 8-11-22. [6]

Another doctor-friend of mine looked into a *Sapta Rishi* bundle

(Continued on page 162)

[5] Regarding the subject's profession the Rishi says: "You will qualify well in medicine and you will be a good lecturer." True. He passed out as a doctor and then, in August 1957, became a lecturer—two years after the *ola* was discovered.

[6] There is a remarkable detail, *viz.*: "Her father would have been in the Government in the Rajya Sabha and then had to leave to do his own work." For the future it says: "He will have some connection with the Government and the general public. The eldest girl will have prosperity. She will have to go to foreign countries with her husband." Very accurate.

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Astrology and Infant Mortality

BY *Vidyabhaskara* PROF. M. RAMAKRISHNA BHAT, M.A.

ALTHOUGH man is mortal, yet it is his ambition to keep the God of death at bay as long as he could. Accordingly the prayers of the ancient Aryans were for the gift of a long life for hundred years and more. That is why *Purush-ayusha*, human span of life, was considered to consist of 100 years. In ancient times, we are told, people generally lived to a ripe old age of 120 years. The elephant which is an exemplar for human beings in respect of strength, nobility, majesty, vegetarianism, etc., also lives a life of 120 years. The *Ramayana* tells us that during the reign of Sri Rama people enjoyed good health and long life, and there was no fear of accidental or premature death. Similarly parents never had occasion to grieve for the death of their children. Statisticians of the present day reveal that in Asia from 100 to 300 infants in a thousand die before they reach the end of the year. They say that in Asia, Africa and Latin America, a large percentage of children are attacked and killed by malaria, malnutrition and tuberculosis. Though scientists may be able to trace the cause of the abnormal infant mortality in certain parts of the world in a scientific manner, in our humble opinion, what they call the "cause" is not the whole and sole cause for it. For we believe that man reaps the fruits of his deeds done in a previous life. As he sows, so he reaps—is the rationale of this earthly life, good, bad or indifferent. As the Dark Age, *Kaliyuga*, advances, man gets more and more attached to flesh and matter as well as to the enjoyment of pleasures accruing therefrom. Consequently he forgets the Spirit or God and naturally his *Dharma*. He forgets that his human birth is for fulfilling a mission, and not for enjoying sensual pleasures beyond certain limits and period of life. Animals of a lower order of creation obey instinctively certain rules of sexual conduct, whereas man with all his powers of discrimination and knowledge of science, religion and philosophy is still a slave to his passions. In consequence of this he perpetrates many a crime, spoils his *Brahmacharya* and accumulates a heap of



M. RAMAKRISHNA BHAT

sins to be harvested in his next life, wherein he gets a short span of life, sickness, blindness or epilepsy and the like. The *Sastras* lay down that to sleep when the Sun rises and sets is a great sin. In modern society, however, with its strong political colouring, people, both sophisticated and ordinary, have to attend tea-parties, garden-parties, etc., during *Pradosha*, time of dusk, which is specially sacred to Lord Parameswara who in the presence of all the Gods of Heaven is said to undertake His Cosmic Dance, the Tandava for His supreme pleasure and for maintaining the equilibrium of the universe. It is reported that the *Pradosha* period of an hour and a half should be utilised exclusively for the worship of that Lord, lest His hosts consisting of diseases like epilepsy and lunacy should afflict the offenders. Moderners with a *scientific* bent of mind would not believe in this, nay might scoff at this idea. But, it should not be forgotten that there is also a scientific basis for this prohibition of eating, mating, etc., at that time. For, the dusk is a transitional period when the condition of the atmosphere and the earth as well as of the invisible microbes and spirits that float in the air are not quite happy and so they attack those that lack resistance, both spiritual and physical. There are still others, who, as poet Bana describes, offend their masters or Gurus by their acts of omission and commission and get their curses though unexpressed. So do others who abuse Gods and holy men. There is a saying in Kannada to the effect that a man who has been well fed need not pronounce his blessings, nor one who has been wronged his curse. All these sins are visited upon the person in his subsequent birth in the shape of fell diseases, misery, short life, early death of children, etc.

It is my objective in this article to show by means of examples culled from my records how and why the concerned subjects met with an early death. First of all we should know the yogas or planetary configurations leading to short life, nay infant mortality,

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The period of *Balarishta* lasts for 8 years and a child may die in this period being afflicted by *Balagrahas* or certain evil spirits. It is also the opinion of the ancients that until a child is twelve years old, its longevity cannot be predicted, as it may die in the first four-year period as a result of its mother's sins, in the second, of the father's sins and lastly of its own sins. Between this period and 20 years one may die in consequence of *Yogarishta*, and lastly upto the age of 32 years one may quit the world on account of *Alpayus* or short life. The following are some of the yogas leading to very early death :—

1. Birth in Dinamrityu, Dinaroga and Vishaghatis. *
2. Birth in the third pada of Pushya, Purvashada and Chitta.
3. Birth in a Rasi junction which is occupied or aspected by malefics.
4. Birth in a Gandanta star
5. Birth in any *Sandhi* (there are four such junctions—one of day and night, another of two lunar days, of two Rasis, and of stars) being conjoined with or aspected by malefics.
6. If the Moon at birth occupying a kendra or the 8th house has attained the fateful degree in the particular sign.
7. If malefics occupy only the 8th and the kendras; or only the 1st and the 8th; or the 1st and 7th.
8. When the Moon or the ascendant is hemmed in betwixt malefics.
9. When the weak Moon is posited in the 6th, 8th or 12th.
10. When the weak Moon along with malefics is in 1, 5, 7 or 9 (8 or 12) without benefic aspect.
11. If malefics occupy the 7th and 8th.
12. If no benefic occupies or aspects a kendra.
13. If the lord of the Lagna or of the sign occupied by the Moon is in an evil house, the child dies within so many years as the Rasi is removed from Aries. If the lord of the concerned decanate or navamsa be similarly placed, the end would come off in so many months or days as the case may be.
14. When the planets in the 5th and 8th houses are very powerful malefics.

The following are the yogas for *Sadyomarana* or immediate death according to Prithuyasas:—

1. If Sun and Moon occupy the 3rd house, which belongs to a malefic, in conjunction with malefics, the child will not live beyond 3 years.
2. If the Moon occupies a kendra along with the lord of the 8th, and if the 8th house has a planet in it, immediate death is the result.
3. If Mars and the Sun should together occupy the 7th house counted from the Moon, and Rahu the ascendant, the child will not live beyond 10 days.
4. If all the malefics are in kendras, or if all the kendras are surrounded by malefics, it will not live for more than 10 days.
5. If there is a malefic in the 7th house from the sign denoted by the rising decanate, and if the weak Moon is in the Lagna, immediate death will follow.
6. If all the planets being weak occupy Apoklima houses (3, 6, 9, 12), it will die in two months or at the most in six months.
7. If the lord of the Lagna is debilitated while occupying the 7th or 8th house, the child will be practically dead, even should it breathe.
8. If the Muhurtha of birth is a cruel one, if there is at first the rise of a Kethu and then fall of meteors, thunderbolts, etc., the child will die soon.
9. If the birth is during an eclipse, a misty circle around the Sun or the Moon, and when a malefic occupies or aspects the Lagna, it will live for three fortnights or three months.
10. If the lords of the Lagna and the Rasi of the Moon and those of their amsas are eclipsed, it will die in a few days.
11. If the lords of the Lagna and the Rasi are in the 6th, 8th or 12th and are combust, it dies in so many years as are indicated by the number of the sign concerned.
12. If the Lagna-lord or the waning Moon is in the 8th, and is conjoined with or aspected by Rahu, it will live for 7 years.
13. If Rahu along with malefics should aspect the weak Moon and if the lord of the Janma Rasi is eclipsed, death will occur in the 6th or 8th year.
14. If the Lagna-lord in conjunction with Rahu occupies the 7th, death will occur in 21 days, months or years.
15. If the 8th is occupied by malefics and the Lagna-lord along with malefics occupies a kendra without conjunction or aspect of benefics, death will occur in 7 years.
16. Add up the longitudes of the Sun and the Moon. If this sum indicates a kendra or the 9th house, and if the latter is occupied by a malefic, death will be caused by poison or drowning.

I am giving below some more yogas for infant mortality according to Sage Mrikandu :—

1. If Venus is weak and is in a house other than a kendra or kona, if the lord of the ascendant and Jupiter are afflicted by male-

(Continued on page 93)

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* *Dinamrityu*:—The 1st pada of Dhanishta and Hasta; the 2nd of Visakha and Ardra; the 3rd of Uttarabhadra and Aslesha; and the 4th of *Bharani and Moola. Dinaroga:—The* 1st pada of Aslesha and Uttarabhadra; 2nd of Bharani and Moola; 3rd of U. Phalguna and Sravana; and the 4th of Swati and Mrigasiras.

*Horoscope of Netaji Bose

BY BISHNUPADA BHATTACHARYA

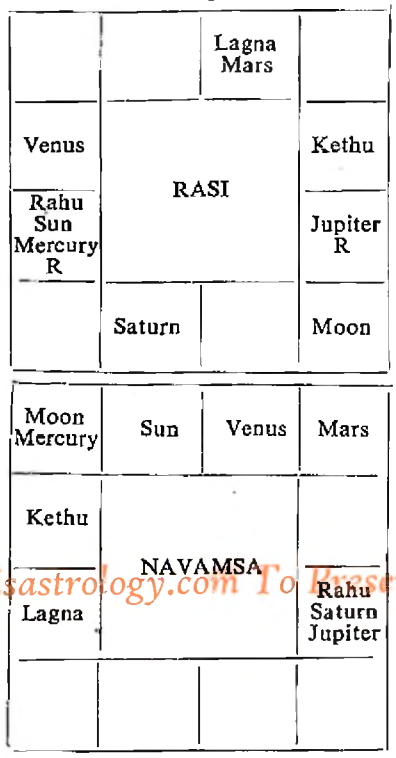
NETAJI'S father records his birth at Cuttack on 23-1-1897 as follows : " A son born—a few minutes after 12 (between 12 and 1 p.m.)." There is nothing more definite than that to go by.

Most astrologers have taken his birth time to be 12–15 p.m. According to some it is the Indian Standard Time (which had not been introduced then), while according to others it is the Madras Time. In either case, the Lagna is Mesha—the difference being in degrees only.

Only a few astrologers, however, from the trend of his life-events, are inclined to think the Lagna is Taurus, and I agree with them. With Mesha Lagna, lord of 10th, Saturn would be in the 8th, and the native's ideal of life would consequently have been quite different from what we know. Besides, with Mesha Lagna, the Moon, lord of 4th, would be in the 6th, and consequently Netaji, instead of dedicating his life to the service of his country would have been a man of low stature.

Again, with Mesha Lagna, according to Parasara, his span of life would have been short—not exceeding 40 years. And further, with Mesha Lagna his general trend of life and life-events would have been quite different.

There can be no doubt that he was born near about 12–15 p.m. I have therefore taken his birth time to be 12-20 p.m. (Madras Time), at Cuttack. (Long.–85° 54′ E., Lat.–20° 28′ N.). This gives the L.M.T. of birth as about 12–42–40 p.m.



Planetary Positions

Sun 281° 10′; Moon 157° 42′; Mars 49° 31′; Mercury 279° 24′ R; Jupiter 136° 30′ R; Venus 326° 19′; Saturn 216° 38′; Rahu 293° 32′; Kethu 113° 32′; and Lagna 30° 42′.

Balance of Sun's Dasa—1 year and 13 days.

Note: (*a*) Lagnadhipati Venus in the 10th, proceeding towards its exaltation; (*b*) Vyayapati (lord of 12th) Mars in Lagna; (*c*) Saturn, lord of 9th and 10th posited in the 7th and in opposition to Vyayapati Mars in the 1st.

1. According to the text-books *Jatakabharana* and *Jatakamoda*, birth in Taurus Lagna :—

(*a*) endows the native with higher qualities; (*b*) makes him rich, respectful to his superiors, amiable to all, calm and dignified; and (*c*) gives him fame and renown and power to subdue his enemies, and many other qualities of the head and heart.

2. Being born in *Abhijit Muhurtha*, he has been universally acclaimed as a great leader (Netaji) by the people.

3. Venus, the lord of Lagna, is in his own navamsa and in the birth chart is posited in the 10th (a friendly sign) and proceeding towards its exaltation and is in opposition to Jupiter. This gives the following results :—

(*a*) his deeds become famous; (*b*) he commands universal respect; (*c*) he is the most distinguished and powerful member in the family geneology (*kula-sreshtha*); (*d*) he is honoured and respected even by the kings; and (*e*) even in his exile, he enjoys various amenities.

4. Mars, lord of 7th, is posited in Lagna. This gives the following results :—

(*a*) makes him a votary of truth and a powerful worker; (*b*) gives him patience, organizing abilities, incomparable power and a kingly appearance; (*c*) endows him with military genius and powers of generalship; and (*d*) makes him a violent revolutionary and liable to frequent imprisonments.

5. Jupiter in the 4th has given him a liberality of mind, a sweet temperament and love for the people and made him a devoted servant of his motherland.

6. The Moon in the 5th gives him love for the people without any distinction of caste or creed and an intense love for his country.

7. Saturn, lord of 9th and 10th, being in the 7th, indicates his utmost sacrifices for the good of the country and the people.

8. Saturn (lord of 9th and 10th) is posited in the 7th (the sign of Mars) and is associated

* Translated from Bengali into English by Dr. S. N. Dutt (maternal uncle of Netaji).

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with *Vyayapati* Mars in the 1st (opposition). This gives rise to what is known as "Pravrajya Yoga" and indicates extensive travels and even a life *in cognito*.

9. Jupiter, lord of 8th, being retrograde in the 4th, indicates his leaving his home and his country. In the horoscope of Sri Ramachandra, Saturn, the lord of the 8th was exalted in the 4th. This gave rise to his 14 years of life *in cognito*. In the horoscope of Netaji, the lord of the 8th, being posited in the 4th, indicates a similar or analogous result.

10. The Sun, Mercury and Rahu in the 9th indicate a high political understanding, a lofty idealism, great fame and his intense popularity with the people. Venus in the 10th confirms the same results.

11. *Raja Yogas*—

(*a*) Sun and Mercury, lords of the 4th and 5th respectively, being posited in the 9th with Rahu have become powerful *Rajayogakarakas*. This has caused the native to be honoured and respected even by the kings. With Mesha Lagna, this yoga would not have been possible; (*b*) according to Parasara, birth soon after midday (or midnight) is also a powerful Rajayoga; (*c*) Venus being posited in the 2nd from the Sun. This is called a *Vesi* Rajayoga; (*d*) Jupiter being placed in the 12th from the Moon. This is called Anapa Rajayoga.

To find four such important Rajayogas in one birth chart is rather unusual except in the case of a personality like Netaji.

12. Saturn, lord of 9th and 10th, posited in the 7th, is in association with *Vyayapati* Mars in the 1st (opposition); and Sun and Mercury, lords of 4th and 5th, are posited in the sign of Saturn and aspected by him. This gives rise to what is known as the *Nripa-Tapas Yoga*. Mention has already been made of Pravrajya Yoga.

13. The lord of the 7th is in the 1st, and the matrimonial planet (*Strikaraka*) Venus is in the 10th. This indicates a beautiful wife; but the configuration of Mars in the 1st, Saturn in the 7th and Rahu in the 9th indicates a marriage into another nationality and not in conformity with the usual social customs.

Mercury, lord of 5th, is posited in the sign of Saturn and the Moon is posited in the 5th. This indicates that the native will have only one female issue.

14. According to rules laid down by Parasara, Netaji's span of life is a long one—at least 70 years. The lord of the 4th is in the 9th, and Jupiter is in the 4th, fully aspected by Lagnadhipati from the 10th; and above all, Jupiter, lord of 8th is retrograde and posited in the 4th, a 'fixed sign' (*sthira-rasi*). All these planetary configurations indicate that the native will die in his own house after his return to his motherland. If Taurus Lagna be correct, then he could not have died in a foreign country under such dubious circumstances — unknown, unsung and unwept.

Vimshottari Dasa Results

15. According to the Vimshottari method of Dasa calculation, from 18–10–1917 to 12–3–1921, Netaji had Rahu Dasa, Jupiter Bhukti. Jupiter being retrograde in the 4th, and Rahu being in the 9th, in association with the lords of 4th and 5th, he went to Europe for higher studies (I.C.S.) during this period.

16. From 12-3-1921 to 18-1-1923, he had Rahu Dasa, Saturn Bhukti. The lord of 9th and 10th being posited in the 7th indicates self-sacrifice and self-abrogation. He therefore resigned his I.C.S. during this period.

17. At the age of 36 years, 13 days, he entered into Jupiter Dasa, Jupiter Bhukti (6–2–1933 to 24–3–1935). Jupiter, lord of 8th, being retrograde in the sign of Sun indicates his father's death during this period.

18. (*a*) At the age of 40 years, 8 months, 13 days, Jupiter Dasa, Saturn Bhukti ended (24-3-1935 to 6–10–1937). Thereafter from 6–10–1937 to 12–1–1940, he passed through Jupiter Dasa, Mercury Bhukti. Mercury, lord of 5th, being posited in the 9th in conjunction with the lord of 4th—a Rajayoga is constituted—and as Rahu is also posited with these two *Rajayogakaraka* planets, Rahu also becomes *Yogakaraka*. Therefore, Mercury, Sun and Rahu, all being in the 9th, it is only natural to expect that during the sub-period of any of the above three planets, the native would enjoy immense power, prestige and honour, and this has actually happened; for during Jupiter Dasa, Mercury Bhukti, Netaji occupied the Presidential chair at the Haripura and the Tripuri Congress, was given a royal reception and was highly honoured throughout the country. (*b*) But in spite of the *Yogakaraka* of Rahu, his association with Mercury in the sign of Saturn detracts to a certain extent the power and influence of Mercury. Besides that, Jupiter, lord of 8th, is in an inharmonious (6th/8th) relationship with its sub-lord Mercury, and Jupiter being an enemy of Mercury, the latter's power for good is curtailed further. Furthermore, Mercury is in the navamsa of Jupiter, or in other words, in the navamsa of an enemy and the lord of 11th. It is therefore no wonder that for these reasons Netaji was forced to resign his Presidentship of the Tripuri Congress towards the latter part of the sub-period of Mercury under Jupiter.

It may be mentioned here i

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passing that later on in life, during the sub-period of Sun also under Jupiter (18–8–1943 to 6–5–1944), Netaji was again honoured as a king and enjoyed immense power in S.-E. Asia.

19. Jupiter Dasa, Kethu Bhukti followed from 12–1–1940 to 18–12–1940. This period indicates his imprisonment.

20. Thereafter Jupiter Dasa, Venus Bhukti lasted from 18–12–1940 to 18–8–1943. (From 43 years, 10 months, 25 days to 46 years, 6 months, 25 days). Jupiter and Venus are in opposition to each other and therefore closely associated, while retrograde Jupiter, lord of 8th, is posited in the 4th. Hence Jupiter Dasa, Venus Bhukti indicates his departure from his home and country. Perhaps during the latter part of the same Bhukti, he also left Germany for South-East Asia.

21. (*a*) Thereafter from 18–8–1943 to 6–5–1944, he had Jupiter Dasa, Sun's Bhukti and his activities in S.-E. Asia as the head of the Azad Hind Government (Rajayoga) and the Supreme Commander of the I.N.A. are well known, proving the *Rajayogakaraka* of the Sun in his birth chart. (Compare with results of Mercury Bhukti under Jupiter). (*b*) But Sun, lord of 4th, is posited in conjunction with Rahu in the 9th, an inimical sign, while retrograde Jupiter, lord of 8th, occupies the 4th. For this reason, during the currency of Jupiter Dasa, Sun's Bhukti, Netaji lost his mother.

22. (*a*) Thereafter from 6–5–1944 to 6–10–1945, he had Jupiter Dasa, Moon's Bhukti. During the sub-period of the lord of the 3rd, he led his forces to the borders of India through Burma. (*b*) But then again, this sub-period of Moon also indicates his disappearance from the field of action, because retrograde Jupiter, lord of 8th, posited in the 12th from the Moon and in the 4th from Lagna, stands in an inharmonious *dwirdwadasa* (2nd/12th) relationship with the Moon.

23. Thereafter from 6-10-1945 to 12–9–1946, he had Jupiter's Dasa, Mars Bhukti. This period also indicates his disappearance and life *in cognito*, because Dasa lord retrograde Jupiter, lord of 8th, is posited in *Griha-bhava*, and the sub-lord *Vyayapati* Mars is posited in Lagna and in direct opposition to Saturn.

24. According to the science of astrology, Netaji is alive even to this day (10–10–1958). His present age is 61 years, 8 months, 17 days. At present he is having Saturn Dasa, Venus Bhukti and this will last upto 27–1–1959. (Age 62 years, 4 days). Thereafter from 27-1-1959 to 9-1-1960, he will be having Saturn Dasa, Sun's Bhukti. (Age from 62 yrs., 4 days to 62 years, 11 months, 16 days). This sub-period of the Sun and Saturn indicates his return to his home and motherland.

Reason : It is clear that retrograde Jupiter, lord of 8th, being posited in the 4th (*Griha-bhava*) was the cause of Netaji's leaving the country and had prevented his return during its main Dasa. But with the advent of Saturn Dasa, Sun's Bhukti, conditions will have changed.

(*a*) Dasa-lord Saturn, as owning 9th, if posited in the 7th, causes the native to return to his home and his friends; and as lord of the 10th, it is related to his father's home and his father's near relations. (*b*) The lord of the 4th, if posited in the 9th, also indicates the native's return to his home. (*c*) The sub-lord (or sub-dasapati) Sun, being lord of the 4th (*Griha-bhava*) would also indicate the native's enjoyment of his home environments during its Bhukti under favourable circumstances. (*d*) The sub-dasa-lord Sun being posited in the sign of Saturn (lord of 9th) and aspected by him also indicates the native's return to his home during Saturn Dasa, Sun's Bhukti.

The above astrological rules about the home-coming of a native would apply to any chart, and as all the above-mentioned planetary positions, configurations and conditions are to be found in the chart and Dasa–Bhukti of Netaji, we may reasonably expect that he will return during his Saturn Dasa, Sun's Bhukti, *i.e.*, between 27–1–1959 to 9–1–1960.

I shall not be surprised even if Netaji makes his appearance when Mars passes over its exact degree in his radical chart on 9th/10th March 1959.

May God bless him and preserve him for the benefit of mankind. I am well aware that doctors differ. If other astrologers differ from my own findings, I shall appreciate very much their learned criticism.

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ASTROLOGY AND INFANT MORTALITY

(Continued from page 90)

fic aspect, if Saturn is in the amsa of the Lagna, and if he has the aspect of Kethu, the child will die within a year.

2. If no benefic is posited in a kendra, if Saturn being posited in an amsa of Venus is aspected by Kethu and Venus, it will be within two years.

3. If Saturn is in an amsa belonging to Mercury and receives the aspect of Mercury and the Sun, it will be within three years.

4. If Saturn occupying an amsa of Jupiter receives the aspect of the Moon and Jupiter, death will occur in four years.

5. If Saturn occupying the amsa of the Sun is aspected by the Sun and Venus, death will take place in five years.

6. If Saturn is in the amsa of the Moon receiving her aspect, and if the lord of the Lagna is in the 12th house, the maximum lease of life is six years.

7. If Saturn being in the amsa of Pisces receives the aspect of Venus, it will be in 8 years.

8. If the amsa of Saturn is Capricorn and if he is aspected by Mercury, it will die in 10 years.

9. If the amsa is Sagittarius, and if Saturn is aspected by the weak Moon, it will be in 11 years.

10. If the amsa is Aries and the aspecting planet the Sun, death will occur in 12 years.

Now let us consider some examples:

In Case No. 1[1], the Sun is in the 11th bhava, Jupiter in the 2nd. The ascendant is the 10th degree of Cancer. Herschel occupies the 6th degree of Lagna. The very first thing we have to consider in this case is the utter weakness of the Moon, owner of the ascendant, as the birth took place on Amavasya or New Moon day. The malefic Mars aspects the Moon very powerfully. All the malefics are in kendras and kona. Note also that Jupiter is not in kendra, as he has gone to the 2nd bhava. There is strong *Panchamarishta* as two malefics are in the 5th house. There is a malefic in the 7th house from the sign indicated by the rising decanate, and the Moon too is weak though not in the Lagna. Look at the first yoga given above according to Sage Mrikandu. Those conditions are satisfied to the extent of about 60%. See Yoga No. 3. Saturn is in the amsa of Mercury and receives the aspect of both Mercury and the Sun. Hence it should have died within 3 years. Remember also that not a single benefic is in a kendra. A superficial glance at the chart would make one wax eloquent on the excellent yogas like Kèsari, Ruchaka, Hamsa, etc. But what is the use of all that when the *Balarishta* is so powerful? What is the earthly benefit of the bright Sun to a blind man?

In Case No. 2[2], the birth was at 6-18 p.m. which was *Sandhyakala*. See how the Lagna is afflicted by the presence of Rahu; by Saturn in the 11th and the Sun, Mercury, Kethu in the 7th; and Venus in the 7th is not helpful either. Malefics are in the 1st, 7th and 8th (also in the 11th). Both the Lagna and its lord are powerfully aspected by Saturn. The Lagna-lord, though in exaltation, is in a Dusthana along with Mars and Mandi and in Vipattara. The 5th from the Moon is also tenanted by malefics. Lord of Lagna-decanate, *i.e.*, Mars, is debilitated and in a Dushtana. Death took place in Rahu's Dasa, Budha's Bhukti and Kethu's Antara therein. Mercury and Kethu who are in the maraka place from Lagna and Rahu are within one degree from each other. The presence of Rahu in the Lagna which is aspected by Saturn who presides over burial grounds suggests that the child must have died of some bad disease caused by an evil spirit haunting the cremation ground. Note also the navamsa of Rahu, the serpent, denizen of Patala. It is Moola-1 presided over by demon. The child died of epilepsy. The day of birth was a Saturday and of death also was the same. This factor is very significant inasmuch as the disease afflicting the child was one belonging to the nature of Saturn. At the time of death too Saturn and Rahu were together in Scorpio, the 12th house from the ascendant at birth. Mars at death was in Sagittarius. The Lagna of death is understood to be Aquarius which was the Moon's position at birth. On the day of death the Moon had gone to the 8th house from Janma-lagna, whose lord again is aspected by Saturn at the exit too. The ascendant at death is the 3rd from the initial one. That is as good as the 8th.

The native of Case No. 3[3] lived for about six months. Birth was on Amavasya though at the time of birth it was just over. Balance of Sani Dasa was 17 yrs., 4 months and 13 days.

Thula Lagna with Saturn in it (though retrograde) is supposed to give Rajayoga. Two benefics are aspecting the Lagna. With all these the God of death would not spare the child. Why? The Lagna-lord has gone to the maraka place along with its lord.

The malefic Saturn in the Lagna is aspected by another malefic, Mars, who is also very strong. Thus the lord of Lagna is considerably afflicted. The presence of Jupiter there does not mend matters appreciably, as the distance between the two (Venus and Jupiter) is about 18 degrees. The Moon, owner of the 10th house, is combust and in association with other malefics. The 4th and 10th kendras too are occupied by malefics, and the latter kendra is aspected by two powerful malefics, Saturn and

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Figures in brackets denote Navamsa positions.

[1] Female born on 10-5-1956 and died on 3-1-1957, lived for about 8 months. Lagna (6) and Jupiter (12)—*Cancer; Saturn (6) and Rahu (8)*—Scorpio; Mars (4)-Capricorn; Sun (8) and Moon (7)—Aries; Mercury (2) and Kethu (2)—Taurus; and Venus (9)—Gemini.

[2] Male born on 9-7-1955 and died on 25-2-1956, lived for about 8 months. Lagna (5) and Rahu (1)—*Sagittarius; Moon (10)—Aquarius;* Sun (1), Mercury (7), Venus (9) and Kethu (7)—Gemini; Mars (5) and Jupiter (7)—Cancer; and Saturn (1)—Libra.

[3] Male born on 15-3-1953 and died in September. Lagna (2) and *Saturn (7)—Libra; Rahu (3)—Capri*corn; Moon (5), Mercury (6) and Sun (4)—Pisces; Mars (2), Venus (3) and Jupiter (8)—Aries; and Kethu (9)—Cancer.

Mars. When *Karmasthana*, its lord and the Lagna and its lord are rendered powerless, how can the *Atman* stay in the body? Again, the weak Moon in conjunction wish malefics is in a Dusthana, *viz.*, 6th. The 5th house from the Moon is occupied by a malefic and afflicted by malefic aspects thereby causing very strong *Arishta*. The Lagna-lord afflicted by malefic conjunction is in the 7th house. Saturn being in the amsa of Venus is aspected by him. This is a part of one of the conditions mentioned by Mrikandu for early death. If you take Chandra Lagna, there is the powerful malefic in the 8th house. And it was in the dasa of this planet that both birth and death took place. The child could not survive even the Bhukti of Sani. Now look at the star occupied by Sani. It is Chitta-3 which happens to be the *Vadhatara*—7th from the natal one. The lord of Chandra Lagna is conjoined with the lord of the 8th (who is aspected by Saturn—which is an Alpayuryoga) and another malefic

According to Sage Garga, the presence of the Moon in the 11th for the night birth should ward off a crore of faults, but in Case of No. 4 [4] you see death overtaking the child in about a month. Why? Strong malefics are in the 5th, 7th and 8th houses. Lagna is aspected by Saturn. No kendra is occupied by a malefic. The lord of the Lagna too is aspected by Mars. The lord of Lagna-navamsa, Mercury, is in a Dusthana along with the lord of the 8th. There are strong malefics in 5th and 8th. There is strong *Panchamarishta*. Death took place in the Bhukti of Jupiter in the Dasa of the Sun who is posited in the *Vadhatara*, being lord of the 8th house from the Moon and one of the strong malefics causing the *Arishta*. The lord of Bhukti too is the owner of the Lagna. On the day of death the Sun had just entered Virgo, the 7th house from the natal ascendant afflicted by Saturn. In this case too Lagna of death coincides with the position of natal Moon, who has gone to the 7th house, *viz.* Cancer, from her original position. The star in the latter day was again Aslesha, a *Vadhatara*.

[4] Female born at 9-30 p.m. on 4-8-1952, died at 3 p.m. on 16-9-1952. Balance of Sun's Dasa was 3 years, 4 months and 6 days. Lagna (6)—Pisces; Jupiter (8)-Aries; Sun (9) and Kethu (12)—Aries; Mercury (1) and Venus (1)—Leo; Saturn (3)—Virgo; and Mars (2)—Libra.

ASTROLOGICAL AFFILIATIONS OF RELIGION AND THEOLOGY

(*Continued from page 14*)

that Jaimini viewed as Supreme Lord Siva. In the long and progressive evolution of theological controversies and discussions, only Siva and Vishnu have been candidates competing with one another for supremacy.

(7)

Let me leave Jaimini here, for the present, and place before the readers the views contained in another astrological treatise published by the Curator of the Government Oriental Manuscripts Library, in the Oriental Series of that Government.

The work is *Daivajnyaabharana*. Astrological affiliations of religion and theology are explained in the 13th section of the work in connection with analysis of the 5th house. The analysis is found on Pp. 125—126. The author observes in one place that religio-theological inclinations would be found by reference to the planet occurring in association or conjunction with the ruler of 5th house. Subsequently, another standpoint is furnished. It is stated that the planet actually situated in the 5th house would determine the God or deity to which allegiance or homage would be paid. The text deserves to be carefully examined, and what I have attempted, here is only the result of popular and superficial perusal.

Sun in the 5th is associated with worship of the Sun-god, and Lord Siva. Here, the Sun is the indicating planet, and the deity worshipped should be taken to be different. Moon in the said place is responsible for worshipping and controlling evil spirits like *Yakshinee*. Guru, placed that way, would indicate devotion to Vishnu, as well as to Skanda, who will be worshipped by a subject who would also be undertaking a religious or ceremonial fast. Sukra would determine worship of *Chamundeswari*. The text seems to be somewhat in correct. The editor has suggested an amendment. But, it is possible to keep the text as it is, if a slightly different interpretation is adopted. If Sukra be the lord of the 5th house, and occupy the 7th a person would become a devotee of *Chamundeswari*. Sani in the said place, 5th would suggest the subject being devoted to worship of devils, evil spirits and so forth. Rahu or Kethu would suggest the person being engaged in worship of these gods, for the purpose of harming or injuring others by means of Black Magic.

Then, the author passes on to statement of the position on the basis of rulership of the concerned house. If, Budha be the ruler of the 5th, (this house is named by the author as Vikrama) a person becomes a philosopher endowed with knowledge of Brahma, the Absolute. If Guru be the ruler, the person concerned will be devoted to Lord Vishnu to whom religio-theological allegiance would be paid. If Sukra be the ruler, the subject would be a devotee of the sons of Girija or Parvathi,

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(*i.e.*, Vinayaka and Skanda). If Sani be the ruler, religio-theological preferences would be centering on Lord Vishnu. Readers will be able easily to note that the account given by the author of *Daivajnyaabharana*, agrees, in some respects with the one given by Jaimini, and in others differs from it. There is, however, one supremely important difference, which deserves very careful notice and study.

While, Jaimini has grounded his account on the navamsa of atmakaraka, the author of *Daivajnyaabharana* has shifted on the emphasis to the 5th house.

There is discernible a further difference. The author of the *Aabharana* has indicated conclusions both from the nature of the planets actually standing in the fifth and from the planets in turn enjoying the rulership of the said fifth. But, Jaimini has not given any conclusions, connecting the planets with the rulership of the cardinal navamsa emphasized by him. The deities however, seem to be the same in both accounts, with some special emphasis on Siva and Vishnu.

Readers will now understand easily, that religious and theological leanings, preferences and loyalties are by no means to be regarded as merely accidental, or as dependent merely on chance, one's whims and caprices, and other irrelevant and adventitious circumstances.

(8)

I leave the atheists alone. This discussion has been written only for the attention of theists and believers. Believers have considerable difficulty in making the correct choice. Some of these have deep attachment to family traditions. They usually focus devotion on the deity worshipped by clan and family. (*Kuladaiva* or *Kutumbadaiva*). But, there are many others who are not in a position to fall back on the family moorings. These are confronted by a miscellaneous mass of religious and theological literature and by the sanctimonious utterances of professional politicians turned philosophers, and professional philosophers transformed into politicians overnight, as it were. These go about proclaiming that there is only one God, and that God is differently described in different religious systems, either as Krishna, Rama, or as Karim, Rahim, Jesus and so forth. Such a sort of cosmopolitanism is dangerous, and is bound to degenerate into the most rabid forms of atheism and irreligion.

If religion were merely a matter of some rites and rituals, some ceremonial observances, etc., one may be indifferent to these. But, religion is live and dynamic. The final goal of religion is realization of the Supreme Power. Realization can be secured only by consistent and courageous practice of the discipline laid down by yoga system, for the purpose of attainment of psycho-sometic purification, and for the purpose of transforming the body of aspirant into a receiving-set registering intimations of immortality.

If, devotional attention is to be concentrated on the Supreme, the aspirant should know all about the nature and characteristics of the Supreme to the extent to which such knowledge is vouchsafed for mankind. Who is the Supreme Power that is to be worshipped, according to the complex, complicated, and elaborate methodology of yoga? Is the Power Siva or Vishnu?

It would be frustration, mere waste of time and energy if an aspirant went on shifting his religious allegiance from deity to deity, like a decimal dot, in a spirit of so-called experimental investigation. An aspirant should arrive at a correct decision. If he wavers or fails, the consequences would be disastrous. Devotional approach should be directed to that Supreme Power which alone would be able and competent to liberate an aspirant from the apparently timeless penitentiary of transmigration (birth-death-series).

Would Allah do it? Would Christ do it? Would Siva do it? Would Vishnu do it? These questions will have to be boldly faced, and each aspirant has to arrive at his own solution and answer. There is absolutely no point in the argument that all are different names of only one God. There are gods and gods. Only that supreme God is to be worshipped who will liberate an aspirant from birth-death-series, and confer on him the eternal and unalloyed bliss of *Moksha*, or liberation from time-taints and time-bondages. A namby-pamby cosmopolitanism in religion and theology is a negation of all religion and theology. So, the conclusion follows, that for purposes of yogic meditation, it is absolutely indispensable that an aspirant should first settle and determine for himself the nature and attributes of the Supreme Power that is to be worshipped.

(9)

Leaving the metaphysical question an open one, it becomes necessary to investigate whether the stalwart authors of classics on *Advaita* system, had stressed oneness of Siva and Vishnu. It will be admitted without doubt or controversy that Vachaspati Misra is the most illustrious and spectacular personality in the history of philosopy. He has written classical treatises on all the six *Darsanas*, but, he was a follower of *Advaita*, as his *magnum opus* Bhaamati commentary of Sankara's *Bhasya* on Vedanta sutras would amply demonstrate.

(Continued on page 169)

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Significance of Fingers in Palmistry

BY N. L. DESAI, B.COM., LL.B.

THE two hands of man may be taken to symbolise his dual power, on the one hand of acquiring the higher spiritual values of life and on the other of dominating lower physical matter and acquiring mastery over it. Yet like all the forces manifesting in the physical world the hand of man which is capable of blessing may become a curse according to the desire and will of the human being.

As pointed out by Alexis Carrel the hand is able to kill and to bless, to steal and to give, to sow grains on the surface of the fields and to throw grenades in the trenches; but what is this hand without those five small levers, each composed of three articulate segments which are mounted upon the metacarpus and the bones of the wrist—those fingers which are the instruments of the sense of touch, without which the other senses would be comparatively useless and because of which the hand carries out one of the highest functions of man namely cognition? The importance of the study of the fingers in palmistry, therefore, cannot be overemphasised.

Broadly speaking, the fingers represent the mind, and the palm the material world hence in the study of the science of the hand the fingers take the priority as their formations easily determine the predominating mental characteristics of man.

All the four fingers merit joint as well as separate consideration. The first or the forefinger is the finger of Jupiter, also called the index finger; the second is the finger of Saturn or the Medius or the middle finger; the third is the finger of Appolo or the Sun and is also known as the Annular or the ring finger and the fourth is the little finger known as the Minius or the finger of Mercury.

The fingers are of uneven length though in many cases the first and the third fingers are more or less found even. As between the first and the second finger normally the first finger is about one centimeter shorter than the middle finger. The normal little finger terminates at the third joint of the ring finger meaning the place at which the top or the nail phalanx begins. The normal adult's fingers would therefore, measure up as follows:—

Length of the first finger		7.5 cms.
,,	second ,,	8.5 ,,
,,	third ,,	7.5 ,,
,,	fourth ,,	6.3 ,,

According to certain scientists and medical men, particularly Dr. Carl Gustav Carus, who lived during the 19th century and who was a personal physician to the King of Saxony, the normal length of the hand with the wrist should be equal to the height of the head counting from the occipital protuberance to the summit of the head. The length of the middle finger with the knuckles should be equal to half the length of the face and without the knuckles it would come to about one centimeter less than the



N. L. DESAI

length of the palm. The standard lengths of the hand given by Dr. Carus are as follows:—

Age.	Length of the Hand (without the Wrist).
New Born child ...	6 cm.
10 years ...	10 cm.
15 years ...	16 cm.
25 years ...	18 cm.

The length of the fingers is important because it is related to the degree of intellectual development. Fingers longer than normal may indicate too abstract an intellect, which may sap the vitality and mar the instinct. The tendency of the person in such a case would be towards introversion. When the first and the third fingers are of equal length and the little finger is considerably longer with abnormal digital formation it would be indicative of feeble and emotional nature. This point is dealt with elsewhere in this article.

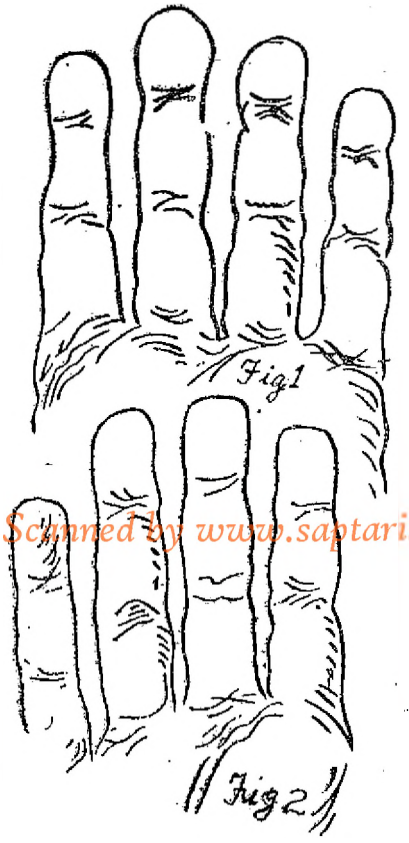
The fingers should not only be proportionate in length but also in their general size and formations. They must be smooth, straight and symmetrical. They must not be crooked. The crooked fingers can only tentamount to lack of correct approach and proper perspective towards life and living. They tend to make a person cautious and evasive and at times full of fear and eccentricities. If the first finger is crooked, it would indicate a person who will have to toil and moil with uneasiness, sorrows and disappointments. At times a feeling of remorse, a spirit of atheism and humility or dullness might overtake him. If the middle or second finger is crooked it makes a person melancholy with morbid and apprehensive attitude of the mind. The mind in such cases may tend to be filthy, superstitious, secretive and the person may be subjected to a feeling of envy, jealousy, greed and a spirit of fanaticism and superstitiousness might pervade his being. When the ring finger is crooked it would reveal the subject to be of a boastful disposition with a love of exaggerating things and an aptitude for gambling and a mind avaricious and corrupt. The person would be vain, extravagant and to an extent stupid. When the little finger is crooked, it gives a swindling and a cunning nature.

Persons with smooth fingers on the contrary are emotional and are far more susceptible to passions as opposed to temper. Their inspiration for work is sometimes derived from wrong sources, which create trouble for them placing them in a precarious position, yet generally they are successful in business and life, though an element of danger or at least uncertainty would be looming large.

The types of fingers in palmistry are distinguished and grouped on the basis of the tips of the fingers, which evidently make them important for study. The finger tips are classed as spatulate (Fig.1) that is broad and flat-looking, square (Fig. 2), conic (Fig. 3) or rounded or pointed (Fig. 4) This, however, is an artificial classification and few hands have all the fingers of the same type. Generally differences are noticed in the second and the ring finger. The index and the little finger is mostly conical.

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The spatulate tips (Fig. 1) which are the broadest bestow the person with originality, who is more disposed towards the practical side of life, with a power to instil confidence in others and inspire them to accomplish with success and confidence the work on hand. The person would be sincere in attachments as his affections are not likely to be misplaced. Being active, original, and enterprising he is not likely to follow the accepted and



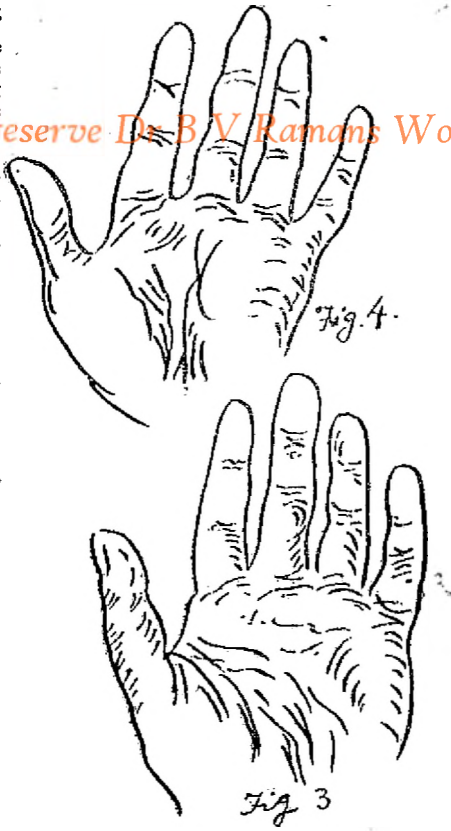
established ways of accomplishing things, going about his own way caring little or nothing for conventional methods. The first finger when spatulate gives restless disposition, variable nature and moody temperament with inconstancy of purpose and of aim in life. Materialism in ethical matters, inclination to superstition, struggle for power and authority and for a position in society are some further attributes. The attributes of the spatulate second finger are a great *bodily and mental activity* and a power of endurance. The ring finger when spatulate endows with a love of speculation and gambling but in a limited sense, as it is tampered by practical realisation of ideals. Dramatic abilities, love of colour, painting, etc., are some further attributes. When the little finger is spatulate it indicates ability to manage all the business affairs, but there may often be a desire to change the line of business.

The square fingers are easy to recognise (Fig. 2). They bespeak of reason, judgment and order, system, arrangement and regularity. The person with the square finger tips acts as per rules and regulations in all matters, loves punctuality, and strictly observes all social customs. He can be a good accountant, secretary, librarian, mathematician and a scientist. In the field of sports, he would excel in those games in which precision and accuracy is essentiat. He loves to dress and is methodical in habits.

When only the first finger is square at the tip it indicates love of truth, of obedience to the law of the land and of steadiness in the pursuit of aims and objects. The square tip of the second finger goes to show earnestness, prudence, power of taking responsibility, trustworthiness and a sound judgment. The square tip of the third finger shows a realism in the field of art and literature, and the person is endowed with a strong sense of rhythm and form. The square tip of the little finger represents scientific reasoning, perception and order in thought, with an inclination towards the study of scientific subjects. It indicates pedagogic gift, trade or business abilities and a talent for organisation.

The conic finger tips (Fig. 3) chiefly govern the mind, ideal, art and intuition. They stand for fine taste, kindness and impulsiveness. Endowed with an aesthetic sense, with a love of weird and mysterious, the subjects often like flattery. In every case the degree or the extent to which these qualities make themselves felt is directly dependent on the extent of the cone formed by the finger or fingers. If the cone is less pronounced, the person will partake certain qualities of the square or the spatulate type, but if the fingers are perfectly conical, the person would consider the precision, punctuality and regularity of the square type as not only a restraint but an undesirable nuisance. The persons with conical tips of the fingers do possess in a certain measure talent, quickness of mind, perception in thought and a natural power of intuition, often either coming in conflict with reason or in certain cases overcoming it. Being by nature receptive, responsive and emotional, they are apt to be inconstant in their affections.

When only the first finger is conic, it shows genuine religious feelings, an ideal comprehension in social matters, a study of philosophy and almost a sense of adoration of the things beautiful. If the second finger is conical, which, however, is seldom found, it indicates a mind that is frivolous; there is lack of earnestness and sense of responsibility. The person would be lazy also lacking in strength of character. When the third finger is conic it indicates fine power of intuition and an artistic sense of touch and feeling but the person lacks in executive abilities. A feeling of discontentment pervades the being. The fourth finger, when conic is also able to bestow intuitive faculties. It is so because both the third and the fourth fingers are connected with the passive part of the hand and are related to the area of the subconscious and imagination. They are also more connected with the sexual functions. The person with a conical little finger is witty and humourous,



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tactful and diplomatic but with an inclination to lie, and at times with a mind to use the information gained in confidence and good faith, to his own advantage.

The conic tips are a bit difficult to distinguish in the beginning from the pointed ones but a little more practice renders the task easier. Generally the long fingers are found to be having pointed finger tips. When all the fingers are so pointed (Fig. 4), they indicate a most unpractical nature, dominated more by inspiration and idealism, the person almost living as it were in a dreamland. Life will be full of fancies, follies and foibles. When the first finger is pointed, it gives an exaggerated sense of idealism which has no practical basis or justification. When the second finger is pointed there is a sort of superstitious approach towards religion and fear rather than love of God. When the third finger is pointed, it is likely to create discontentment and frustration due to very high expectations from life and living. In the field of politics and in society, the views of a person with a pointed third finger are least acceptable. The pointed little finger is likely to make the person mischievous and he may go to any length to cause humour or to be witty but not with much success. The person may be eloquent if the finger is long, but he may turn out to be a bore if other signs are not favourable. Generally the pointed fingers are found in feeble minded persons and imbeciles, but they are seldom found in normal hands. The little finger when pointed might indicate abnormality of the ductless glands of the body, and is noticed in the hands of hypothyroid persons and those who are subject to infantilism.

In connection with the first finger, Prof. Wood Jones in the *Principles of Anatomy as seen in the Hand*, has observed that "in man alone is the index finger held aloof from its fellows", which fact is sufficient to indicate its importance among the fingers of the hand, as it is associated with the highest powers of the human mind. It represents in man the ideal creative spirit as opposed to the ideal self represented by the thumb. When the first finger is well developed, it gives a man power and capacity for helping other people. Crooked first finger mars such a desirable attribute and when stumpy, it also gives selfishness. When a joint of the finger is knotty and bulging (Fig. 5 A & B). it endows a person with ambition to gain knowledge, a deeply penetrating and probing mind and a scientific attitude. The person would be cautious and thoughtful with an enquiring disposition. When the first finger is stunted the person would not like to shoulder any sort of great responsibilities, and would be lacking in sense of honour and just pride.



The first finger in short is identified with sociability, ambition and religiousness. When it is bent below the others so that it stands back and not in level with the other fingers when the hand is extended and coupled with that if it is absolutely crooked, there will be neither honour, honesty, nor reverence in character. The person may not have the power to keep himself on the upright path. He may fall a prey to infamy, a victim of physical sexuality and take up to dishonest means.

When the lowest or the basal phalanx of the first finger immediately next to the palm is the longest it shows pride and love of domination. The person would be self-assertive to a fault, which may make him unpopular, as he may not care for the feelings of others. His vanity, pride and desire to impress all people at all times might prove the deathknell of the very things which he aims to achieve thereby. However, it has its good points and when strongest amongst the three phalanges it indicates the leader in the material world; as a politician or a soldier or as a man of trade, business, industry or commerce.

The second phalanx of the first finger stands for the world of thought and idealism and when long it indicates ambition for worldly progress and prosperity. The person would be a seeker after material security, well-being and a social elevation in life. The top or the nail phalanx is identified with the inspiration and prophetic faculties. If it is the longest it gives a deep religious sentiment. The person will be a keen seeker after truth, attaching great importance to justice, integrity and piety.

The middle or second finger though longest has fewer characteristics attached to it. When it is strong and outstanding it suggests seriousness and religious tendency. When otherwise formed it would suggest a superstitious nature or morbidity. When it is crooked the person though cautious will not be prudent and wise, and in worst of the cases may become a sneak. It betrays melancholy disposition, sadness and selfishness. When crooked second finger is found on a very stiff hand, it indicates a mutinous nature, harbouring hatred towards all human beings but particularly for the persons of the opposite sex. If the second crooked finger is longer because of the nail phalanx being longer than the other two phalanges, the person sooner or later gets tired of his life and living and may likely become insane provided there are such other indications on the palm. Summing up, it can be stated that a good proportionate and well formed Saturn or second finger is a necessity as it indicates sobriety, wisdom, resolution, economy, patience and perseverance.

The third finger stands for all that is brilliant, successful and charming in human nature. When strong and well formed proportionately it indicates a power of perception and a love of truth and beauty in form, colour or idea. But when the third finger is crooked, it shows great lack of sense of proportion and *savoir faire*. If such a crooked finger is long, the person will have love of speculation and of hazard and no liking for a work well done, because he lacks the desire for perfection. If the crooked third finger is short it may lead to vanity, stupidity and

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extravagance. The person would be lax in his views and rude in his behaviour. He may be prone to gambling, avarice, greed and laziness.

The basal phalanx of the ring finger, meaning the one nearest the palm, if very thick shows a love of luxury in life and of sensuous beauty in art. The second phalanx if well formed indicates love of intellectual beauty in science or art. The nail phalanx indicates a love of ideal or of abstract beauty, coupled with a power of expressing it in music, painting or in poetry, provided the little finger is a bit longer and well formed.

When the little or the fourth finger is high and well set, it is suggestive of organising and executive abilities which may be profitably directed towards commercial channels. It is indicative of influence, activity, brilliance, and sufficient knowledge of human nature. When, however, the little finger is crooked, the person is prone to breed hatred and contempt even against the members of his own family and his kith and kin, and will not have a good word to say about any one, rather he may scheme to injure others, thereby lowering himself in the esteem of others and leading a blasphemous life. When the crooked little finger is long, it is a sign of chicanery, ruse, of recklessness in management. It indicates a person who greatly likes to meddle with other people's affairs. If the crooked fourth finger is short the person only becomes mischievous with no sense of good workmanship.

When the basal phalanx of the fourth finger is well set, it indicates good organising and executive abilities. If the second phalanx is longer than the other two phalanges, it indicates aptitude and final success in the realm of science. The well developed nail phalanx indicates inventive abilities. Needless to state that a longer finger is associated with eloquence and self-control, a power of expression in writing, painting and music. The finger stands for an inborn capacity for tact but when it is too short, it would be the other way round, and the person should do well in developing power of expression, overcoming shyness, coyishness, and learn to acquire a measure of self-control.

Two adjoining fingers at times appear as if they are glued or joined together. When that is the case, one can be sure that the person is mean and self-centred. When it is so between the second and the third finger, it betrays inability to rise above the circumstances and to go beyond one's station in life. The person would lack courage and a spirit of enterprise

Knotty fingers (Fig. 5 A & B) present an analytical, reflective and thoughtful mind. They show methodical and well-planned work. Being critically disposed, the person is apt to be of a doubting nature. There is a constant apprehension of making a wrong decision.

Sometimes one or the other finger is seen inclined towards the other finger. Such an inclination or a sword-like curvature of the finger indicates a defensive mechanism of the mind. Such an inclination was termed "axation" by Pierre Abraham. Monsieur Henri Mangin interpretes such inclination as follows :

When one or the other finger is inclined towards the ring or the third finger it goes to show artistic tastes and aptitudes. When the inclination is towards the middle or the second finger, it is a sign of unconscious submission to exterior circumstances. Mixed inclination towards the ring or the third and the fourth finger would go to show a person who works laboriously and conscientiously. Inclination of the first three fingers towards the little or the fourth finger suggests intelligence and cleverness, but might also render a man cunning. If the second, third and the fourth fingers lean towards the first finger, it may suggest ambition and a practical sense of proportion and reasoning and a well-conditioned outlook towards life.

Certain small markings, lines and signs on each finger may be noted for what they are worth. A single line on the first finger shows nobility of character and great honours. A star on the first phalanx of the first finger indicates some favourable happening in the near future, it is not a lasting sign; if the said star either on the first or the second phalanx if surrounded by a circle, it is indicative of profligacy. A cross on the upper joint on the first finger is said to give literary success. Many transverse lines on the second and the third phalanges are supposed to show envious disposition. Upward branches rising from the line of life and going right up over the basal phalanx of the first finger is suggestive of riches. Much lined up second finger gives impulsiveness. Many vertical lines on the second finger, supported by certain criss-cross lines on the mount of Saturn are suggestive of succession of fatal happenings. A triangle on the second finger is sign of talent for occult sciences. A star formation on the second finger, especially on the first phalanx foreshows unfavourable fatality or casuality and even danger of assassination provided other lines and signs on the palm confirm the same.

A line from the root of the basal phalanx of the third finger to the joint of the first or the nail phalanx is a good sign as it indicates great fame, but if there be several lines cutting such a good line or lines, they go to indicate reverses due to women. A cross on any of the phalanges and especially on the nail phalanx is a desirable sign to have, particularly in case of women, as it shows chastity. One or two straight lines from the basal to the second phalanx of the third finger accompanied by a wide quadrangle on the palm give nobility of character, and in certain cases also talent, but a semi-circle on the basal phalanx is a sign of unhappiness. One clear line traversing the entire length of the fourth or the little finger gives veracity, and two clear vertical lines are capable of giving rectitude. Such vertical lines may confer success in scientific pursuits. Confused or criss-cross lines on the phalanges of the little finger are undesirable as they are a sure sign of untruthful disposition and deceitful nature. A cross is considered good as when placed on the nail phalanx, it indicates a celebate nature which is hard to find these days; however, star formation is unfortunate and if accompanied by supporting signs on the palm, it indicates a dishonourable death.

From a medical point of view the fingers are correlated to the organic system. Valuable information with regard to the study of fingers in relation to diseases is made available in the book entitled *Clinical Methods* by Sir Hutchison and Hunter. It would, therefore, not be out of place to make full use of such information for this article. In nerve disease the fingers might appear red or pallid and almost dead looking. In ulnar paralysis the fingers might get deformed due to over extension of the first phalanx with excessive flexion of the other phalanges forming a claw like appearance.

In achromagaly, the knuckles of the fingers are generally spatulate with square tips which get enlarged and the skin is thickened. Regarding the clubbing of the fingers the learned doctors observe "the tissues at the base of the nail are thickened, whilst the nail itself loses its longitudinal ridges and becomes convex from above down as well as from side to side. In extreme cases the terminal segment of the finger is bulbous like

the end of a drumstick. The condition may be seen in pulmonary tuberculosis, bronchietasis, empyema, subphrenic abscess, infective endocarditis and in certain forms of congenital heart disease". It is also observed that the claw-hand occurs in some cases of progressive muscular atrophy. In some cases of osteoarthritis, there would be bony outgrowths called Heberdon's nodes on the fingers.

Strictly from the palmist's point of view, the thorax is associated with the index finger; the digestive system, the bony system and the organs of hearing are associated with the second finger, the arterial system, the cardiac renal system and the organs of sight are linked with the third finger and the gall bladder, the thyroid and gonadic functioning is correlated with the fourth finger, which if abnormally short or malformed would indicate insufficient thyroid and gonadic functioning and in case of women, ovarian functional deficiency.

Before bringing this article to an end, what Indian Palmistry has to say about the fingers may be noted. In Sanskrit the fingers are known by various names of which only a few may be mentioned here:

अङ्गुल्यः करशाखाः स्युरङ्गुल्यः करपल्लवा ।
त्रिपुराः करजाम्बाश्च मायाः
कर्मायुधामताः ॥

"Angulyaha, Karashakhaha, Syurangulyaha, Karpallva, Tripura, Karjamba, Maya and Kamadugdha, etc."

The names of the first or the index finger are as follows:

प्रदेशिनी तर्जनीस्याच्छात्रुड यागवेषिणी ।

"Pradesini, Jargini, Shatruda, Adhya and Gaveshini, etc." The second finger is known by the following names:

ज्येष्ठा तु मध्यमा मध्या लक्ष्मीः
सौभावभत्यपि ।

"Jeshtha, Madhyama, Madhya, Laxmi, Saubhagyavati, etc." The names of the third finger are as follows:

अनामिका च सावित्री गौरी
भगवति शिवा ।

"Anamika, Savitri, Gauri, Bhagawati and Shiva, etc." The little finger goes under the following names:

कनिष्ठान्त्या लघुस्तारा च काञ्चनी ।

"Kanishtha, Antya, Laghu, Tara, Kanchni, etc." Well-proportioned, straight fingers of regular form, soft long and rounded, with long phalanges are considered fortunate as would be evident from the following stanza and if formed otherwise would indicate poverty:

दीर्घनिर्मांसपर्वाणः सूक्ष्मादीर्घाः
सुकोमलाः ।
सुधनाः सरलवृत्ताः स्त्रीक्षरंगुल्यः श्रिये ॥

The leaning or fingers with inclination and outward protuberances renders a person prone to danger from weapons and flat fingers compels a person to take up service. The sloka is as follows:

यच्छन्ति विरलाःशुष्काः स्थूलावक्रा-
दरिद्रताम् ।
शस्त्रघातो नहिर्निम्ना श्रेष्टत्वं
चिपिटाश्चताः ॥

Wide space between the fingers, when they are held together are considered unfavourable for accumulation of wealth. The following observation from Jain Samudrika may be noted.

शिलष्टान्याङ्गुलिमध्याति द्रव्यसंचयहेतवे ।
तानि चेच्छिद्रयुक्तानि त्यागशीलयुतोनरः ॥

If there be space between the first and the second finger, when they are held together, it indicates lack of wealth during the first part of life, when that is the case between the second and the third finger, it refers to the middle part of life and when it is so between the third and the fourth finger, the reference is to the last part of life. The relevant sloka is as follows:

तर्जनीमध्यमारंध्रे मध्यमानामिकान्तरे ।
अनामिकाकनिष्टान्तः छिद्रे सति
यथाक्रमम् ।
जन्मतः प्रथमेशे वा द्वितीये च तृतीयके ।
भोजनावसरे दुःखं केयाहुः श्रीमतामपि ॥

The same point is stressed the other way round in Jain Samudrika which is as follows:

नालतर्णमि जाणसुतङ्गुणि आमङ्गिमत्तर
धर्णम्मि ।
अछिद्रे सुपणेसुपव्वेसु सथा सुशीशे
पावश्पच्छासुशं कणिद्वियाणामियंतरधणम्मि।
अछिदेसु धणेसुय पव्वेसु सयासुशीशेशं ॥

As to the length of the fingers it is stated that if the little finger extends above the base of the top or the nail phalanx of the third finger, it increases or adds to the wealth of a person and he is likely to have more maternal relatives such as uncles and aunts. The sloka as is follows:

अनामिकान्त्यरेखायाः कनिष्ठा
स्याद्यदाधिका ।
धनवृद्धिस्तदा पुंसां मातृपक्षोबहुस्तथा ॥

Similarly if the first finger is longer than the third or the ring finger the paternal relative such as uncles and aunts would be more and is an happy augury.

मध्यमाप्रान्तरेखाया अधिका यदि तर्जनी ।
प्रचुरस्तु पितुः पक्षः श्रियश्च
विपदोन्यथा ॥

To have more than five fingers is deemed unfortunate and indicative of short life. If the second finger is doubly formed they unfavourably affect wife's longevity. If the third finger is doubly formed, the person fully exploits the knowledge acquired by him for his material and other worldly gains and possessions.

मध्यमायां तु दीर्घायां भार्या-
शनिर्विनिर्दिशेत् ।
अनामिकायां दीर्घायां विद्याभोगी
भवेन्नरः ॥

It may be, therefore, concluded that the study of the fingers in general is as important, vital and significant as the study of the lines on the palm. Among the fingers again each finger merits special consideration. It may be recapitulated and summed up in the words of M. Mangin that the index finger shows mental expression and determination of social personality, the second finger is the indicator of the secret mentality of introspective thought and the inner personality, the third finger typifies the expansions of idealism and the inner aspirations and inspirations and the fourth finger shows the degree of mental receptivity and modalities attached to it. Let it be therefore said at the end that "as the fingers so is the man".

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The Cult of the Atom

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

"THE world of atoms constructed by Democritus merely as a speculative philosophical hypothesis has been shown by modern physics to be a reality. In the last few decades the human senses broadened, refined and sharpened by suitable methods of investigation and more elaborate apparatus, have been able to pursue this bold philosophical idea into realms hitherto undreamt of."—(The World of Atoms: Arthur Hass).

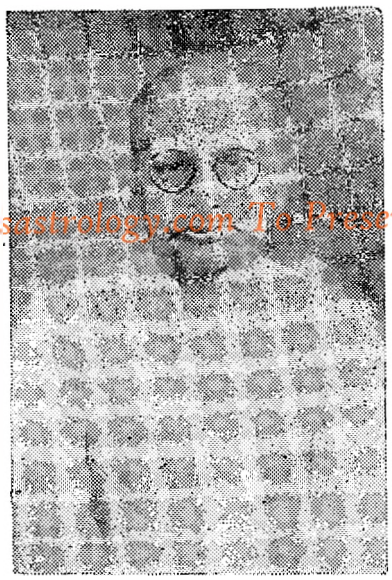
Dalton discovered that there are just as many species of atoms as there are elements; that the atoms of a given element always have a quite definite mass; and that the chemical compounds are formed by atoms of different kinds uniting in the simplest numerical proportions as small groups—the so-called molecules. Dufay discovered the dualism of electricity—the existence of two opposite electrical states, the positive and negative.

Every substance is built up of atoms, all of one kind or a linked arrangement of several kinds. Every atom has the same structure. There is a nucleus at its centre. The heavy particles (the proton and the neutron) in the atom are concentrated in this. The light electrons are in the outer boundary. The electrons are in constant movement around the nucleus just as the planets circle around the Sun. But their orbits are less precise than those of the planets.

The atom of hydrogen has only one proton for its nucleus; and to balance its electric charge one electron circles around it. The atom of helium has a nucleus of two protons and two neutrons bound together. Their electric charge is balanced by two electrons circling around the nucleus.

The structure of the atom is held together by mighty invisible forces. Atomic energy is nuclear energy which is released when the atom is subjected to heavy bombardment. The loss of mass exactly balances the energy released. The constituent thus separated is known as the positive electron or positron. It has the same positive charge as the proton and its mass almost equal to that of a negative electron. They seem to be created by the intense bombardment and have only "a transitory existence outside the atom.' Sir James Jeans says that "whatever primary qualities matter may possess, permanence in time, uncreatability and indestructability, must no longer figure in the list Matter seems to have lost the permanence which both physicists and philosophers used to attribute to it."

The splitting of the atom is a marvellous achievement. The greatest consideration is "the ultimate value to man that may come of unlimited power from the reservoirs of atomic energy." We have seen the diabolic use of the atom bomb in World War II against two great cities of Japan, Nagasaki and Hiroshima. Sir Herbert Barker wrote some years ago that "modern civilization is suffering



V. VENKATARAMANA RAO

from a spirit lag. And hence every potential blessing from science becomes a potential curse". But the harnessed atom could redeem the world from want and transform our earth into a world without poverty".

The machines have failed to give peace and contentment to the toiling masses It created a mass of unemployed men and women resorting to strikes off and on paralysing the industries and other essential services. There is no equitable distribution of wealth. The defect is not economic; it is ethical. The need of today is a speeding up of our spiritual lives. The salvation of the earth consists in the just and proper use of the atomic energy.

The scientific knowledge about the atom has been utilized for various purposes. The photo electric cells, and the cathode ray gave us the modern sound movies and the television pictures. The alchemist's dream is also partly realized. Mercury can be transformed into gold through an expensive process. The radar is used in air navigation. The Geiger counter has become the eye of research, which picks up and traces the movement of radio-active atoms moment by moment. The atomic power has been used for the submarine—Nautilus—which completed successfully a submerged passage beneath the North Pole.

The scientists are using the atomic energy for the exploration of the outer space. The Soviet Union launched its Sputnik 1 into orbit 560 miles up on Oct. 4, 1957. Then a second sputnik reached a height of 1,062 miles. On January 31, 1958, a third satellite was launched by the United States. The American satellite—the Explorer—reached 1,587 miles above the earth. This explorer and the second Russian satellite are now circling the earth at a speed of 18,000 miles an hour gathering information aboul the upper atmosphere and transmitting it to earth by radio. The sputniks thus supply valuable information to IGY scientists throughout the world. Space technology affords fresh opportunities for scientific observation and experiment. It will add to our knowledge and understanding of the earth, the solar system and the universe.

The Astronomical Council of the Soviet Academy of Science intends to equip the sputnik in future with devices of light reflecting or emitting light during the nights. It will be like a little moon shining in the nightly skies. So one might well sing:—

Twinkle, twinkle, little sputnik,
Singing unto human glory;
Deride not our moon or mimic
Lest thine short life mar thy story.

Arthur H. Snell, director of the physics division of the Oak Ridge National Laboratory, writing in the American Scientist (January 1957) observes that "unsuspected new particles are being found and new properties of old ones, with a rapidity that has pushed experimentation far ahead of theory; and physicists are

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faced with a complicated state of affairs that invokes a sense of frustration. *Their experience and instincts tell them that there must be some organisation underlying the empirical situation.* The Dirac theory of electrons introduced the concept of anti-particles. The pair theory of particles is now confirmed by experiment and generalisation. Mr. Snell states that "it is now legitimate to speculate about atoms with negative nuclei and positive electrons; the contra-terrane matter of science fiction has come into its own and astro-physicists are on the look out for such matter in the cosmos.

To understand the world of matter (prakriti) and the spirit (or Purusha) has been the time-honoured struggle of the philosopher. Sri Sankara, Sri Madhwachar and Sri Ramanuja interpreted this dualism in their own way. The dawn of nuclear age throws fresh light on this much perplexing question. In Indian philosophy religion is looked upon as affording the hope that Brahman—the Ultimate Reality—is realizable by all

Kaka Bhujandar deals with this question in his treatise—*Atom*—The Briktha Rahita Taraka Raja Yoga which he expounds in his nadi offers a new key to the understanding of this question. His opinion is in agreement with the *Visishtadvaitam* theory as propounded by Sri Ramanuja. The relevant verses are given in the Appendix. Kakayar says that introspection reveals the secret of creation. An eternal physical life is necessary to attain real Mukti. This fact will be realized by many. The advaitam cannot prevail any longer. The yoga pathi reveals this truth in the *Sarangam*; that he and the other (soul) are one, the two in one. The perception of *Jyoti* is evidence of the Vishistadvaitam.

Bhujandar further states that the splitting of the atom very minutely leads to the Paramanu stage, where it cannot be subjected into further splitting. It is the innermost core of the atom where its essence or prime quality can be realized. It is the Spirit Absolute or Purusha, embedded in the matter.

We have seen that the scientist armed with the most powerful atom-smashing machines attempts to solve the mystery of the universe. "He proceeds from the circumference to the centre and as veil after veil disappears he discovers that the apparently stationary is eternally mobile." The solid world dissolves bit by bit under his very eyes, and then vanishes—first into ether, then nto electricity, then into energy or force. As the last veil goes, he perceives that the force is Absolute, and that Absolute Force is the one great cause of all. And as the last cloud dissolves he finds himself in the unclouded presence of the Divine Glory."

Alice A. Bailey in her book entitled "The Consciousness of the Atom" gives an esoteric significance to the atom. She names four kinds of atoms: The atom of the chemist and the physicist, the human atom, the planetary atom, and the solar atom. The concept of an atom according to her is 'a life working intelligently through the medium of a form.' "Man is equally a life or centre of energy, manifesting through his bodies. So a planet is also a medium of expression of a still greater centre of energy. And further under the law of analogy, it may perhaps be proven at some distant time that there is a God or central life back of material nature, and an entity who functions consciously through the solar system."

Robert Browning echoes the same idea in his "*Paracelsus*":—

"Thus He (God) dwells in all
To man—the consummation of this scheme
Of being, the completion of this sphere
Of life, whose attributes had here and there
Been scattered o'er the visible world before,
Asking to be combined, dim fragments meant
To be united in some wondrous whole,
Imperfect qualities throughout creation,
Suggesting some one creature yet to make,
Some point where all those scattered rays should meet,
Convergent in the faculties of man."

Thus we see that the splitting of the atom by the scientist or the inward discernment of it by the philosopher both lead to one fundamental Truth. All matter is electrical energy—the Brahma Jyoti pervading the whole world of matter. The duality (Matter and Spirit or Prakriti and Purusha) is perceived only in the natural state of existence. But in the final analysis the dualism resolves and coalesces into the One Absolute, while yet the soul consciously maintains its individuality. This is the Vishistadvaitic view of Sri Ramanuja. The atom is the borderland of science and philosophy. Both teach that there are tremendous forces concealed in nature and man. To tap them carefully and use them profitably leads to the harmonious and natural life of human beings and brings them in tune with the Infinite Consciousness, the Divine Light. Bhujandar also says that by the control of atom alone harmony could be established in the world. (*Anu Vade Vasya Maakhi Seelam Saiyya*).

(Continued on page 116)

GERENTOLOGY AND AYURVEDA

(Continued from page 32)

to Kuti Kalpa in rejuvenating the system. Special medicines (herbal, etc.), prescribed according to the case-history of the patient are first administered to the goat. From the very first day the patient starts taking the goat's milk. The total quantity of milk yielded by the goat during the day must be taken by the patient. He can take his normal diet, though, ordinarily, milk, rice, nuts and fruits constitute the best food (except in cases of rheumatism, diabetis and paralysis). Food should be nutritious. The patient should move about, attend to his normal duties, but should not overstrain himself. The treatment has been used successfully in the cure of a variety of ills.

There are also other Kalpas, like the Bodhi Kalpa (for increasing mental vigour and memory power), the Hari Kalpa (for cure of deafness, etc.), the Ananda Kalpa (for premature grey hair), the Vishnu Kalpa (a cure—all from rare herbs and so on). Constant research is being conducted at the Kaya Kalpa Kanan, Ghaziabad, in Uttar Pradesh, for evolving more and more efficacious specifics.

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Ambiguous Terms in Hindu Astrology

BY JYOTISH KALANIDHI PT. GOPESH KUMAR OJHA, M.A., LL.B.

STUDENTS of Law are well aware that two different and independent schools of Hindu Law have developed on account of the two different interpretations of the word पितरौ 'Pitarau' (parents) occurring in the Yagnavalkya smriti* in the context of laying down the order of succession to the property of the deceased. While one commentator Vijnaneshwar of Banaras, interpreted the word 'parent' as meaning the 'mother and the father' and put mother first on the etymological ground माता च पिता च पितरौ (mother and father), and on grounds of consanguinity, the other commentator of Bengal interpreted the word 'parent' as 'father and mother' and put father first because he had the preferential right of performing obsequies and offering oblation to the Manes. The former school known as 'Mitakshara Law' is prevalent in Bihar, U.P., Rajasthan, Punjab, Madhya Pradesh, etc. while the other Dayabhag school of Hindu Law holds sway in Bengal.

I will not go into the complexities of legal subtelties, which the above two schools have given rise to, and how inheritances have been decided according to the one school or the other, because that is not the principal point for discussion in this article. Nor shall I refer to the various schools of (*i*) Advaita, (*ii*) Dwaitadvaita and (*iii*) Visishtadvaita † which have been built on the same foundation, but with diversity of edifices on the same texts, but differing in the interpretation thereof.

Variety of interpretations, where it has only academic, religious or philosophical significance does not interfere in the achievement of mathematical results, but differences in the interpretation of astrological texts have an important and direct bearing upon the predictive side and I am going to present in the following lines—how different schools of Hindu Astrology have sprung up, on account of ambiguity of Sanskrit terminology.

* "पत्नी दुहितरश्चैव पितरौ भ्रातरस्तथा"

†(*i*) Oneness of conception in the matter of human soul and God, (*ii*) Dual conception resolving it into oneness, (*iii*) Human soul as devotee of God.

Manda

To begin with, I shall take the word 'Manda' occurring in 2-1-5 in *Jaimini Sutras*. The word means (*i*) Lagna (Ascendant) as well as (*ii*) Sani (Saturn). Jaimini has laid down earlier that the Rasis/Bhavas would be referred to in the text according to the कटपयादि nomenclature, but the 'Grahas' (planets) would be referred to directly by name. According to "Katapayadi" nomenclature 'Manda' means '1', so the school of astrologers who interpret it as meaning 'Ascendant' are quite justified in interpreting 'Manda' as 'Lagna' (rising sign). But according to the other school, Manda means the 'slow' one, and since out of the nine planets in Hindu Astrology, Saturn is the slowest planet, there is no doubt that 'Manda' means 'Sani'.

The southern Indian school of Hindu astrologers favours the meaning of 'Manda' as 'Lagna' (Ascendant). In this connection reference may be made to (i) *Jaimini Sutras* by Sri B. Suryanarain Rao (1949 Edn.), page 126. (ii) *Studies in Jaimini Astrology* by Prof. B. V. Raman, page 103 (1950 Edn.) (iii) *Span of Life* by Sri G. Ramamurthi (page 80). The above list of authors is only illustrative and not exhaustive. They have no doubt walked into the steps of older masters and rely upon tradition and a number of old Sanskrit commentaries. Nilakantha and many other eminent scholars have written elaborate commentaries on *Jaimini Sutras* in past centuries. Nilakantha the celebrated Indian astrologer also interpreted 'Manda' as Ascendant. But Krishnanand Saraswati Swami another gigantic scholar of astrological erudition has interpreted 'Manda' as 'Sani'. Even the Sage Parasara, who probably represents a school older to Jaimini's says :

"लग्नेशादष्टमेषाच्चैको, योगः
कथितो द्विज ।
होरालग्नाभ्यां द्वितीयं, योगमेवं
विचिन्तयेत् ॥
तृतीयं शनिचन्द्राभ्यां, चिन्तनीयं
द्विजोत्तम ।
लग्ने चन्द्रः सप्तमे वा, चिन्तये
लग्नचन्द्रतः ॥"

Here Sani (Saturn) has been accepted as the factor. Only when the Moon be posited in 1st or 7th house the determining factors may be Ascendant and Moon instead of Saturn and Moon. (See Jaimini Padyamrit—Sanskrit commentary on Jaimini, page 64). The following commentaries also interpret Manda as Sani and not as lagna; (i) *Jyotirvivekratnakar* by L.P. Pathak (page 276). (ii) *Jaimini Sutram* by late Pandit Ramyatna Ojha, Head of the Oriental Astrological Department, Banaras Hindu University (pages 93-94). (iii) *Jaimini Sutras* by Sitaram Jyotishacharya (page 59). Scholars can well imagine how much difference it will make in arriving at mathematical results, when two equally current interpretations are in vogue.

Hora

Another ambiguous word which has given rise to two interpretations—having a serious bearing on the calculation of Hora Lagna (which is also made use of in determination of longevity) is the word 'Hora'.

(i) It means one 'hour' and many scholars are of the view that the words 'hora' and 'hour' have common origin.

(ii) The other well known meaning of Hora is half of a sign and the extended meaning is half of the sign rising (Ascendant).

Prof. B.V. Raman says: "Divide the time of birth in ghatis (from sunrise) by 2.5. The quotient plus one counted from the Sun or Lagna according as the Janma Lagna is odd or even represents the Hora Lagna. The remainder reduced to degrees, gives the exact longitude of Hora Lagna".

In the Jaiminian calculation of "Hora Lagna" not only Prof. Raman but other eminent scholars like Mahamahopadhyaya Pt. Durga Prasad Dwivedi have also taken 'Hora' as equal to one hour (*i.e.* 2.5 ghatis) but there is another school which interprets 'Hora' as half of the sign. In this context I need not refer to other works because the other interpretation has also been given by Sri B.V. Raman himself in his footnote in *Studies in Jaimini Astrology* on page 31 wherein says thus: "……Hence mathematically the exact position of Hora Lagna would be 43° 9′ plus 174° which is equal to 217° 9′—Scorpio 7° 9′. Actually, however, as we are

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asked to count from the sign of Lagna (*i.e.*, from the 1st degree of the Lagna Rasi) we get 30 plus 173/204°, *i.e.*, Thula 24°."

I would not dilate upon this point further but would state that there is another school which insists that the number of 'Horas' should always be added to the longitude of the Sun and not to Lagna whether the sign rising is odd or even. (See commentary on *Laghu Parasari* by G. P. Dwivedi, Head of the Astrological Department, Sanskrit College, Jaipur.) This difference in the matter of calculation of lord of Hora would also arise in the "Shadbala" (six kinds of strength) calculation. Please refer to Pt. Subrahmanya Sastri's commentary on *Sripati Paddhati* (Pp. 43) where following *Muhoorta Martanda* he deducts the longitude of the Sun from the longitude of the Lagna, to arrive at Hora and concludes that the 'Hora' is presided over by the Moon. But in the example given by him if we arrive on the basis of 2½ ghatikas (*i.e.* one hora=one hour), the 'Hora' at 30 ghatikas on Friday would be quite different.

Pandit Subrahmanya Sastri himself writes on page 42 of his *Sripati Paddhati*: "The word 'Hora' means an hour, *i.e.*, 1/24th part of a day as well as 'half of a Rasi.' Some take it *in the former sense and others in the latter*....."

In the example horoscope worked out by Mr. Sastri, he has taken one interpretation relying upon the authority of *Muhoorta Martanda* which represents one school while the other school is relied upon by Prof. B.V. Raman and a host of others (see *Graha and Bhava Balas*, pages 47-48 by B.V. Raman).

In fact the two schools have sprung up due to ambiguity of Sanskrit terminology. Students of Astrology would appreciate that as 'Hora' lord is assigned one Rupa of strength two different interpretations of the word "Hora" can heavily tilt the scale, one way or the other.

Gulika and Mandi

Almost all the Sanskrit astrologers have not made any distinction between *Gulika* and *Mandi*. Even in such an old standard work as *Prashnamarga*, Gulika and Mandi have been taken to be the same. It is only *Uttarakalamrita* which says that Gulika and Mandi are the two sons of Saturn (see Khanda—Part I, verses 7 and 8) and that according to Sage Mandavya they cause damage to the house they are posited in. Commenting upon the distinction between Mandi and Gulika Sri Subrahmanya Sastri says: "The distinction between Mandi and Gulika should be carefully noted. Their exact positions on any week day are not the same. Take for instance a Saturday. Supposing that the length of the day to be 30 ghatikas we have Mandi's position to correspond with the Lagna at 2 ghatikas after sunrise while Gulika's position will correspond to the Lagna at 33⅓ ghatikas after sunrise."

With due deference to Sri Sastri, I do not agree with his version. But I would not like to dilate on the reasons for my disagreement. I would only add that not only 'Gulika' and 'Mandi' have been taken to be two *different* 'Upagrahas' (sensitive points) but even in the matter of calculation of the exact position of Mandi—there are two views: One view says thus :—

"Here we have to learn what is meant by Gulika Kala and the time governed by him..... Take Sunday and suppose the duration of the day is 30 ghatis, then each part gets 3¾ ghatis. This first 3¾ ghatis are governed by Surya (Sun), the second 3¾ ghatis by Chandra (Moon). The seventh 3¾ ghatis are ruled by Sani (Saturn). The eighth 3¾ ghatis have no lord and Gulika who is next to Sani (Saturn) becomes the lord. These 3¾ ghaties are called Gulika Kala (pages 53, 54 *Jaimini Sutra* by Sri B. Suryanarain Rao.)

But according to *Vriddha Karika*, the oldest Sanskrit interpretation of Jaimini—

रविवारादि शन्यन्तं गुलिकादि
निरूप्यते ।
दिवसं अष्टधा भक्त्वा वारेशात्
गणयेत् क्रमात्
अष्टमांशो निरीशः स्यात् शन्यंशः
गुलिकः स्मृतः ॥

This means that Saturn's part of a day is Gulika. Even Sri B. Suryanarain Rao himself says: "When there are differences of opinion on such matters among the old writers, we have to look to the opinion of the best among them....." I may add that in matters like these, it is very difficult to say what is the best—the majority view however is that Sani's position is Gulika. I know that *majority* and *minority* have no significance in the matter of astrological interpretation, because one wiseman may well excel hundred fools. The difficulty however arises when there are all the 100 wisemen—50 holding one view and 50 the other.

Counting clockwise or Anti-clockwise

Before concluding with different schools of Jaminian terminology (which is open to more than one interpretation) I would like to cite one more instance. In Adhyaya 1, Pada 1 in Sutras 26, 27 and 28 Jaimini reads as hereunder:

प्राचीवृत्तिर्विषमेषु १.१.१६ परावृत्योत्तरेषु १.१.२७ न क्वचित् १.१.२८

We have to remember that these sutras (aphorisms) occur in the very opening pada and the opening chapter is generally devoted to definitions and general rules.

Prof. B. Suryanarain Rao has translated the above thus:

"In all odd signs the counting must be in the right direction. 1–1–25. In even signs the counting must be in the reverse order. 1–1–26. In some places or signs this does not apply. 1–1–27 (pages 26–27). It has been further exemplified that the last aphorism—in some places or signs this does not apply—refers to the 4 signs Leo and Aquarius (among odd) and Taurus and Scorpio (among even.)"

I only want to invite attention of the readers to the fact that these two methods of counting clockwise and anti-clockwise are:

(i) Applied by some only in the matter of calculation of Chara Dasa (one kind of major periods).

(ii) While others extend this mode of counting to the *entire* Jaiminian system. For example in Adhyaya 2, Pada 1, Sutras 19, 20 and 21

"पितृलाभेश रोगेशग्रणिनि कंटकादिस्थे
स्वतश्चैवं त्रिधा...."

mean that we have to take the lord of the 8th as counted from the 1st and 7th houses and see which is stronger and where he is posited (in judgment of longevity). Now normally the eighth from 1st house is 8th and eighth from the 7th house is 2nd, but in case of an even sign (being the ascendant) excepting Taurus and Scorpio, if we count in reverse order eighth from 1st house (*via* 12th, 11th, 10th and so on) will be the 6th house of the nativity and 8th from the seventh (*via* 6th, 5th, 4th and so on, houses of the nativity) would be the 12th house in the birth chart.

Thus the lords of 6th and 12th would be quite different from the lords of 1st and 8th in any nativity and the entire data for

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calculating the longevity would be bifurcated according as we count clockwise or anti-clockwise, in the application of aphorism in subsequent Adhyayas. Nor can we say that rules of Adhyaya 1 will be limited to Adhyaya 1 only. The general principal clauses have to be applied here as well as in subsequent chapters. In fact they have to be applied everywhere for aphorisms pertaining to strength of Rasi (sign) given in the opening chapter we apply in judgment of longevity in subsequent chapters. For people who are more interested in the above difference in interpretation, I would refer to pages 102–103 of the translation of Jaimini by late Pt. Ramyatna Ojha. I would have liked to give more instances from Jaimini—even from Adhyayas 3 and 4—English translation by Sri S. K. Kar. For the benefit of those who would be satisfied with the bare text of Adhyayas 3 and 4, I would refer to the *Jaimini Sutras* published by Lakshmi Venkateshwar Press, Bombay. This book was published in 1900 A.D. and contains all the four padas (including 3 and 4 which have now been translated by Mr. Kar). Space however does not permit me to offer more examples from Jaimini and I shall now switch on to Parasara.

Bhavas and Rasis

It has been one of the most controversial points whether in the absence of clear instructions (*a*) one should count Bhava (house) to Bhava, or (*b*) Rasi (sign) to Rasi. In view of the fact that in places near the equator, the two become almost identical, a number of Sanskrit works has left the matter to dual interpretation. I had in the course of an article (published in THE ASTROLOGICAL MAGAZINE) showed that equal division of houses was more favoured by early authors on Hindu Astrology. I am quoting herewith a Sanskrit authority to show that even in the matter of determination of temporal friendship and enmity—which is supposed to be a calculation of a very elementary character—there are two schools. One school takes only those planets as friends which are in 2nd, 3rd, 4th, 10th, 11th and 12th *Bhavas* while the other would take those as friends who are in the 2nd, 3rd, 4th, 10th, 11th, 12th Rasis as counted from the sign—the planet (whose friends and enemies we are to determine) is posited in.

The author of *Shambhu Hora-Prakasa* says :—

"मैत्रीचक्रं भावतः केश्चिदुक्तं
नैतच्छ्लो पत्या दिकानां मतं हि ।
लग्ने नैसर्गाद्यथा स्थान संस्थैः खेटैः
मैत्री योगपूर्वं विचिन्त्यम् ॥"

Mr. V S. Subrahmanya Sastri who in the context of determining temporal friends and enemies says : "This latter kind of friendship between the several planets can be determined by finding out their relative positions, *i.e.*, by ascertaining *according to some* which of the 12 bhavas they occupy in the Bhava Chakra(Lagna-Bhava Kundali). Others say that the relative position of one planet with respect to another must be determined by first casting the Bhava-Kundali of the *latter planet* (by considering the latter planet as the Lagna).....and then finding which particular bhava in this Bhava-Chakra the former planet is occupying."

So even in the determination of temporal friendship and enmity by *Bhavas* (houses) we have 2 views: One school says: "Consider the Bhavas (houses) as calculated for the ascendant (houses of theNativity)".Another says: "No, consider the planet—whose friends and enemies you are determining as the "cusp" and make a fresh house-chart for each planet." It is a queer admixture indeed that in the determination of (*a*) Naisargika (natural) friendship we should take the *Rasis* (signs) as the basis and in (*b*) temporal we should take * Bhavas (houses of the Nativity), or Bhavas (houses by taking the individual planet as the cusp) and then combine (*a*) and (*b*) to arrive at resultant friendship, neutrality or enmity !!!

We have to remember that the resultant friendship, etc. is the basis of calculation of the mathematical *Shadbala* (six kinds of strength including the positional strength which in its turn depends upon the *Saptavarga Bala.*)

The mathematical results arrived at by the three different schools of Hindu Astrology would naturally differ.

Bhavas and Rasis in Gochara and Ashtakavarga

The entire transit system in Hindu Astrology is based on planetary movements as counted from sign to sign. I could quote extensively from *Vidhya Madhava* and *Muhurtha Chintamani* including the most valuable Sanskrit commentary *Piyusha-Dhara* to show that in the chapter devoted to *gochara* (transits) the computation is on the basis of the sign occupied by the Natal Moon. When Hindu astrologers have wanted to be more precise or have cared to apply more specific rules, they have taken the nakshatra or 4/9th of a sign, as a sector and there is a vast literature existing on birth nakshatra in which the Moon was posited at birth and they count not only birth nakshatra—Janma, but 'Karma and Adhana' and other nakshatras also and have even gone into laying down the Sarvato-Bhadra Chakra which is an almost independent branch of astrological science. But in the matter of *gochara* calculations, bhavas have been given little importance. There is however a school of scholars who say that *gochara* should be considered according to the Bhava (house) and *not* Rasi.

In their recent book *Ashtakavarga* Sri C. L. Patel and Sri Iyer have devoted their entire energy to preparing the case of Bhavas *vs.* Rasis. I have grave doubts how far the case can stand, but even in the consideration of Ashtakavarga, the determination of bhava can be split into two schools as shown above (in the context of determination of temporal friendship). For example in the Sun's Ashtakavarga, if we have to plot a *bindu* (favourable point) in 4th from the Sun whether it should be in 4th.

(*i*) Rasi (sign) as counted from the Rasi occupied by the Sun ;

(*ii*) Bhava (house) as counted from the Bhava (house) in which the Sun is posited in the *nativity* ; or

(*iii*) "Bhava" as counted from the Bhava(house)chart prepared by taking the Sun as the cusp.

Due to the ambiguity of the Sanskrit terminology each of the interpretators can find support for his view.

Another Interpretation in Ashtakavarga

Another bone of contention in the matter of interpretation has been the text :—

त्रिकोणेषु तु यन्यूनं तत्तुल्यं त्रिषु शोधयेत् ।

Scholars of astrology well-versed in Ashtakavarga system are aware, that after computation of Ashtakavarga, there is *Trikona-sodhan*. The 12 signs are divided into the following four groups :—

(*i*) Aries, Leo, Sagittarius ;

(*ii*) Taurus, Virgo, Capricorn ;

(iii) Gemini, Libra, Aquarius ;

(iv) Cancer, Scorpio, Pisces ;

and the above Sanskrit text has been interpreted in the following two manners :

(*A*) In the Trikona (three signs of one group as stated above) see which contains minimum number, and reduce that number from the other two

or

(*B*) In the Trikona (each of the

* See B.V. Raman's *Graha and Bhava Balas.*

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three signs of one group as stated above) note the number which is the least, and reduce the number in the others—making them equal in all the three signs.

Example:

Suppose the position is as follows:—

Aries	3 benefic dots.	
Leo	5	do
Sagittarius	7	do

Now according to school '*A*' 3 is the least number and must be deducted from each of the three signs and the position after reduction would be as follows:—

Aries 0; Leo 2; Sagittarius 4; while according to school '*B*' because 3 is the least number, the number in the other two must also be made equivalent to 3. So the position after reduction will be as follows:—

Aries 3; Leo 3; Sagittarius 3. One view is held by Balabhadra who is also the author of *Hayan Ratna*. This Balabhadra was the court astrologer of Shah Shuja (brother of Aurangzeb) in the 17th century. My purpose is not to show merits or demerits of any school, but only point out the existence of different schools of Hindu Astrology due to different interpretations—the beauty being that every school depends upon lexicon and rules of grammar of Sanskrit. In fact it is the ambiguity or richness of interpretation which is responsible for the flexibility of the language and diversity of interpretations.

'Varsha' (Year)

Another bone of contention in the calculation of *Mahadasas* and *Antardasas* has been the word वर्ष (Varsha), which in plain and simple language means a 'year'. Though there are several kinds of year—the tropical, the sidereal, the anomalistic, etc, the tie is between the solar year and the lunar year. While the majority of astrologers take the solar year for purposes of Dasa calculations and Mantreshwara's clear dictum has been often quoted in THE ASTROLOGICAL MAGAZINE, yet there is another school, which stoutly sticks to the lunar year as the standard measure for calculating Dasas. Among the occidental scholars, who have adopted Hindu Astrology, the chief exponent of the lunar measure is Mr. Nixon. He obviously derives support for his school from a host of practicising Hindu astrologers (who are no less well-versed in Sanskrit texts, than the Pandits of the other school)—who propound the theory that since calculation of Mahadasas is based on Nakshatra (constellation) system and position of the Moon in the zodiac, it is the lunar year, which is the basis of the Dasa. It is a different matter that the system of Adhikamasa (intercalary month) has been introduced, to import constancy between the relationship of the solar and the lunar standards, but the Mahadasa being a product of and incidental to the Moon-constellation union, must be governed by the cycle of the Moon. The monthly periods of the females are often cited as a direct influence of the lunar cycle.

Planet *vs.* Dispositor

I would now pass on to another point which I have no doubt would surprise a large number of readers. As far as I am aware, two *Jataka Paddhatis* are considered as top ones—one of Keshava and the other of Shripati. Here I shall deal with a sloka from Keshava's *Jataka Paddhati*. It reads as follows:

नीचो तोभभगणाच्युत: षऽधिक-
श्रेष्टद्वदौचं बलम्
स्वर्क्षेऽर्द्धं समभेऽष्टमाखिचरणा मूल
लिकोणे बलम्
मित्रर्क्षेंऽशै रवीष्टभे त्रय इमांशा
वैरिभेष्टयंशको
दन्तांशोऽध्यरिभे गृहादिपवशात् खेटस्य
सप्तैक्यजम् ॥

—(*Sloka 5*)

In this text I would invite attention to the wording गृहादिपवशात् occurring in the 4th line—depending upon the position of the lord of house, etc.... (in which a planet is posited). If we change one letter in the above phrase and make it "गृहाधिपवशात्", it would mean "according to the lord of the house". I would invite attention to the commentary on the above sloka which reads as follows:—

"....गृहादित् पन्ति ये ते गृहादिपा:
ग्रहादि सप्तवर्ग स्वामिनो ये सन्ति
तद्वशात्
स्वर्क्षेऽर्द्धमित्यादीनि खेटस्य सप्तवर्ग
बलानि ग्राह्याणि...."

It is not clear, who the Sanskrit commentator is, but the commentary explains that we have to take the dispositor's strength. This view, however strange, does not stand isolated. Sanskrit knowing astrologers are well aware of *Nilambar*, the author of *Gola Prakash*. He is taken as a standard author on astronomy. This Nilambar's elder brother Jivanatha was author of many works on astrology (*viz. Bhava Prakasa, Bhava Kutuhala, Vanamala, Prashna Bhushan, Janma Patrika Vidhanam* and a host of others. His father Shambhunath was also an astrologer of great repute. This *Jivanath* in his work *Janma Patrika Vidhanam* written in Saka 1776 (about 104 years back) says in the text of *Saptavarga Bala* as follows:—

सप्तवर्गोद्भवं वीर्यं गृहाधिपवशादनुधैः ।
तदैक्यं खचरस्यत्र निरुक्तं मिहिरादिभिः ॥
"....अयमर्थः । ग्रहो यास्मिन् गृहेऽस्ति
तद्गृहस्वामिनः स्वर्क्षोद्युक्तबलं ग्राह्यं ।
एवं होरादिस्वामिनामपि । अथोदाहरणम् ।
रवैः गृहाधीशो गुरुः स च
समभेऽतोष्टमांश बलम् गृहे ०.७.३०
रविस्वहोरायां तेन रवि रेव होरेश:
समगृहेऽतोऽष्टमांशएव ०.७.३०.

(—Page 61)

These couplets are followed by Sanskrit commentary in prose. The Sanskrit commentary translated into English would read as under:

"...When a planet is in the house of another, look to the lord of that house, if he be in his own house, etc. the coresponding strength is to be taken. And so, look to the lords of 'Horas', etc. also. Here is the example. The Sun being in Dhanus (Sagittarius) the lord whereof is Jupiter—that is in the house of neutral, therefore the strength allotted will be 1/8th. The Sun is in his own Hora, therefore the Sun himself is the lord of the Hora. He is however in the sign of a neutral so the strength allotted would be 1/8th...". In the example horoscope which has been given by the author Jupiter and the Sun are in 5th and 9th from each other, and have become temporal enemies and as the Sun is the natural friend of Jupiter, the Sun has become a neutral. The readers would see

(Continued on page 110)

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Weekdays in Samskrit Literature

BY U. VENKATAKRISHNA RAO, M.A.

DR. KEITH, the historian of Samskrit literature, categorically cites the view of Dio Cassius, the Roman Historian (150–235 A.D.) under Marcus Aurelius, that the calendrical use of the planets was regular in his time and in 321, the Emperor Constantine gave the seven days' week its definite sanction by appointing Sunday as a day of rest (Pp. 531 History of Samskrit Literature, Oxford 1928). The harnessing of the planets' names to the days of the week must be prior to Dio Cassius, but Keith mentions, that the earliest use of such a week name in an inscription in India is A.D. 484, Eran inscription (as also referred to by Sri R.C. Hazra of Dacca University in his "Puranic records and customs", Pp.83). Though thus mentioned for the first time in 484, it is strange that it is rare till about 800 A.D. after which only such definite references to weekdays are common in our inscriptions. These are quite common now in our daily sankalpas.

The Germans called Sunday *Sonntag*, the former half of the word being the precursor of the English Sun. The Anglo-Saxons called this 'Sunnan Daeg' through which the modern English word Sunday is derived. The Moon is responsible for the name of the second day, and the word is traced back to 'Monan daeg' in Anglo-Saxon, where the genitive singular of Moon was 'mona'. The third day was called in Anglo-Saxon 'Tiwes daeg' as it was dedicated to the God of War '*tiw*', a deity made to correspond to the Roman Mars. Germans called this 'Dienstag'. Tiw was cognate with Greek Zeus, Dios and Latin Jupiter or Jovis. The fourth day was dedicated by Teutons to *Woden* or *Odin*, the chief Teutonic deity; the Anglo-Saxons called it 'Wodenes daeg'. Thursday was originally sacred to Thor, the old Teutonic God of thunder. The Anglo-Saxons called it 'Thunres daeg', thunres being the genitive of thunor or thunder. Icelanders called it Thorsdag (Thor's day) and the Germans *Donnerstag*. Friday is to be traced back to 'Frige daeg' or the day dedicated to the goddess, wife of Odin. She was referred to in Latin as Frigge. Saturday was sacred to Saturn according to the Romans, when according to their scriptures God took rest after his strenuous work of creation for six days, it was the Jewish Sabbhath. The Anglo-Saxons called it 'Saeter daeg' or Saetern dag, day of Saturn. Saturn was the ancient Roman God of agriculture, his annual festival being called Saturnalia. The Greeks and the Egyptians divided their month of thirty days into three parts of ten days each only.

But Prof. V. S. Krishnaswami of Kodaikanal, in an article in the *Sunday Standard* recently suggested an Egyptian origin for this harnessing of the weekdays with the respective planets presided over by the Sun. According to him, the seven planets are to be regarded as the presiding deities for the 24 hours of the day. The geometric distance to each planet from the Sun settles their order, Saturn, Jupiter, Mars, Sun, Venus, Mercury and Sun. So if the Sun is to be the presiding deity of the first hour of Sunday, $7 \times 3 = 21$, the deity for the 22nd hour will be again the Sun, 23rd will be presided over by Venus, 24th by Mercury, 25th or the first hour of the next day comes to be presided over by the Moon and so will be called Monday. In this way, the names of the other days can be decided by the name of the first hour-god. Thus these weekday names spread from Alexandria to the other places through the traders. Though the Greeks were dividing their 30 days into 3 weeks of 10 days each, they found the seven-day week more convenient and they first accepted this about the time of the birth of Christ; soon the Romans also, who had till then adopted an eight-day week, with the 8th day Mundane—set apart by them to make their purchases in the central cities, in the time of Constantine the Great (274–327 A.D.) fell in line. In the eastern countries, again, Arabia took the lead in popularising this 7-day week and all the countries they visited, *viz.*, Persia, India, China and Japan and the rest followed suit. In China, before switching on to the 7-day week, they seem to have divided the year of 360 days into six parts further divided into 3×20 day-groups.

How the number seven came to be conveniently fixed for the number of the weekdays deserves to be investigated. The stars are counted as 27 now, but their first recounting in the Yajur Veda and later in the Atharva Veda gives us 28 and not 27 nakshatras. They became 27 probably in Varahamihira's time, and he seems to have been responsible for making them begin with Aswini (and not with Krittika as they were till his time). These stars are poetically conceived to be the wives of the Moon, in whose houses, the husband stays during the night. This 28 is easily divisible by 7 and that seems to have been the reason why wages were also calculated in terms of so many weeks. In the villages, again, the women calculate the monthly periods counting 28 days for the month. The Egyptian priests divided their lunar month into 28 days, further sub-divided into four parts. Anyway, this seven-day week is not heard of in our Vedic literature; even in the Amarakosa, when even minute divisions of time, as well as Yugas, Brahma's day (sahasrayuga of men), year, etc. are mentioned, the week in the sense of seven days seems to be significantly absent. Perhaps the earliest reference to the seven-day week in our literature is on the occasion of the seven days' incessant rain showered by Indra when the Govardhana Mountain had to be lifted by the Lord to protect His devotees in the Bhagavata Purana. It was this very Purana again that started the practice of public recitals of this Purana within seven days exactly after Suka had expounded the same to King Parikshit in as many days.

Among the Western astronomers, Herodotus (484–424 B.C.) asserted that every month and day had special presiding deities and each man's future could be predicted with the help of the date and hour of his birth and native star. The Babylonian astronomers had studied the nature of the 12 monthly transits of the Sun starting with the Aries. Varahamihira provides us with their Samskrit names in his astronomical books and Amarasimha has also referred to them. The custom of casting one's horoscope from the date and hour of one's birth and more particularly seeing whether the horoscopes of the proposed bride and bridegroom agree or not, seems to have been a Babylonian custom introduced long after the Epic period into India. As a matter of fact, we do not hear of such 'tallying of horoscopes' in either of our Epics (or even in Vatsyayana or Manu) though the five planets being in the ascendant at Rama's birth already in the early Rama epic. Kautilya in the 3rd century B.C. even goes to the extent of ridiculing our dependence on the stars or the position of the various planets or the Sun in the sky. (But Vatsyayana declares 'The stars, Sun, Moon,

planets and different zodiacal signs are sentient indicators of good and evil). Even the word Hora in the title Horasastra is borrowed from the western word meaning hour, though ingeniously attempts are made to posit an indigenous origin from the word 'ahoratra' (with the loss of the initial and the final syllables). But Valmiki even as early as the 10th century B.C. had known the various 'thithis' or days of the fortnight as pratipat when study was forbidden and was aware of the conjunctions of various planets influencing man's birth.....*Vaakpatau Indunaa Saha* at the birth of Rama. This indication of future prosperity (or impending misery)..... *Suuchtta Bhaagyasampadam* in Kalidasa's words—was definitely studied in India alone and not borrowed from foreigners in Babylonia. Dr. B. B. Datta in a learned article in the Ramakrishna Centenary Volume establishes this fact. According to him the 'mandagati', 'purogati' and 'vakragati' of these planets and their banal or beneficial results on us were already studied by our ancestors even in the time of Varahamihira. Kalidasa refers to such banal results on Kama just when he started to Iswara's hermitage in the 3rd canto of his Kumarasambhava, the "purahsukrnm" presaging his death soon after. In one word, the very fact that this science was called *nakshatra vidya* shows that our ancestors were keen observers of the movements of the various planets and stars in the starry heavens. If they might not have had scientific instruments like the modern telescope, they had perfected an instrument called 'tureeya'. They had organised observatories or 'vedhashaalaas' at different places and the one in Ujjain was very famous. Lanka was situated on the equator and we read that there was a famous observatory there also. Aurangzeb's contemporary, Jai Singh maintained such a well-equipped observatory also.

Varahamihira is however not unmindful of foreign borrowing in his science. He honours them as Rishis; but Alberuni's testimony itself, we dare say, will be enough to show the high level of astronomical acumen acquired by our ancestors. Notwithstanding all this, Western scholars who argue that much of our astronomical knowledge is borrowed, are *not wanting*. Dr. Keith is obsessed by this idea and the one word 'jaamitra' used by Kalidasa in the first sloka of the seventh canto of the Kumarasambhava is connected by him with the Greek word 'diametron'. He does not at all pause to explain the full implications of this borrowing, but rushes to this dogmatic assertion. The verse itself in question refers to the marriage of Parvathi being celebrated on a day having 'jaamitra shuddhi'. The verse is

अथोषधीनामधिपस्य वृद्धौ तिथौ च
जामित्रगुणान्वितायाम् ।
समेतबन्धुर्हिमवान् सुतायाः विवाह-
दीक्षाविधिमन्वतिष्ठत् ॥

Kalidasa actually refers to many such other muhurtas or auspicious times as for example the 'Brahmamuhurta' in which Aja was born and 'Maitramuhurta' for Parvathi's marriage decoration, but the way these moments are referred to shows that it is characteristically an Indian approach. Parvathi's marriage was celebrated in the bright half of the month when the Moon exhibits a tendency to grow bigger; this according to him, symbolises the fact that the conjugal love of the couple would also increase likewise. The 'thithi' or the day indicated *jaamitra* which also signifies that the husband married on that day would naturally become the 'mitra' or friend of the 'jaayaa' or the wife. When such an indigenous explanation is easily possible, it is not at all clear why the learned author should read any Greek influence. As a matter of fact, the Greek word for diameter in mathematics might be diametron, but there is no mathematical idea associated with the context as is obvious to everybody. Our ancestors were keen observers of the sky and could ascertain the exact period of the night by glancing at the sky. This is quite clear from the way in which the disciple of Kanva, in the beginning of the IV act in Sakuntala, was asked to go out and ascertain the time. His report is couched in the famous sloka:

यान्येकतोऽस्तशिखरं पतिरोषधीनाम् ।
आविष्कृतोऽरुणपुरःसर एकतोऽर्कः ॥

"The Lord of potent medicinal herbs, the Moon goes on one side (of the sky to the setting mountain; the Sun pushing to public gaze (his legless charioteer) Aruna, comes up on the other side". The significance of this sloka deserves to be grasped: The Moon, who possesses medicinal herbs like the 'mritasanjeevini' capable of reviving even the dead, has himself to become a prey to death, while the Sun with a legless and inefficient charioteer, can easily come up. Evidently the insinuation seems to be, the auspiciousness or otherwise of the stars or the planets at the time of birth indicates the future rise or decay of the person concerned *'loke niyamyata iva astamadashaantareshu'* in the poet's immortal words.

AMBIGUOUS TERMS IN HINDU ASTROLOGY

(Continued from page 108)

how very divergent this view is from the other view, with which we are all too familiar.

There are many diversities of interpretations in Hindu Astrology. I do not condemn them but commend them because differences indicate intellectual strength and virility and much exercising of thought. I conclude this article with the hope, that in future, I shall have occasion to cite more instances of diversity of interpretations of Sanskrit texts and thus provide food for thought to the thousands of readers of THE ASTROLOGICAL MAZAZINE, who refer to it for fresh light in every issue.

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Influence of Planetary Colours on Racing

BY S. KHIOGI

WHEN I wrote to the Editor of this Magazine expressing my desire to publish this article in his paper, his manager replied to me that personally the Editor is not so much interested in Commercial or Racing Astrology. I think, the reply was just an appropriate one for a subject like this. A person cannot, but be sceptical in his views on such articles, as uptil now the myth of all sure systems published on Horse Racing have proved to be fallacious when put to actual practice and testing. Surely, I shall not blow my own trumpet except in the interest of this great science of astrology. Beginning with an "Error and Trial" method my unfailing observation and experience in the pursuit of colour research for the last 22 years have turned and forced my unwilling belief into the conviction that all the signs and the planets of the zodiac have their own true colours, independent of the various colours conceived and attributed to them by different authors in this subject of planetary colour system.

The object of publishing this article is not so much to give out the full secrets of one's life work to get rich-quick to those students of astrology, who follow various colour systems as given in printed books, but still groping in the dark to find out winners. On the contrary, my purpose is two-fold. First, that the lessons thus obtained from colour research should not pass away with me. Second, if they are published then many of learned readers with their vast knowledge in astrology can better utilise them in other branches of this science for the benefit of mankind. For instance, experiments are going on to heal patients by the art of applying different shades of coloured lights on them. If the right colour of the right planet, which causes ailment according to Medical Astrology, can be ascertained, then the method of application of coloured lights is bound to improve.

Lastly, I humbly submit that I am neither a scientist nor an expert in Dyer's Art. Still, I have made an attempt to arrange this subject of planetary colours in a scientific manner and in harmony with astrological laws and principles.

For the sake of convenience, I have divided my subject-matter into two parts. My present article is mainly concerned in dealing with the colours of planets and signs in relation to their influence on mundane objects and events. The second part will deal entirely with spotting out race winners with the help of these planetary colours, which will correspond with the owner's racing colours.

In order to determine a winner by planetary colour system, the first thing we require, is casting of a horoscope of a specified race time, wherein the colour of the then dominating planet in relation to the sign, will correspond to the winning colour of the owner of the horse—which is represented in the blouse worn by the jockey.

Many of my readers will be inquisitive to know in the very beginning from the title of the article what causal connection planets have on a owner's racing colour. Do planets have their corresponding colours and are we influenced by them? We learn from the science of astrology that planets exert an influence on our daily events of life through their rays. Tracing a line through their rays, which carry colour, it can be possible for us to find a connection between their corresponding colours in the winners. The respective colour of a planet finds its identical correspondence in the colour of the winning horse, when the planet itself figures prominently in the heavenly chart of the set time of a race.

Even, if we admit that the predominant planet lends its colour to the colour of the winning horse, still the question remains, that when horses carry equalising weights, why the horse while running should come in front leaving others behind? It is said that interplanetary action implies the transmission of energy, which we recognise as force, light, attraction, etc. It is this energy of the then prevailing planet, which we presume gives extra speed to the winning horse.

Perhaps, a brief history of all about planetary colours tracing from the ancient writer Sibley down to the modern ones like Sepharial and others will not be out of place to mention here. This will not only enable my readers to have a comprehensive view of the subject, but by a comparative study of the theory, *that the colours of the planets in relation to the colours of the signs are the main causes of bringing in race winners will be quite manifest to them.*

When we go through the records of the perplexing question of colour distribution to the planets by different authors, we find our power of understanding and thinking in a state of confusion as to the selection of right colour for the right planet. This confusion has been aptly described by Mr. R. L. Sutaria in his *Astrology of the Race Course*, page 72 in the following lines:—

"Colours have been assigned to planets empirically, but still in a half haphazard manner and after you have gone through all that is said about them by authors from Ptolemy down to Sepharial, you will find yourself in a labyrinth: There is no systematic arrangement and no two authors agree, as regards the colours ruled by the planets. Compare, for instance, Raphael and Sepharial:—

Raphael (Horary Astrology, p. 53)
Colours signified by the Planets:

Uranus—Checks and mixed colours.
Saturn—Black.
Jupiter—Green, spotted or ash coloured
Mars—Red, scarlet.
Sun—Saffron or yellow, sandy.
Venus—White and bluish.
Mercury—Grey or dove coloured.
Moon—White, cream or pale green.

Sepharial (A Manual of Astrology, p. 12)
Planetary Colours:

Neptune—Mauve or Lavender.
Uranus—Streaked and mixed colours.
Saturn—Black, dark brown and indigo.
Jupiter—Purple, violet, mixture of red and indigo.
Mars—Scarlet, red and carmine.
Sun—Yellow-brown, orange, gold and the deeper shades or yellow.
Venus—Lemon yellow and pale blue: "Art Tints" in general.
Mercury — Slate colour, spotted mixtures.
Moon—White, opal, green and iridescent silvery hues.

Aries takes you no further. According to him, Mercury rules red and french grey, colours as apart as the poles."

Please compare the conflicting colour accounts and also look into the discrepancy in the respective colours of Jupiter, Venus, Mercury

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and Moon, as stated above by the authors. This is nothing but confusion worse confounded. But Mr. Sutaria himself is not free from the same deficiency of which he has tried to point out about other authors, however, genuine their defects may be. In Pp. 10 of the same book, we notice the following lines "with a little imagination and judgment, you are in a position to interpret the colours of the planetary configurations. For instance, a conjunction of Mars and Saturn will indicate a dark shade of red, *e.g.* maroon, cherry, claret, etc., but if there are separate benefic aspects from the two planets, you should look for a combination of the two colours, *e.g.* 'crimson, black maltise cross', 'cherry and black hoops', 'black, cerise belt and sleeves", etc.

But with all deference due to the great author, I assert from my previous experience that the principle he has tried to establish here is not only misleading but erroneously conceived. During the early days of my faithful following of the methods given in "Silvery Key", "Golden Key", "Astrology of the Race Course" and other works for finding sure winners, I not only came to grief, but found that these methods were far from truth and the principles they wanted to establish were wrong. Truly speaking, if anybody is really in possession of any sure method of finding winners, he will certainly not take recourse to publishing books leaving aside the golden path of amassing fortune in the quickest time on the race course.

So, the instance of the conjunction of Mars and Saturn, cited above, may have any other meaning in astrology, but has nothing to indicate a dark shade of red, when the planets themselves are thus conjoined together. The proof indicates otherwise for a dark shade. Take for example the colour *claret* of Mr. Sutaria's instance. If we venture to say that Mars whose colour is red, when aspects on the sign Taurus whose colour is light blue, brings the complimentary colour claret, then it can easily be tested with the help of a student's Water Colour Box. Though a crude method of test for the coloured lights of planets, still it will give an idea on mixed colours.

Let us examine also, what effect the relation of Mars and Saturn has between them by way of aspect. The result is that when Mars aspects on the sign Capricorn whose colour is black and whose owner is Saturn, the requisite colour of such relation is *chocolate. So, it is not the conjunction of Mars and Saturn is responsible for the colour claret. It is the relation between Mars and Venns, which effects this colour.*

Take the second example of Mr. Sutaria from that same page on these planets of Mars and Saturn, *i.e.*, "If there are separate benefic aspects from the two planets, you should look for a combination of the two colours, *e.g.* "crimson, black maltise cross", "cherry and black hoops", "black, cerise belt and sleeves", etc.

I ask my readers to pause for a while and give a little thought over the matter. We take for granted that Mars and Saturn are equally predominant in the chart of a given race and three horses are running, each one carrying exactly one of these respective shades of red of Mars along with Saturn's black. What would be the result? Will the three horses 'Dead hit' for the first place, because, they have received the same amount of energy and influence from these two planets? Certainly not! *Mars is not at all the maker of the colours crimson, cherry and cerise* as mentioned above. For example, if I mention again that *it is the Sun whose colour is orange aspecting on the sign Scorpio, whose colour is deep red creates the colour cerise* and Saturn aspecting on Capricorn, both indicating black, then the horse running under the owner's racing colour of "Black, cerise belt and sleeves" of Mr. Sutaria's description will come as winner out of these three horses. The truth of this colour variation originating from the relation of Sun and Mars (ruler of Scorpio) can also be tested with the same colour box and verified on actual race ground; we do it more so because one can be convinced that what we are trying to establish as true is true for all times.

Here I mention one of the main principles relating to planetary colours for finding winners. "The original colour of a planet and that of a sign undergo a change in mutual aspect, when both of them are not composed of the same primary colour". In other words a planet gives the requisite mixed colour when it is in aspect with a sign colour but themselves are of different basic colours. When the planet and the sign are composed of the same basic colour, then they will repeat the same colour. As in the case of Mercury and Gemini, both of their colours are yellow. Here they will repeat yellow when in mutual aspect.

This fear is the brief comparative history about planets.

Before we enter into our own scheme of planetary colours let us examine the colours of the signs of the zodiac as narrated by other authors in the same comparative light for a better understanding of the subject.

Mr. Pegasus in his 'Racing', Pp. 67 observes that "one of the first difficulties is to decide the correct standard of colours. Most of the writers have devoted chief attention to the colour of the planets whereas our own experience shows that it is more concerned with the colours ruled by the sign. The spectroscope of the colour scheme is really ruled by the earth's circle of 12 signs of the zodiac. The ancient writer Sibley who records from very old sources hands down a classification of the colours of the signs of the zodiac as follows :—

Rules—the colours of :—

Aries—White mixed with red.
Taurus—Red mixed with citron.
Gemini—All mixed red and white colours.
Cancer—Green and Russet.
Leo—Red and green.
Virgo—Black speckled with blue.
Libra—Black, dark crimson or Tawney.
Scorpio—Prefers a brown colour.
Sagittarius—Yellow, green colour tending to red.
Capricorn—Black or dark brown.
Aquarius—Sky colour or blue.
Pisces—Pure white colour, silver.

But the author admits here that "Sibley's colour list lacks several such as gold, orange, purple, etc. and puts down the "Esoteric" classification of colours by the theosophists given in the same page.

We compare this with Sepharial's in his "Kabala of Numbers". (Pp. 76).

"Esoteric"

	Mentioned by Pegasus	*Sepharial*
Aries	Red	Red
Taurus	Indigo	Pale blue
Gemini	Yellow	Yellow
Cancer	Violet	Green
Leo	Orange	Orange
Libra	Indigo	Pale yellow
Scorpio	Red	Black
Sagittarius	Blue	Purple
Capricorn	Green	White
Aquarius	Green	Blue
Pisces	Blue	Grey

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There is hardly any semblance between the two, as if fancy has been given a free hand to play its own role. Moreover, we notice Pegasus' assignment of the colours of the spectrum exclusively to the signs only which we note in these words. "The Spectroscope of the colour scheme is really ruled by earth's circle or 12 signs of the zodiac". It is poles asunder from the angle of vision of the set of authors, who always assign the prismatic colours to the planets only.

If this be the state of affairs, one may ask, then how to arrive at the true solution for colours? In response to this query, we prefer to submit for consideration of our own scheme of actual colours of the planets and the signs of the zodiac, in order to solve this vexed problem of planetary colours. They are as follows :—

The respective colours of the Signs

Aries	Red	*Libra*	Light blue
Taurus	Pale blue	*Scorpio*	Deep red
Gemini	Yellow	*Sagittarius*	Blue
Cancer	White	*Capricorn*	Black
Leo	Orange	*Aquarius*	Deep blue
Virgo	Light pink	*Pisces*	White

In order to prove that the colour scheme presented here is genuine, I propose again our previous method of test, to examine the colours mentioned below in favour of our arguments for the proof. We have proved in our previous examples that the original colour of a planet and that of a sign will undergo a change in mutual aspect, when both of them are not composed of the same primary colour. To express it in clear terms, the identical mixed colour will recur each and every time without fail, when the identical planet and the sign with their proper colours, will be related in mutual aspect. But, if the colours of the planet and the sign are not composed of one fixed colour only but variegated, then the mixed colour will also be a variegated one and will fail to produce that very mixed colour which is the natural outcome of these two particular basic colours. Take for example the mixed colour gold. It is produced when Mercury whose colour is yellow aspects on Virgo, whose colour is light pink. But if we say Mercury's colour is also grey and that of Virgo's dark-green, *then this colour gold, will never be produced by the mixture of grey with dark green which on the other hand will only produce a colour hotch-potch.* These colours of grey and dark-green, along with others have been ascribed respectively by Raphel and Sepharial to these planets and have been quoted in our article for reference. Therefore, *proceeding from the colour gold to the colours yellow and pink—the makers of gold, we inversely prove our proposition that the colours proposed in our colour scheme are proper and genuine* and will never fail to produce that mixed colour, whenever they are asked to act upon in similar manner.

My readers are now requested to make some observations on our colour scheme. Perhaps, it has not escaped their notice that this allocation of colours to the planets is not according to the principles of division of the colours of the spectrum. To account for this discrepancy, we like to mention that these seven colours of the spectrum come from the rays of the Sun reflected on a prism. But planets are independent bodies and have colours of their own choice. They should not be supposed to be standard bearers of the colours of the Sun. All previous thinkers on planetary colours allotted these seven colours to the seven planets. Probably, on the notion that as there are seven planets and because of the discovery of the seven colours from the Sun, the greatest luminary round whom all other planets revolve in the solar system so legitimately these colours should go to them. Hence, they allotted these colours to the seven planets; but each author allotted them according to his own way of thinking, *i.e.*, some distributed green to Venus, some to Saturn and others to Moon. I do not know what meaning this allocation of the *Vibgyor* colours of the 'Rainbow' conveys to the planets themselves. They may have some significance and influence on other mundane events; but so far spotting out of winners by these prismatic colours are concerned, I have not the least hesitation to say that this is the common mistake and greatest blunder made by all other authors, who tried to solve their problems for finding winners by ascribing these prismatic colours to the seven planets.

The next point to note is that the planets Uranus and Neptune have not been allotted any colour whatsoever in this colour scheme.

The Western astrologers have ascribed a good many attributes to the nature of these planets and have sanctioned certain functions to be performed by them according to their positions in the 12 houses of the zodiac. Similarly, they have distributed certain colours to these planets in their scheme of planetary colour distribution.

If anybody finds them absent now from the colour scheme as proposed here, then the obvious conclusion would be that the scheme itself is incomplete and hence incapable of picking up winners.

To the best of my experience and knowledge, I shall try to prove here that these two planets might have their say on other earthly objects and events, but have nothing to do with colours so far as horse racing is concerned.

As it might arrest our attention in connection to our present burden of proof, we quote from the preface of Sepharial's *The New Manual of Astrology*. Here Sepharial gives his views on astrology in relation to these two planets and puts it this way : "*In an experimental subject like astrology*, there is always something fresh to be said and much that needs to be told anew in the light of a more catholic experience than that enjoyed by astrological authors of the seventeenth and eighteenth centuries. The discovery of the planet Uranus on the 13th of March 1781, and of Neptune on the 20th of September 1846, has enlarged the field of our researches and put us in touch with causative influences hitherto unrecognized by astrologers." If this be the position of astrology, then we must admit that minus these two planets, it loses all its value as a science. Even, if we admit that there is always the scope to interpret the subject-matter of astrology in the light of a more 'catholic experience', but that does not mean that we should always go on experimenting on it and shall never attain that sound judgment of prediction, without the help of Uranus and Neptune. Pluto is already within our sight, sooner or later he also will be given a portfolio like these two planets. Again, who knows that other heavenly bodies hitherto unknown to us will not enter the arena to 'enlarge the field of research in this experimental subject of astrology'.

To the ancient Hindu astrologers, the planets Uranus (*Prajapati*), Neptune (*Varun*) and Pluto (*Rudra*) were not unknown bodies to deal with.

But the Hindus never raised these planets to the status of those seven planets namely, the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn, who guide the destiny of mundane objects both animate and inanimate. The reason for such differential treatment may be that they observed that these three planets were so very distant from our earth, that their rays, so to speak had no effect on earthly events.

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Perhaps, nobody will cast the blame upon the Hindu astrologers, that for the omission of these planets from Hindu horoscope, their prediction about the nativity of a person or event was incomplete or erroneous. Even today, there are astrologers in India, who by their oriental system of casting of a horoscope and method of judgment can predict day-to-day events, with all the accuracy and details it demands.

With these impressions and informations, as we turn to our burden of proof again, we notice that previous authors found correspondence in the colours of these two planets to that of the owner's racing colours. So they assigned violet, lavender, lilac and heliotrope to Neptune and grey, black and white, all checks, stripes, hoops and all mixed colours with their eccentricities like bird's eye, shamrocks to Uranus. But enlarging the field of our colour research to the furthest end, we find nowhere these two planets having 'causative influence' on a owner's racing colours. To be precise, *all these colours and their mixtures described as checks, hoops, etc., are exclusively formed by the proportionate distribution of the respective colours of these seven planets only and come directly under their colour rulership.*

I reveal another secret about the formation of these colour mixtures with their varieties formed by the seven planets. The secret which can be treated as a principle lies in the fact that whenever more than one planet is prominent in a race chart, the respective colours of these planets are as broadly represented in the winning colours of the owner in the shape of hoops, stripes, etc., as to the strength of the planets in the chart. In other words, the colours of the planets are as broad based in the colour of the winner as to the force of the aspects, they exert on the signs.

Let us examine the truth of the above statement in the light of some examples. Take the case of Jupiter and Mercury, whose respective colours are blue and yellow. Both are equally prominent in the chart and both are aspecting only on Gemini whose colour is also yellow. The result would be that the former's blue aspecting on yellow (Gemini) will produce the mixed colour of dark green and the latter's yellow on Gemini's yellow will repeat the same basic colour. We find the winner in the shape of "yellow with dark green hoops". Take another example of Mercury and Saturn, both aspecting but on separate signs and are prominent in the chart. Mercury aspecting on Virgo whose colour is light pink produces gold and Saturn on Capricorn repeats black. The winner is found in "Gold with Black Checks". In the last example we find Jupiter alone aspecting on both the signs of Leo and Sagittarius whose respective colours are orange and blue. The winner is there carrying the owner's colour of "Blue with Lilac Bird's eye".

We do not produce actual race charts here in support of our cases, just for the sake of uselessly enlarging the pages of this article. It is needless to mention here that those adherents of *astrology who follow various colour systems in racing, must have observed in the charts of many races that stripes, shamrocks and such other varied colour combinations are manifest in the winner, when Uranus is not at all prominent in the race chart; or violet, lilac, etc., coming as winning colours without the least influence of Neptune.* The cause does not lie far to seek. The fact is, that truly these colours and their combinations come under the rulership and jurisdiction of the seven original planets only. In the case of our last example, it is not Neptune's Lilac or Uranus' Bird's eye which are responsible for the colours in the winner, as has been assumed and assigned to these two planets by all other authors. Here blue is more broadly represented in the colour of the winner because of the more powerful aspect of Jupiter on Sagittarius than on Leo of the same planet for lilac.

I hope, that from the facts and figures adduced in support of our arguments, my readers have been convinced that the planets Uranus and Neptune have no place in the affairs of racing. They have consequently no right or claim to the colours, which are the exclusive property of the seven planets only so far as the colours in this game is concerned.

To say that it is not within the scope of our subject-matter, still it is not unreasonable for one to be desirous to know that when one part of the proposition has been proved to be true that Uranus and Neptune have no effect or action on colours, then what about their sphere of influence on a person's horoscope or on other mundane events? It is a debatable point and I leave it to my learned readers for the answer.

The last thing to observe in our colour scheme is that various colours have not been allotted to a single planet unlike all previous authors.

For instance, some of them say that the colour of the Moon is white or silver white, while others ascribe opal, green, yellow, etc. But a planet has not only one colour either primary or mixed. It cannot be black, white and brown at the same time. Either it must be black or white or brown or other than these, but not all of them at a time. If we assume that a planet has variegated colours, composed of different hues, then when it comes in contact with the colour of a sign, it produces a hotchpotch of colour, as has been shown in our example for the formation of the mixed colour gold in this article. *A single planet with variegated colours will never be able to bring a winner, when it aspects on a sign.* If we argue for argument's sake that brown is a hotchpotch of colour and when we find a winner with brown colour, then it is not the action or influence of a single planet representing this colour. Brown is formed by Jupiter, Mars and Mercury when all of them simultaneously aspect on a sign whose colour is either red or yellow or blue. We have also shown that colour combinations are the actions of different planets. So a planet cannot be black and white at the same time. Our previous examples in support of our colour scheme also prove that *a planet has not got more than one colour.* I hope, these observations made by my readers will enable them to look to the merits of our colour scheme and also to its marked advantages over other colour methods to follow.

The modern art of dyeing has extended this science of colour to an endless variety of colours. Therefore, for the benefit of the followers of colour system, I shall give here a list of colours, but shall confine myself to those colours only which have been found to be formed by the planets in relation to the signs and have also been found corresponding

(Continued on page 116)

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The Riddle about a Well-known Verse of Varahamihira

BY PROF. R. V. VAIDYA, M.A., B.T.

Introduction

FULL twelve years have elapsed since I published in Marathi Magazines, articles on the "Date of Bharat Battle". I have published on the subject, articles in THE ASTROLOGICAL MAGAZINE also. Although the date published by me, *viz.*, 2786 B.C. is correct, still, all these 10 to 12 years it had been my impression based on references then available, that scholars have committed an error in translating the following verse in Varahamihira's *Brihat Samhita* incorrectly :—

आसन्मघासु मुनयः शासति पृथिवीं
युधिष्ठिरे नृपतौ ।
षड्द्विकपञ्चद्वियुतः शककालस्तस्य राज्ञश्च ॥

The above means : "When King Yudhisthira was ruling the earth, the Saptarshis (Great Bear) were occupying the constellation of Magha. The year in terms of Yudhisthira Saka could be obtained by adding 2526 to the current year."

No rational thinker could be brought round to believe that one cluster of stars would be leaving its place and would be moving in the regions of other stars turn by turn. This is as good as saying that mountain Vindhyas were once occupying the territory of Bengal. I will now attempt to place before learned readers the correct meaning of this verse and to show how the wrong interpretation of the original verse of old sage Garga has misled some scholars throughout the last 1500 years while calculating the date of Yudhisthira, and thence that of Bharat Battle.

I

The Text and Context

The above verse is numbered 'three' in the chapter on the movements of Saptarshis in *Brihat Samhita*. In verse No. 2, Mihira declares that he was describing this "in accordance to the views of old sage Garga".[1] Varaha has been good enough to include in the text the original verses of the old sage in support of his own, with the remark "so says old Garga".[2] He gives the following verse just before the commentary on verse No. 3 along with other verses at the end. Fortunately for us, the commentator has not given any interpretation of his own of these verses[3] :—

कलिद्वापरसंधौतु स्थितांस्ते पितृदैवतं ।
मुनयो धर्मनिरताः प्रजानां पालनेरताः ॥

These verses show that old sage Garga has used the following qualifying words to the word *Munayo*.

धर्मनिरताः—meaning "devoted to religion".

प्रजानां पालने रताः — "devoted to the welfare of people".

स्ववर्ग परिपोषकाः—"Given in charge of looking after the interests of their respective communities".



Prof. R. V. VAIDYA

क्रतोरेनं विनिर्दिष्टाः—May mean "given some appointment or office in the sacrifice".

How can we speak of stars as being devoted to religion and to the welfare of people? *These epithets can apply to human beings alone and never to inanimate objects.* Varaha has clearly committed a blunder in rendering *munayo* as seven stars. A further consideration is, therefore, necessary to arrive at the correct meaning of the old Garga's verse.

II

A careful scrutiny of the above said five verses, given in the footnote, can at once lead a rational thinker to find that,—

(*a*) Varaha has interpreted the word *munayo* as *seven stars* because of the word *Pitri Daivatam* appearing in the original verse and which has been interpreted by him as the star Magha, since this star is believed to be controlled by the deity *Pitri*.

(*b*) The phrase षट्द्विकपञ्चद्वि can also admit of more than one meaning. I consulted the Sanskrit Dictionaries and also Pandits of local Sanskrit College. Most of them told me that the word द्विक means 'a pair' and not the number 'two'. One of them has also suggested that द्विक may mean "a square". According to these three different meanings the phrase can be rendered as 2526, 2566 and 2536.

(*c*) This year number has to be added to the current Saka year. It is not known what Saka era was meant by Varaha.

(Continued on page 117)

[1] कथयिष्ये वृद्धगर्गमतात्

[2] अथाचवृद्धगर्गः

[3] तथाचवृद्धगर्गः

उल्कया केतुनावापि.....
स्वं स्वं वर्गं तदाहन्युः मुनयः सर्व एवते ।
.....स्ववर्गपरिपोषकाः ॥
देवदानवगन्धर्वाः सिद्धपन्नगराक्षसाः ।
नागाविद्याधराः सर्वे मरीचेः
परिकीर्तीताः ॥
यवनाः पारदाश्चैव काम्बोजा
दरदाः शकाः ।
वसिष्ठस्य विनिर्दिष्टास्तापसा वनमाश्रिताः ॥
धीमन्तो ब्राह्मणा येच ज्ञानविज्ञानपारगाः ।
रूपलावण्यसंयुक्ता मुनेरङ्गिरसः स्मृताः ॥
कान्तारजास्तथांभोजा अत्रेर्ये
सरिदाश्रिताः ।
पिशाचा दानवा दैत्या भुजङ्गा
राक्षसस्तथा ॥
पुलस्त्यस्य विनिर्दिष्टाः पुष्पं मूलं
फलं चयत् ।
तत्सव पुलहस्योक्तं यज्ञा यज्ञभृताश्रये ॥
*क्रतोरेनं विनिर्दिष्टा वेदज्ञा
ब्राह्मणास्तथा ॥'

*क्रतु means a sacrifice. It is also the meaning of a मानसपुत्र of God Brahma. (See M.B.).

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INFLUENCE OF PLANETARY COLOURS ON RACING

(Continued from page 114)

with owner's racing colours at Calcutta Race Course. They are as follows :—

When the Planets aspect on the Signs the Colours are:

Planet aspecting	*Aries*	*Taurus*	*Gemini*	*Cancer*	*Leo*	*Virgo*
Sun ...	Scarlet	Grey	Gold	Rose and prim-rose	Orange	...
Moon ...	...	...	...	White	...	...
Mars ...	Red	Claret	...	Pink	...	...
Mercury ...	...	Light green	Yellow	Canary	...	Gold
Jupiter ...	Violet	...	Dark green	...	Lilac	...
Venus ...	Claret	Pale blue	Light green	...	Grey	...
Saturn ...	Light shade of Chocolate	...	...	...	...	...

Planet aspecting	*Libra*	*Scorpio*	*Sagittarius*	*Capricorn*	*Aquarius*	*Pisces*
Sun ...	Grey	Cerise	Lavender	...	Lilac	...
Moon ...	...	...	...	...	...	White
Mars ...	Claret	Deep red	Violet	Chocolate	Purple	...
Mercury ...	Light green	...	Green	...	Dark green	Canary
Jupiter ...	...	Purple	Blue	...	Dark blue	...
Venus ...	Pale blue	Claret	...	...	...	...
Saturn ...	...	Chocolate	...	Black	...	...

I have already explained about the formation of the colour brown in my previous example. Here, I mention about the making of the colour peacock blue. It is formed when the two planets Jupiter and Mercury simultaneously aspect either on the sign Taurus or Libra or Sagittarius. The colour is perfect on Taurus and Libra, but the winner open comes, when they aspect on Sagittarius. The reason for this will be explained in my next article. Now, I may be allowed to advise with confidence to my readers that these colours can be accepted as self evident truths in the selection of winning colours. Because, they are based on verifications and observations for decades in this field of research on planetary colours. Though the list is incomplete in the sense that the colour productions of all the signs of the zodiac have not been tabled here, it can be solved and completed with a little bit of practice and imagination. Take the instance of Sun from our list and let us try to fill up the blanks on Virgo, Capricorn and Pisces. We find the colours like this: Sun on Virgo—A higher shade of gold; on Capricorn—A hotch-potch shade of black, but still black is prominent; on Pisces—A shade of prim-rose and rose—the remaining six planets can similarly be tried. But one should not be too zealous to put them hurriedly into practice, unless and until he is sure by repeated observations and verifications that the colours can safely be used in the selection of winning colours. Then only they can put two and two together to make four.

Before I conclude this article, I issue a note of caution. To achieve cent per cent success in the selection of winners *one must be conversant with the inner meaning of the strength of a planet, so as to be prominent in a race chart.* It is unlike our ordinary mode of ascertaining that a planet gains in strength when just on the cusps of the four major angles, namely, the Ascendant, the Descendant, the Meridian and the Nadir; or otherwise, prominently placed in the houses of the zodiac; such as in the 5th house.

Similarly, *aspects whether benefic or evil, applying or separating, have a different denotation and connotation* like the strength of a planet.

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THE CULT OF THE ATOM

(Continued from page 104)

கேளுமே ஆடெமென்றால் ஒன்றை வைத்து
கிரிக்கிரிப் பிரித்திடவோ பர மாணுக்கும்
சூளுமுறை இனிப்பிரிக்க முடியா தென்று
சொல்லுவதாம் மேல்கவரந்த நாத மன்றோ
சூளுமுறைதான் பார்க்க அதனுட் சாரம்
அரியவே ஆட்டெமென்றால் அந்த சொல்லும்
மீளுமுறை யுட்புகுந்து தெளிவதாக மேவியதாய் எட்டலையோ நங்கு யோகி
ஆதி மூலம் என்ற பொருள் அணு தானென்ன
அழியாப் பதமதனில் தேகம் சார்க்க
சோதிவரும் கன்னிலையே புதுமை யாக
சொல்லுவேன் இந்த வழியாரும் நம்ப
மேதினியில் தவமென்றால் இது தானம்மா
மெய்யாகும் பகவனுரை கவியி னாலே
ஓதினேன் மற்றவையால் சூசும் மட்டும்
உணரலாம் சித்தி ஓர் கலைகளாடும்
நிலையாதோ நீ யறிய சிலதா னெட்டி
நிகழ்த்தக் கூர்கவே அத்த தென்றும்
நிலையாதோத் துவைதத்தால் உண்டுச்செய்து
சேரந்ததிலே யத்தனென்றால் தெளிந்ததாகி
கலையாதோ என்றுணரும் மதி மானுக்கு
கலையாது அந்நிலையில் ஒன்றுமாகி
தலையாதோ என்றறிய அத்தனின் கூர்
தாளுகி நிற்பதுவே மதிகான் கேளு
கவனிக்கத் துவைதக்கூரு அத்த தாலால்
கமலகவர் வாசமே தானுமாகி
எவனிக்கத் துவைதமே தெரியும் வாரு

(Continued on page 118)

THE RIDDLE ABOUT A WELL-KNOWN VERSE OF VARAHAMIHIRA

(Continued from page 115)

I will, therefore, attempt to discuss these points one by one and will request readers to their views as to how far I have succeeded in making an impartial and rational approach to the problem.

III

What is the "Garga Sambita"?

A Samhita work generally deals with the following subjects :—(*a*) Practical Astronomy, including motions of planets, their heliacal rise and set, eclipses, etc; (*b*) Their effects on human life; (*c*) The geographical divisions of the earth and distribution of regions in classes (Varga)[4] according to the three groups of 27 nakshatras who are supposed to exercise a control over their destinies. There is absolutely no doubt that such Samhita works were actually compiled by the first grade sages like old Garga, Parasara, Devala and others in the time of Mahabharata and these were preserved in their original or modified form even upto the time of Varaha, who has quoted them at length throughout his bulky work the *Brihat Samhita*.

I attempted to procure a copy of the *Garga Samhita* in which I expected to find all the above five verses. I could get a *Garga Samhita* in the Library of the local premier institution of Sanskrit lore at Indore, *viz.*, the Sanskrit Mahavidyalaya, and I was surprised to find that unlike a standard Samhita work, it was simply a work describing the life of Lord Sri Krishna. I reluctantly read the whole of it and I am glad to say that I did get in it some clues for the correct interpretation of the verse in question.

The said *Garga Samhita* as it stands today, starts explaining the purpose of writing the work. It says that a certain King Pratibahu,[5] son of King Vajra of Mathura, performed a number of sacrifices, with a desire to get a son, but he could get none. He was, thereupon, recommended to read the story of Lord Sri Krishna as described by Sage Garga, primarily intended for the fulfilment of one's desires.

As we proceed further, we come to Chapters 49 and 50, from Part VII[6] and Chapter 7, Part X in which it has described how Sage Narada explained to King Ugrasena that it was very difficult to perform a horse sacrifice, that this was performed only by King Yudhisthira before, and that it could be done if sage Garga is again requested to accept the high office of Priest-in-chief, as was done by him in a similar occasion (*viz.*, Rajasuya sacrifice) before.

From these verses, one can easily infer that,—

(1) A sacrifice was performed by King Ugrasena after such a sacrifice had already been performed by King Yudhisthira *at the end of Dwapara Yuga.*

(2) Ugrasena lived in the period *between the Kali and Dwapara Ages,* and that his second sacrifice was performed *when King Yudhisthira was ruling.*

(3) Garga was the most competent sage to occupy the office of acting as Priest-in-chief in such a grand sacrifice, and his name appears to be closely associated with sacrifices, right from the time of King Ugrasena down to that of King Pratibahu of Mathura.

The last verses of the last chapter (*viz.*, 20 and 21), describe (of course in future tense) how the following six kings were to be the "fixers of Saka eras"[7] (शकबन्धिनः) of whom Yudhisthira was the only king already born and others were yet to live (see verse No. 22).

From these verses one can easily conclude that there may have been two or three sages named 'Garga'. The oldest one may have been the contemporary of Lord Sri Krishna, Ugrasena, Bhishma, Yudhisthira and others. The second[8] Garga (II) may have lived before King Vikrama and others were born and the third Garga (the writer of the present *Garga Samhita*) may have lived after these kings had promulgated their respective eras.

IV

The Vriddha Garga's Five Verses Quoted by Varaha

When these verses are read together, they clearly appear to be a part of the description of some sacrifice performed by some king, during the reign of King Yudhisthira. They show that Munis[9] (and not Rishis) were given the office of looking after the welfare of different communities living in different regions and some of the Munis were given the special duty of inspecting the work of well-read Brahmins engaged in the sacrifice. The names of Munis occurring in these verses are seven, *viz.*, *Mareechi*, *Vasistha*, *Atri*, *Angirasa*, *Pulastya*, *Pulah* and *Kratu*. The seven sages, commonly known as Saptarshis and whose names are given

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[4] नक्षत्रकूर्माध्यायः ॥
तथाचगर्गः
कृत्तिकाद्यैश्चिनक्षत्रैर्वेर्गैर्नवभिः क्षितिः ।
कल्पिता मध्यदेशादौ प्रागादिक्रमयोगतः ॥

[5] वज्रस्यापि सुतो राजा प्रतिबाहुनृपोह्यभूत्
संतानार्थे विधानेन बहूनि यज्ञोश्चकारह
तथातेनकृता यज्ञाः दक्षिणाभिः प्रयत्नतः ॥

—Part X, Verses 11 to 15 and 56.

[6] राजसूयः क्रतुवरः पुरामद्रचनात् त्वया ॥
कृतः श्रीकृष्ण कृपया द्वारकायां सुखेनच ॥
तथा युधिष्टिरेणापि कृता कृष्णाज्ञया ततः ॥
द्वापरांते भारतेच हयमेधः क्रतूत्तमः ॥
कुरुगर्गम् समाहूय यज्ञारंभं नृपोत्तम ॥

—Part VII, Examples 49 and 50.

अथोग्रसेनो नृपतिः सर्वधर्मभृतां वरः
श्रीकृष्णेन सहायेन क्रतुराजं चकारह ॥
भक्त्या परमयाहूता ऋषयो
मुनयो द्विजाः ।
आजग्मुः द्वारकोसर्वे पुत्रशिष्यैः
समावृताः ॥
गर्गाचार्यं गुरुंकृत्वा यदराजो ह्यदीक्षत ॥

—Chapter 61, Verses 20 to 22

[7] युधिष्टिरो विक्रमश्च तथावै शालिवाहनः
विजयाभिनंदनश्चैव तथा नागार्जुनो नृपः ॥
तथाकतिकश्च भगवान् एतेवै शकबंधिनः
करिष्यन्ति कलौ भूपा धर्मसंस्थापने तथा ।
अभूत् युधिष्टिरो राजा भविष्यन्ति
नृपाश्चते ।

[8] The astronomer Garga, often referred to by Varaha as Vriddha Garga, appears to have lived in an age in which the heliacal rise of Agasthya (star Canopus) was associated with Sun's entry into the constellation of Hasta.

cf. दृश्यते स किल हस्तगतेऽर्के ।

[9] The *Garga Samhita* itself differentiates between the words Rishis Munis, Dwijas, etc., as can be seen from the line ऋषयोमुनयो द्विजाः occurring in verse 4, Chap. 49, Part VII. The Mahabharata quotes six of these names as those of Brahma's मानसपुत्रा's. (See *Adiparva*, Chap. 61).

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to the seven stars of the constellation of Great Bear, are :—

Kashyapa, Atri, Bharadwaja, Vishwamitra, Gautama, Jamadagni and *Vasistha*. According to Mahabharata (Chap. 165; Anusasan), these sages were professional performers of sacrifices and acted as Priests-in-chief. Readers can now agree with me in the fact that the word *Munayo* as used by old sage Garga should not be translated as Saptarshis or even as Rishis, but as Munis in human form.

V

The word "Pitri Daivatam"

Scholars are tempted to translate, like Varaha, this word as the star Magha. Readers of Mahabharata will not fail to notice the important fact that whenever a reference to a particular star, a particular tithi or to a particular nakshatra, has to be made, it is to be made in terms of the controlling deity, this being invariably accompanied by the term, Muhurtha, tithi or nakshatra, *e.g.*, मुहूर्तेऽभिजिताख्ये (*i.e.*, on the 8th Muhurtha named Abhijit); प्राजापत्येहिनक्षत्रे (on the nakshatra whose deity was *Prajapati*); शक्रदेवतां अमावास्यां (on that Amavasya day, of which the deity was Indra). It is also to be noted that the word is used in the accusative case and not in locative for showing a place or a position like the words गच्छे, धाव, etc., showing motion, this word is intransitive, it cannot have any object (कर्म) and cannot have a word in the accusative to show a position, as is done with गत्यर्थ verbs. The स्थिति or occupation is spoken about *Munayo* who are devoted to religion (धर्मनिरताः) and devoted to the welfare of people. *Munayo*, here, clearly stands for human beings. How can human beings be spoken of as "occupying a position in the star Magha?"

In my opinion, *Pitridaivatam* does not stand for any star, but for some "grand, old, venerable or respected father." In the absence of any context it is very difficult to tell as to whom it refers. It may be referring to grand old Bhishma [10] or to old Ugrasena, or to some respectable person who was the father of some king to whom the reporter is shown as describing some sacrifice. A father used to be referred to Pitri Deva[11] in the Vedic and Mahabharata times. A search for these verses has to be made in all the works known as *Garga Samhita*.

The *Brihat Samhita* abounds in quotations from Garga and by old Garga also. These show what a great genius and astronomer, the old sage Garga was. He appears to have remained a keen observer of astronomical and natural phenomena, and hence,

(*Continued on page 122*)

[10] cf. the references showing that Bhishma was the father of Dhritarashtra:

अतीव शुशुभे राजन् पितातेऽपूर्णचन्द्रवत्
एवं भूतस्तवपितारौरः विशकलीकृतः
हतमेवाहि पश्यामि गांगेये पितरं रणे
अद्याहंनिहतं श्रुत्वा पितरं.....

[11] cf. मातृदेवोभव. पितृदेवोभव.

THE CULT OF THE ATOM

(Continued from page 116)

எல்லார்க்கும் காட்டியதே தொடக்
கும் சீரை
தவனிக்கே சொல்லுவதும் பூர்த்தி
யக் கூர்
தானரிய தரையதே நிரையு
மென்று
அவனிக்கோர் சாகஷியாம் இப்பு
ராடில்
ஆட்டியதே மாட்டிவைக்கும் தரு
மம்பாரு
ருதியாம் இருப்பதனில் அத்த
ருகூ
உண்டாக்கிக் கொடுக்கவோ யங்கு
ாதம்
கருதியாம் சோதிக்கத் தெளியு
மென்று
கமலசம்புரித்திட்டார் அந்தச்சருகூ
சுருதியாம் தெளியவே பலதிடத்
தில்
குகூமந்தான் ஆட்டியதேத் தவை
தக்கூரு
இறுதியாய் அத்ததனில் பார்க்கப்
பார்க்க
இகத்தினில் அத்துவைதம் நிலையா
தம்மா
தானுகி நிற்பதுவே மதினுல்
கொண்டும்
தருமமுறை யறிவதுவேத் தவைத
மொட்டி
ஆனுகி காற்பதுவே விதினுல்
தோண்டும்
அருமறையே தான் திரிக்க அத்த
தானுல்
காளாகிப் பார்ப்பதுவே கதினுல்
மீண்டும்
கல்குமுறை அத்துவைதம் அவர
வர்க்கு
வேனுக்கிக் கோர்ப்பதுவே பதினுல்
பூண்டும்
விளங்குமுறை எத்ததுகாண் கவனி
யென்றேன்
பேசியதே மூலமாம் கவனிப்போது
பிரண்டதனே யூகிக்க மருத்து
வங்கள்
வாசியதே செய்யுதற்கும் அமைத்த
தய்யா
வய்யகத்தில் மருவுமுறைக் குண்ட
லித்தான்
மாசியதே போக்குதற்கும் சுத்த
மத்தில்
மாட்டுதற்கோ காட்டிவரும் அம்சக்
கூரு
லீசியதேத் தவைதந்தான் ஏகப்ச்
செய்து
விடுவதனில் உள்ளதுவே கவனிப்
பய்யா
கேளுமே அத்துவைதம் மூன்பதாக
கிளருவதே அனுதிகாண் அதி
விருந்து
ஆளுமே என்றதுந்தான்த் தவைத
மாகி
அவனிதனில் அச்சுகும் அத்துக்
கொண்டால்
வாளுமே என்றதுரை அத்துவை
தங்கள்
மூழுத்தியதே விசிஷ்டாக் குறிப்பு
கொண்டு
குளுமே யறிந்த முறைத்துவைத
மொட்டி
கோதி காணைக்காகியதே ஆதி
யுண்டாம்
அணுவான முறையுமே அலேக்கு
மென்று
ஆருக்கும் சதமே கால் சொல்லி
வந்தோம்
மணுவான முறையுமே பிரட்டுக்
காலம்
மண்டலத்தி லகஷயமே மதியும்
பூட்டி
தணுவான முறையுமே சீர்திருத்தி
தண்டுத்துரை காட்டவோ சக்தி
யொன்றுய்
கணுமுறை யொட்டியே யத்தன்
கேட்க
கருதியதோர் விதமதே யருமை
காட்டும்

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Some Observations on Kaka Bhujandar Nadi

BY K. V. VENKATARAMANAN

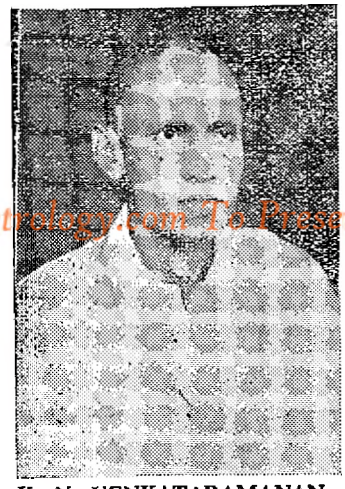
ALTHOUGH the name of Kaka Bhujandar Nadi may ring familiar to the readers of THE ASTROLOGICAL MAGAZINE, yet its real importance cannot be appreciated in full unless one is gifted with keen intellect and intuitive faculty to sift truth from the archaic language, esoteric and allegoric style, not to say, poetic exaggerations abounding in that hoary work which is, indeed, a vast ocean containing within its depths rich treasures of knowledge not only on Astrology and Astronomy, but also on Religion and Science. It gives a clear and correct perspective to understand and appreciate our ancient Puranas and Ithihasas which, grotesque though they may appear to the lay public, are in fact invaluable spiritual truths and describe historic events and personalities that repeat themselves in cycles of Time.

It is really amazing to note in the ancient Nadies written several thousands of years ago references to the appearance of the Russian artificial Moon in the year 5059 of Kali Yuga (*i.e.*, 1957 A.D.); the appearance of a comet followed by a sudden outbreak of a peculiar fever called "Flu" that swept all over the world; *the World War II*; the rise and fall of the white Man's Rule in the world; Darwin's theory and other scientific advances like cinema, telephone, telegraph, the discovery of new planets, etc.; the birth and glory of Prophets like Jesus Christ and Mohammed.

As an instance in point, I may mention an interesting fact, namely, that I have now come across some astrological verses in Tamil stated to have been inscribed on stone in Tanjore temple. They give the date, month, week-day, thithi and the star on which the Kali Yuga commenced and the major dynasties that will rule therefrom. Beginning from King Parikshit, they refer among other things to Vikramaditya, Salivahana, Appaji Royar, Muslims, Queen Victoria and the end of the British rule, yielding place to two Governments under the names of *Needhan* and *Vizhian*. After 12 years hence the verses foreshadow epoch-making changes, followed by a long and beneficient reign called *Ramakalai* based on Vedic faith.

The changes adumbrated in the verses may happen in view of the *Golaka Yoga* that will occur in February 1962 arising out of the rare combination of 8 planets in Makara Rasi. According to Sastras, Golaka Yoga will work out in full only if the combination takes place in one and the same degree. But the Golaka Yoga of 1962 is not such a complete and powerful one.

The Nadi contains horoscopes of Buddha, Sankara, Jesus Christ, Prophet Mohammed, Ramakrishna Parama Hamsa, etc. But it is difficult to identify whether they belong to the present, past or future cycle, as the available *Nadi Granthas* are said to be fragments belonging to different cycles bearing the same name, all compiled and pieced together by latter-day astrologers. In this connection, the following extract from the



K. V. VENKATARAMANAN

preface to the *Saptarishi Nadi*, Volume III published by the Madras Government will make the point clear. Referring to the horoscopes in the volume, it says:

"It is difficult to say whether the horoscopes in it refer to the current cycle or to the coming cycle when the planetary positions may come to the same place some ten thousands of years later. I have to say this, as I found in the Kausika Nadi (dialogue between Vasistha and Viswamitra) the 7th Bhava for a girl. In it not only the current planetary positions were given but also the names of her parents and also the girl's pet name As I found the results given there were wrong, I requested the astrologer to search further. I was surprised at what I found on the 16th December 1949 and I have given these verses in the Tamil preface. Again, not only the correct planetary positions were given but also the names as before and even referred to my having seen the previous reading. Further, it is said that the previous reading did not belong to the girl born in Kali 5032 (*i.e.*, A.D. 1931 Prajotpatti) but to a girl going to be born tens of thousands of years later in the next cycle. This indicates that a person (unless one attains salvation) will take birth with the same name and environment when the planets again come to the same position. Perhaps, this cycle may be a Yuga. Learned men say that in every Tretha Yuga the incarnation of Sri Rama will take place, and all the incidents as detailed in Ramayana will repeat with perhaps some minor changes." This accounts for the different Ramayanas like Valmiki, Adhyatma, Ananda, Gayathri, Tulsidas, etc., as each deals with life of Rama as led in the particular cycle concerned.

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Kaka Bhujandar has expounded the theory of *the origin of species* long before Darwin. The Nadi observes in one of its verses that the worm after a large number of births evolves into monkey and next into man after 9 crores of births.

Bhujandar in another verse provides the key to understand aright the Ramayana which describes not only the incarnation of Rama that takes place in every Tretha Yuga, but also illustrates allegorically spiritual truths. Bhujandar says elsewhere that the worm after crores of birth takes the form of a monkey and in the next becomes a man who after devotion to God and Yogic practice attains spiritual salvation. This is the story of Ramayana. Rama represents *Atma* otherwise called *I*, the Greater Ego. This is also evident from the word *Atma Rama* by which some Hindus name their children.

The same truth is also expounded by Adi Sankaracharya in his work called *Atmabodham* wherein he has identified Rama with *Atma* and Sita with *Shanthi* or calmness, the Rakshasas with Rag and Dwesha (passion and hatred).

Sri Vedanta Desikar, the great Vaishnavite saint of Tamil Nad in his *Sankalpa Suryodhyam* identified Sita with the soul, Hanuman with Guru and Ravana with the mind as the head of ten senses. All these clearly stress the truth that Ramayana

has both esoteric and exoteric meanings.

Similarly, the ten Avathars of Vishnu called Dasavathar not only describe the ten major incarnations of God that take place in every cycle or Kalpa but also illustrate the ten important stages of a yogi from the time of conception in his mother's womb to the attainment of Moksha after death through the normal course by observing the scriptural injunctions. This normal course of salvation is called *Krama Mukthi* as distinguished by *Jeevan Mukthi* which denotes the kind of salvation here and now while living in this physical body.

Ancient sages who were astrologers anticipated the birth of Christ. As soon as he was born, three wise men called Magis came to the birth place guided by an unusual star and offered worship to the divine child. Who were the Magis who came from the East? The Bible is silent on this point. But Hindu scholars opine that they were astrologer-saints of whom *Raja Martanda* describes as *"Martando, Mandato, Garga, Parasarastha Bhrigu, Santano-Achirat Gaulu Sakadvipa tato Munih."* They were also called Magas whom Bhavishya, Sambu and Vishnu Puranas extol as the best Brahmins. But they were not Iranian priests as confounded by some scholars. They are said to have lived in Sakadvipa, a region lying somewhere in the Arabian Sea near the West Coast of India which went under water along with a big continent called Lemuria during a minor Pralaya or Deluge.

South India was then called Jambudvipa considered by scholars as the oldest part of the earth from which civilization spread to the other parts of the world at one time.

Referring to the holy hill of Arunachala in Tamil Nad, Paul Brunton observed thus: "Both tradition and geological evidence point to the fact that the hill existed long before the Himalayas sprang up. That is the verdict of an American geologist who went further and made it contemporaneous with the formation of the very crust of the earth itself. It is indeed a remnant of the sunken-continent of Lemuria".

There is an ancient astrological saying that "when there is sunrise in Lanka, it is midnoon at Yamakotipuri, sunset at Siddhapuri and midnight at Rome". This shows that our ancients had a perfect knowledge of world geography and took four cardinal points in the world for their astronomical calculations. Perhaps, this may be the basis for the time-honoured practice of the western countries to begin the date from midnight. Yamakotipuri and Siddhapuri might have gone under water. It is evident from the above fact that Indians knew of Rome even before recorded history. It was known to our ancients as the abode of a sage called Roma Rishi who is credited with the authorship of a work on *Astro-Palmistry* in Tamil. Sanskrit scholars assert that there is reference to Roma in Rig Veda.

America was known to ancient Indians long before Columbus. Kamakoti Sankaracharya in one of his lectures said that California was a corruption of the world *Kapilaranyam* the abode of sage Kapila which is allegorically described by our Puranas as being located in Pathala Loka in the sense that it was on the opposite side of our country on the other side of the globe. Sir C. P. Ramaswamy Iyer, after his return from his American tour delivered a lecture on "Indian Influence in America" wherein he said that temples in Mexico were modelled on the South Indian temples and one of the royal dynasties of Peru were called Aiyars!

Vestiges of Indian influences are found all over the world. The ancient town of Viipuri in Finland is said to be a corruption of the Tamil word Viyapuri meaning God Murugan whose cult is said to have prevailed in the West at one time. Pyramids in Egypt are said to be the headquarters of immortal Dattatreya who in his invisible form daily goes round the world visiting Banaras at noon for worship.

In one of the previous issues of THE ASTROLOGICAL MAGAZINE, I quoted the statement of a North Indian scholar according to whom there was reference in *Bhavishya Purana* of Adi Sankara having visited Macca with Ganges water and performed Tulasi Puja, knowing beforehand that it would be the birth place of Prophet Mohammed, the last of the divine incarnations. Perhaps, this account may deal with the life of Sankara of a different Kalpa. All these clearly show on that ancient Indians were large-hearted and cosmopolitan in their outlook.

Kaka Bhujandar knew the precession of equinoxes and new planets which the modern scientists are yet to know. If the Parasari system of astrology attaches much value only to the 9 planets, it is because all other planets are children of the major nine known as Navagrahas. The Western system of Astrology is after all an offshoot of the Tajaka system of the Hindus and the Western system of primary and secondary, solar and lunar directions have their roots in the Hindu system which enumerates as many as 42 directions, although the Vimshottari system is considered to be the best in Kali Yuga.

Nadis give directions on the basis of one year, 3 years, etc. The one year direction of the Nadi is the Primary Direction of the West. The Secondary Direction of the West is based on the Hindu conception of human year and Deva year (*i.e.*, one year is a day to the Devas). Hindus have several other Dasas like Varshika Dasa, Masa Dasa (monthly direction), Dine Dasa (daily directions), etc.

According to Nadis, Vimshottari Dasa is based on a scientific basis commencing from the star Krittika, which is said to contain the root of the creative seed called Moola Prakrithi. Alcyone, the brightest in the group of stars is also nearby. It is the centre round which our visible Sun revolves taking a period of 25 crores of years for a complete revolution. Our visible Sun is said to be a reflection of the great Sun into which is seated God, the Para Brahman shining like crores of Suns. Innumerable solar systems are revolving in the sky all round God seated in Mount Meru. The Pleiades and other Krittika group are the sources through which divine power known as Para Sakthi involve and evolve. Krittika star is a group of 6 who are said to be the maidens who nursed God. Subramanya is called the embodiment of Sakthi or Power. Since Krittika is the root of Sakthi, Subramanya, son of Para Sakthi is said to be nursed by the maidens of Krittika. Subramanya by his association with Krittika was able to undertake the creation of the world by imprisoning Brahma. Hence prayer to God Subramanya on Krittika day is considered highly efficacious. Great many are the souls who from humble beginnings are rocketted to fame and fortune by the observance of Krittika Vritham. Another star in the group, Alcyone called Anusuya, the wife of Atri, is known for her high chastity. It is also a potent source of radiating divine power. Her tremendous power is mythologically described as having changed the three gods—Brahma, Vishnu and Siva into children. Another star in the group, called Arundhati, the wife of Vasistha, is an ideal wife. That is why sastras enjoin the bride to see the star Arundhati at the time of marriage so as to acquire the blessings of married life. Eye is the most powerful organ for involving and evolving divine power. By seeing

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the star with a true and prayerful spirit, the star Arundhathi can radiate her beneficent influence to her gazer. That is why the great saintly poetess Avvai of Tamil Nad said that it is bad to see bad people, and good to see noble people. We know the malefic influence of Drishti Dosha, the power of an evil eye. Even so are the sight of great saints which removes all sins and confer blessings. Similarly, we pray for Lakshmi Kataksham (the glance of the Goddess) for our good. This accounts for the Vimshottari Dasa commencing from the star of Krittika beyond which God, the great Sun exists. Such are the inexhaustible mines of astrological information contained in Kaka Bhujandar Nadi which is one of the earliest Nadi works comprehending all knowledge of Time and Space.

But how many know the life of the wonderful author of Kaka Bhujandar Nadi. Here are interesting details culled from different sources. Kaka Bhujandar was a great sage who attained immortality even while he was living in his physical body by devotion to Rama. He gives his autobiography tracing his life through several births. In a certain Kali Yuga, Bhujandar was born in Ayodhya, the capital of Sri Rama, in a class of slaves. He became a devotee of God Siva. But puffed up with the pride of wealth, he hated other Gods especially Vishnu. A great famine having broken in Ayodhya, he went to Ujjain where he earned much wealth and practised devotion to Siva, hating Vishnu. At last he approached a Guru who was a saintly Brahmin and prayed to him to teach all the modes of worshipping Siva. The Guru taught all he wanted. The broad-minded Guru worshipped all Gods with equal reverence. But Bhujandar did not like his Guru praising Vishnu. But the Guru tried his level best by advice to rectify his aversion to Hari which would spell ruin to him. But the haughty disciple did not heed. One day while he was sitting in a temple, his Guru passed by when he did not stand up and respect the preceptor duly. Though the Guru never noticed, Siva who would not tolerate any insult to his devotees, at once cursed the slave to suffer by taking myriad births in brute creation.

But the Guru in his compassion to his disciple prayed to Siva to forgive the sinner. The God gratified the wish of his devotee by amending the curse that even though he took thousand births, the pain and suffering of births and deaths would not affect him. By virtue of having taken birth in Ayodhya, he would cherish for ever devotion to Rama and remember all his previous births. Further he would have the power of going anywhere and everywhere without let or hindrance.

Thus turned into a snake, he moved to the Vindhya Mountain and lived there taking thousand births without any pain or suffering caused to ordinary mortals and passed through the brute creation by the grace of Siva and his Guru. At last, he was born in a Brahmin family. When he grew into a boy, his father gave him lessons pertaining to his caste. But his mind was so absorbed with the Lotus Feet of Sri Rama, that he cared for nothing in the world. After the death of his parents, he repaired to the forest moving like a wind anywhere and everywhere hearing Hari's glory. Seeing the sage Lomasa sitting under the shade of a tree, he fell at his feet and begged of him to teach him how to worship the incarnate God Rama. The sage, after giving a brief discourse, began to expound the highest state of God, namely Nirguna Brahman. But Bhujandar not being so advanced as his Master could not appreciate the sermon. Thereupon, he asked his master again and again to teach him Saguna Brahman, namely, the personal God Rama. As he went on worrying him at every turn, even the meek and mild sage flew into a rage and said, "You wretch! You suspect everything like a crow. Be turned into a crow."

The disciple was at once changed into a crow. But he was not affected by the change, for his heart was attached to the feet of Rama. Now his Guru's anger was changed into ocean of mercy. Much wonderstruck at his pupil's steadfast devotion to Rama, embraced him and taught all the secret mantras for worshipping Rama. Now the divine crow's heart became full with beatitude. The Guru blessed him saying that by the blessings of Rama he will attain everything at will. Just then God Brahma Himself said, "Oh, wisest sage, all your noble words will come to pass".

Then the divine crow returned to his abode in the forest and spent all his time uttering the glory of Rama. All the birds in the forest came there and drank the nectar of devotion to Rama and attained high state. In this way, he passed away 27 cycles or Chathur Yugas. Although he could leave his body at will, he did not give up for long ages the body of the crow for which he had a special fascination, for in that body he had the highest good fortune of getting vision of Sri Rama. Whenever Vishnu incarnated as Rama in every Tretha Yuga, he went to Ayodhya and enjoyed the youthful play of Rama.

By the grace of Rama he attained the highest knowledge. God Brahma himself taught Bhujandar all the secrets of astrology.

He was known as Kaka Bhujandar, because he attained the state of *Jeevanmukthi* in body of the crow which is called "Kakai" in Tamil. He was also called Kaka Bushandi. He wrote a monumental work in astrology called Kaka Bhujandar Nadi.

As years rolled by, some aberrations had crept in due to the long lapse of time. So he reincarnated himself in South India in a Brahmin family and corrected his Nadi and entrusted it to the custody of the then ruler of the country for his use for 3000 years later. Even though he reincarnated as a Brahmin, he took the name of the crow by calling himself Kakaiyar meaning in Tamil "Crow Brahmin". Such was his peculiar fascination for the body of the crow in which he attained the highest state of Godhood by devotion to Sri Rama.

The story also occurs with slight modifications in Tulsi Das Ramayana which was the version taught by Sage Yagnavalkya to Rishi Bharadwaja at the latter's request at the holy Prayag in the month of Magha.

Such is the sublime greatness and wonderful glory of Kaka Bhujandar Nadi. May Sri Rama bless the learned Editor of THE ASTROLOGICAL MAGAZINE with long life, health, wealth and happiness to serve the divine cause of astrology.

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GRAVITATIONAL FORCE

Einstein's Theory Challenged

Dr. L. I. Schiff, a scientist of Stanford University, has challenged Einstein's Theory of Gravitation in a report he submitted to the National Academy of Sciences. He suggested that gravitational force may come from the constant interchange of the minute weightless particles called neutrons.

The Gravitational Theory advanced by Einstein does not involve any interchange of matter between different objects, but attributes gravity largely to geometrical properties of space, in which smaller moving bodies are pulled towards larger ones.

Dr. Schiff said that his theory was supported by some experimental evidence, but it was too early to say whether it would hold up.

THE RIDDLE ABOUT A WELL-KNOWN VERSE OF VARAHAMIHIRA

(Continued from page 118)

a rational thinker will not be prepared to believe that the sage would have assigned an unnatural motion to fixed stars.

VI

The Myth about the word 'Saka'

People generally interpret the word 'Saka' as the Salivahan era. Varaha, in preparing the formula for finding the year in question in terms of the Yudhisthira Saka had some definite era in his mind. It is not known what era was in use in the time of Garga III. History shows that there was nowhere in the world any system of counting years in terms of eras before the year 747 B.C. The following five eras were known upto the 2nd century A.D. :

Nabu Nazir's era, starting from			747 B.C.
Selucidan	,,	,,	312 ,,
Parthian	,,	,,	248 ,,
Vikram	,,	,,	57 ,,
Salivahan	,,	,,	78 A.D.

Jatakabharan, a notable work, is supposed to have been compiled in the 5th century A.D. This work adopts *Saka 445 as the epochal year* for finding Ayanamsa. I will now show that according to the author of this work himself, the word 'Saka' stood for a year belonging to the Vikram's era. The following verses could be stated in support of my arguments.

येनास्मिन् वसुधातले शकगणान् सर्वान्
दिशः संगरे ॥
हत्वा पंचनवप्रमान् कलियुगे शाकः
प्रवृत्तिः कृता ।
श्रीमत् विक्रमभूभुजा.....

—Verse 13, last Chapter

त्रिकेन्दुभिर्विक्रमभूपतेर्मिते शाकेन्वितीह-
क्षयमासकोभवेत् ॥

—Verse 53, Chapter 9

These verses clearly show that,—
(1) King Vikrama started an era after defeating the armies of Sakas.
(2) The suppressed month is obtained by..... (according to the author) *in terms of Vikram era.*

The *Romaka Siddhanta* adopts *Saka 427 as the epochal year*. All scholars regard this as the year belonging to the Salivahana era ; but they are unable to explain why the 1st lunar day of the Chaitra in that Saka year does not prove to be a Monday [12] or Tuesday.

One day, I just tried to find out the weekday on the 1st lunar day of Chaitra in Vikram Samvat 427, and I was surprised to see that it was a Monday. These lead me to suspect that, perhaps, before the age of Varaha, the astronomers used to adopt the Vikram era as the standard Saka era.

Saka = era started by	*Dwika=two plus 2526*	*Dwika=pair 2566*	*Dwika=square 2536*
Nabu Nazir in 747 B.C.	3273 B.C.	3313 B.C.	3283 B.C.
Selucidan 312 ,,	2838 ,,	2878 ,,	2848
Parthian 248 ,,	2774 ,,	2814 ,,	2784 *
Vikram 57 ,,	2583 ,,	2623 ,,	2593
Salivahan 78 A.D.	2448 ,,	2488 ,,	2458

Taking into consideration all possible years denoted by the word 'Saka' and by षट्द्विकपञ्चद्वि, we get the following figures as the possible years of King Yudhisthira's accession to throne which took place twice in his lifetime, the first one being about 20 years before the Bharat Battle.

CONCLUSION

My conclusions, therefore, are as follows :—

(1) The word *Munayo* has been used by old sage Garga to denote *living human beings* (sages) and not the seven stars as understood by Varaha.

(2) Varaha has committed an error in interpreting the word 'Pitridaivatam' as the star Magha, and also in assuming an unnatural motion for stars among the constellations.

(3) The word 'Saka Kalah' refers to *some era current in the time of Garga*. It may be any one of the three eras which were in vogue before Vikram's era, since Garga states in his Samhita that only one king out of six promulgators of eras had lived and that others are yet to be born.

(4) I am afraid, the expression षट्द्विकपञ्चद्वि may prove to be a variation and so also other words. A search for correct words has to be made. It is my conjecture that मधासु may prove to be मखेषु हन्युः may be निन्युः and स्थिताः may be स्थित. It is very necessary to find out the oldest possible *Garga Samhita* for this.

(5) The word 'Saka' did not necessarily stand for the Salivahan era. It is a Sanskrit synonym for the word 'era'.

[12] सप्ताश्विवेदसख्यं शककालमपास्य
चैत्र शुक्लादौ
अर्धास्तमिते भानौ यवनपुरे सोम
(or भौम) दिवासद्ये ॥

—Romaka Sid.

* The popularly believed year, *viz.*, 3101 B.C. is far different from any of the above figures and should not be accepted.

The year 2786 B.C. found by me on purely astronomical data resembles at least one of the figures.

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Astrology and Its Practical Application

BY I. AGHORAPATI, B.A., B.ED.

THE four primordial elements of nature—fire, earth, air and water together form the Bhachakra known as the zodiac. Such four-fold division assigns three signs under each element. Mesha, Simha and Dhanus form fiery triplicity; Makara and its trines earthy triplicity; Thula and its trines airy triplicity; and the rest watery triplicity. In our daily Sandyavandanam we utter the names of these elements and offer oblations *Prithivyapastejo Vayurakasat. Om Namobhagavatae Vasudevaya.* Well-integrated personalities have their planets well distributed among the signs. Greek philosophers constructed a thesis that the entire man consisted of the interweaving of the four categories into one of which can be placed every human activity. Thus the moral concept of man comes under fire, the physical activity under earth, the intellectual pursuit under air, and the aesthetic under water. Houses which comprise several aspects of an individual in his present birth form into four groups. The first, fifth and the ninth representing body, soul and spirit form the Trinity of Life; second, sixth and tenth representing possessions, comforts such as food, clothing, health and servants and the honour and public standing form the Trinity of Wealth; the third, seventh and eleventh corresponding to ties of consanguinity, ties of conjugality and ties of friendship together form the Trinity of Association. The remaining three, fourth, eighth and twelfth—the terminal houses-form the Trinity of Psychism.

Man acts by his unique plasticity of intelligence and animal by instinct. Intelligence is ruled by the 3rd house and the airy triplicity. The intelligence gathered by the third is sifted and weighed in the sign of balance (Thula) and transmuted into knowledge or Vignana in the eleventh (Kumbha). Among the several derivatives of the third bhava, I shall take up a few. According to Mr. Carter "education comes under this". Indians refer to 'Kundalmulu' (jewels for the ears) the right one ruled by the third and left one by the eleventh. Our Pandits, Kavulu (poets) and Mahamahopadhyayas in olden days were presented and decorated with these Kundalmulu by their patrons and kings as a tribute to their erudition, scholarship and *advitiya pratibha.* In the present day context they represent degrees B.A., M.Sc., Ph.D., etc. Courage is another concept of this house. It means prowess and mastery in several languages and subjects of study—in short competitive examinations. In olden days and even now, we have *Astavadhanas, Satavadhanas* and *Vak-Vivadas.* Did not we hear of Srinatha breaking the 'Kanchu Dhakka' of Goudi Dindimabhat in Krishna Raya Asthana in a poetical contest? Think of the famous duel between our great Adi Sankara and Mandana Misra and the final victory scored by Sri Sankara in the exposition of several sastras. A third house having well situated planets and well aspected bestows good education and academic qualifications. Of the seven graduate teachers of a school five have strong planets in the third; Moon in two cases well aspected; Jupiter in the other three well aspected. In my brother-in-law's horoscope he has Mercury and Jupiter in the third and they receive the square aspect of Saturn. He had breaks in education and is now studying B.Sc. and Saturn's transit over the two is about to occur in a few months! His sister has Jupiter and Venus together aspecting her third house from the ninth. Both are squared by Saturn from the twelfth. When she sat for B.A. examination in March 1957 and July 1957, Saturn was transitting this Jupiter-Venus combination. She was having Venus (ruling her 3rd and 8th bhavas) antar in Moon. No wonder she failed twice much to the surprise of her lecturers. On the day of the announcement of results (May 15) the Moon was transitting Jupiter and Venus along with Saturn. In March last when there was no more that evil transit she passed in Venus antar itself. One of the two famous 'Tirupathi Venkata Kavulu' whose unrivalled Kavitapratibha permeats the whole of Andhra Desa has Mithuna (3rd) as Lagna with Venus and Jupiter rising. This is sufficient evidence. The true significance of the fourth is *Atmavidya* (science of the soul). Purana Sravanam (hearing Puranas) is ruled by the third house. In the present day its place is usurped by the newspaper and it has become the part and parcel of the daily routine. As this house rules all communications such as railways, telegraphs and telephones, accidents might be judged. I had a little funny accident when Mars in transit passed exactly over my radical Moon posited in the third house.

The pivot of this Trinity of Association is the seventh house. In a national chart, it rules the foreign policy and the pacts entered into. All contracts including marriage, whether legal or otherwise come under this. Present international policies and pacts done with the best of intentions (?) lead to war. War has come to stay with man. Man in his art of living with his neighbours (3rd house) displays two opposite policies. On the one hand, he acts by the instinct of love, sympathy and solidarity and on the other his heritage of aggressiveness, greed and brutality come to the fore resulting in conflicts. In between these two he is pulled hither and tither. He plays Dr. Jekyll at one time and Mr. Hyde at other times. Philosophers trace the causes of war to man himself (his very nature), economists to inequalities and biologists to the inadequate growth of man's social behaviour. Let us examine each one. Radhakrishnan, the moral philosopher says, "Wars do not occur as acts of God, they are made by man and the training they receive". The truth of it is partial for B. V. Raman says, "Nations have become entangled in a degenerating cycle of wars that breed more wars and these degenerating cycles of war as a discerning student of astrology knows are rhythmic, *i.e.*, astrological in character". There are certain planetary patterns under whose influence he resorts to war. The possibility of a great conflict arising out of the coming eight-planet combination in Makara is hinted at by our Editor (in 1962). The claims of astrology or its advocates have the support of the scientists. The sun-spot cycles are nine maximum periods in a century. Political conditions, maximum tensions, revolutions, insurrections follow this cycle. There is a close relation between historical events and astronomical cycles. Chin Dynasty as well as Sur Dynasty lasted about 800 years each. Once in 19.859 years, Saturn conjuncts Jupiter and forty such conjunctions make up 800 years. Saturn conjuncts Uranus in 45 years and opposes once in 22.68 years which is the basic period of solar radiation. 1692 Saturn opposition Herschel—Britain's Glorious Revolution plus 45 years=1736 (nearly) Saturn opposition Herschel is the year of war of Polish succession and carrying on the addition of 45 we come to 1962 the year when Saturn

again opposes Uranus. This tallies with the Editor's above warning. (See "Planets and the Third World War" in August 1957 issue of THE ASTROLOGICAL MAGAZINE). The cycles of Saturn-Rahu conjunction in Scorpio in 1956 and Jupiter-Rahu conjunction in Thula in 1957 have started influencing the world. A survey of international events show considerable slump in moral standards and human conduct. A sort of depravity and intransigence seems to have gripped some of the nations. Britain is ruled by Mesha and these conjunctions fell in 8th and 7th (*Randhrasthana* and foreign policy). She started the disastrous war on Egypt and the whole world including herself denounced it. Her intransigence in her policy towards Cyprus mirrors the effects of Jupiter-Rahu conjunction. The various pacts—the N.A.T.O., S.E.A.T.O., Baghdad—are all the products of these vicious conjunctions. It is no wonder that each is failing miserably in its aims and objectives. The *muhurthas* for entering into such pacts befit the kind of collective destinies of those nations woven under the aegis of major degenerating conjunctions and eclipses.

Let us examine 'The Iraq-Jordan Federal Union (14th February 1958) and take up the horoscope of King Faisal of Iraq.

Sun	...	Mesha	17	12
Moon	...	Mesha	9	54
Mars	...	Kanya	13	40
Mercury	...	Mesha	23	8
Jupiter	...	Thula	25	26
Venus	...	Vrishabha	25	09
Saturn	...	Kumbha	14	17
Uranus	...	Mesha	8	03
Neptune	...	Simha	17	58
Pluto	...	Mithuna	29	57

No less than four planets Sun, Moon, Mercury and Uranus form a powerful destructive conjunction. It is aspected by Mars from Virgo and Saturn from Kumbha. Such an affliction of the lights by major malefics can nowhere be found. It must have been, as a result of the collective destiny of Iraq and its people that Faisal having such a horoscope portraying short life and fatal end should become the ruler. These birth promises were excited into action by the lunar eclipse of November 7, 1957 which took place in the 23rd degree of Mesha in exact conjunction with the natal Mercury. In the nativity Mercury is opposed by Jupiter. "Exaggerative, over-optimistic, apt to make mistakes and to be careless about mistakes." Did he not commit the fatal mistake of entering into the pact sponsored by Britain and America? Five months later in April 1958, a solar eclipse took place in the 8th degree of Aries over his natal sinister combination of Uranus, Sun and Moon. At the same time Rahu and Neptune were afflicting them by opposition. He could well have seen the celestial warning on the wall and refrained from entering into a pact so hastily in February. But the evil portends—astrological—in his horoscope were too heavy to bear.

Let us see how the time of signing the pact had opened the way for internal plot and insurrection resulting in his final assassination. Lagna is Kumbha, the natural eleventh rasi (acquaintances, friends and social relationships). Pluto, the planet of riots, plots and insurrection opposes it from the seventh house. The result could not but be insurrection. Did not our Rishis of yore lay it down as a rule that no planet, be he benefic or malefic, should occupy the 7th house in a marriage Muhurtha. Marriage is also a kind of pact. Its lord Saturn occupies a *Ganda Sandhi.* in an angle (I). Death of the pact was imminent. The Moon is besieged by Saturn and Mars. It is a stroke of *Balarista.* The crest jewel of the horoscope of the pact is the Uranus-Mercury opposition falling across Cancer and Capricorn, 6th and 12th houses. The sixth rules secret enemies and Uranus there shows what type of enemies they were—rebellious and frenzied. Mercury rules the fifth (Mantrasthana) and 8th (Ayusthana). What a mantra did the British (Mercury in Makara ruling the 10th from Aries ruling Britain) make this poor Faisal's chart keeping the dynamite (Uranus) opposing this Mercury! God's ways are mysterious.

The next question to be answered is what fruits do the partners reap from such a pact of their own doing. Super-impose the horoscope of one partner say Faisal on the horoscope of the pact. The Lagna of the pact is the 11th house from Faisal's satelletium in Mesha. So far 'Labha' is good. But it is labha pregnant with plots (Pluto opposes Lagna). The most dangerous and fatal Uranus-Mercury axis in the pact is at right angles to the Sun, Moon, Uranus conjunction in Faisal's map. The line through the centre of gravity of the opposition passes through the conjunction. Secret enemies of the pact. (Herschel in 6th). His own army men, assassinated him. Would it be wrong if we assume poor Faisal's Lagna somewhere between Aries 8th to 17th degree which stands in square aspect to Uranus (Cancer 14° 45') in the horoscope of the pact? Would any kind reader use the 'Prenatal Epoch' theory and fix the Lagna with the help of certain important events of his life? A good field of research is thus open to our brotherhood of astrologers. What an atom-bomb did poor Hussain let lose upon himself from the arsenal of his own Karma in entering into this pact! '*Yavaruchesina Karma Varanubhavinipako Yeri Kainanutappadanna*' meaning that the doer of the act is himself the enjoyer of its fruits. If 'one impulse from the vernal wood may teach you more than all the ages can', one such astrological case from the astrologer's diary may teach the politicians more than what all their political theories teach mankind.

One ignorant of astrology may rise up and ask, 'Why did not Hussain die?' He was the other partner. His fate or his Karma is different. His horoscope is different from that of his partner. One can try the super-imposition method elaborated above. Sauce to a gander is poison to the goose.

Take India, the horoscope of the national Congress, the horoscopes of the two great leaders Gandhi and Nehru. India is ruled by Kanya. The sign ruling its foreign policy is Meena known for its selflessness, renunciation and altruism. This is exactly the Lagna of the Congress horoscope. Congress has really wedded itself to the principles mentioned above. A powerful Rajayoga combination of Moon, Jupiter and Mars occurring in Kanya is in the 7th house of the horoscope (its main policy). What else could that beautiful combination denote other than the policy of establishing 'Rama Rajya' in Kanya Rasi ruling India!

The opposition between Saturn in the 4th and Sun in the 10th from Lagna denotes poverty, squalor and misery in the home and a powerful adversary Sun (6th lord) in 10th representing the British. This opposition can be better understood when we recount the long travail and suffering and sacrifices that its leaders have undergone. It shows that the way was long and beset with failure and frustration. But for the 'Purvapunya' of this Bharatakanda (India), we could not have got leaders of the type of Gandhi and Nehru. Look at Gandhi's horoscope, his natal Sun is conjunct Moon in the Congress horoscope. The Congress mind and Gandhi's soul are one and the same. His Sun is in 12th house or of renunciation and emancipation and so he could bring about the political emancipation of the Indians. The

(Continued on page 128)

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Astrology in Kerala

BY P. DAMODARAN NAIR, M.A., B.L.

ASTROLOGY had its flourishing foothold on Kerala from time immemorial. It has occupied a place of great importance in the day-to-day affairs of the people of Kerala and is considered essential for consultation on several occasions in the life of man. For every ceremony connected with birth, death and marriage, reference to astrology has become indispensable. For sowing seeds, harvesting crops, constructing buildings or shifting to new quarters, the advice of an astrologer is invariably sought for. The great temples and the festivals in them, fastings during Shashti, Ekadasi, Pradosham and the like, all have their close association with astrology. Hindus have abiding faith in it while persons of other religious faiths such as Mohammedans and Christians are also very much interested in and influenced by it. As soon as a child is born, its father approaches a qualified astrologer, gets the birth chart duly drawn by him and the future of the child got predicted. Not only the fortunes and misfortunes of the child but also those of its parents and close relatives are also got predicted. Similarly marriages are fixed only if the horoscopes of the bride and bridegroom are in sympathy with each other. These practices still continue in Kerala amongst the public in general.

There is no clear evidence as to the period during which astrology commenced to influence public mind in Kerala. However it is evident that it came into contact with public life fairly long before the advent of the Malayalam era. In M.E. 44 (A.D. 869) Ravi Varma Kulasekhara, the then ruler of Quilon established an observatory in his capital city of Mahodayapuram for conducting experiments, researches and observations in astrology. There was also a council of astrologers under him, where debates and discussions were held on matters concerning astrology. In those days there was no dearth for experts amongst astrologers who could calculate with precision the degrees of the various planets, prepare daily almanacs and also foretell events correctly without recourse to elaborate instruments. The astrologer had then a status of his own and no wonder, he was held in high esteem.

Kerala is unique in having given birth to a number of eminent astrologers, possessed with exceptional talents. Foremost among them were Thalakulathu Bhattathiri, Mazhamangalathu Sankaran Namboodiri, Pulimukathu Potti of Cherianad and Machatt Narayanan Elayat. It was Thalakulathu Bhattathiri who established the famous Pazhoor Padippura in Travancore. He is also the author of *Dasadhyayi*, the well-known commentary on Varahamihira's Hora. Pazhoor Padippura is about 700 years old and has become a household name in Kerala. It is said that the residents of Pazhoor Padippura are the descendants of Bhattathiri and have hereditary and specialised knowledge in astrology. Mazhamangalathu Sankaran Namboodiri was a great scholar. He had acquired special skill in dealing with Horary Astrology. There was once a child-feeding ceremony (Annaprasana) in the Illom of Edamana Pandarathil at Chengannur. When some friends invited Mazhamangalathu for the ceremony, he refused to go with them saying that there would be no such function and that the guests would all return disappointed. His friends did not pay heed to his words and went to the Illom. When the Muhurtham (auspicious moment) approached, the child who was being taken out for the function after the ceremonial bath slipped down and perished on the stone-flogged central pavement all on a sudden to the great surprise and grief of all. Pulimukathu Potti had once an occasion to meet the Raja of Chempakasseri. The Raja had only contempt for astrologers and their lore. He would deridingly ask every astrologer who visited him to work out a *prasna* for him without actually sharing with him what he had in his mind. Not knowing how to proceed and thus puzzled, the astrologer would aim the *prasna*, at the Raja's health and longevity and begin to sing songs of praise about him. The Raja in turn would immediately dismiss him off with abuses and rebukes. This practice continued for a long time. As usual, the Potti was also asked to work out a *prasna* (horary). Knowing fully well the ways and intention of the Raja, the Potti began to set his *prasna* on the future of a plantain standing close-by. He predicted that the tender leaves of the plantain were badly affected by a beetle, that only two leaves had been damaged, that if manured, watered and properly taken care of, the plantain would, in due course, produce a bunch having 94 fruits and that the Raja would be able to eat 3 fruits from it. The Raja acted accordingly and waited. The plantain produced a bunch with 94 fruits as predicted by Potti. But when it became ripe, the Raja could eat only 3 fruits, all the remaining ones having been eaten away by a pole-cat. The Potti was then called in and was suitably rewarded. Thereafter, it is said, the Raja gave up his prejudice against astrologers, and used to consult them whenever necessary. Vidwan Machatt Narayanan Elayath who flourished in the latter half of the 10th century was a reputed Vidwan in astrology. The then ruler of Cochin, Shaktan Thampuran had been wonderstruck several times at the correct predictions made by Elayath. There was no one in that locality in those days who could excel Elayath in working out *prasnas* correctly. In 964 M.E. when Tippu Sultan was camping at the north with a view to invade Travancore, he sent for Elayath to predict his future. Tippu was playing with a parrot at the time of Elayath's arrival. He wanted to test Elayath in his proficiency in predicting events before taking him into confidence. He therefore asked him to predict on the life of the parrot. Elayath said that the bird would live for some more days. Immediately the Sultan drew out his sword from the scabbard with the intention of killing the bird. But the tip of the sword struck his thumb and in the resultant commotion, he let the bird go. It was after testing the capacity of Elayath in this manner, that Tippu told him of his intention to invade Travancore. To the utter disappointment of the Sultan, the Elayath predicted failure for him. The Sultan lost his temper in no time and made Elayath his captive but later on since the prediction was found correct he was released and profusely rewarded.

According to the saying *Jyotissastram vadatyatra Kalam Valdika Karmanam*, Astrology was employed mainly in Kerala as in other parts of India in ancient days to determine the time for performing the several rites ordained in the scriptures. It was therefore the *Ganitha* branch of astrology (mathematical portion) that attracted the Pandits in ancient Kerala. So many outstanding works on *Ganitha* were produced in those days, that it has been recorded by eminent tourists from abroad, that it was indeed Kerala

that had made rapid strides in the path of progress of the science of astrology in India. Known as *Muhurtapadavi*, there are four books, dealing with *Muhurtha Vibhhaga* all written by Kerala authors. In the commentary to one of them called Varadipika, prepared by one Parameswaran Namboodiri in ME 990, several original books on Muhurtha are mentioned in the following order: *Panchasiddhanta shatsutra, muhurtaratna, muhurtadipaka, vidiratna sarasamucchaya, sarvasidhi panchasika kalaprakasika, charadipika, charasangraha, madhaviya, muhurtapadavyadishu muhurtasastreshu.* The Bhashyam (commentary) of Kelalloor Chomathiri on the famous *ganitha* work, Aryabhatiyam is well known. It was a popular saying in those days that Chomathiri was to Aryabhata what Patanjali was to Panini. *Karanapadhathi* is yet another famous work of Chomathiri During 600 ME. one Vadasseri Parameswaran Namboodiri discovered *Drigganitham* because the *ganitham* then being followed was found to be not in tune with the times. It is said that this great scholar took nearly 55 years to work it out. As a result it became widely known that there was no system in the whole world as scientific as the *Kalaganana* of Kerala. Even today the *Drigganitham* of Vadasseri is most respected and mostly relied upon in preparing almanacs. In fact this system has also gone out of date now. Sri Pulliyoor Purushottaman Namboodiripad and some other scholars have evolved new systems, but the fact remains that reforms which could claim universal acceptance are yet to be made. The Calendar Reform Committee appointed by the Government of India has published a voluminous report but unfortunately it does not represent the views of all the leading men in the line.

The reputation which Kerala had in ancient days as regards the development of the science of astrology is now fast fading. Learned Pandits in astrology are very rare nowadays, and very few people are bent upon studying the subject. It has to be remembered that most of the ancient works in astrology are in the Sanskrit language and the neglect shown to the study of Sanskrit is one of the reasons why learned Pandits in astrology are seldom available. However, though the predictions made by quacks do not prove correct, the public are interested in the subject and are satisfied with whatever little truth they receive from such predictions. It has also become a general feature that the newspapers publish *weekly nakshatra phalam*, since the general public are found interested in it. Even those who profess no faith in astrology or rather who deprecate it publicly, are used to select auspicious moments or at least avoid Rahukalam for all important undertakings. **It may be said that one of the main reasons why astrology cannot be ignored by the people of Kerala is that it has formed part and parcel of their culture.** As far as the Kerala literature is concerned, it is permeated with the spirit of astrology. Words and idioms of astrological origin for *e.g. Kemadrumam, Grahappizha, Ezharassani, Gulikan, Sukradasa* are found used in ancient malayalam works, since almost all poets of Kerala—Tunchath Ezhuthachan, Punam Namboodiri and the like, were well-versed in the subject. A knowledge of astrology has therefore become necessary for every Malayali in his own interests even if he did not want to take to it as a profession, because he could understand malayalam literature to its full extent only if he had a grasp of astrology also. Some of the well-known poets of Kerala have profusely contributed to the development of the subject. The name of Melpathur Narayana Bhattathiri, the great poet and author of *Narayaniyam* is in the forefront amongst them. *Chamatkara Chintamani* and *Ganita Narayaniyam* are the two main astrological works of Bhattathiri. Since many of the ancient works in astrology are not intelligible to the malayalam-knowing public, some Pandits of Kerala took to themselves the task of providing facile and felicitous versions of such works in Malayalam. Thus during the 7th and 8th centuries (M.E.), many such works especially those containing renderings from passages in Hora, were published. There are also numerous Malayalam books both in prose and poetry which prescribe the method of preparing *jathakams* (horoscopes) in lucid and simple manner. TheMalayalam commentaries of the late Kaikkulangara Rama Varier, the noted annotator and scholar of Malayalam language, for *Brihat Samhita, Prasna Marga*, etc., are very well known and useful for amateurs in astrology. No one in Kerala can forget the name of the late Punnasseri Neelakanta Sarma (1033–1110) who was an expert in *Grahaganitam* and *Golaganitam* alike. He had also published commentaries of several astrological works in Sanskrit. His work *Jyotish Sastra Subhodhini* is an original one and needs little introduction to the students of astrology. In 1060 M.E. he began editing an almanac and it was known as *Pattambi Panchangam*. Another name which comes to our memory in this connection is that of Professor A. R Raja Raja Varma (1038–1093) the celebrated luminary in the firmament of Malayalam language and literature. He had not contributed much to the development of astrology but had been evincing keen interest in the subject throughout his life. His two papers on *Karana Parishkarana* and *Panchanga Sudhipadhati*, read at the Jyotisha Maha Sammelan at Sringeri in 1085 M.E. stand testimony to his deep erudition in and the vast researches he had made in the subject of astrology.

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Electional Astrology

BY K. V. SIVARAMA IYER

THE Hindus of Vedic times divided knowledge under eighteen heads:

अंगानिवेदाश्चत्वारो मीमांसा न्यायविस्तरः।
पुराणं धर्मशास्त्रं च विद्या ह्येताश्चतुर्दश ॥

The four Vedas and their six component parts, Mimamsa a system of philosophy, Logical philosophy, Epics and Jurisprudence are the fourteen branches of knowledge. Four more were added to these fourteen items and the eighteen branches of knowledge resulted.

आयुर्वेदो धनुर्वेदो गन्धर्वो वेद एव च।
अर्थवेदश्चतुर्थश्च विद्या ह्यष्टादशस्मृताः ॥

The science of Medicine, the science of Archery, Music and Economics were the four additions.

The six parts of Vedas are :—(1) *Siksha*—the science by which the art of correctly pronouncing and chanting of the Vedas is enjoined; (2) *Vyakarana*—deals in grammar, syntax, phraseology and prosody; (3) *Nirukta*—rendering paraphrases of the basic ideas mentioned in the Vedas; (4) *Jyotisha* (astrology)–advises the appropriate and auspicious periods for Vedic rites; (5) *Kalpa*—exposition of the order and methods of Vedic performances; and (6) *Chhandas*—dealing in the rhythm of Vedic mantras.

Mimamsa helps the study of Vedas in all their aspects by correct interpretation of the rituals and of ambiguous points in regard to Vedic texts. Nyaya Sastra establishes the truth of the Vedas by judicious and lucid arguments and illustrations. Puranas (epics) are in fact deemed to be the fifth Veda and they are eighteen in number. Ayurveda helps to preserve the health of the physical body. Dhanurveda (the art of archery) assists kings in the protection of their subjects from enemies. Gandharva Veda teaches music, an unavoidable necessity for the recital of Sama Veda. Artha Veda is the scientific knowledge for the accumulation and preservation of wealth and connected subjects. Dharma Sastra is an elaborate treatise on the theoretical Vedic points with appropriate definitions bearing on the duties of the various castes of people subject to time, place and eligibility.

From the foregoing it will be seen that the fourteen branches of knowledge are of immense help for an intellectual and intensive study of the Vedas.

Like the eyes which are of supreme importance to the physical body, the science of astrology which is rightly termed the eyes of Vedapurusha, has an exalted position among the Vedic science.

The science of astrology is broken down into three main divisions and six sub-divisions.

स्कन्ध त्रयात्मकं ज्योतिश्शास्त्रमेतत्
षडङ्गवत् ।
गणितं संहिता होरा चेति स्कन्धत्रयं
मतम् ॥



K. V. SIVARAMA IYER

The calculative or mathematical part, Samhita and Hora are the three main divisions. The six sub-divisions are Jataka (horoscopy), Gola (planetary), Nimitha (omens, etc.), Prasna (horary astrology), Muhurtha (electional astrology) and Ganita (mathematical astrology).

जातक गोल निमित्त प्रश्नमुहूर्त्ताख्य
गणितनामानि-

Ganita Skanda consists of the mathematical and planetary parts. *Hora Skanda* treats of predictive, horary and electional astrology while *Samhita Skanda* speaks of omens and other allied subjects. It should however be noted that *Hora Skanda* also deals with subjects like omens, etc, to some extent.

The mathematical portion, *Ganitha Skanda* forms the authoritative basis of the science while the other two divisions—Samhita and Hora are purely predictive. The *Ganitha Skanda* itself has been divided into ten sub-divisions. To obtain a comprehensive understanding of the *Ganitha Skanda* an intensive study of the five Siddhantas is unavoidable. Brahma, Saura, Vasistha, Raumasa and Pulisa are the titles of the five siddhantas.

The topic of Muhurtha or Electional Astrology which has become the veritable offspring of a deluge of contradictory opinions and dogmas has been selected from this all embracing and mighty science of astrology.

Muhurtha may be defined as the most auspicious moment that enables one to observe and perform successfully the various Vedic rituals without the risk of being obstructed by any unforeseen hurdles or impediments and thereby confers on the doer the full beneficial effects of the rituals.

मुहुर्म्मुहुस्स्मारयते कर्तारं श्रौतकर्मणां ।
तस्मान्मुहूर्त इत्याहुर्म्मुननयस्तत्त्वदर्शिनः ॥

Any one can realise from actual experience that things properly done in good and opportune periods bear desirable results while the haphazard way of doing things at times suited to convenience and creature comforts unmistakably bring in its train quite adverse, unpalatable and more often than not unexpected results. Muhurthas enable one to carry out things unhindered and unembarrassed. Even today Hindus consult astrologers for auspicious times for setting out on a journey, for constructing a new house, for embarking on a new adventure, for marriages and similar other important things. The science like any other modern science should not be decried if bad results are brought about due to the inefficiency of those who are consulted for selection of auspicious Muhurthas. Due regard should also be given to the fact that in these days of Kali Yuga it is next to an impossibility to get an auspicious Muhurtha devoid of any blemish whatever. Nevertheless the astrologer who fixes up Muhurthas for his consultants should always bear in mind the Sastraic saying:

ज्योतिषं व्यवहारं च प्रायश्चित्तं
चिकित्सितम् ।
विनाशस्त्रेणयो ब्रूयात् तमाहुर्ब्रह्म
घातकम् ॥

(Continued on page 134)

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A NEW METHOD OF PROGRESSION

(Continued from page 56)

	Age	Ascdt.	Sun Position	Result
* To be got determined accurately	22	Dhanus	Libra	11 Good
	23	Kumbha or Meena	* ,,	9 Good / 8 Bad
	24	Mesha or Vrishabha	* ,,	7 Bad / 6 Good
	25	Simha	,,	3 Good
	26	Scorpio	,,	12 Bad

Like this, the scheme can be extended.

Extension to prognostication for any desired day.

In the course of one sidereal year, the earth makes one more revolution, with the result that the zodiac of signs in one day makes a revolution of 1.00273783 circles or 1.00273783 × 12 or 12.03285396 signs.

Example.—Ascendant at birth 6.2349 signs.

Date of birth 9th June 1907. Required the effects of progression for 1956, March 21.

1. No. of years past 48.
2. No. of days past to the previous date of reference and the moment of birth—285.
3. Progressed Ascendant will be therefore :

$$= 6.2349 + 3.0765928 \times 48 + 1.00273783 \times 12 \times 285$$
$$= 6.2349 + 3.6765 + 9.3633$$
$$= 7.2747 \text{ signs.}$$

The progressed planetary positions for 1955–56 will be (for 48 years past) as follows :—

Moon	7.5587
Mars	4.1649
Mercury ...	2.9370
Jupiter	9.6718
Venus	1.0219
Saturn	8.8982
Rahu	8.9010
Kethu	2.9010

The chart for that anniversary day would be as hereunder :—

(*N.B.*—The positions in the chart are for the day of anniversary of birth; but by the date of reference, *i.e.*, 1956 March 21, the planets Moon, Sani, Sukra and Budha have changed over to Dhanus, Makara, Karka and Karka respectively).

		Sun Venus	Kethu Mercury
Jupiter			Mars
Sani Rahu	Lagna Moon		

The following features may be noticed :

(1) Lord of Lagna is in 10th aspecting Lagna.

(2) Lords of 9th and 10th in 1 and 7 respectively aspecting each other with Venus (in his own house) who is the lord of birth Lagna.

(3) Jupiter lord of 2nd and 5th in the 3rd aspecting the 9th as also lord of 10th.

(4) Moon and Jupiter though apparently in their houses of debilitation have crossed their debilitation degrees.

The result was that the native became a Gazetted Officer on that day, although much of monetary benefit did not obtain due to Sani and Rahu in second house.

Lastly, this system can be extended to mundane charts as well to predict long-range effects as the prosperity or adversity of a country takes a long time to shape itself. It is my intention to take up the question as a separate article.

In conclusion, may I request my learned readers to apply the above principles in their own cases or to those of their friends and find out for themselves the measure of success that can be claimed by this novel method of progression.

ASTROLOGY AND ITS PRACTICAL APPLICATION

(Continued from page 124)

Congress horoscope as well as Gandhi's horoscope are free from aggressive tendencies. The fact that he differed from its policies and the strange fact that he was not even an anna member are clearly indicated by the *Shadastaka* (6 and 8) disposition of the two Lagnas. If you superimpose Nehru's horoscope onGandhi's great radical harmony obtains between the two. Nehru's Lagna as well as Moon come to the M.C. of Gandhi (profession and creed). So Nehru was a true successor. The Pancha Mahapurusa Yoga caused by Venus in this horoscope falls in the ascendant of Gandhi and *vice versa*. How closely are they knit together. Of course, Mars in Jawahar's horoscope is conjunct (separated by 7°) Gandhi's natal Sun. Where deep harmony exists such points of discord act as a foil to the gem of unity. Gandhi's political philosophy is tinctured with extreme spirituality while that of Nehru's (Mars 10th lord in 3rd) is one based on ceaseless activity and dynamism. My line of argument would be still more clear and lucid if we compare Gandhi's horoscope with that of Godse, his assassin. Godse's Saturn, 8th and 9th lord, opposes Gandhi's ascendant. A malefic in one should not come to the angle of the other. If so the latter will suffer. Gandhi's Saturn (ruling Mantrasakti) afflicts by opposition Godse's Mercury, the ruler of his ascendant. He did not like his policy of pacifism towards Pakistan. The consummation of disharmony lies with Mars. Mars for Mithuna Lagna is a great malefic and to add to it he resides in Godse's Lagna and occupies Aridra ruled by Rahu. Mars therefote is criminogenic in nature. Just as Faisal's lights stood in square aspect to Uranus in the horoscope of the ill-fated chart, Gandhi's natal Sun (Kanya 18° 22′) is in full square aspect to Godse's Mars (Gemini 19° 16′). The martian fired the bullets and made an end of the Mahatma.

Man is a social creature who acts by his intelligence. He always lives in a society. Even nations cannot live independent of others. Disturbance to peace in any corner of the world causes disturbance everywhere. All nations are struggling hard to live together as one big well-integrated association. They must all bear in mind the several astrological implications before entering into pacts, organisations or associations.

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ASTROLOGICAL SIGNIFICANCE OF BASIC INSTINCTS

(Continued from page 64)

its object is to take all necessary steps to achieve the protection, care, upbringing and training of the progeny. The emotional colouring which is superimposed upon this instinct is what the layman calls "love". But because the average person normally fuses (as well as confuses) three dynamic emotions in this his conception of love, namely, sexual desire, sensuality, and real love (which consists of a genuine care for the welfare and well-being of the person beloved) the reasons why a completely inhibited parental instinct can become extremely deleterious should be perfectly obvious.

One of the fundamental needs of a child is love—real love, as above defined. But there are many mothers whose idea of love is to gratify their own personal vanity. Such mothers will pamper their children, fondly believing they are lavishing love upon them, when all the time their primary idea is to dress their children nicely in order to show off to the neighbours; to give their children the most expensive toys in order to satisfy their own vanity and to gratify at the same time a patronising whim. And if the net result is also calculated to impress the neighbours, so much the better, for the mother is then able to enjoy the reflected glory of the child.

Few such mothers realise that the children themselves can see through these tactics. This is because what the children need is real love, not adulation; and real love is just what they are not getting.

But mothers and fathers need not imagine they are bestowing real love when they proceed to pamper, indulge, and fondle their children. What they are doing when they do this is to gratify their own sensuosity; and their action is capable of doing mischief to their offspring. For this is a form of purely sensual love which is aimed more at producing self-gratification for themselves than at promoting the welfare of the child. Mothers who fall in love with their sons (or fathers with their daughters) in this sensual way easily produce unconsciously in their offspring an Oedipus complex. Later on, the parent may have to pay a heavy price for this, since in most cases the child ultimately breaks loose from the sensual enchainment, very often with bitterness and hate against the parent. In which case the biblical lament: "How sharper than a serpent's tooth..." reflects the paradox. Whence is seen the need for the interposition of selective love-inhibitions in connection with this instinct.

Another necessary inhibition to the parental instinct is the one which is devised to safeguard against *possessiveness*. For the possessive parent can be one of nature's worst abominations. This is because the craving for self-importance becomes unnaturally grafted on to the main feeling of tenderness. It therefore develops into a morbid craving to mould the children's lives into the pattern of the parent's own proclivities, to hold on to the children and enslave them by becoming so essential to them that the children cannot do without the parent. This form of training, however, is not equipping the children to face life and its problems. Indeed, it is turning them into misfits and into potential problem parents of the future.

Again, a child needs protection; but at the same time it needs to be safeguarded against overprotectiveness. Life is an adventure and an eternal risk; and those parents who carry their protection to excess will end up by finding their children peculiarly vulnerable when the time comes for them to take wing and leave the downy nest at the heart of the impregnable fort which the parents had built for them.

There is an awful lot which could be written about this instinct and the astrological insignia going with it. But lack of space forbids and we must pass on to consideration of the next instinct.

The Acquisition Instinct is governed by Leo. It is an instinct which induces us to hang on limpet-like to objects, property, people, causes, or things, with the full sense of possession. The acquisitive instinct, in fact, frequently builds up the possessive mother who regards her children as vital parts of herself and as necessary supports for her ego. Also it is the compulsion of the acquisitive instinct which builds the multi-millionaire and the man with an obsession to make a fortune. It is the acquisitive instinct which gives rise to the collecting craze and which turns some individuals into hoarders and misers. It is an instinct which can make kleptomaniacs of some people and thieves out of others. For the instinct is indiscriminative *per se* and can readily attach itself to objects which are not the property of the individual concerned. This is clearly seen in the way in which work people are apt to identify themselves with tools, machines, animals, etc., which have been provided by the employers. Such employees ultimately come to regard the items as their own special property, and they react accordingly should another worker attempt to make use of the items in their stead.

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Obviously, certain inhibitions preventing the extreme force of this instinct from being felt consciously, require to be built up by the unconscious censor as moderators. For the purpose of the safeguarding inhibitions is to damp down a proportion of the compulsive urges and thus prevent the situation from getting entirely out of hand—as it does get out of hand when, in the case of the Acquisition Instinct, a person is transformed into a kleptomaniac or a thief.

The Curiosity Instinct is identifiable with the sign of Virgo. Now a healthy curiosity can be extremely beneficial—which is why we need to be careful over selecting the types of inhibitions which the unconscious censor should apply to the repression of this instinct. For the instinct forms the basis of the investigatory spirit, bestows a thirst for knowledge. It promotes the pioneering spirit as well as stimulating inventive genius (a genius which is developed when our curiosity as to how things work is gratified leaving us free to apply our acquired knowledge in liaison with our imaginative faculty). It is the Curiosity Instinct which gives us the urge to know what life is all about, to sound and attempt to discover all the secrets and mysteries of nature, to take grandfather's clock to pieces in order to find out what makes it tick! The compulsion of the instinct becomes manifest in the questions posed by childern. But a child is caused to construct the wrong type of inhibition to the instinct should we choke him off by declaring that "children should be seen and and not heard" as our reaction to an embarrassing question to which we cannot find a ready answer. In fact, we cannot be too careful over dealing with questions posed by children, no matter how tiresome the children may sometimes be. For it is all too easy to dam up the instinct at its source—with deplorable later results.

However, readers should be forewarned and should not construe the above statement as constituting a recommendation to develop a completely uninhibited curiosity instinct. Remember, it was curiosity that killed the cat! Totally uninhibited, the compulsion of this instinct will drive us to poke our noses into quarters where they are not wanted, will make Peeping Toms of us, will turn us into Paul Prys and Mrs. Grundies, will turn us into informers, spies, and objectionable prowlers.

Newspaper reporters are perhaps as uninhibited in regard to the curiosity instinct as it is possible for people to be without running smack into trouble. But even journalism for the yellow press must have its ethics—a fact which argues that even the key-hole journalist has to prepare some inhibitions to his instinct if he wishes to steer clear of trouble. However, I have provided these little vignettes of the curiosity instinct in extreme forms in order to demonstrate clearly that we cannot afford to remove all inhibitions from any of our basic instincts. For if we do, their compulsive powers will ultimately become uncontrollable—to our cost and our sorrow. In my view, the inhibitions are vastly more important than psychologists have yet realised. Up till now, the thoughts of psychologists seem to have centred exclusively upon the problem of removing inhibitions in order to release the repressed tendencies; and they have been led in that direction through an over-specialisation in the theories of Sigmund Freud—with the result that they have come to believe that sex-motives explain everything! That is why I am now proceeding to show them how wrong they are. For I am demonstrating that they have not only the Oedipus Complex, Narcissism, the Id and the Libido to contend with; but much more importantly the twelve basic instincts.

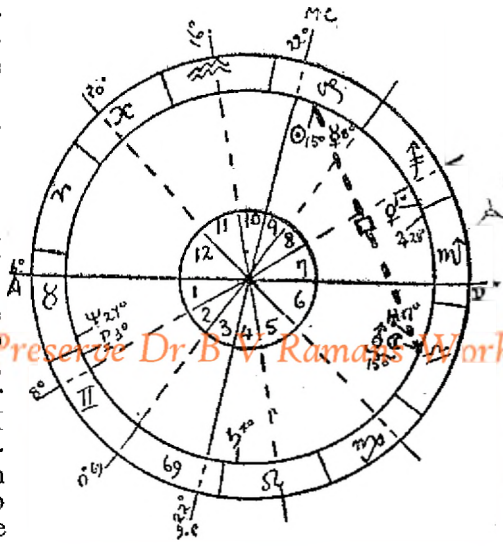
(To be continued).

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TROINSKI'S TERTIARY DIRECTIONS

(Continued from page 42)

859 days. From this we subtract 730 (2×365=2 years), leaving us a remainder of 129, which according to the Table for year-numbers comes to



Aspects:

1. Neptune conjunction Moon, conjunction Pluto, conjunction Mars, conjunction Aldebaran in 8th house.
2. Neptune, Moon, Pluto, Mars, square Saturn in 10th house.
3. Neptune, Moon, Pluto, Mars, square Jupiter in 4th house.
4. (R) Mars in 8th house square (R) Saturn in 10th house.
5. *(T) Mars in 8th house square (T) Saturn in 10th house.
6. (T) Mars in 8th house square (R) Saturn in 10th house.
7. (T) Saturn semi-square with (T) Herschel.
8. (T) Mars quintile with (T) Herschel.
9. Mars and Pluto in 8th house =Lord of the ascendant (Scorpio 9°) in TDH.

*T=Tertiary. R=Retrograde.

9th May.* So the date for the TDH is 9th May 1891.

In the TDH of Hitler dated 9th May 1891, we find the following:—

1. Neptune, Pluto, Moon, Mars and Aldebaran are in close conjunction in one house and on the cusp of the 9th house—or within its orb—and in square to Saturn in the 10th house.

2. Mars near cusp of the 8th house and in square to Saturn in 10th house in the Radical Horoscope is repeated again (Mars square Saturn) in the TDH.

3. Mars and Pluto (of the group of planets on the cusp of 8th house) are the lords of the ascendant (Scorpio 9°) in TDH.

4. Jupiter also throws a square aspect to the conjunction group on the cusp of 8th house.

5. Also Saturn semi-square Herschel; Mars quintile Herschel; Saturn semi-square Herschel; Mars sesquiquadrate Herschel. This TDH of Hitler for 1945, on the completion of his 56th year, speaks for itself and hardly requires any further clarification.

Examining the aspects separately (without taking on overall view of the TDH), we find the following:—

1. The group of planets (Neptune, Pluto, Moon, Mars and Aldebaran) on the cusp of 8th house is very near to the birth position of Pluto (4° to 5° Gemini) which in the Radical chart also occupies the 8th house. The effect of this Radical Pluto, we must therefore add to that of the group conjunction on the cusp of the 8th house.

2. Further, one day before (*i.e.*, on 8th May 1891 and therefore in TDH for March 1945) there was a tertiary New Moon Sun conjunction Moon in Taurus 17°. This is the position of Venus-Mars conjunction on the cusp of the 8th house in the Radical chart, which are also severely afflicted by Radical Saturn (square) in the 10th house. And the 8th house in a Radical chart is the house of death and the 10th house represents the native's honour, trade and profession,

3. Finally, it may be pointed out that at the time of Russia's counter offensive in January 1945, Hitler's tertiary Mars in 8th house and lord of the ascendant in the TDH was in exact square to his tertiary Saturn, and tertiary Sun being square to (R) Saturn at the same time.

*The time to be taken for the TDH is the actual time of birth 18*h*. 30*m*. (Local Time) Braunau.

TABLE FOR TROPICAL MONTHS: (PAGE 100)

(Or the Number of Zodiacal Revolutions of the Moon)

The following table for Tropical Month will be important for casting TD Horoscopes:—

Years elapsed	Tropical months elapsed	Years elapsed	Tropical months elapsed
1*y* plus ca 18*d* ...	14	51*y* plus ca 6*d* ...	682
2*y* ,, ca 8*d* ...	27	52*y* ,, ca 24*d* ...	696
3*y* ,, ca 25*d* ...	41	53*y* ,, ca 14*d* ...	709
4*y* ,, ca 15*d* ...	54	54*y* ,, ca 4*d* ...	722
5*y* ,, ca 5*d* ...	67	55*y* ,, ca 21*d* ...	736
6*y* ,, ca 22*d* ...	81	56*y* ,, ca 12*d* ...	749
7*y* ,, ca 11*d* ...	94	57*y* ,, ca 1*d* ...	762
8*y* ,, ca 1*d* ...	107	58*y* ,, ca 19*d* ...	776
9*y* ,, ca 19*d* ...	121	59*y* ,, ca 8*d* ...	789
10*y* ,, ca 9*d* ...	134	60*y* ,, ca 25*d* ...	803
11*y* ,, ca 26*d* ...	148	61*y* ,, ca 15*d* ...	816
12*y* ,, ca 16*d* ...	161	62*y* ,, ca 6*d* ...	829
13*y* ,, ca 6*d* ...	174	63*y* ,, ca 22*d* ...	843
14*y* ,, ca 24*d* ...	188	64*y* ,, ca 13*d* ...	856
15*y* ,, ca 13*d* ...	201	65*y* ,, ca 3*d* ...	869
16*y* ,, ca 3*d* ...	214	66*y* ,, ca 21*d* ...	883
17*y* ,, ca 20*d* ...	228	67*y* ,, ca 10*d* ...	896
18*y* ,, ca 11*d* ...	241	68*y* ,, ca 0*d* ...	909
19*y* ,, ca 0*d* ...	254	69*d* ,, ca 17*d* ...	923
20*y* ,, ca 18*d* ...	268	70*y* ,, ca 7*d* ...	936
21*y* ,, ca 8*d* ...	281	71*y* ,, ca 24*d* ...	950
22*y* ,, ca 26*d* ...	295	72*y* ,, ca 14*d* ...	963
23*y* ,, ca 14*d* ...	308	73*y* ,, ca 4*d* ...	976
24*y* ,, ca 4*d* ...	321	74*y* ,, ca 22*d* ...	990
25*y* ,, ca 22*d* ...	335	75*y* ,, ca 11*d* ...	1003
26*y* ,, ca 12*d* ...	348	76*y* ,, ca 1*d* ...	1016
27*y* ,, ca 1*d* ...	361	77*y* ,, ca 18*d* ...	1030
28*y* ,, ca 19*d* ...	375	78*y* ,, ca 8*d* ...	1043
29*y* ,, ca 9*d* ...	388	79*y* ,, ca 25*d* ...	1057
30*y* ,, ca 0*d* ...	401	80*y* ,, ca 15*d* ...	1070
31*y* ,, ca 16*d* ...	415	81*y* ,, ca 6*d* ...	1083
32*y* ,, ca 6*d* ...	428	82*y* ,, ca 23*d* ...	1097
33*y* ,, ca 23*d* ...	442	83*y* ,, ca 12*d* ...	1110
34*y* ,, ca 13*d* ...	455	84*y* ,, ca 2*d* ...	1123
35*y* ,, ca 3*d* ...	468	85*y* ,, ca 20*d* ...	1137
36*y* ,, ca 20*d* ...	482	86*y* ,, ca 10*d* ...	1150
37*y* ,, ca 11*d* ...	495	87*y* ,, ca 26*d* ...	1164
38*y* ,, ca 1*d* ...	508	88*y* ,, ca 16*d* ...	1177
39*y* ,, ca 18*d* ...	522	89*y* ,, ca 7*d* ...	1190
40*y* ,, ca 8*d* ...	535	90*y* ,, ca 25*d* ...	1294
41*y* ,, ca 25*d* ...	549	91*y* ,, ca 14*d* ...	1217
42*y* ,, ca 15*d* ...	562	92*y* ,, ca 4*d* ...	1230
43*y* ,, ca 4*d* ...	575	93*y* ,, ca 22*d* ...	1244
44*y* ,, ca 21*d* ...	589	94*y* ,, ca 12*d* ...	1257
45*y* ,, ca 12*d* ...	602	95*y* ,, ca 0*d* ...	1270
46*y* ,, ca 2*d* ...	615	96*y* ,, ca 18*d* ...	1284
47*y* ,, ca 19*d* ...	629	97*y* ,, ca 8*d* ...	1297
48*y* ,, ca 9*d* ...	642	98*y* ,, ca 26*d* ...	1311
49*y* ,, ca 26*d* ...	656	99*y* ,, ca 15*d* ...	1324
50*y* ,, ca 16*d* ...	669	100*y* ,, ca 5*d* ...	1337

1 year=365 days; 2 years=730 days; 3 years=1095 days.

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Table for Year-Numbers

(Page : 102)

Jan.	Feb.	Mar.	Apl.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
1 = 1	1 = 32	1 = 60	1 = 91	1 = 121	1 = 152	1 182	1 = 213	1 = 244	1 = 274	1 = 305	1 = 335
2 2	2 33	2 61	2 92	2 122	2 153	2 183	2 214	2 245	2 275	2 306	2 336
3 3	3 34	4 63	3 93	3 123	3 154	3 184	3 215	3 246	3 276	3 307	3 337
4 4	5 36	6 65	5 95	4 124	4 155	4 185	4 216	4 247	4 277	4 308	4 338
5 5	7 38	8 67	8 98	6 126	6 157	6 187	6 218	6 249	6 279	6 310	6 340
7 7	8 39	10 69	10 100	8 128	8 159	8 189	9 220	8 251	8 281	8 312	8 342
9 9	10 41	12 71	11 101	9 129	10 161	10 191	10 222	10 253	10 283	10 314	10 344
11 11	12 43	15 74	13 103	12 132	12 163	12 193	12 224	12 255	12 285	12 316	12 346
13 13	14 45	18 77	15 105	14 134	14 165	14 195	14 226	14 257	14 287	14 318	14 348
15 15	16 47	21 80	17 107	16 136	16 167	16 197	16 228	16 259	16 289	16 320	16 350
17 17	18 49	22 81	19 109	18 138	18 169	18 199	18 230	18 261	18 291	18 322	18 352
19 19	20 51	23 82	21 111	20 140	20 171	20 201	20 232	20 263	20 293	20 324	20 354
21 21	21 52	24 83	23 113	22 142	22 173	22 203	22 234	22 265	22 295	22 326	22 356
22 22	22 53	25 84	24 114	24 144	24 175	24 205	24 236	24 267	24 297	24 328	24 358
24 24	23 54	26 85	25 115	26 146	25 176	26 207	26 238	25 268	26 299	25 329	26 360
26 26	24 55	27 86	26 116	27 147	26 177	27 208	27 239	26 269	27 300	26 330	27 361
28 28	25 56	28 87	27 117	28 148	27 178	28 209	28 240	27 270	28 301	27 331	28 362
29 29	26 57	29 88	28 118	29 149	28 179	29 210	29 241	28 271	29 302	28 332	29 363
30 30	27 58	30 89	29 119	30 150	29 180	30 211	30 242	29 272	30 303	29 333	30 364
31 31	28 59	31 90	30 120	31 151	30 181	31 212	31 243	30 273	31 304	30 334	31 365

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Note :—Deduct one day for each leap year (excluding 1700, 1800 and 1900) falling between the date of Radical Horoscope and the calculated date of TDH.

(To be continued)

Astrology and Modern Thought

BY B. V. RAMAN

(FOURTH EDITION)

The rationale and claims of Astrology have been examined from the viewpoint of Modern Scientific Thought. The arguments put forth by some of the scientists to decry Astrology have been ably refuted and supported by unimpeachable evidence.

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AROUND *the* WORLD

BY DOUGLAS HUNT, M.A.

THE science of astrology can hardly ever have been done so proud in a single periodical as in the special astrological number of *La Tour Saint-Jacques*. Nearly three quarters of this superb bimonthly has been devoted to the subject.

It begins with four articles on contemporary astrology. The first of these, by Maurice Colinon, chastises severely the ignorant commercial 'astrologer', who is out only for the cash, and grinds out his prognostications with robot-like efficiency, pestering his customer with progressively cheaper 'special offers'. One of the last of these roneotyped letters informs the prospective client that his map has so intrigued the writer of the letter that he is prepared to offer an interpretation for a quarter of his 'regular' price. This appeal to human vanity is especially cunning, and almost deserves to succeed.

Some fifty pages are then devoted to the history of astrology—with especial reference to Copernicus and Kepler.

Copernicus studied at the University of Cracow, the oldest, I believe, in Europe, under Johann von Glogau and Albert de Brudzewo, both of whom published astrological works and predictions. He lived in Italy for seventeen years, and while at Bologna was the pupil and lodger of the town's official astrologer, Domenico Maria di Novarro. At Padua he studied medicine under the doctor and astrologer Fracastorio, who had postulated 79 concentric 'spheres'.

It was, of course, Copernicus who revived the ancient knowledge of the heliocentric system. It was, however, Rhaeticus, a Lutheran astrologer and Professor at the University of Nuremberg, who persuaded Duke Albert of Prussia that the system was in every way compatible with the theories of astrology. He then obtained from the Elector of Saxony the permission to print the *magnum opus* of Copernicus. The astronomer was at first reluctant—did he foresee the fate of Galileo at the hands of an 'infallible' Church?—but finally consented. In 1542 the work was begun, and the following year the first copy was laid on the death bed of the author.

This work, which was supposed to have given the death-blow to astrology, was, as we see, born under the influence of astrological teachings, printed thanks to the zeal of astrologers, and finally dedicated by Copernicus to Pope Paul III, the patron of astrologers.

It was Kepler who was largely responsible for securing a wider acceptance of the heliocentric system. Serge Hutin contributes a scholarly article on *Le Fondement 'Platonicien' de l'Astronomie Keplerienne*, which includes extracts from the astronomer's *Somnium* and *Harmonices Mundi*.

Johann Kepler (1571—1630) belonged still in the tradition which saw nothing extraordinary in combining the functions of metaphysician and scientist. He was, says M. Hutin, a Platonist. He speaks of pre-existent ideas in the mind of God which have been implanted in the human soul. These 'ideas', which the soul perceives by means of 'instinct' are what Kepler himself calls archetypes, and come very close to the archetypes to be found in the psychology of Jung.

M. Hutin quotes freely from *Naturerklarung und Psyche*, by Jung and Pauli—recently published in English by Kegan Paul under the title of *The Interpretation of Nature and Psyche*. Commenting on Kepler's views on astrology as expressed in *Tertius Interveniens* and *Harmonices Mundi*, that the individual soul contains in itself the idea of the zodiac, but that it is the planets, not the fixed stars, which by means of their light are the vehicles of astrological influence, Pauli remarks that in this respect Kepler is opposed to the traditional astrology. Astrological effects are not caused by the heavenly bodies but rather by the individual souls, with their specific reactions to certain proportions.

"In Kepler's theories", writes Pauli, "astrology has been completely integrated into a scientifico-causal system of thought. In putting the emphasis on the role of the rays of light he has incorporated astrology into physics, and indeed into optics." (My own translation from M. Hutin's French).

It would be interesting to examine Pauli's chapter on the disputes between Kepler and the Rosicrucian, Robert Fludd, but there is still much more in this fascinating volume which I can hardly even touch on.

An article on astrology in art is followed by a section on statistics in astrology. There is a note on C. G. Jung and astrology, and one on the attitude of the Roman Church to the science. As far as I could gather from a typically tortuous exegesis, that Church approves of all those aspects of astrology which do not meet with its disapproval, while strongly condemning those which do not meet with its approval.

The astrological section of this publication concludes with a summing up by the editor, M. Robert Amadou. "Mystic, philosopher, poet," he writes, "the ideal astrologer is all of these...Practical astrology cannot be unconcerned with *any* human activity." At the same time he condemns the 'mathematici', those mechanistic astrologers who would exclude from their calculations all human factors, even free will.

The remaining 80 pages or so are devoted to reviews of books and periodicals, and to some enlightening articles on the scientific study of E.S.P. For those who would like to procure this veritable encyclopedia of astrology the address is 53, rue Saint-Jacques, Paris 5me.

Writing at the end of October, I have before me Lyndoe's November Preview (written in early July) from *Prediction*. I quote at length and without any comment, except to restate my conviction that even in the hands of one of the masters of the craft, such as Lyndoe, mundane astrology is still far from reliable.

Lyndoe writes: "We are now at one of the major junctures in world affairs. You can be quite sure that the Mars-Taurus association will give the gravest turn in those Middle-East concerns which chiefly affect Britain... My impression is that by this period the ultimate challenge, so far as the British interests are concerned, will have been given...And that means, of course, military measures afoot.

"Parliament...passes into a phase which could be extremely critical... There is the beginning of a major change, and it could bring down not merely the administration but a large part of the very institution itself... Let there be no doubt about it, November is one of the great watersheds in our political history, and there are events in the making that must alter everybody's way of life.

"If no other chart ever spoke of warlike measures this one surely must

be taken to do so? The least that can be said of it is that if actual war has not had its beginning by this reading—a fact denied by events now proceeding, to be blunt—the consequences of this chart certainly imply such a course ...We have passed the point of no return.

"To those in high position the next seven or eight weeks provide some of the most terrifying experiences. I will not, for reasons obvious enough, specify. But I will say that there is removal by death of important people, that the course of state affairs will be interrupted now and again in coming months by events of the gravest nature, and that these things run side-by-side with constitutional issues of the most important kind.

"The whole world (as innumerable charts testify) is going into the melting pot again. There can be no doubt that this is one of the great troughs in history, and that a devastating series of changes will occur. Their impact will shake us, but it will shake other countries (not overlooking U.S.A. and U.S.S.R.) still more."

ELECTIONAL ASTROLOGY

(Continued from page 127)

(He is considered the greatest sinner who without a sound and sufficient knowledge poses as a learned man and gives advice on matters astrological, medicinal and judicial.)

One should not also jump to the conclusion that anything begun at an auspicious moment is bound to come to a happy consummation. One cannot escape the fact that even actions begun in suitable Muhurthas should necessarily be implemented by adequate efforts and expeditionary measures required of such actions. Desirable results lie in the harmonious combination of the Muhurtha for starting on the ventures in question and thereafter contributing to them the human efforts required for them. We might not be far from the truth in coming to the generalisation that things well begun at the proper auspicious time often end well even in the absence of proper efforts. The converse of this is also often true. Things started on inauspicious times, despite strenuous efforts of persons concerned often if not always bring in bad results. Any action begun at an inauspicious moment will bring in its store insurmountable difficulties on the way, making progress impossible. On the other hand an action started on an auspicious moment surmounts and overcomes all difficulties and is brought to a very speedy consummation.

There is a story, the authenticity of which is for anyone to conjecture, that Sri Rama's life in the forest, his separation from Sita and the series of calamities that followed were all due to the defective Muhurtha when he espoused Janaka's daughter. Many will remember that though Sahadeva himself gave Duryodhana the most suitable Muhurtha to commence the battle for the complete annihilation of Pandavas the bold but unlucky warrior was not able to begin the war at the exact time so stipulated.

The innumerable accidents which beset the various stages of a man's life, failures which turn life sour and miserable, divorces and absence of offsprings, domestic quarrels and illness and untimely deaths—all these can be reduced to the utmost minimum by wisely making use of this part of astrology for selecting appropriate moments for commencing various actions. From sexual copulation to the performance of the death rites of man—for all actions—auspicious and suitable Muhurthas are to be found and wisely made use of. For starting construction of new buildings, for commencing life in newly made houses, for ploughing fields and sowing seeds, planting different kinds of plants and trees, for collection and storage of crops, and even for making watch-sheds in fields; for starting on travels, journeys and trips, by air, water or land; for wearing new clothes and ornaments, for cleansing teeth and for taking oil baths; for purchase of lands, gold, silver and cattle; for making visits to kings, officials and priests; for appointing servants and cooks; for commencing medical treatments; for clearing debts; and for conducting death ceremonies and anniversaries, this all important science is to be consulted. The faithlessness of the modern educated towards this science is mainly responsible for the general unhappiness and restlessness writ large in the life of man today.

Ancient Kerala had produced many a learned astrologer well versed in Muhurtha Sastra to whom are attributed the inimitable works of *Madhaveeya, Krishneeya* and *Muhurtha Lanchana*. The following notes are prepared on a comparative study of *Panchasika, Sarvasiddhi, Kalaprakasika* and *Sarasamuchhaya* in addition to the three works mentioned above.

An astrologer who is sincerely desirous of attaining proficiency in this branch of the science should lead a clean and controlled life. *Ahimsa* in its broadest sense should be his leading light. Having mastered the science he should have attained *Mantra Siddhi* before he begins practice of the art. Mere calculation of dates and arrangement of details cannot give accurate results though they may be mathematically correct and theoretically right. The results thus produced will be like a body without a soul. Such results should flow through the mind and lips of an astrologer who has attained the requisite spiritual and moral standards. Hereditary astrologers are respected and their opinions are valued, for the art of divination is in their blood.

Even at the risk of being scorned and ridiculed it may be stated that bumper harvests and a pleasanter and easier life would have been possible if only the men in authority took a little notice of this science and directed their course of actions at the most suitable moments. As has already been said simple dependence on the science alone cannot lead one to the elysium of best results. Beginnings at auspicious periods should be necessarily followed by enthusiastic efforts for the attainment of success.

The Almighty Power often referred to as *Kalapurusha*, ever existent, without beginning, end or repetition, is Time. Time causes everything in this world, nay, in the whole Universe. Life, growth and decay are controlled by time. One infinitesimal point of time is different from the other, thus accounting for endless variations and diversities. No two living beings are identical in this world as the time of their inception and manifestation could not be the same. The conjoint effect of the various rays of the ever revolving, effulgent and radiating heavenly bodies on any one thing in this globe of ours cannot be the same at any single moment. The countless cast of features, colour, shape, demeanour, behaviour and character, health and ill-health, luck and ill-luck, wisdom and idiocy, wealth and poverty, work, status, the span of life and death are all determined by the moment when the spermatozoon joins with the ovum in the womb during or after the sexual intercourse. That is why it has been laid down by the ancient seers that auspicious Muhurthas are to be selected for sexual unions. The increasing number of criminals and decrepits, invalids affected by incurable and chronic diseases from birth, the blind, the deaf and the dumb, the insane and the imbecile, and the dull, the idiotic and the perverted seen in our society today are living proofs to show the indiscriminate and thoughtless actions of their parents. *(To be continued.)*

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THE PROOF OF ASTROLOGY

(Continued from page 60)

By self-discipline, austerities, love of all life, sacrifice, compassion and benevolence, adherence to strict moral principles and cultivation of the *Atmagunas*, it is indicated that the *Jiva* can by degrees extricate himself from the strangle hold of *Karmabandha* — the autocratic sway of the planetary influences —and strike out boldly an independent path for himself towards the goal of spiritual realisation. The science of Hindu astrology is based upon these fundamental axioms of Hindu philosophy and is in perfect harmony with the Hindu outlook on life.

When dealing with Ayurdaya the texts lay down that the results guaranteed are subject to the native leading a proper moral life according to the *sastras* and honouring the regulations of the *sastras* in regard to food-taking. And further, the longevity indicated by the planets can be prolonged by *Yoga* and *Mantra-sadhana* and is liable to be cut short by loose and irresponsible living. *Jataka Parijata* declares :

येधर्म कर्मनिरता: द्विजदेव भक्ता: ये
पथ्य भोजन रता: विजितेन्द्रियाश्च ।
तेषामिदं कथितब्धमायु: ॥
ये पाप लुब्धांश्च देवब्राह्मणनिन्दता: ।
सर्वाशिनश्च ये तेषामकालमरणं नृणां ॥
स्वधर्मचार हीनानां पापकर्मोपजीविनां ।
शास्त्रेष्वनियतानां च मूढनामपमृत्यव: ॥

The *Saravali* concurs—

पथ्याशिनां शीलवतां नराणां सद्वृत्तभाजां
विजितेन्द्रियाणां ।
एवं विधानामिदमायुरग्र्य चिन्त्यं सदा
वृद्धमुनि प्रणीतम् ॥

There is also the well-known dictum of *Dharma Sastra*—

अन्युत्कटै: पुण्यपापैरिहैव फलमश्नुते ।

By conspicuous deeds of *Punya* or *Papa*, the results are reaped in this life itself.

Longevity is divided into seven classes of which the last, which surpasses the human span is said to be possible through *Yoga* or *Mantra Siddhi*.

बालारिष्टं योगसञ्जातमल्पं तेषां
भंगान्मध्यं दीर्घमायु: ।
दिव्यं योगाभ्यास मन्त्र क्रियाद्यैरायु:
सप्तैतानि संकीर्तित नि ॥

The *Vriddha Parasari* and other works prescribe the *Vidhis* for *Dosha Parihara*. In the *Asirvada Vakya* which we hear repeated on every religious occasion the same surmountability of the *Graha doshas* is presumed in utterances like :

ये ये ग्रहा: शुभेतरस्थानेषु स्थिता: तेषां
तेषां ग्रहाणां आनुकूल्य सिद्धयर्थम् ।
ये ये ग्रहा: शुभस्थानेषु स्थिता: तेषां
तेषां ग्रहाणामत्यन्तातिशयित शुभफल-
प्रदातृत्वसिद्धयर्थं..... etc.

The *Niti Sastra* has the following verses proclaiming the dual emphasis :

यस्याश्च येनेच यथाच यदाच यश्च यावच
यत्रच शुभाशुभमात्मकर्म ।
तस्याश्च तेनच तथाच तदाच तश्च तावच्च
तत्रच विधातृवशायुपैति ।
रोग शोक परीताम बन्धन व्यसनानिच ।
अत्मापराध वृक्षाणां फलान्येनानि
देहिनाम् ॥
आयु:कर्मच वित्तंच निधानिधनमेवच ।
पञ्चैतान्यपि सृज्यंते गर्भस्थस्यैव देहिन: ॥
उद्योगिनं पुरुषसिंहमुपैति लक्ष्मी दैवेन
देयमिति कापुरुषावदन्ति ।
दैवं निहत्य कुरु पौरुषमात्मबुद्धया
यत्नेकृते यदिन सिद्धयाति कोलदोष: ।
नदैवमिति संचिंत्य त्यजेदुद्योगमात्मन: ।
अनुद्योगेन तैलानि तिलेभ्योनाप्तुमर्हति ॥
यथाधेकेन चक्रेण नरतस्य गतिर्भवेत् ।
एवं पुरुष कारेण विनादैवं नसिद्धति ॥
पूर्वजन्मकृतंकर्म तद्दैवमितिकथ्यते ।
तस्मात्पुरुषकारेण यत्नंकुर्यादतन्द्रित: ॥

At the beginning of this article, we referred to the *pramada* of the astrologer as having brought upon the science a kind of disrepute, though it has record enough to show in its favour. It was also pointed out that the *pramada* was not only pardonable but for the most part unavoidable, because of the inscrutable nature of the transcendant subject and the vast variety of the literature upon it not unoften mutually conflicting or exclusive, and of the limitations of the human mind entering into the investigation. Great preparation and immense one-minded application are demanded of one who professes to be an astrologer and would do what is humanly possible for his client. The scrutiny of a single horoscope is such a mighty work for even an alround, well-equipped astrologer that not only he will be obliged to be employed with it for hours and days at a time but will have to revert to the labours from age to age of the native. In such a state of affairs an astrologer will have to confine his services to a few patrons only and cannot exercise his talents in a slipshod manner to all and sundry, if he should take to his profession conscientiously. That is why *Saravali* declared that the science was intended for kings. (राजोप योगि शास्त्रं यस्मात्).

But if we look to the real state of affairs we find to our sorrow and disappointment, that astrology is the exploiting ground for amateurish dabblers and professional pretenders. Sri Nilakantha Dikshita indulged in gibes at the expense of astrological quacks of his day :

अपिसागरपर्यंता विचेतव्य वसुंधरा ।
देशोत्थरंतिमात्राडपि नास्तिदैवद्वर्जित: ॥
वारान् केचित् केजित् दक्षाणि जानते ।
त्रितयं ये विजीनंति ते वाचस्पतय:
स्वयम् ।

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सर्वं कोटीद्वयोपेतं सर्वं कालद्वयावधि ।
सर्वं व्यामिश्रमिवच वक्तव्यं दैव चिंतकैः ॥
निर्धनानां धनप्राप्तिं धनिनाधिकं धनम् ।
ब्रुवाणाः सर्वदाग्राह्याः लोके ज्योतिषिका जनाः ॥

The poet's words are only too true in regard to the prevalence of predictive astrology in modern times. To predict or speculate on destiny is such a sweet pastime that not only professionals but everyone capable of a little vanity and happening to know the ABC of the science picked up from books or hearsay shrinks not from staking a throw.

It is not customary in our part of the country to cast the horoscope scientifically marking the degrees and enriching the data which shall form the basis of the reading sought for, with all necessary details. And there are *Vakya*, *Siddhanta* and *Drigganita* methods which give conflicting calculations of *tithis*, *nakshatras* and planetary positions. Custom and tradition and almost a sacrosanct religious faith pin certain people to certain systems and no thought is wasted upon the question which system is scientifically accurate. The client takes the deplorably meagre and error-ridden chart to the astrologer who without in the least seeming hampered by the lack of the essential calculations and without passing for a moment to check up the soundness of the material supplied, proceeds with audacious gusto to make his pronouncements in most emphatic terms, now growing eloquent on the magnificence in store for the native and now spurting out alarming prescience of impending calamities for him. When he speaks of kendras he is wrong; when he refers to aspects and conjunctions he is wrong; when he draws conclusions from lordships and occupations of houses he is wrong. For him the twelve Rasis are twelve distinct mansions partitioned by impenetrable walls, however invisible, and it is all the same for him if birth is in the first or the 15th degree of a Rasi and a planet is in the 15th or 30th degree of another Rasi or *vice versa*. Even as he does not care to make accurate calculations of the planetary positions in relation to the exact degree of the rising sign, he never thinks also of making a correct study of the interplanetary relationships.

But some of these astrologers are *Upasakas* and men of religious merit and their trust upon their intuition dependent upon the grace of the *Ishtadevata* does not invariably betray them; and they go on well indeed with a swing towards an abundant practice. The students of the

(*To be continued*)

FUNDAMENTAL PARTICLES

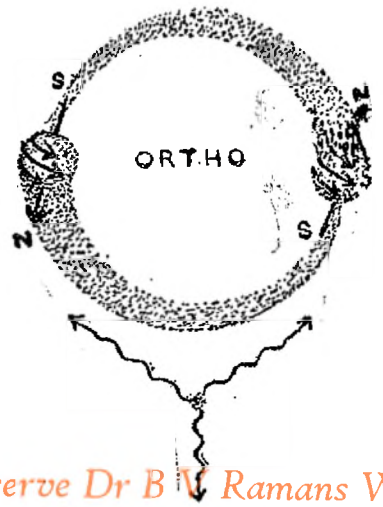
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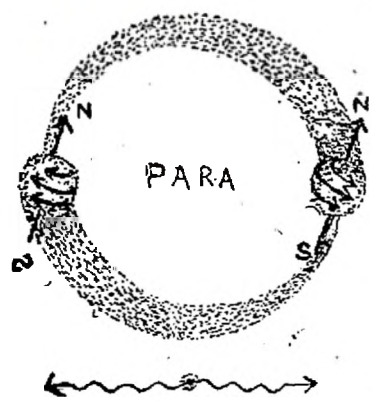
detected by means of scintillation counters.

The life of positronium atom is very small as judged by our standards of time. From the moment the atom is formed it survives for no more than a tenth of a millionth of a second. The ortho variety lives for less than just two ten millionths of a second while the para variety is still more transient: it lives for a tenth of a billionth of a second. Inspite of their flickering and fleeting lifetimes they dance for a pretty long time and revolve at least a million times before they give up their material existence.

An observation of the spectrum of positronium confirmed the validity of the proposed model of its atom. The absence of a nucleus makes the diameter of the positronium atom double that of the atom of hydrogen. The wavelength of the corresponding line of the atomic positronium should be double that of the hydrogen line; and so it was actually found to be.

Starting with two fundamental particles, electron and proton, we have reached a number about 20; we are not sure we have reached the end. In the scientific quest we find that new tools and new methods unravel new





and untrodden lands and the time for crying halt seems to be ever receding. But the human intellect is never tired of exploration and it never satisfied with the progress made. It is out to know the ultimate truth; it may be a few years hence or some centuries hence. In the meantime it cannot rest.

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[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 columns.—*Ed., A.M.*]

Drawbacks of Western Astrology

Sir,—I give the greatest importance to Rahu and Kethu and have given the positions of the Nodes in my third book "1001 World-Political Horoscopes", pages 160—238. But it is true that my publisher (Baumgartner in Warpke-Billerbeck/Hann) has often cancelled the positions of Rahu and Kethu. This is incorrect. Rahu and Kethu are very important in our science (not merely in connexion with the eclipses), *and I calculate and consider Rahu and Kethu constantly.* I am convinced all leading astrologers in the West in general and Germany in particular consider the positions of Rahu and Kethu in their researches. There exist no "drawbacks" in Western astrology with regard to Rahu and Kethu.

Berlin. E. H. TROINSKI.

All-Kerala Astrological Association

Sir,—It is highly scholarly and scientifically thought-out and carefully worded address which you have delivered before the Trichur Conference. Lovers of astrology should feel grateful to you.

But, I doubt, if the Universities will lend ear to your suggestion to institute courses in astrology.

Madras. Dr. R. NAGARAJA SARMA, M.A., PH.D., D.LITT.

Sir,—I am in due receipt of the November 1958 issue of THE ASTROLOGICAL MAGAZINE and I was indeed very much impressed by your address delivered at the All-Kerala Astrological Association, when I went through the magazine. It is simply superb. You have dealt with the subject in a most scientific manner at every step. It is quite welcome. All will definitely accept anything if it is scientifically proved. Due to the dearth of such a scientific and methodical exposition of facts, the noble science of astrology had begun to wane gradually in its glory from its grand position or status. Such an attitude is highly welcome and essential nowadays towards the science of astrology, nay, to all the Indian sciences, to restore their lost dignified position. Mr. K.K. Kurup has not erred in selecting you to do the inauguration.

My grandfather, late Sri Rayasam Subbier of the Tiruvavaduthurai Adheenam Mutt, used to tell me often very high of your illustrious grandfather late Prof. B. Suryanarain Rao who was one of his best friends and who took great pains and efforts to restore the science of astrology to its lost status which are too well-known to your readers, to be mentioned here.

How true is the dictum or saying of our seers of yore that the grandson will portray the qualities of the grandfather! How true is the same in your case?

I warmly congratulate you on this and wish you, as also Mr. K.K. Kurup and the Association, every success.

With my best respects,

Tiruvidaimarudur. R. PICHUMANI.

Casualty Tracks in National Astrology

Sir,—With regard to the criticisms of Mr. Fagan re. my letter to you in the September 1958 issue, may I be permitted to reply to him as follows? Most of his remarks require a large amount of space for full discussion, as they touch the very foundations of astrology, but in the sequel I shall try to be as brief as possible.

It is true that the word "Capsolar" was coined by Mr. Allen to indicate the Sun's ingress into the constellation Capricorn, and I have merely used the word to indicate precisely the same event; which I do not think is an offence unless the word was copyright. Mr. Fagan had never previously seen a Capsolar chart in print. May I ask him to read Mr. Nixon's article in the February issue, wherein he states: "In previous articles I have already presented to Indian readers the ingress maps for Makara and Mesha". That is one instance. Perhaps Mr. Fagan is not acquainted with our local almanacs; but if he was, he would have known that almost every such almanac draws charts for the Sun's entry into every sidereal zodiacal sign, and draws predictions therefrom, and have been doing so for the past half a century at least. Again Prof. Raman in his book *Hindu Predictive Astrology* (my edition dated 1947) states: "Mark the horoscope for the time of entry of the Sun into Aries, Cancer, Libra and Capricorn." These, of course, refer to the sidereal zodiac. Lastly, I may inform Mr. Fagan that so great was the importance attached to the Capricorn and Aries ingresses (known as Sankrantis) that some decades ago these two days were general public holidays in this part of Western India. With Mr. Fagan's statement that "without the true value of the Ayanamsa no Capsolar chart would be considered of any value", I certainly agree, but nevertheless the practice of setting these ingress charts has been widely used in India and with some measure of success. Mr. Allen gives little importance to the Aries entry, still both the Aries and Capricorn charts were deemed to be important by the ancients. Perhaps if Mr. Allen were to re-examine his records, and redraw the Aries charts deleting the correction to the Ayanamsa due to the aberration of light which is a maximum at the Aries and Libra entries, and zero at the time of the other two entries, he might get better results.

It is true as Mr. Fagan states that 15½′ will not bring the planet exactly from the meridian to the descendant, etc., for high latitudes, and I knew this when I wrote about it. But my object was not to write scientifically but to point out to lay readers that other values of the Ayanamsa are quite possible even with the conditions laid down by Mr. Allen. Indeed, Mr. Fagan himself confesses that 30½′ will do the trick so far as the meridian and I.C. are concerned; and further agrees that the "true" value of the Ayanamsa can be obtained with great accuracy *once an approximate value of* it has been fixed. This has exactly been my contention, indeed he has used almost my own words. But whereas I am pushing this to its logical conclusion and import, Mr. Fagan seems to shy like a frightened horse from its implications. It is exactly the "approximate" value (which once was scientifically exact) which I am questioning.

Mr. Fagan is very indignant re. my remarks about bringing a malefic to an angle. Nowhere have I stated that

Mr. Allen lays any such claim. But if Mr. Fagan carefully re-reads my original letter he will find that in the second para of that where I have made this statement I have wholly addressed myself to refute the criticisms made by Mr. Nixon. Now if he reads Mr. Nixon's article, he will find that he states "It is difficult to decide..... whether he is in favour of the Cap-solar chart or not and *the methods employed*... Mr. Cyril Fagan's insistence on the importance of the planets in the foreground... Mr. Kharegat has the temerity to make predictions by using this very *method* of the angularity of the malefics which he also condemns". Evidently Mr. Nixon was under the impression that bringing the malefics to angles was the invention of Messrs. Fagan and Allen, at least that is how I understood it and still do so. Read in this context my remarks are perfectly fair and reasonable, as I merely pointed out to him that this was an ancient method employed and even quoting references. I believe that even Ptolemy employed this method. Mr. Fagan's indignation is therefore unreasonable.

With regard to the navamsa, Mr. Fagan himself states that minute differences in the value of the Ayanamsa give correspondingly large differences in the values of the navamsas; and it was precisely for that very reason that I had originally suggested the use of the navamsa diagrams for the determination of the true value of the Ayanamsa. That such a determination can only be approximate is evident for the fact that the extent of the division is 3° 20'. Therefore on an average the value should be capable of being fixed to at least half this extent. However, that is now only of academic interest since Mr. Allen's method is much more sensitive.

Mr. Fagan agrees that as regards his own approximate value no rigorous proof exists, "except the evidence established by Garth Allen". I do not believe that the latter evidence was of any great value, unless Mr. Allen by further researches can *prove* that no other value of the Ayanamsa will give as good results as those now obtained by him on the basis of Mr. Fagan's approximate value. May I also draw his attention to the fact that 6′ is 0.1° and not 0.01°. Perhaps this and the other figure of 0.03° is a printing error, if not then 0.1° is more than three times the probable error.

Mr. Fagan has given an example of a moron and a scholar born on the same day and at approximately the same time. Unfortunately, he does not give details of the times at which they were born so that we can make detailed comparisons of the two charts for ourselves. May be facts are as stated by Mr. Fagan, but it might be noticed that he himself gives no answer to his own problem, but merely makes the general statement that "all that befalls the native is not shown in the horoscope of birth". I would slightly amend this statement to read "all that befalls the native may not be apparent from his horoscope". With this amended statement all astrologers will agree. For, as yet, astrology is hardly a science but is still largely an art. It is our defective knowledge and there is probably no inherent impossibility that stands in the way of our reading everything that befalls the native from his chart. However that may be, all this is hardly relevant to the question that was originally raised namely that directions only time the event and may perhaps show in detail the nature of the event, but such events must be shown in the original chart. Charts very like each other in times, etc., are fairly common in astrological literature, and will become an increasing problem as the rate of population increases in future. I would however like to draw the attention of Mr. Fagan to two remarkable cases. One is the case of the twins given in Quarterly *Journal of Astrology* of Mr. Carter. These twins had identical accidents and of an identical nature, though one was in Australia and the other in England, and not only once but on three separate occasions was this identity of times and nature of accidents maintained (incidentally, what happens to locality charts of solunars, when one is in England and the other in Australia?). The other case is that given by Alan Leo where a labourer (I am quoting from memory so that the exact status escapes me) was born at the same time and locality as King Edward VII. In this case also events (that is directions) ran parallel in the two cases. Evidently both horoscopes showed social rises, illnesses, etc., and the directions indicated the times which were identical. If Mr. Fagan still does not believe, may I ask him what made one man a moron and the other a scholar in his own case? Surely he does not seriously imply that it was the directions, that is, the solunars of the one turned him into a moron and those of the other into a scholar? For unless he implies this the case and the whole discussion is haridly relevant. In any case the subject is too vast to deal with here and I would suggest to you, Sir, that you invite the opinions of astrological scholars on this, and publish them in your magazine.

Mr. Fagan refers me to Mr. Allen's "Open Letter" as to why no bomb was dropped on Vladivostock at the same time as it was on Hiroshima. I have replied to this in another letter to which I refer Mr. Fagan but to recapitulate, Mr. Allen's arguments boil down to these two statements: (*a*) Any one who puts such questions is either silly, unscientific and unintelligent or all three I suppose. (*b*) Why some things happen at one place and not at another is that the conditions are favourable at the former place but not at the latter. Evidently, Mr. Fagan considers this as an adequate and complete reply. I must be very silly, etc., for I am still unconvinced especially as I think that the reason (*c*) savours of the fallacy of "begging the question". If he refers to Mr. Nixon's article he will find a much more intelligent and reasoned answer, with a frank confession (which is the true scientific attitude) of inability to explain certain circumstances.

I was very interested to learn that Mr. Fagan had made a study of the horoscopes of many (how many?) of the victims of the "Titanic" disaster; and that Mr. Fagan had found no common planetary pattern and hence his previous generalisation. May I ask Mr. Fagan with all due respect that if he has not found any common ground, are we to take it as final that no such ground can ever be found? or that no such grounds actually exist? Time and again in the history of science we have found that whereas correlation of apparently unconnected facts has escaped the notice of even highly educated persons, and secrets of nature which have stubbornly resisted some have been laid bare by others, and generalisations of the kind made by Mr. Fagan are both inappropriate and inopportune. Further, if Mr. Fagan maintains that the horoscopes of all passengers were subservient to those of the captain, how comes it that out of a total complement of 2224 persons carried, only 1517 perished? (See Ency. Brit. 12th Edition, Pp. 732). Why did only about 70% die, and not the whole lot, *i.e.*, 100%? What was there in the horoscopes of the other 30% that they were spared? Unless Mr. Fagan can answer these questions satisfactorily, his generalisation is worthless.

Mr. Fagan wonders if I am familiar with "modern" statistical methodology. On the other hand, I am wondering whether Mr. Fagan knows anything about it. Merely in passing I may mention that I was a statistician to a large public utility for over 30 years and am acquainted with all its

branches, and its tests of significance, both parametric and non-parametric. Mr. Fagan's remark about this being "the only science that can prove or disprove...all teachings" betrays his ignorance of what statistics can or cannot do. No amount of statistics can "prove" or "disprove" anything, it can only point out the probabilities with statements (the so-called null hypothesis) which can be made or rejected. Also there is no necessity for a sample to consist of "hundreds or even thousands of cases". The statistical techniques developed by Sir Ronald Fisher are quite adequate to deal with very small samples for certain purposes. If a "fully qualified" statistician *demands* that only one angle at a time be considered I suggest that Mr. Fagan do not employ him, he does not know his job. Of course, it would be *preferable* to consider only one item at a time but it is not *necessary*, else how would he be able to predict, say wheat yields, which depend on the simultaneous variation of several factors which are under only partial control, or like the weather not controllable at all? I therefore repeat that modern statistical theory with its many tools like multiple and partial correlations, analysis of variance, etc., can and does tackle jobs that consist of many factors which vary simultaneously, and hence Mr. Fagan's apprehensions are unfounded.

When I had first learnt of Mr. Fagan's solunars in an article in this magazine in 1953, I was very enthusiastic. But actual experimentation in quite a large number of cases has convinced me that his method is not adequate because it is unduly simplified and therefore of very little value for prediction purposes. Ordinary or orthodox methods of prediction gave far better results, but of course they were then no longer solunars, they were Varshaphal charts which had been for centuries in use in India!

Bombay. K. M. KHAREGAT.

Transit Results

Sir,—In Hindu Astrology transit results are usually judged with reference to Chandra Rasi, *i.e.*, the sign occupied by the Moon at birth. During the past few years, I, too, have followed this practice. It has, however, been my experience that in a number of cases the results have not been correct.

In April last an incident occurred, which has set me to think. I had been invited to a friend's house for dinner in the evening of April 18. I did not feel quite well after returning home. In the morning I developed acute indigestion, flatulence and constipation and sore throat and hoarseness. Later, I found that my friend also developed the same sickness on the same date, though other persons who partook the dinner had no such trouble. Our dates of recovery also coincided.

My horoscope and that of my friend are given below :—

(*a*) *Horoscope of self* :—Sun—4°; Moon—173°; Mars—109°; Mercury—7°; Jupiter—353°; Venus—49°; Saturn—79°; Rahu—281°; and Lagna—101°.

(*b*) *Horoscope of friend* :—Sun—5°; Moon—329°; Mars—355°; Mercury—22°; Jupiter—22°; Venus—6°; Saturn—93°; Rahu—262°; and Lagna—273°.

It will be observed that the position of the Moon in the two horoscopes is different, while that of the Sun is practically the same. It, therefore, occurred to me that the position of the natal Sun might be important and that the practice of Western astrologers of taking the sign of the radical Sun for judging transit results might deserve consideration.

On April 18, 1957, the planets were situated as below :—Sun—6°; Moon—230°; Mars—58°; Mercury—25°; Jupiter—151°; Venus—7°; Saturn—232°; and Rahu—209°.

This combination cannot be said to produce the ill-effects on health described above on the persons possessing Virgo and Aquarius Rasis as myself and my friend do. However, if we judge the results for Aries (the sign occupied by the Sun in our horoscopes), they are accurate. Mars occupies the second sign from Aries and Saturn and Moon the eighth; moreover, they are in opposition. Hence, the troubles pertaining to the throat and abdomen occurred to both of us and those, too, simultaneously.

Saturn for the owners of Virgo Rasi has moved into the third from October 1955. Saturn in the third is good. Naturally, I expected good results for myself. But during this period, the results have been contrary to my expectations. Viewed from Aries, Saturn is in the eighth, which is notoriously bad. Evil results are, therefore, justified.

The Rasi is the focus through which transit results operate with reference to an individual. In view of the observations made above, I am inclined to believe that Chandra Rasi is not necessarily the Rasi for this purpose. We have to select the strongest Rasi out of those occupied by the Lagna, the Moon and the Sun, and then judge transit results with reference to the same. In this connection, it may be stated that the strength of the sign is to be judged from the strength of the owner of the sign, the planets posited in it and also from the numerical strength of the planets posited in that sign.

I have tested this method on a number of horoscopes and have found it correct. Discrepancies which could not be explained through the usual Chandra Rasi method can easily be explained through this method. It would also be clear that the determination of the Rasi of a horoscope is a necessary prerequisite for a correct prognostication of results.

Lucknow. R. D. GUPTA, M.A.

Psychic Mediums

Sir,—Mr. K. Viswanathan's article on page 813 in October 1958 issue of THE ASTROLOGICAL MAGAZINE under the caption "Locating the Hidden Treasures" has induced us to send you this article for publication.

We are obliged to Mr. Viswanathan for thinking on the subject, and writing on it, and our effort is to give our readers an idea of the Ceylon Science of depositing and recovering treasures. There are hundreds and hundreds of said treasures buried or hidden specially, deposited in "Dagobas" (i.e., Pagodas), prohibited from excavation or removal, while there are many more in almost all parts of the country, which can be taken, but the Archaeological Deparment has now completely prohibited from interfering with any treasure. But the science is there, kept as one of the greatest national secrets. But in many instances thieves had entered into treasures, in jungles and had stealthily removed gold, precious stones and jewellery, including images of silver and gold, worth lakhs and lakhs of rupees. Sometimes, the thieves are caught and charged criminally, and it is a common sight to see such cases in our village courts being proved, and accused sent to jail.

The most important thing in locating a treasure is to get hold of a good, and reliable psychic medium. Once such a person is available, the rest is plain sailing. On one occasion, we were entrusted with the excavation and removal of a treasure, which was well known; it is in a place called "Pannala" about 40 miles from Colombo. The property on which the treasure was located, is a flat rock and a very large circle was to be found carved on it, showing the extent and exact location of the treasure. About a thousand years ago, one of Ceylon's greatest King's—(poet to boot)—had kingdom in this area, and the treasure is supposed to contain his *regalia*,

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and all his wealth, perhaps gold, worth millions of rupees. It was owned by one Mrs. Effie Dias Bandaranaike, the consort of Sir John Kotalawala, who at this time was Ceylon's Preimer.

As luck could have it, in Mrs. Bandaranaike we found a medium of great psychic powers, and we at once utilised her services. It so happened, Mrs. Bandaranaike told us, that every two or three months, an old man clad in white, with a flowing beard, used to appear to her in her dreams, and say to her: "Daughter, we are guarding your treasure, yonder; and have been doing this so long! why not take it?, can we do this for ever?" This phenomenon used to appear regularly, and on many occasions her servants attempted to blast the rock, and burst into the treasure, but with fatal consequences. Our services were called in at this time, because of fatal results, suffered by novices.

We explained that all valuables in the bowels of earth are guarded and protected by *Gnomes* or *Bhairavas*; unless you get directions and permission from them, it would be highly dangerous, and even fatal to approach to excavate a treasure, even when it is fully known where it is found. The *Gnomes* or *Bhairavas* can be easily called in, as we did in this case, through our host, Mrs. Bandaranaike, from whom full details of the incident can be got. We contacted the *Gnomes* in charge of this treasure, through her medium, by getting her to invoke the *Gnomes* by reciting *Bhairava* invocations–324 times she seated round a circle of scraped cocoanuts, with plenty of other offerings. This is the usual way of invoking these spirits, according to the Ceylon Science of location and removal of treasures.

The chief *Gnome* or *Bhairava* actually appeared to her in a dream on this night in response to her call—and according to Mrs. Bandaranaike, the *Gnome* said to her: "Daughter", I am the *Bhairiva* that came to you on so many occasions. You are now in the correct path, leading to the treasure which is your property. My Daughter, *three moons* from today, you collect 14 people—7 men and 7 women, of whom you should be the leader. You all must be clad in white. With white lamps in your hands, form yourselves into a procession and come into the place of the treasure, singing our *sastras* (hymns). Form yourselves into a circle, upon the treasure on the treasure rock—"Then let your *Guru* start the pujas, and then, reciting *mantram* and the (scientific) spiritual rites, all well-known to your *Guru*, we shall then open the treasure, and it is for you and your friends accompanying you to remove the treasure deposited by your great King thousands of years ago and left us in charge."

Mrs. Bandaranaike gave us this story in the following morning and the same spread far and wide—as being a unique event in the history of our land! The Ceylon and foreign press men flocked in to her as it afforded wonderful "copy" for them. But the moment Sir John Kotalawala the Premier, at the time, came to know what was going to take place, he firmly put his foot down and stopped all further proceedings as, apparently he feared it would have brought into prominence her or his exploits with his late "consort" with whom his associations during the period of marriage, did not bear much scrutiny; —that was how the great attempt to explore a wonderful treasure in Ceylon, ended.

This account is useful as every word of it can be verified by reference to Mrs. Bandaranaike. It also proves that there was nothing like this Ceylon Science found in any other country for locating and securing treasures. In the event of any party wishing to locate and secure treasures, hidden or concealed in India or in any other part of the world, we can easily invoke *Bhairavas* in charge of it, and always exploit the same successfully from Ceylon. We can even undertake to train any person, especially ladies willing to act as medium, if they join our circle, when they can go through a special course of training, upon which each of them can set up herself as medium fully conversant with Ceylon Psychic Science, in relation to locating treasures, etc. Training is free under the Director, which will last for a few months, the only expenditure involved being for one's food and lodgings in Ceylon, which will be arranged by a member of the circle, or the Director himself—on application.

Supreme Court Notary, Colombo. DAVID DE SILVA.

Saradeepa Sakti Yoga

Sir,—Varahamihira in his *Brihat Jataka* (Chapter 11) describes Raja yogas from slokas 2 to 18 brought about by the position and strength of the seven planets in the 12 signs of the zodiac. In the next Chapter 12, the author deals with what are called Nabhasa yogas. These are again divided into *Akruti, Samkhya, Asraya* and *Dala* yogas.

Yavanacharya mentions 1800 Nabhasa yogas. These yogas have been condensed into 32 yogas by Varahamihira in his *Brihat Jataka*.

The 13th Chapter of the *Brihat Jataka* deals with Chandra yogas or lunar combinations. These have been dealt with by me in THE ASTROLOGICAL MAGAZINE for March 1954.

There is no mention in any of these chapters of a yoga called Saradeepa Sakti Yoga. This yoga is mentioned by Kaka Bhujandar in one of the readings of the horoscopes dealt with by him.

I give below the horoscope of the native in Nirayana system wherein this yoga is described:—

Rasi:—Ascendant – Virgo; Saturn–Scorpio; Moon – Capricorn; Kethu–Aquarius; Jupiter – Pisces; Venus and Mars – Gemini; Sun and Mercury–Cancer; and Rahu – Leo.

Navamsa:—Ascendant – Leo; Moon and Saturn – Virgo; Mars – Libra; Kethu – Scorpio; Sun and Jupiter–Capricorn; Rahu and Venus – Taurus; and Mercury – Cancer.

The Saradeepa Sakti Yoga is peculiar to the persons born in Kanya or Virgo. This yoga affects the native in Saturn's period in his own or *Swabhukthi*. It is brought about by the lordship of the 5th and 6th houses of Saturn and by the occupation of the 3rd house, Scorpio (from the ascendant). Saturn has also the aspect of Jupiter from Pisces. Bhujandar says the effect of the yoga drives the native into indigence. The domestic peace of the native is disturbed and there will be acute mental agitation. Lastly, the native will be forced to live outside his place of

(Continued on page 149)

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Leprosy

Sir,—I have read with much interest the article written by Dr. Jagannath Rao under the caption *Combinations for Leprosy* in the August 1958 issue of THE ASTROLOGICAL MAGAZINE. One of my friends is having similar combinations as described by the learned author, and is now under treatment here. The author claims that white leprosy is different from ordinary leprosy, but has not mentioned any combinations for that disease. I hope he will publish soon an article devoted completely to this subject as many men and women suffer from this disease and are condemned for marriage, etc. in the society.

I have also read the book *Predictive Astrology* written by the same author and find it very interesting. He has made the principles of astrology easy to understand and his treatment of the *Bhavaphala* and *Gocharaphala* is really exhaustive. We are glad that he being a doctor has taken so much interest in this occult subject. And one should admit that but for your magazine, most of the educated men would have never exerted themselves in this line. May God give you strength to serve the nation for a long time. Will you kindly publish this letter in your valuable magazine and oblige?

Hyderabad. K. RAMANATHAN.

Saturn and Makara Lagna

Sir,—With reference to Mr. Sastri's letter on the above subject on page 999 of THE ASTROLOGICAL MAGAZINE, November 1958, Mr. Sastri will please furnish the full horoscope with Rasi and Amsa diagrams, balance of dasa, time, date and place of birth, to enable a full assessment of Saturn's Mahadasa results. It is rather surprising that Saturn in Makara Lagna should give bad results. All standard works on astrology proclaim that Saturn in Makara Lagna is good.

Trichy. N. SUNDARESA IYER.

A Tragedy

Sir,—Mr. R. Ramaswami has given in September 1958 issue of THE ASTROLOGICAL MAGAZINE the horoscope of an unfortunate bride who married in May 1957 and was widowed within the all too brief period of 5 months, inspite of the fact that her husband also had a corresponding *Kuja Dosha* and has requested the readers of your esteemed journal to throw light on the astrological causes for such an early widowhood.

In the first place, I think, it should be clearly understood that the mere fact that each of the partners to the union has a *Kuja Dosha* does not necessarily remove the yoga for "widowhood" if it be present in the horoscope of a girl for the simple reason that it is not the *Kuja Dosha* alone that is responsible for "widowhood" in a female nativity for the "widowhood" may be due to the weakness of the lord of the 7th house or the weakness of the *Karaka* or significator of that house (*i.e.*, Jupiter in the case of female nativity).

In the second place, it would be observed from the horoscopes of the couple that while Mars is occupying the 7th house (one of the houses stipulated in the definition of the term *Kuja Dosha*) in the case of the bride's horoscope, it is in the second place (house) in the case of the boy and thus does not constitute the dosha in that horoscope.

लग्ने व्यये च पाताले जामित्रे चाष्टमेकुजः।
वरः पत्नी विनाशायकन्या पतिविनाशिनी॥

From the above sloka it is clear that the 1st, 4th, 7th, 8th and 12th are the only houses stated to be relevant, to the *Kuja Dosha*.

In any case, the main point I am concerned with in this letter is the accuracy of the horoscope (of the bride) which I doubt very much. We have not been told about the latitude of the place of birth of the bride hence it is not possible to verify whether with Gh. 35-57, the Lagna Cancer is possible but this much is certain that near about and below latitude 13° the Gh. 35-57 will definitely give for date 30-11-1935 *Mithuna* and not *Cancer* as Lagna. Thus if the birth is near that latitude 13° (and I guess it is so from the fact that the correspondent is a South Indian gentleman) the Lagna will be Mithuna—alas, a most unfortunate Lagna, sometimes, for a lady to possess for the very simple reason that if Guru (Jupiter) happens to be weak, its weakness will mean the weakness not merely of the *Karaka* of husband but also of the lord of the 7th house. And if by unfortunate bhava the 7th house for such a lagna also is under malefic influence, then God help such a lady for then all the three factors standing for the husband, *viz.*, the 7th house, the lord of that house and Jupiter the *Karaka* for that house would be suffering and thus indicate an early demise of the husband or widowhood for the wife as in the present case with Mithuna Lagna.

With Cancer as the lagna of the lady, no doubt, there are malefic influences on the 7th house and its *Karaka*, *viz.*, Jupiter; but Sani—the lord of the 7th house being in the sign Kumbha its *Moolatrikona* and in the 8th house will be very strong and will prevent any astrologer from predicting "widowhood". But the story with Mithuna Lagna will alas be different for her; in addition, the lord of the 7th house too would be in almost total eclipse and under the strong malefic aspect of Saturn.

As regards the longevity of the husband, from his own horoscope it will be noted that Venus lord of Lagna is in Lagna but is not having the influence of any planet. The peculiar position created by the absence of any influence on the Lagna and its lord definitely weakens the Lagna and consequently the longevity more particularly when the kendras are devoid of benefics and the house of longevity (8th) is suffering by the aspect of as many as 3 malefics. Sani the *Ayushkaraka* is weak in an inimical sign with two malefics. *Alpayu* or short life is thus astrologically justifiable.

Kanpur. J. N. BHASIN.

Sir,—Reference the letter of Mr. R. Ramaswami published on page 845 of your magazine for September 1958, permit me to make a few observations on the horoscopes.

The star or asterism is not given to calculate the Dasa. In the bride's horoscope, Saturn in 8th gives long life. *Mars Dosha* is powerful being in the 7th with *Lagnadhipathi*. Again in her horoscope on both sides of Moon are malefics. In the bridegroom's horoscope planets are only on one side of Moon, lessening its strength thereby. For Thula Lagna, Guru, Kuja and Sun are malefics. Guru and Sun are *marakas*. Leaving Moola, if we take Poorvashada to be the star for him, he must have died in Kuja or Rahu Dasa. If Uttarashada be taken as star he must have died in Rahu Dasa. Lord of 8th is in kendra. Guru is in 6th (own house) with aspect of Sani. Rahu is in 8th ((exalted). Mars dosha was not balanced.

In the girl's horoscope Kuja dosha is strong. Mars is exalted. In the groom's horoscope, Mars in own house in the 2nd is not strong enough to oppose the *dosha* of the girl. The horoscopes were not properly matched. There might also have been *dasa sandhi*. The groom's horoscope is not strong inherently while the girl's is. Further details of the girl may be useful for study.

In another *horoscope of a female in my possession, Mars in 7th is more powerful. She became a widow after

*Lagna—Virgo; Rahu, Venus and Jupiter—Aquarius; Sun, Mars and Mercury—Pisces; Saturn—Taurus; Kethu—Leo.

about 12 years of married life in the prime of youth. She has 3 children. In the girl's horoscope given by Mr. Ramaswami, Mars is exalted. *Doshasamya* has to be carefully calculated.

Bombay. K. VISWANATHAN, B.Sc.

Putra Viheena Yoga

Sir,—With reference to the letter on "Putra Viheena Yogas" published in the July 1958 issue of THE ASTROLOGICAL MAGAZINE, a mere glance at the chart in question is sufficient to indicate that the native has got a *dosha*, namely, Sarpasapa, to his lot, due to the presence of Rahu in the sign of Mars identical with the 5th house (*vide* Yoga No. 212, *Three Hundred Important Combinations*, Part II, by B. V. Raman). Not only that but the elements governing the house of issues, being heavily afflicted, is another significant feature worthy of note. Mark the 5th house being occupied by neecha Saturn and Rahu. The 5th lord Mars also happens to be the lord of the 12th house (*Durittham*). As such, he occupies the *Durithasthana*—his own sign—and subjected to Papakarthari Yoga (also Subha Karthari Yoga). Putrakaraka Jupiter, no doubt, aspects the house of children, but is combined with Kethu and afflicted further by the cruel aspects of Saturn and Rahu. Besides being Putrakaraka, Jupiter is the lord of Lagna and 4th house (*Sukham*). It will be very significant to note that Jupiter as such occupies a *dwirdwadasa* (2nd and 12th) position with respect to the lord of issues.

When viewed from the Moon, the 5th house Thula is occupied by its own *Karaka*. It is held to be quite inauspicious for a *Karaka* to occupy a house for which he stands as a *Karaka*. Again, the 5th house is afflicted by the occupation of Kethu, and by Saturn and Rahu as well. Likewise the 5th lord Mars from Lagna, the 5th lord Venus from the Moon also happens to own the 12th house (*Durittham*) and is combined with his bitter enemy, the Sun, in the 7th house. It may be noted that Putrarudha falling in Gemini is occupied by the 8th lord Moon and subjected to evil aspects of dire malefics like Saturn and Mars, and by the afflicted Jupiter as well. The 5th house (Kumbha) from Jupiter is aspected by Kuja while its lord Saturn is debilitated and combined with Rahu.

Since the 2nd house indicates family development and the 7th house the source thereof, the importance of these two houses cannot be lightly brushed aside. Though the 2nd house is aspected by its own lord, but it is an aspect of a neecha and afflicted lord of that house. From the Moon, the 2nd house is squared by Saturn, while its lord, the Moon is subjected to the malefic aspects of Saturn and Kuja. Jupiter is also the *Karaka* for the 2nd house, but he is afflicted as stated above. Though the 7th house is aspected by its lord as well as *Karaka*, it will be seen that it is occupied by the 8th lord, and further afflicted by the malefic aspects of Saturn and Mars. Moreover, the 7th lord and the Kalatrakaraka are combined with the Sun.

Now, if we take the 5th house as the native's past life, the Sun happens to be the lord of issues. As such, he is combined with his bitter enemy Venus as well as Mercury, who happen to be the lords of the 7th houses in past life and present life respectively. Likewise the *dwirdwadasa* positions between the lord of issues and the lord of Lagna in the birth chart, the same positions of planets in the native's previous life also draw our attention. What is still more a significant feature in the chart is that Jupiter, who happens to be the lord of the 12th house (*Durittham*) in previous life of the native, is now acting as Putrakaraka as well as the *Karaka* for the 2nd house in the native's present life and as such aspects the *Putrasantana*. Saturn, the lord of karma or actions in past life, is debilitated in the house of issues, and in direct opposition to Jupiter, the lord of 9th house (religion) and 12th (evil deeds) in previous life of the native.

Phaladeepika, one of the standard authorities on the subject of astrology, states (Adh. XII, Sl. 6) that the following yogas lead to family extinction, *viz.*, the 12th, the 8th, the 5th and the 1st houses being occupied by malefics: Venus and Mercury in the 7th, Jupiter in the 5th and malefics in the 4th houses, etc. It is true that the above two yogas do not apply *in toto* to the nativity in question. However, it will be very significant to note that there are malefics in the 5th, the 12th and the 1st houses with reference to the former yoga, while if judged from the Moon, Venus and Mercury are in the 7th and Jupiter in the 5th in so far as the latter yoga is concerned.

Under the circumstances, it appears that the poor native will not be able to derive happiness of children. He should perform proper *shanthis* to ward off the doshas.

Nadiad. M. D. TRIVEDI.

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BY DR. R. NAGARAJA SARMA, M.A., Ph.D., D.LITT.

1. OCCULT PHENOMENA IN THE LIGHT OF THEOLOGY—By Abbot Wiesinger, O.C.R.—(Burns and Oates, London. Pp. 294. Price 25 s. net.)

Occult Phenomena constitute a permanent and persistent problem which remains even today challenging and disquieting, notwithstanding the advancement effected in the different sciences commencing from the Copernican Revolution and culminating with the launching of Sputniks. The author's purpose has been quite a correct and legitimate one. He has been anxious to find and give solid and substantial support to the Occult derived from theological conclusions.

Two such conclusions have been given as foundational and fundamental. The first is that if man fell, even after the fall, he must have latent in him divine qualities, features and endowments which he must have had in full prior to the fall. The second is that when the soul or spirit, is freed from the limitations of bodily encasement, it is able to achieve certain extraordinary things which seems to be occult, supernatural and so forth.

Part I of the volume running to seven chapters, traces from the dawn of creation the relation between Body and Soul, and examines and interprets the phenomenon of fall. In the course of Part II, running to six chapters, the author's Theory is expounded in detail and Occult Phenomena are sought to be explained, on the basis of that theory.

Natural sleep, Pathological sleep, and Artificial sleep, and their conditions have been examined as illustrative and exemplificatory of the state in which the soul is able to get and enjoy freedom from bodily bondage. Such freedom will explain all occult phenomena ranging between ghosts, devils, haunting, black-magic, witchcraft, etc. and other forms of higher mysticism.

Attention may be drawn to the author's treatment of *Diabolical Possession* (Pp. 243–255) and in this country, one should be familiar with many instances of diabolical possessions and professional exorcists. Not merely this. Evil-minded persons practise black-magic and let loose evil spirits on their enemies who often suffer from mysterious neuro-muscular troubles. In Malabar and other places, there are professional exorcists who drive these evil spirits by means of tantric rituals and incantations.

It is obviously not possible to accept or endorse all the author says about *yoga*, *astrology* and other occult phenomena of India. The volume contains an important glossary of technical terms, but, there is an inaccuracy. Horoscope is not prediction. Students of religion and theology, the odd and occult will find the volume highly instructive and stimulating.

2. MAHATMA GANDHI–THE LAST PHASE –Vol. 11–By Pyarelal—(Navajivan Publishing House, Ahmedabad. Pp. 887. Price Rs. 20 or Sh. 30 or Dollars 5.)

If one were to judge from the opinions of distinguished persons recorded in favour of this volume written by Pyarelal, Gandhi's secretary and close associate, it must be admitted that the work has been universally welcomed. It stands divided into five parts entitled respectively, Parting of the Ways, the Battle of Partition, Left alone, the Titan at Work, and the Journey's End, Appendices A and B, Notes, Glossary, and an exhaustive alphabetical Index make the work take its proper place amongst carefully edited and attractively printed publications.

A person not having his mind poisoned by political considerations and predilections, going through these pages, will have compulsorily to conjure up before him dreadfully disturbing pictures and visions of the partition or *dichotomization* of this great country into two, and all that followed in its wake, and he will address himself many questions to which, he would never get satisfactory or convincing answers—such as—has the division of India been a blessing or a curse? Are the people happy? Has Hindu-Muslim concord been restored, and so forth.

I direct attention of readers to the happenings of 30th January 1948 which are recorded with thrilling details and precise particulars, on Pp. 765 and sequel. In the concluding chapter entitled "Epilogue", the author has discussed two important questions: What message has Gandhiji for the present day world?

Going through the pages of this mind-stirring volume, it is impossible not to entertain certain reflections. In the days of Queen Victoria, the whole of India lying between the Himalayas and Cape Comorin was under a single Ruler. India became independent. The unity of the Victorian period has disappeared, peradventure, never to return. In this volume, reference has been made to Sir C. P. Ramaswamy Iyer, who was then Dewan of Travancore who soon after cessation of paramountcy of the ruling British power, proclaimed the independence of Travancore. The Nizam, it is observed followed suit. (Pp. 340). He who runs may read how rapidly conditions have changed, and today, the Pakistan brought into existence in the days of the Mahatma, has emerged into a new existence.

Gandhi had throughout his career advocated two articles of faith—one was *non-violence*, the other was *happiness and prosperity for the poor millions* of the country. It is generally not to be hoped for that the message of non-violence, whether proclaimed by Gandhi or by the Pope and others would be found acceptable to foreign powers like France, Britain, Russia and America. If the western powers did not care to follow the ideal of showing the other cheek when one is slapped, preached by the apostle of non-violence Jesus, it is not reasonable to expect that they will now feel fascinated by the doctrine of Gandhi.

In India itself, the recent labour disturbances, use of tear gases, lathi-charges and occasional opening of fire, here and there, would demonstrate that it is surely not non-violence of the Gandhian pattern that is the guiding factor of administrative policy of Independent India. Though a great deal of din and noise prevails about village-reconstruction schemes, plans and programs, a visit to any of these villages must convince that simple, poor villagers are by no means living in miniature models of earthly paradise brought into existence by followers of Gandhi (avowedly or confessedly) who are ruling Independent India.

How would Gandhi meet the atom bomb with non-violence?—was a question which an American correspondent addressed him just a few hours before his assassination. Gandhi answered that he would come out into the open without a trace of ill-will against pilot, and so on. It is

obvious that such attitudes and reactions cannot be universalized. For, in the day-to-day administration, followers of Gandhi who are present rulers have *not* maintained the policy of their Master.

Be that as it may. In all departments of life, food-stuffs, essential commodities, posts, railways, court-fees, house-building materials, and so forth, there has occurred an enormous rise in prices, which has adversely affected the poor villagers, whose welfare was the main concern of Gandhi.

Gandhi's confesstion of philosophical faith is recorded on Pp. 792. It is observed that Gandhi believed in *Advaita*. He said that he could not be happy when the humblest are not. Whether today, the humblest are being made happy, or whether the followers of Gandhi are flying round the globe as ambassadors, etc., staying and making merry in fashionable hotels, etc., it is for the tax-payers to decide.

Winning or gaining of freedom from foreign rule is one thing, but, utilization of the said freedom for the good of the masses is totally a different one. This truth is strikingly illustrated in post-Gandhian period.

When all is said and done, this authoritative account by Pyarelal will be welcomed by all students of Indian history and politics.

3. FOOTPRINTS OF GAUTAMA THE BUDDHA—The story of his Life and Teaching.—By Miss Marie Beuzeville Byles—(Rider & Co., London. Pp. 227. Price 16 s. net).

In the course of a very complimentary and commendatory "Foreword" contributed by Sir Lalita Rajapakse, Q.C., Ceylon's Minister of Justice from 1947 to 1953, it is pointed out that Miss Byles, born in England had made Australia her home, and pursued her career as solicitor of the Supreme Court of New South Wales. Here is a brilliant volume in which the teachings and doctrines of Buddha are portayed as seen through the eyes of a pious and devoted Christian Lady. She has sketched the life and teachings of the Master as narrated by Yasa, the sixth disciple of the Master. He had not met the Master before obtainment of Enlightenment.

Yasa tells the story of the ministerial life of the Master and gives an account of the teachings of the Master imparted in concrete settings to men and women endeavouring to solve some of the persistent problems of life and existence, sin and suffering. Miss Byles has taken care to point out that she is a disciple of Buddha and what she has written would be acceptable to orthodox Buddhists.

As an active member of the legal profession, she had scrutinized and carefully sifted the facts and data collected and indicated her conclusions. Miss Byles has very rightly explained that Buddhistic terminology is not to be confused or identified with Buddhistic Doctrine. Buddha tacitly accepted the Cosmology prevalent in his time. That Cosmology may not be acceptable to modern scientific minds. That would not matter at all. The Buddhistic doctrine of Four Noble Truths and the Eightfold Noble Paths would constitute the common heritage or property of the entire mankind without reference to geographical and other differences. Mankind may soon be sojourning to the Moon, Mars and Venus, but, it is certainly none any nearer solution of the problem of evil and suffering.

Life is inseparably intertwined with suffering. The Buddha showed the way to obtain freedom from suffering. Whosoever feels that life is dominated by suffering, and desires freedom from it, can walk the Path of Buddha, be he Christian or Moslem, or Parsi, and so forth. Miss Byles is strongly convinced that moral and philosophical problems stand exactly where they stood at dawn of creation. Modern Sciences have not solved these problems. Where the sciences have failed, Buddhistic doctrine may succeed. Miss Byles says it is the way that matters most—the way which leads to termination of suffering, here and hereafter.

As the Bhagavad Gita so aptly has it, one in a million, perhaps, would feel any attraction for the way. Students of higher thought would feel grateful to Miss Byles for her inspiring research-work on Buddhism.

4. THE JEWEL IN THE LOTUS—Recollections of an Indian Political —By B. J. Gould—(Chatto and Windus, London. Pp. 252. Price 25 s. net).

The title of the book is a bit misleading. It purports to be a rendering into English of the well-known sacred incantation—*Om Mani-Padme-Hum* familiar in Buddhistic and other Tantric circles. It is quite understandable that the title has been chosen as a tribute to Tibet and its characteristic civilization. B. J. Gould was a member of the old Indian Civil Service of the British Government, and his vastly diverse experiences, have been narrated in this volume, under the comprehensive and perfectly intelligible sub-title "Recollections of an Indian Political". The author entered the Indian Civil Service in 1907. The present narration commences with the celebrated and colourful Delhi Durbar of 1911, and ends with the Installation of the *fourteenth* Dalai Lama in 1940. North-West Frontier Province, Baluchistan, Afghanistan, Persia, North-East Frontier and Tibet were the scene of his activities in the narration of which the author has taken more than auto-biographical interest.

Sir Ernest Barker has contributed an appreciative "Foreword" in which the versatility of the author is rightly commended. The author concludes his "recollections" by making a reference to the future of the political evolution of Tibet and the Dalai Lamas. The author records that in 1950, the Communist Government of China invaded Tibet. The Dalai Lama fled to the Chumbi Valley, and subsequently, he returned to Lhasa.

The *thirteenth* Dalai Lama had drawn up something like a political testament, before his demise, it said. The Government of India is near to us and it has a large army. Likewise, the Government of China, has also a large army. Tibet should maintain firm friendship with these two. Both are powerful. The author concludes the volume striking a note of uncertainty about the future of the political development of Tibet and of the Dalai Lamas.

The old Indian Civil Service was not generally looked upon with favour as the members were alleged to keep themselves aloof from the Indian masses. Hilton Brown is an exception and his sympathies with India and her political evolution are well-known. His contributions appear in some of the daily newspapers of India. B. J. Gould, likwise, appears to have been supremely sympathetic to aspirations of India and Tibet.

The volume is a striking illustration of the fact that official routine is transformed into thrilling experiences by non-official cultural ties and interests. Students of Indian history and politics would readily welcome this volume of absorbing personal and anecdotal interest.

5. HEAD FIRST FOR HEALTH—By Calvin Cottam—(House Warven, Hollywood-27, California. Pp. 122. Price 3 Dollars).

Described as based on 30 years of discoveries and developments by Dr. Nephi Cottam, the present volume contains an exposition of a new technique of cure of many strange and mysterious maladies which would not

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yield to ordinary medical treatment as given by physicians.

The new cure technique is known as Craniopathy. These mysterious diseases or maladies are due to high and abnormal pressure exercised on the brain which then becomes too tight. There are sutures like seams where the bones join together to form the head. If the cells are made to expand and have more ease, the pressure on the brain would be reduced. Tightness will disappear, and with tightness, the mysterious maladies likewise will disappear.

By means of executing the necessary movements, in the shape of massage, etc., at back and front of head, the tightness can be removed. Several important cases which have been cured by the new technique have been listed in the volume. The book has been fashioned in the form of a dialogue or discussion between two persons. One is ZUM, who sticks to old and conservative methods in life. The other is ZY, who delights in new and has an exploratory bent of mind.

The volume contains a number of illustrations of the brain and the skull and the important centres. Patients suffering from strange and mysterious maladies just want cure. They do not mind if the cure is effected or brought about by means of an old method or by means of a new technique. The title of the volume is highly significant. For perfect health, it is the head that requires attention first. The Hindu mind will find a ready and sympathetic response to the new technique of cure.

The head is described as *Uttamanga*, i.e., the most important part of the body or nervous system. The Ayurvedic systems has in use many oils, application of which to the head is believed to cure many troubles. The yoga system has rightly emphasized the posture (*Aasana*) known as the *Sirsha-Aasana* practising of which is sure to cure many physical and mental abnormalies and ailments.

The volume contains an account of many cures effected by the application of the new technique. Such discoveries are beyond controversies. If the new technique is practically used and success obtained, it stands universally justified and vindicated. But, here, as everywhere else, all that glitters is not gold. Genuine experts should be carefully discriminated from quacks.

6. YOGA FOR PERFECT HEALTH—By Alain—(Thorsons Publishers Ltd., 91, St. Martin's Lane, London. Pp. 156. Price 12 sh. 6d. net).

It is a truism that perfect health is wanted by everybody. Health is wealth. There must be a sound mind in a sound body. *Mens sana in corpore sano*. It is, however, very difficult, if not altogether impossible to prescribe a medical or psychological, or any other recipie that would guarantee perfect health throughout life. From time immemorial elixirs have been promised and distributed, but, to no purpose. Voronoff's monkey-glad-grafting and other operations have been of no avail.

In India, the system of psycho-physical discipline, known as *yoga*, has been in existence for thousands of years together, and it is hopeful and encouraging to note that foreigners are taking in the yogic exercises. The author, during convalescence was annoyed to note the slow progress. So, he took to the practising of yoga, and his convalescence was accelerated.

The author's practical knowledge of postures and breathing exercises is embodied in the volume. On the title page is printed a dictum of Swami Sivananda to the effect that "Hatha yoga insures beauty, health, strength, and long life".

There are 16 photographic representations of the well-known postures advocated by yogic methodology. The author is to be gratefully complimented for his courage and conviction in the efficacy of yoga system, and in having given expression to these. Still, even the most sympathetic foreigner has some difficulties in correctly understanding the significance of Sanskrit terms.

Thus, in the classification of yoga, there has occurred a confusion between two fundamentals. The division of yoga should be into Hatha yoga, Laya yoga, Mantra yoga and Raja-yoga. Or, the division should be into Jnyana yoga, Bhakti yoga and Karma yoga. Confusion between the two is unwarranted.

Rama is not the incarnation of Siva. The view of Valmiki as embodied in the text is that He is incarnation of Vishnu. *Kumbhaka* is translated into inhalation. (Pp. 155). This is incorrect. It is suspension of breathing. *Pooraka* is inhalation. There are some other minor inaccuracies which, I trust, will be eliminated from a subsequent edition.

The author has very rightly pointed out prolongation of life cannot be had for mere asking. Important and highly taxing conditions have to be fulfilled. Whether death is or is not conquered by yoga, there is no doubt that good health can be maintained. That has been his personal experience. A valuable service has been rendered by the author in vindication of yoga methodology.

7. THE FLUTE OF KRISHNA—By P. A. Krishnaswamy, M.A.—(S. P. League Ltd., Calcutta. Pp. 103. Price Rs. 3.)

Lord Sri Krishna who, while in incarnation on earth, in flesh and blood, hypnotized and enchanted the girls and damsels of Vrindavan, through the instrumentality of divine musical notes flowing from His Flute, has for his inseparable companions the musical instrument and a Divine rod by means of which He kept the cattle tended by Him under control.

What is the origin of the Flute? What is the origin of the Rod? Mr. P. A. Krishnaswamy describes the origin of both. His description has been fashioned or patterned as a Drama. Here is the argument. A young man of a lower class leaves home and gets the highest wisdom and education from certain sages. This young man is named Vidyaratna. He attracts the notice of the father of Murali, a lovely girl. They are married. Differences in social status are ignored.

The marriage is not a mere physical union. They develop to be mystic personalities. They are both God-intoxicated, in a sense. They strive for God-realization. God can be realized only through service to His Creatures, and accordingly, Vidyaratna and Murali dedicate themselves to service of the poor and the depressed, the dejected and downtrodden. Murali contracts a fever and dies. Vidyaratna too dies of the same malady. Over the grave of Murali, hollow bamboo grows. Over that of Vidyaratna, hard bamboo stands.

Out of one of the hollow bamboos growing over Murali's grave, Krishna made His Flute. Out of a hard bamboo towering over Vidyaratna's grave, the Lord made a rod, or stick which is His *vade mecum*.

The above plot has been expanded and developed by Mr. Krishnaswamy into a fascinating Drama of Five Acts. Dialogues, characterization, development, denouement, blend of social, religious moral and didactic sentiments, stand superbly harmonized by the author into a play.

Swami Sivananda, Dr. Pattabhisitaramayya, and Dewan Bahadur K. S. Ramaswamy Sastry have written appreciative Forewords. Valuable notes have been added. The great doctrine of the Gita is that the Lord uses men and women as His chosen instruments for the onward march and

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progress of cosmic scheme. So, have Murali and Vidyaratna been chosen as His instruments. This is typical Divine Grace without which salvation cannot be obtained. I hope Mr. Krishnaswamy's dramatic genius will find expression in many more such interesting plays as the Flute of Krishna, which is perfectly stage-worthy instructive and appealing to intellect and imagination.

8. SRI KALIDASA KERALI—English Translation by Pandit Viswanadham—(Kasimkote-Visakha Dt., Andhra Pradesh. Pp. 12. Price Re. 1.)

The author of the translation into English of the original text in Sanskrit which is attributed to the authorship of Kalidasa, points out, in his "Preface" that the Sanskrit text is being published for the first time. It would seem that Kalidasa in his verses has first addressed a lady describing her charms in glowing terms, and then, described the effects of the different bhavas. The author has omitted the portion relating to glorification of the attractions of the lady. So, out of the 65 stanzas, computed as the maximum, only 45 are given. The text is printed in Telugu characters and each stanza has been rendered into English.

The title of the work suggests that the Kerala country must have been familiar with it, and, this is understandable, as Sankara was born in Kerala and visited the land of his birth after he had become world-famous, and some have attributed, the work to Sankara himself.

But, I do not see the exact relation between Kalidasa and Kerala. Whoever composed the work, be it Kalidasa or Sankara, it is a small and handy publication that would be useful to astrologers—students and practitioners. There are several typographical errors, which must be removed in the next edition. Pandit Viswanadham has brought out a new and useful work on predictive astrology.

9. BHASA—By A. S. P. Ayyar, M.A., I.C.S.—(V. Ramaswamy Sastrulu and Sons, 292, Netaji Subhas Chandra Bose Road, Madras-1. Pp. 592. Price Rs. 5 or 7 sh. 6 d.)

The present volume appearing in the series known as "Indian Men of Letters", deals with Bhasa, a pre-Kalidasa dramatist of great distinction and literary output. It is a revised and enlarged edition.

Rediscovery of Bhasa is the subject-matter of Part I. Part II contains an account of the 13 plays of Bhasa. The greatness of the dramatist is brought out in Part III. Part IV stands devoted to an exposition of the characteristic features of the personality of Bhasa, and of his ideas and ideals.

Readers will remember the amusing discussion pursued in Britain regarding the authorship of the plays attributed to Shakespeare, and the belief is not yet completely dead that Shakespeare did not write the plays, but, somebody else did. In Indian literary criticism, the issue is not as bad as that. It is not sought to be denied that even the great Kalidasa himself has made reference to his predecessor Bhasa. But, there is no doubt that Kalidasa merely damned Bhasa with faint praise. In a single act of sweeping condemnation, Kalidasa easily dismissed all the old dramatists and their plays. Kalidasa has sarcastically commented that old things are not always the best, just because, they are old.

Kalidasa's reference to Bhasa contains the subtle and subterranean insinuation against old Bhasa, and an invitation to the public to patronise his own plays categorized as new. The characteristics of Bhasa's dramatic art, conditions of stage and acting in those days, contemporary social, literary, and political factors, and connected issues are all fairly elaborately treated by Mr. Ayyar, so that readers may form in their minds, a correct picture of the world of Bhasa.

Mr. Ayyar has doubtless drawn certain lines of comparison and contrast, between Bhasa and Kalidasa, but, the comparative study, is as such inadequate, as it is confined just to theology and concept of kingship. The contrast and comparison should have been worked out and developed on the lines of canons relating to dramaturgy.

It is unfortunate that errors have crept in, in the "contents", and in main body of the work. Thus, in "contents", Pratima-nataka is numbered as X, but, in the main body of the book its number is IX. Pagination alse is erroneous.

It is permissible to hope that Free Bharat's Playwrights may be able to produce works like those of Bhasa and Kalidasa.

10. ASTROLOGY AND YOU—By Carroll Righter—(W. H. Allen, London. Pp. 173. Price 12 sh. 6 d.)

The author is described on the title page as "The World's greatest Astrologician". After detailing the historical background of astrology, in Part I, the author has explained the significance of the twelve signs in Part II. Part III stands devoted to an account of planets. The importance of 12 houses is emphasized in the fourth. The fifth deals with vocations. The sixth refers to the Aquarian age.

The stars are said to impel, but, not compel. The dictionary meaning of the term impel is to move forward. Compel means to drive, to force. If the stars are admitted to impel just, that must be as good or as bad as compelling.

The features associated with signs and planets do not seem to be universal. For instance, it is observed that many Geminis are actors and actresses. There are, on the other hand, several Geminis who have nothing to do with acting.

So, neither in Oriental, nor even in Occidental astrology has it been possible to arrive at Universally Valid Laws. The existing laws are highly probable empirical generalizations. The chapter on vocations tells the same tale. One simply cannot have a general law that all Geminis are actors, but, we have a Universal Law that all material bodies gravitate. That is the difference between astrology and other sciences.

After two thousand years of Piscean age, the Aquarian age commenced in 1904. This is an age of tremendous scientific advancement (Sputniks, etc.) The world will be watching with keen interest and expectancy what the age has in store for mankind..... Never mind whether it is impelled or compelled. I feel impelled to admit that the author has written quite an attractive volume on Astrology and You.

MENTOR AND SIGNET BOOKS

11. THE CREATION OF THE UNIVERSE—By George Gamow—(Mentor).—Pp. 144. Price 50c.

12. MODERN MUSIC—By J. T. Howard and James Lyons—(Mentor).—Pp. 160. Price 50c.

13. THE FBI IN ACTION—By Ken Jones—(Signet).—Pp. 161. Price 35c.

14. THE HUMAN BODY—By Elbert Tokay—(Signet).—Pp. 248. Price 50c.

15. NEW WORLD WRITING—No.12—(Mentor).—Pp. 288. Price 50c.

16. ROGET'S COLLEGE THESAURUS—Ed.-National Lexicographic Board—(Signet).—Pp. 416. Price 50c.

17. *EIGHT GREAT COMEDIES*—Ed.-S. Barnet, M. Berman and W. Burto—(Mentor).—Pp. 472. Price 50c.

(All published by the New American Library, New York-22, N.Y.)

Whether one takes the theistic, Biblical view of the Creation of the Uni-

verse, or the strictly scientific one (methodologically atheistic—like the Cartesian Doubt) there is no doubt humble students will feel a sense of deep mystery when they contemplate the Creation of the Universe with galaxies, stars, planets, oceans, mountains, and so on, and in this volume, the author gives an arresting and thrilling account of Creation of the Universe in the light of facts revealed and verified by sciences and scientific observation. Whosoever made the atoms, the time taken was less than a hour. To make the stars and planets, it took a few hundred million years, but, to make mankind, it has been a duration of 3-billion years. (Pp. 136). Such a time-interval must seem absolutely staggering to those who are contemplating a trip to Moon and Mars.

Modern Music is described as a popular guide to greater musical enjoyment. The authors have explained the differences between *polytonality* and *atonality*, and explained also easy and simple ways of enjoying modern music. If music of any given age is to be enjoyed, one must know the differences in style adopted from one age in another, and also differences in technique employed. This perception of differences in style and the technique will apply to Oriental Music as well. In Indian Music, one would see that from the pure classical music to the present music democratized by the Radio, there is indeed a far, far cry. It is most likely that such a state of affairs prevails in Occidental Music as well.

With advancement in civilization, crime also advances. If new laws are passed to prevent or punish crime, the professional criminal exercises his creative imagination and endeavours to circumvent the law. The Federal Bureau of Investigation of America has successfully hunted down notorious public enemies, and in *FBI in Action* the author has narrated 22 thrilling crime stories constructed on the basis of data found in the actual files of the FBI. Justice must overtake the criminal through the due process of the Laws, and when the law has been violated, or broken, the malefactors, should be brought to justice. If not, the Majesty of Law will never be vindicated. These principles will be universally welcomed. I would like to draw particular attention to the case "My Wife is Missing", in which one kills his wife and reports to the Police she is missing. Eventually, the FBI brings the criminal to book. I hope the volume will be read by the Police staff of every modern civilized country. The stories appear remarkably similar to the adventures of Sherlock Holmes. On page 68, one would find a high compliment and sincere tribute paid to the FBI.

In this revised and expanded edition of *The Hindu Body*, Dr. Tokay describes in detail the structure and functioning of the Human Body. Even amongst the educated, many do not know the anatomical and physiological facts concerning their own nervous systems, and this volume which contains 44 illustrations and 24 pages of Anatomical Atlas, will enable laymen and even experts to understand something about the nature of the Human Body. What are hormones and how do they act? How is food digested? How do exercises affect body? These and connected questions are answered by the author in a fairly simple and easily understandable manner. It is hoped that knowledge of the different functions of the body will enable people to lead happy and healthy lives.

Vol. No. 12 of the *New World Writing* contains something of the best of what is to be found in the different literatures of the world, in reference to fiction, literary criticism, drama and poetry from the works of authors well-known and recognised as such. "Homecoming" by Balachandra Rajan will be of interest to Indians. It constitutes the first chapter of the author's first novel which is to be published by Simon and Schuster. W. Brockway's comments and reflections on the nobel literary prize are cruelly candid and devastatingly straightforward. It seems that someone jokingly remarked that Alfred Nobel "was the richest vagabond of Europe". (Pp. 274). How Tagore was chosen for the award is related on page 287.

This college *Thesaurus* in Dictionary Form is described as "newly written, newly edited, and newly published", and it is intended for use in home, in school, in college, and in office. Synonyms and antonyms are given arranged in alphabetical order and new words and phrases, and certain new synonyms have also been added, it is observed. Some important foreign pharses are given together with renderings into English. The volume includes colloquial and even slang terms. Of course, English is scheduled to disappear from the shores of India, by a specified period, but, so long as it lasts and continues in the hospitable land of Bharat, the great and universal language should be correctly understood and properly used, and that end is served by the present volume.

Eight Great Comedies of the world staged from the earliest times down to the present day have been assembled in this volume. Part I contains the texts of these comedies and Part II contains critical essays which are descriptive and evaluative. The comedies are—Clouds (Aristophanes), Mandragola (Niccolo Machievalli), Twelfth Night (Shakespeare), The Miser (Moliere), The Beggar's Opera (John Gay), The Importance of being Earnest (Oscar Wilde), Uncle Vanya (Anton Chekhov), Arms and the Man (Shaw). Laughter is indispensable for happy and healthy life. I am sure study of these world's great comedies would enable persons to indulge in innocent laughter for some time and get the best out of life. Both in respect of quality and quantity, the output of the New American Library is remarkable and highly commendable.

SANSKRIT

18. SRIMAN NARAYANEEYAM OF NARAYANA BHATTA—with commentary in Sanskrit by K. Krishna Wariyar, copies from K. V. Achyuta Wariyar—(M. R. Vaidyasala, Cranganore, Kerala State. Pp. 790. Price Rs. 10-8.)

Just as the Ramayana and Mahabharata have kindled the creative inspiration of many a poetic artist or genius into production of new literary works, Bhagavatha also has been responsible for emergizing of creative imagination. The Narayaneeyam of Narayana Bhattapada is too well-known to need any special introduction. It is universally admired and read with religious zeal and devotion, particularly in Malabar, or, the modern Kerala State.

There is an illuminating "Introduction" (Avatarika) in Sanskrit written by Pandita Raja K. Achyutappoduval, in the course of which, details are mentioned about the author and the circumstances that led to the composition of this great and celebrated work. Darsanakalanidhi Ramavarma Pareekshit, ruler of Cochin, has recorded a commendatory testimonial in favour of the work and the commentary.

The entire work has been counted to run to 1036 stanzas. The stanzas stand arranged into decades or decalogues, each containing ten. There is a century of such decade-units. The whole of the Bhagavatha has been retold in the form of verses by the talented author. Tradition has it that the Guru of the author was suffering from a severe malady. As prescribed in ancient texts, this malady was given or transferred to the devoted disciple. The disciple, then, prayed to the Lord at Guruvayoor and freed himself from the said malady. His penance consisted in composing daily

ten stanzas and offering them as prayer to the Lord.

It is noteworthy that the commentary follows the orthodox traditional lines and throws a flood of illumination on the hidden and obscure meanings, implications and veiled suggestions contained in the original text. Quoting the authority of the great Adi-Sankara himself, the author expounds the theological doctrine of the absolute supremacy of Lord Vishnu, who is identified with Brahman of the Vedanta-sutras.

The present publication is bound to enrich the contemporary stock of devotional literature in Sanskrit, and it will be particularly welcomed in Kerala associated with the author and the Deity glorified.

19. Srimad Valmiki Ramayana—(Text only Devanagari)—Published by Mr. Ramaratnam—(The Madras Law Journal Press, Mylapore, Madras-4. Pp. 1096. Price Rs. 12.)

In the course of a Note by the publisher, Mr. Ramaratnam, M.A., B.L., it is explained that after a lapse of about 25 years, this second edition of the text of the Valmiki Ramayana has now been printed, the first edition having gone out of print, roundabout five years ago. Mahamahopadhyaya Pandit Chinnaswamy Sastry and Pandit Subrahmanya Sastry (Vedanta-visarada, etc.) have carefully prepared the edition for print.

The volume contains the orthodox account of commencing and completing the devotional reading of the Epic (Parayana) as practised by followers of Sankara, Ramanuja and Madhva. The contents of each chapter (Sarga) have been indicated for all the chapters of all the Kandas. Then, the text of the work is given in attractive Devanagari types, and *variae lectionae* have been given in footnotes on each page.

The "Foreword" to the first edition contributed by Prof. S. Kuppuswamy Sastry has been reproduced, and it has a permanent interest, as having proceeded from a first-rate veteran savant in whom the best elements of Oriental and Occidental culture had harmoniously existed in striking personality blend.

It should not be out of place to mention that perhaps, the best South Indian editions of Ramayana one in Text only and the other with the commentary of Govindaraja and extracts from several other commentaries, were given to the public by Pandit T. R. Krishnacharya, proprietor, of the Madhva Vilasa Book Depot, in Kumbakonam decades ago. Since then, several editions, have appeared, of which the M.L.J. Press edition is easily the best.

The assessment of the spiritual and philosophical significance of the personality of Sri Rama, arrived at by Prof. Kuppuswamy Sastry, is highly scholarly illuminating and unexceptionable. In certain compelling and pressing emergencies, the Almighty Lord has to take incarnation on Earth as Man, and restore equilibrium or balance between virtue and vice. While moving and behaving as Man, such an incarnation reveals glimpses of Divine as well.

Prof. Kuppuswamy Sastry has rightly emphasized the fact that the great Epic of Ramayana would last as long as mountains and rivers last on this planet. Critics may come and critics may go like the German detractor, but, Ramayana goes on for ever as the world's most fascinating and greatest epic.

I have great pleasure in commending the M.L.J. Press edition of Ramayana to the attention and patronage of the public.

20. Sriman Narayana Vyasa Charitam—By Pandit Gopikrishna Sastry, Professor of Sanskrit, Madhav College, Ujjain.—(Pp. 23. Price not marked).

Pandit Narayana Vyasa was a distinguished and illustrious personality of Ujjain well-known for his wide and deep scholarship in Indian astronomy, astrology, and other branches of Sanskrit learning. He was born in Vikrama Samvat 1917 and passed away in 1992. His horoscope is given in the booklet under notice.

Pandit Gopikrishna Sastry, Vyakaranacharya, Kavyatirtha, etc., has written a brief biographical account of the late Pandit Vyasa, in Sanskrit verse and prose. A work written in a mixture of prose and verse is technically classified as a *Champu*. (Gadya-padyatmaka).

Pandit Gopinath has composed a miniature Champu, and he has easy and efficient control over the mechanism of Sanskrit composition. Mars in the 10th and assemblage of planets in the 4th, readily lend support to the subject-matter of the biography having been a powerful controversialist and a scholar of substantial equipments and achievements.

It is noted that Pandit Vyasa had been held in great esteem by late Lokamanya Tilak and others who had taken active part in the movement for reformation of Panchang. Sanskrit works are becoming rarer in these days, and the author has to be complimented on production of an interesting biography in a classical language.

TAMIL

21. South Indian Temple Inscriptions,—(Tennindiya Koyil Sasamangal—Vol. III, Part II, Government Oriental Manuscript Library, Madras-5. Pp. xxviii+ 251 + 386 + 1295 + 1610 + cxii. Price Rs. 5.)

The Second Part of the Third Vol. of Temple Inscriptions found in South Indian Temple edited by Mr. T. N. Subrahmanyam with critical introduction and notes is a scholarly and authoritative research work thoroughly documented, and produced with great care and critical judgment.

In the course of the "Preface", it is pointed out that the present volume contains 35 inscriptions traced anew, and the entire collection totals to 1299–which constitutes a fairly formidable number. There is a historical survey which covers the period commencing from that of Rajaraja–I, and ending with that of Kulottunga–III, and Ballala–II.

Then, appears historical survey in Tamil, after which, are given Texts of the inscriptions. There are four Appendices. Then occurs an exhaustive study of Tamil Palaeography. Epigraphical glossary, an Index in English and another is Tamil, make the publication fall in line with modern research publications.

The volume throws considerable light on the Saiva-Vaishnava controversies then prevailing, and in those days such debates, disputes, and differences were not in any manner sought to be solved by advocating a simple religio-theological equation between Siva and Vishnu as if these were mathematical entities. It is necessary to draw the attention of your readers to the scholarly note on the date of Ramanuja. (Pp. 147—160).

The king who persecuted Ramanuja has been identified to have been Kulottunga–III, though there are still some lingering doubts, as ancient Indian History and Archaeology have for their subject-matter only doubts, conjectures, and surmises, soap-bubbles and speculations. It is the Chola period, an image of Lord Govindaraja can be so unceremoniously thrown into the sea, in modern times, one may seek to find some justification or extenuation of the acts of some modern iconoclasts who go about advocating the breaking of the images of gods like Lord Vinayaka.

The inscriptions, here studied, suggest a striking contrast between the way in which ancient rulers were

administering temples and temple funds, and the way in which modern congress government is dealing with them. It remains to be seen to what extent, and in what respects, publication of these inscriptions will throw new light on South Indian history or lead to reconstruction of it.

Meanwhile, Curator Mr. T. Chandrasekharan and Mr. T. N. Subrahmanyam should be regarded to have done valuable service is the cause of ancient Indian history and chronology.

FRENCH

22. BALANCE—By Andre Barbault—("Le Zodiaque" aux Editions du Seuil, Imprimarie, Georges Lang, Paris. Pp. 128. Price Fr. 250).

The present work on *Balance* or *Libra*, maintains the usual level of excellence as revealed by other volumes in the series previously noticed in these columns, relating to the other zodiacal signs. The period concerned lies between 23rd September and 22nd October. The astrological preliminaries associated with the signs and planets found in the predecessor volumes are also reproduced in this, which greatly facilitates ready reference. The nature and symbolism connected with Balance, the personality types and characteristics, the peculiarities and idiosyncracies of persons born under this zodiacal sign are described in an attractive manner with illuminating details and striking illustrations.

The significance of the relation between the other signs and Balance are described, and the main characteristics of the sign are sociability, harmony, sexual contacts and alliances. The most important section of the volume is the third, in which an account is given of different personalities born under this sign.

It may be assumed as a fairly general proposition that if Venus, the lord of Balance is favourably situated and aspected, it may be taken for granted that the persons considered will be lucky in life, with plenty of world's goods surrounding them throughout life. If, on the contrary, Venus be unfavourably situated, or aspected, or otherwise unfavourably disposed, the subject is sure to be confronted by ill-luck, frustration, particularly in matters of sex-relationship, lack of financial resources, and comforts of life.

The influences of Balance on men and women would seem to be different, and these are described on Pp. 60–63. Amongst the personalities mentioned dominated by Balance, are Henri IV, Louis XIII, Katherine Mansfield, Nietzsche, Virgile and others.

But, your readers will be particularly interested in the account of Gandhi found on Pp. 87. Gandhi has been a world-renowned and universally respected personality, and all his successes and failures (there were some few in his life) may be traced to the indications conveyed by Balance. I refer readers to Prof. B. V. Raman's study of the chart of Gandhi in *Notable Horoscopes*.

It is to be carefully noted that an unfavourable lord of Balance will indicate colossal moral depravity from which even some of the world's greatest are not exempt. The author has written an attractive and authoritative work for which the astrological world should feel deeply grateful.

PERIODICALS

23. DIVYA JYOTHI—Sanskrit Monthly—Vol. 2, No. 12, Sept. 1958—(Ananda Lodge, Jakhoo, Simla. Annual subscription (Inland) Price Rs. 6. Single copy 62 nP. (Foreign) Sh. 15.)

Journals and periodicals are very rare in Sanskrit, and it should be a great pleasure to record that the Sanskrit Monthly journal edited by and founded by Acharya Divakara Datta Sarma entitled *Divya Jyothi*, has completed two years of existence, and will be entering on the third year with the next number.

In the course of a well-thought-out and closely-reasoned, and finely-worded article, the learned and talented Editor, while, surveying retrospectively the work accomplished in two previous years, has pointed out in what lines, future programs should be planned, projected and executed.

The Editor, rightly, regrets, the number of journals can be counted on one's fingers, and absence of encouragement, absence of or lack of contributors, and inability of existing journals in Sanskrit to pay their correspondents and contributors are responsible for the present unhappy and unpromising condition of journalism in Sanskrit. If schools, colleges, Universities and other learned bodies, would make it compulsory to subscribe for copies and encourage existing journals, in Sanskrit language (divine and living, dynamic and delightful—*not dead* as some say) conditions may improve, is the hope expressed by the Editor, which, I daresay will find a sympathetic echo in the heart of every lover of Sanskrit.

The volume opens with some verses on the illusoriness of the Universe, (*jagatah mithyattvam*) by Pandit Radhakrishna Tiwary. Acharya Gajanana has contributed an interesting biographical study of the well-known scholar late Mahamahopadhyaya Raghupati Sastry. The prayer to the Almighty Lord composed by M. Pandeya Sastry, and the striking description of the rainy season by Somanath Sarma reveal poetry of

(Continued on page 151)

LETTERS TO THE EDITOR

(Continued from page 140)

birth. The relevant *Tamil verse is also given.

I request your earnest readers if they have come across this yoga in their pursuit of the study of astrological books, to give more details of the yoga through the pages of your esteemed magazine.

Madras. V. VENKATARAMANA RAO, B.A., B.L.

ASTROLOGY AND THEOLOGY

(Continued from page 70)

Science, there are various other possibilities. I have already said that an object can be split up only with a thinner object. An axe can cut a wood, but for cutting a diamond we must have thinner, finer instruments. Material objects can be split up in various ways; but an atom can be split up only through a "cutter" that can penetrate through the parts of an atom. If the parts of an atom, like electrons, are material particles with spacial extension, then they by their very nature, must be capable of being cut into parts.

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* காரிதிசை வந்திடவே ஆரஞ்சோ
ஞய்
கடுவாகும் வீரியத்தில் அமர்ந்து
நிற்க
மாரிடலாம் பொன்னவனும் நோக்
கத்தாலே
மரவாது சரதீப சக்தி யோகம்
கூரிநேன் தருது புக்தி வருமை
மிக்க
கூடுவதால் மனவருத்தம் வெருப்பா
மில்வம்
கோரிடலாம் அடுத்தடுத்து தர்க்கத்
தாலே
நிகழுமே பிரதேசம் செல்லலாகும்.

What is it that is finer than the parts of an electron which can penetrate through such parts and split up the electrons? Scientists say that there is no such cutter that they are able to think of. Can ancient Indian thought reveal such a "cutter"?

One may ask what purpose will be served by attempting an answer to such idle questions, since science is able to get on without the aid of a universal agent or of a universal law worked out by an infinite number of intelligences. Science deals with the material world, and such questions have no place in science. I have no difficulty about a suitable reply to such an objection ready at hand. Suppose Einstein could project his thoughts backwards through time and contact Newton and had suggested to the latter certain new methods of approach regarding the nature of time, space and matter; perhaps Newton would have advised Einstein to proceed along his own line of approach with a three dimensional space extending in straight lines, and make further progression in science instead of wasting his intellectual powers and his time over such idle positions. And if Einstein had surrendered, what would have been the position of scienee today? Similarly, if Democritus could have reappeared in the world and asked Rutherford not to think of splitting up the atom, but to work out scientific problems within the range of his own theories about atoms, and if Rutherford had accepted the advise of the Greek philosopher, what would have been the position of science today? **Life and intelligence and certain hidden powers in man are not to be *ignored as unworthy of being introduced into the realm of science.***

What is experienced as "sound" is, according to ancient Indian thought, a certain manifestation of a phenomenon in a finer medium that is subtler than anything thought of in the material world. Those waves are finer than the *gama* rays and may penetrate through forms of matter finer than the electrons of which electrons are the composits. Then there are gradations in this system of waves also, as there are gradations in the known waves of radiations. If scientists are hoping to get together the electrons and construct an atom, there are the further possibilities of man being able to collect together the finer parts of such electrons and construct electrons. An investigation into what is manifested as the phenomenon of sound may have very valuable consequences in science.

Scientists have accepted certain mysteries about the sound-waves and their relation to biology. Then there is the phenomenon known as the mind. Scientists are completely ignoring this very important subject-matter. Mind has lost its reality at present in the eyes of the scientists and has been reduced to a "behaviour". Let it be only a behaviour and let there be no substance called the mind. But the question stares us in the face what this "behaviour" is. Is it anything different from what behaves or is it that itself? A behaviour is the thing that behaves in a particular state or it is the effect of something outside on the thing which behaves in such a way. Either there is the personality in a particular state or a behaviour which is called the mind, or there is a thing called the mind which produces a particular behaviour in the personality. Scientists must investigate into the nature of this "mind", and in this investigation, the background of ancient Indian thought will be of great help.

Mind may be taken as a sort of wave, which wave is much finer than the sound-wave, and as such it is capable of splitting up the atom or electron or even the parts of electron much more easily than the latter. Mind, being an aspect of the intellect itself, is capable of functioning by itself, whereas the sound-wave can function only through the agency of the intellect. Mind by itself, or through the instrumentality of the sound-waves, can not only split up the smallest particle of matter known in science, it can also collect such finer parts and compose an electron and such small particles of matter. It can also infuse life into matter and convert matter into living or organic matter. Mind has this capacity; but the capacity has to be developed and made operative.

Intellect at this stage acquires certain new potentialities. Certain powers of combining parts of matter without a spacial extension into composite matter with spacial extension, or certain powers like infusing life into matter, were assigned to a super-intellect, according to some systems of thought in India; in other systems, such an intellect was not accepted, and they accepted only a universal law, of which only parts came within the sphere of the knowing process of the infinite intellects. When the individual and limited intellect develops certain powers through the operation of the sound-waves or through the operation of the mind itself, at that stage, the intellect acquires powers that were restricted to the super-intellect; in the view of there being no such super-intellect, the individual intellect widens its powers of understanding within the limits of the universal law, and sometimes can even expand the sphere to such an extent that for practical

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purposes they may be accepted as omniscient. In the normal state, the individual intellects can grasp only the behaviour consequent on the operation of the law, and not the nature of the law itself; but at that trained stage, the individual intellects acquire the power of realising the true nature of the law itself, though limited in scope.

Whether such statements regarding these advanced intellects in ancient Indian literature relate only to the postulations of theoretical possibilities in science or were actual records of real achievements among humanity, does not make much of a difference to us in the present context; even such a postulation is worth acceptance for investigation. Have modern scientists even dreamt of such immense possibilities for man? Whence other than from ancient Indian thoughts can science receive an inspiration for making an open effort to lift the position of man to such heights of knowledge and power?

There are various other problems that rise up for consideration when the sphere of science is expanded to such extents. Is there a beginning for the world process? If so, what is it and how is that point to be determined? Can there be a point on a scale without a prior to it? Is there a goal and a termination for the world process? If there is a termination, there must certainly have been a beginning. If there is not such a terminus there is no goal, and without a goal there is no progression; progression is an orderly movement towards a fixed end along a pre-determined method. If there is a beginning what was there prior to it, and if there is an end what will there be after it? Is the movement from absolute uniformity to absolute differentiation, or is it the opposite way? Why should there be such a change and what is it that determined the preference for one over the other? If there is no such preference, why should there be such a migration? Again, is the change from a static state to a state of movement or is it a change from movement towards a static state? Is the universe by nature static or dynamic and is the change meant for attaining its real nature again? Why was the world upset from its real nature, simply to be restored to that real nature?

Ancient Indian thought is not silent over such facts nor are the thinkers indifferent such problems. They did not also consider such questions idle or impertinent. Literature bearing on the problems is full of suggestions regarding the solution for such questions, though we may not have any finished commodity with labels on the packets and directions for use. I cannot discuss any of such questions in this context. But I know the answer.

The first thing that scientists must do is to accept a science called astrology. They must have vision and courage in their procedure, and it is only then that science will be really scientific. **If the universe is accepted as an organism, then astrology cannot be denied its legitimate claim of being recognised as a science and as a very important science;** astrology deals with the relation of the parts of this organism to the other parts. **That there are astrologers who are quacks and who cannot be admitted into the fold of scientists, is no justification for condemning the science.** Are there not bad politicians and bad administrators, and yet do we denounce governments as such? Are there not bad lawyers, bad physicians, bad policemen and bad businessmen? And yet do we boycott law courts, do we keep away from hospitals, do we flaut law and order, and refuse to recognise business? Why should astrology be an exception to such a universally accepted policy?

I know that I cannot convince politicians who are dried up and hardened, who are incapable of emotional urges, who cannot entertain grand intellectual ideals; there may be scientists who are under the thumb of such politicians. But I am sure that there are broad-minded scientists with vision and courage who will look at things with a scientific balance, unmoved by prejudices and false notions of prestige. Man stands to gain through the recognition of science as a study and understanding of the world as an organism with life in preference to continuing to think of science as what relates only to the material world outside, ignoring man and life as an accident. If such a shift is effected astrology comes in as a great science and man's range and depth of understanding will be increased.

Nothing that I have suggested above comes into conflict with the fundamentals of a scientist's position. The change results only in an extension and an expansion of the field of science and does not compel a migration from science to another field. **When astrology steps in, science become truly scientific.**

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BOOK REVIEWS

(Continued from page 149)

high order. Critical study of Ramayana by Sri Srinivasaraghavacharya contains an illuminating study of the character and personality of Sita. Harinanda Sastry has some stanzas on the functions and operation of *Fate* and *Karma*, but, it is unfortunate that in one or two places, the composition reveals a definite metrical breakdown. Mr. Srinivasaraghavacharya's humorous story, Acharya Mahesa Datta's article on "Education in Free Bharat", and the section containing contributions in Hindi, make the journal rich in literary fare.

It is announced for the benefit of the public that the inaugural issue of the third year will be a special number. In earnestly commending this journal to the attention of the public, I urge that all lovers of Sanskrit will patronize it as best as they could.

24. WORLD STATE—Vol. 1—No. 1—(Editor S. Viswesvaraiah, "Savitri Nilaya", 55, Nehrunagar, Bangalore-3. Price Re. 1 per copy)

This monthly journal in English is described as "dedicated to world-peace and international co-operation" which certainly is an eminently desirable goal, ideal, or objective.

In the course of the editorial it is observed, "This tiny spark from Bangalore will become a mighty flame, and will blaze a new trail in human history". The world-state like Plato's Republic may be a consummation devoutly to be wished and particularly prayed for. In these days, no doubt, countries are exchanging countless goodwill and cultural missions, and some mediocres make merry staying in fashionable hotels in the capital cities of Europe and America, return to India with plenty of goodwill after having spent huge sums of the public tax-payers' money.

Many such delegations and deputations, missions, and missionaries have recently visited Europe, America and Russia, which country deserves special mention. And yet, an ordinary average, Indian finds it difficult to obtain boarding and lodging in the hotels of the West.

Under these undeniable conditions of existence, world-state, world-family, world-government, world-societies and world-companionship should all be regarded as music of the distant drum, if one is to adopt a realistic view of things.

Under the section, "Profile", there occurs fascinating account of the life works and achievements of Sir S. Viswesvaraiah, the grand-old-young-man and architect of modern industrial, Mysore. The section entitled "History" contains an interesting contribution. "In quest of Buddha" which is claimed to throw some new light on the visit to India of the famous Chinese pilgrim—Hiuen Tsiang. An account is given of "Industrial Development in Siberia", in the section entitled "The Neighbours". The contribution has been, it is said, supplied by the Soviet Embassy. The relation between Economic Progress and Individual Freedom is discussed and expounded in the section entitled "The Economy". The writer observes that the Nationalisation of Life Insurance has not brought good to the people at large.

"Literary Treasures", "The Ninth Dubrovnik Summer Festival", "Why Intellectuals go to the country-side", "Asian Philosophy", "Towards A New World", "Art is Life", are some of the contributions appearing in different sections.

In extending a hearty welcome and in wishing it a long life of useful service to the public, it should be observed that the world-state is bound to be just a dream, a vision of some few, seeing that today, there is not even a common currency system for the whole world.

ARYAN MYTHS, LEGENDS AND TRADITIONS IN THE BIBLE

(Continued from page 74)

of paternity, in contrast to say many of the remoter Negroids, who believed even in our own day that the male had a little or no part to play in reproduction. This suggests that all the cultures which came from the one primitive and early Caucasoid stock had acquired that knowledge before their dispersal. This is consistent with the story of Genesis.

That the climate was growing colder is made clear by the fact that while at first Adam and Eve took to some form of platted vegetation (that is some primitive forerunner of weaving), this was insufficient for we read that the Lord God made them coats of skins and clothed them.

Here then, in an account written down in Palestine in the 6th century B.C., by scribes who had no conception of ice conditions of Central Asia, there were recorded sufficient references to increasing cold for us to see, even in their account, the onset of the last maximum of the ice age. In the Vedas we have a much more detailed, and perfect account of these conditions, which even give us the number of months of darkness, the intensity of the cold, and the fact that the burial of the dead could not take place in the winter months because of the frozen ground, and much more besides. The Hindu Aryans, with their account already crystallised in its present form earlier than this Biblical aspect of the same event, and themselves nearer to the source of the original events, and with the Himalayas and the tablelands of inner Asia always at hand to remind them of what ice conditions are like, carry a more detailed account of the same onset of the cold.

Now it is not without interest to note that Cain (after killing Abel) when driven out of the presence of the Adamic peoples, was afraid to fall among other men, lest they would kill him; and later we get the story of the intermarriage of the Sons of God and the Daughters of Men. All this indicated, that so far as the narrators were concerned, that while they considered themselves the apex of creation, they recognised the fact that there were other, and lower, racial strains. This attitude is, incidentally, very typical of the Caucasoids, and finds its expression frequently among the Aryans.

Before the advancing cold there is no doubt that the Caucasoids had retreated south westwards, and of them, the Aryan branch was probably lying most close to the cold front, but, nevertheless, in a region where agriculture and pastoralism was possible.

When the maximum of the ice age collapsed, it seems to have done so suddenly, and it was accompanied by vast flooding. The Baltic flowed far into Eurasia, the Caspian was enlarged, so the Aral, and low-lying areas were flooded.

Similar floods would occur on other fronts of the ice sheet, in eastern Asia, and in America. Therefore, the tales of floods will be found among all the principal racial stocks of

(Continued on page 154)

ASTROLOGICAL APPRAISEMENT OF BEHAVIOUR-PATTERNS

(*Continued from page 78*)

about reconciliation.

That the four kendras are favourable is a general statement. Of these, the 7th is to be transferred to the category of inauspicious. In the light of the inclusion of the 7th in the list of evil houses, the general statement about the four quadrants should be correspondingly modified, and this would leave 5 houses as favourable and 7 as unfavourable.

The author, then, proceeds to make another striking statement. One may not be under the impression that all the kendras are equally important. It is said that the 4th and the 10th are vitally important. They are taken to be instrumental in bestowing benefits. (*Yogakaraka*). The other two, 1st and the 7th, are described to be comparatively passive recipients of the beneficent effects. (*Phala-bhaginau...*)

But then, the author is not quite consistent or uniform. While, he has subjected the kendras to comparative judgment, he has not done the same in regard to the konas. He has taken the two konas to be co-ordinate in importance.

It is not understandable why such a discriminatory procedure has been followed in regard to the konas. If the analogy be extended it may be permissible to assume that of the two konas, the 9th may be taken to be more powerful than the 5th.

In addition, the author has laid down that a kona should be considered to be ruled or dominated by *Lakshmi*, and the kendras are likewise, presided over by *Mahavishnu*. Combination between the rulers of the two is to be understood as a very powerful configuration which would elevate the subject far above the average and the ordinary in possession and enjoyment of all the good things of life such as wealth, prestige, official status, honour and so forth.

Another grouping or assemblage of planets is mentioned. Should there be, in a given chart, combination of rulers of the konas, and the kendras, it is judged to be a very exalted yoga. Some other planetary groupings are also mentioned, which, can be easily had from the text.

(6)

With the help of the conditions and considerations laid down, in the previous section, let me set forth the interpretations given by the author. The author seems to lay great emphasis on the negative, cancelling or destructive power or potency of the unfavourable houses indicated.

If one or more of the rulers of the inauspicious houses were to enter the assemblage or grouping of favourable planets, the good effects are considerably neutralized or cancelled.

Conjunction is considered to be more effective than aspecting or aspectarian. If the favourable combinations are aspected by the rulers of the unfavourable houses, the good effects stand neutralized or adulterated, or even negatived, in proportion to the strength of the planets. In the light of these general rules or laws of interpretation, the behaviour-patterns are to be judged and appraised.

For instance, let a beginning be made with the Lagna or the Ascendant. It signifies or stands for individual behaviour-pattern *par excellence*. If the ruler of the Lagna be actually stationed in one of the unfavourable houses listed, it is certain there would be something abnormal, or unpleasant about the behaviour of the subject. It is common knowledge that personal or individual behaviour can be very violent and aggressive, or it can be very mild and persuasive.

If the ruler of the ascendant be in the 8th, the behaviour-pattern will be aggressive, frustrational, cruel and dominated by a certain amount of callousness and doggedness.

In respect of all the approaches two leading or main ones would be more powerful than the others. In the present instance, the ruler of the ascendant may be in the 8th house. Or, the ruler of the 8th may be in the Lagna or the ascendant. Intensive study is yet to be pursued, and sufficiently convincing or compelling statistics are yet to be collected.

It seems to me that of the two, the ruler of the ascendant being in the 8th house may be milder in effect or consequences, than the ruler of the 8th, being stationed in the Lagna. Because, if the ruler of the 8th house were to take possession of the Lagna like some evil spirit, the behaviour of that individual is bound to be more difficult to manage than in the other case. This interpretation is to be attempted in regard to all the houses one by one. If the ruler be, on the ascendant, in the 2nd, 3rd, and so on, in the unfavourable houses, the consequences of behaviour-patterns will be unfavourable. If, on the other hand, the ruler of the ascendant is stationed in one of the favourable houses, the results or consequences will be beneficial and favourable.

I am not quite sure. But, something like a general law or principle seems to emerge from an observation of facts. If the ruler of the ascendant should be stationed in one of the houses with which some relation, or friend, or official, or some other person, has been correlated, the behaviour-pattern of the latter would be controlled by the for-

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mer. If, however, the rulers of the different houses correlated with persons, be occupying the ascendant, then, the former would be controlling the latter.

I am stating this formulation only as a very tentative and provisional generalization, just a possible hypothesis, awaiting confirmation, or rejection, as the case may be, in accordance with positive or negative evidence that may be made available in the shape of facts collected by means of horoscopic studies.

Whether one dominates the family, or is dominated by the family, whether one victimizes brothers, sisters, and others, or is victimized by them, whether one is able to defeat the machinations of his enemies, or is himself defeated by them, whether one is able to control his wife and keep her behaviour decent and disciplined, or, he himself is compelled by circumstances to be henpecked and cuckold, whether the frustrational forces in the environment will get the upper hand, or, whether the subject would be able to control them and secure adjustment to the environment, in the shape of advantageous activity, whether, again, official life or behaviour would be smooth and harmonious, or rough and disturbed, whether one would be pulled up the official ladder, or pulled and dragged down, and finally, whether life behaviour is or is not a pleasant journey throughout, where one would have life and career ruined by secret enemies, or whether one would thwart and annihilate them, would depend on one's own *Karma*, as indicated by the ruling planets connected with typical behaviour-patterns, being in favourable or unfavourable houses listed as such.

(7)

While, in the case of Varahamihira, and some other distinguished classical writers, it is noticed that these writers, make reference to other schools, systems, and opinions and judgments of some predecessors and even foreigners, the author of

(Continued on page 160)

ARYAN MYTHS, LEGENDS AND TRADITIONS IN THE BIBLE

(Continued from page 152)

the northern hemisphere, but only those of the Caucasoids will carry the tale as it relates to the flooding from the Baltic, and the Black Sea and the Caspian Sea, into western inner Asia, except so far as these stories have spread culturally, at a later date, to other stocks.

Now in all the Aryan peoples, who were the furthest north of the Caucasoids, and most in the area of the floods arising from the rapidly melting ice, and the flooding from the seas of lands depressed still from the former weight of the ice which they carried, and which had not yet reached equilibrium, we get the story of this flood, and the escape by boat, except in the case of the Iranians, where the garden of Eden motif appears to have become confused with it, and retained in its stead, as the place of refuge.

In the Vedas, the Brahmanas, the Mahabharata and the Puranas, we get the story. King Satyavrata who had been installed as the seventh Manu, also named Vaivaswata, was warned by God of the coming of the flood, and he made an ark, into which he went with seven companions, taking seeds and pairs of animals, and after the flood the ark came to rest on a mountain, and the King came out and sacrificed.

The Genesis story is parallel. For with Noah, and his three sons and their wives and his own wife, went into the ark the animals. The recurrence of the same number of people involved will be noted. **If there is any doubt as to the Aryan nature of the Genesis account it is surely itself set at rest by the fact that Noah's name is basic Aryan, related to the Latin Navis, Sanskrit *Nau*, meaning ship.**

Space will not allow any further exposition of this subject. We hope however that we have established two facts—first, that coming down in the sacred books of the higher civilisations, especially those of the peoples whom we have discussed, there are evidences of the folk-memory of very real and great events, which witness to the essential verity of the accounts which are being conveyed, although their media being by way of folk-tale, otherwise the story could not have been transmitted at all over such great spaces of time, they have been subjected to the needs of moral and theological teachings, in past times, and so their plainer historical meanings have been lost sight of; secondly, that in and above this there are accounts, such as those with which we started, which cannot be explained as evidence of folk-memory, since they are of events before the memory of man could operate, and therefore of events which could only be learnt supernaturally or psychically. These last facts establish the essentially sacred and divine nature of the narratives, although we must interpret them in the light of both the historic facts which the folk-memory has sought to convey, and the moral and theological principles which later scribes have sought to weave into the accounts.

At a later period it might be possible to carry the account further and demonstrate the meaning of the Tower of Babel story, and show some very striking Aryan characters in the whole Abramic and Covenant story of this first book of the Bible.

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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. (*a*) What is the effect of Mars and Kethu in Leo in the asterism of Venus, Lagna being Cancer? (*b*) What are the effects of chain formation for Cancer Ascendant,—1st lord in 10th; 10th lord in 8th; 8th lord in 2nd; 2nd lord in 6th; and 6th lord in 2nd.

J.P.A., Chandusi.

Ans. *(a)* Both Mars and Kethu are malefics occupying 2nd house in a friendly sign for Mars but not for Kethu. They are however in the asterism of a benefic. For Mars and Kethu in Sukra's asterism the effects are given as follows:—"A sort of vain glory which is unreal, is exhibited. The native further sustains losses through women and ill-health and enmity are also caused; but if they are favourable to the native, the results will not be very harmful." In this case, Mars is yogakaraka. Hence the effects will not be very harmful. (*b*) Of the above so-called chain formation, only the last which goes by the name exchange is recognised in the texts, namely exchange between 2nd and 6th lords. This is a Dainya yoga for which the results will be ups and downs in the life.

Q. 2. What is Kalasarpa yoga and what are its effects?

N.K.B., Navrangapur.

Ans. This is formed when all the seven planets are so distibuted as to be within the 180° between Rahu and Kethu. The planets are thereby considered to be rendered powerless. This is not generally taken into consideration in natal astrology but only in Mundane Astrology.

Q. 3. What combinations cause thread worms and how can it be remedied astrologically?

R.M.M., Bellary.

Ans. When waning Moon is aspected by Mars in strength and Saturn is in 8th, trouble due to worms may be present. No authority deals with thread worms as such. Kethu figuring in connection with illness, is also liable to cause worms.

Q. 4. (*a*) For Taurus Lagna, cusp of 4th house falls in Cancer and that of 5th in Leo. 4th house is occupied by Moon and 10th by Sun and Mercury who is retrograde. Is there any Rajayoga? (*b*) What are the effects if Gemini and Sagittarius are occupied respectively by Kethu and Rahu identical with 3rd and 9th bhava? (*c*) In a Taurus Lagna horoscope, Mars is ruler of 7th. If Saturn is ruler of 10th and 11th, what are the effects if they combine in 11th? (*d*) Lagna Aries, Mars in Cancer has attained seven benefic vargas and has 88% residential strength. What results to expect in Mars Dasa? (*e*) Jupiter in Scorpio aspects full Moon in Cancer in kendra. Is it Rajayoga?

H.C.P., Balrampur.

Ans. (*a*) There is Rajayoga as lord of 4th and 5th aspect each other. (*b*) Kethu in 3rd house makes the native adventurous, strong, artistic, wealthy and popular, but Rahu in 9th is not considered favourable. The effects of both will be coloured by the planets which rule their signs and the planets that aspect them. (*c*) As even malefics in eleventh produce only good effects, this combination is beneficial though full effects cannot be realised because after all it is a combination as between malefics. (*d*) Though some disability attaches because of debilitation of Mars, the dasa will prove prosperous and beneficial in many ways especially in respect of 1st and 8th house matters, being the houses ruled by Mars. (*e*) For Rajayoga in addition to rulership of kendra and kona, there should be mutual aspect which is not present in this case.

Q. 5. Can a yogakaraka planet exercise maraka powers because of his association with a maraka planet, *e.g.*, Saturn for Libra and Taurus Lagnas by association with Mars?

Sub. No. 6956.

Ans. Yes. But this in itself cannot be a sufficient answer, as there are quite a number of other factors that have to be taken into account before deciding whether a particular dasa and bhukthi can cause maraka and will have to be judged from the entire horoscope.

Q. 6. (*a*) What is Vakya method of astrology in general and what is its speciality? Is there any difference in the Ayanamsa followed in this Vakya system? (*b*) Is the rule mentioned in *Brihat Jataka* that if a malefic planet is posited in a trikona and is aspected by another malefic, there will be loss of a limb found to operate in practice? (*c*) What to predict when two contraditory directions occur in respect of two planets under primary arc method, *e.g.*, Venus in 3rd degree of Cancer and Mars in 3rd degree of Leo? For 30th year of the native, progressed Venus will be conjunct Mars radix while progressed Mars will be sextile to Venus radix.

B.S., Madras.

Ans. (*a*) Vakya method is a system of calculation, not astrology. Vakya ayanamsa or very nearly, that is, what is adopted by THE ASTROLOGICAL MAGAZINE. (*b*) You misquote the rule. Aspect by one malefic will not be sufficient but by more than one. We have had no occasion to come across such cases. *(c)* Primary arc is measured along the equator. You give only the positions along the zodiac or ecliptic which is different. Both directions will not occur at the same time because of difference in latitude and declination. The directions you give are what are called converse directions. Of course, these are also included. The other directions will have also to be computed and then only judgment can be made. One direction though contrary or opposite to another direction, both do not cancel each other out. Each will operate in its own way and this has to be merely adjudged in the context of other directional influences that may be present along with these or close to these.

Q. 7. (*a*) What is the relative importance of Rasi chart and Bhava chart? Lagna is 27th degree of Capricorn. Rahu in 7° of Pisces, Jupiter in 3° of Gemini and Mercury in 3° of Taurus. According to Rasi, Rahu is in 4th house, Mercury in 5th and Jupiter in 6th while in the Bhava Chakra it will be Rahu in 3rd, Mercury in 4th and Jupiter in 5th. How to reconcile the two? (*b*) In answer to question 18 in May 1957 issue of THE ASTROLOGICAL MAGAZINE, it is

explained that Saturn retrograde has more strength and in the short-lived and now defunct *Indian Astrological Journal* August 1957 issue, page 46, it was stated that planets in retrogression lose strength. Which is correct? (*c*) For Capricorn Lagna, Jupiter is a malefic as lord of 3rd and 12th houses, but if he is in 6th house, it is a beneficial yoga. Does Jupiter become a benefic thereby?

N.M., Nagpur.

Ans. (*a*) Difficulties arise because you consider them as different charts. But they are to be considered as a single chart. In the example given, the proper way to view is Rahu in 3rd house in sign Pisces, Mercury in 4th house in sign Taurus, Jupiter in 5th house in sign Gemini. The Rasi chart is to be looked to for sign position and the Bhava chart to be looked to for house position only. (*b*) There are different views about the phenomenon of retrogression. In the absence of the reference quoted, it cannot be ascertained in which context the statement is made in the said journal. (*c*) In the above case, Jupiter a natural benefic becomes malefically inclined by rulership of 12th and 3rd houses. Lord of 12th in 6th gives rise to Vimala yoga which is favourable. Lord of 3rd in 6th gives rise to Mriti yoga which is bad. When both good and bad yogas are present, the effects of both have to be considered. So one good yoga does not convert Jupiter back into a benefic.

Q. 8. (*a*) In *Jatakabharana*, it is stated that one having Jupiter in Capricorn even if he may have Rajayogas, becomes a pauper. Moreover he states that Kemadruma yoga abolishes even 100 Rajayogas. How far do you agree with these propositions? (*b*) In the book by 'Jupiter', 4th house is mentioned as house for education and learning whereas in the above mentioned book he gives the 5th house for the same. Which is correct?

J.J.B., Nadiad.

Ans. (*a*) No value can be attached to such sweeping statements. It should be noted that even this authority confines the effects to Jupiter's Parama Neecha—that is only when Jupiter occupies the deep debilitation degree and not otherwise. Other more reliable authorities and which are followed by a large number of astrologers, affirm that Jupiter in Capricorn though debilitated is strong there, (*e.g.*, Verse 65 of Chapter II of *Jataka Parijata*). "Jupiter is powerful in Meena (Pisces), Vrischika (Scorpio), Dhanus (Sagittarius) and Kataka (Cancer), in his own varga and week day, at midday, in his passage to the north of the equator, in the middle of a sign, in Kumbha (Aquarius) as also his depression sign. He gives much wealth when in the rising sign, in the 4th as well as in the 10th house from Lagna." It has also to be averred that too much is being made about the effects of Kemadruma yoga of which there are several definitions. The exceptions are so many that it is rare to find a case of Kemadruma that is not antidoted. When there are planets in angles from Lagna or Moon or a planet is with Moon, there is no Kemadruma. (*b*) 2nd house, 4th house and 5th house, all relate to learning. 2nd emphasizes the aspect of speech, 4th that of academical learning and 5th true knowledge or wisdom.

Q. 9. In the article on "Methodical Approach to Astrology" by Sri K. Sitarama Rao in May 1948 issue of THE ASTROLOGICAL MAGAZINE, page 353, it is stated that Jupiter lord of 3rd and 12th houses gives beneficial results (*Uttara Kalamrita*), while in other standard works on astrology, Jupiter for Makara Lagna is shown as a malefic because of rulership of 3rd and 12th houses. Kindly explain in what way Jupiter can give beneficial results. Also Venus in 6th house is said to produce good (*Uttara Kalamrita*), while it is said in THE ASTROLOGICAL MAGAZINE in this section that Venus as Karaka for wife is certainly bad in 6th house a dusthana. Kindly indicate in which way Venus will produce good. In *Bhavartha Ratnakara* by B. V. Raman, page 18, stanza 15 (1944 Edition) it is stated that Venus for Leo Lagna becomes malefic in 10th house. Venus in 3rd is good while in tenth he is bad as he owns a kendra besides being located there. Kindly explain. *N.M.C.*

Ans. It is obvious that these are considered as exceptions to the general rule by the author of the article and he has quoted the authorities for this position. Every rule has got an exception and Jupiter is an exception to the rule that lord of 3rd and 12th becomes a malefic, while the statement in the other books mention only general rules. When an equally good authority mentions an exception, we have to accept the exceptions also. Venus in 6th is an exception to the general rule that planets in 6th are generally evil. But as Kalatrakaraka in 6th is a special case and is to be considered as evil for purposes of 7th house, as this is also 12th from 7th. (*c*) This is also a case of exception to the general rule mentioned in *Bhavartha Ratnakara* and treated as such.

Q. 10. (*a*) In August 1957 issue of THE ASTROLOGICAL MAGAZINE, page 690, it is stated that the lord of 12th house Saturn is posited in the second decanate of Cancer which is known as a Scorpio drekkana. The second decanate is ruled by Mars. Please explain how to arrive at a decanate of a drekkana. (*b*) Ref: August 1957, Pp. 705. In answer to question 1 (*c*), "the Sun conjunction with Rahu in his transits gives the same results, *viz.*, danger from poison, eye trouble, loss of money, etc." You simply state Sun in conjunction with Rahu and do not state whether at birth or transit. Hence this query.

A.W., Colombo.

Ans. (*a*) Your query is a mere jumble of words. First of all you misquote the contents of the answer. The words found in the answer are "which is known as Sarpa Drekkana" and not Scorpio Drekkana. That is perhaps why you put the meaningless question—how to arrive at the decanate of a drekkana. For both decanate and drekkana mean the same thing. The middle decanate of Cancer is Scorpio and this is known as Sarpa Drekkana. (*Vide verse* 11, Chapter XXVII of *Brihat Jataka*). (*b*) Evidently the question refers to the horoscopical position and not to transits. The answer too is to be taken to refer to it. Therefore there is no need to specifically say it refers to the horoscopical position.

Q. 11. (*a*) How to know from Prasna Lagna whether the querent will win the case in the present court, or by 2nd appeal or 3rd appeal? (*b*) Whether the case may be transferred to another court, and if so, what direction? *R.P.A., Bisauli.*

Ans. (*a*) A query can be judged only with reference to a single question, *i.e.*, a query relating to the success of a litigation in the present court. The prospects of success in one or more appellate courts cannot be judged from this map alone. They will have to be judged from fresh queries put when these appeals are pending. As regards the prospects of success in the present court, lord of 1st house and Sun represent the querent. Lord of 7th represents the opposite side. Lord of 10th, the lawyer. Lord of 4th and Moon show the result. If lord of 1st house and the Sun are stronger than the lord of 7th, then success is likely. Observe whether the lord of 1st or 7th is best aspected for success. The opposite side is likely to succeed if lord of 1st is heavily afflicted by aspect or position. Lord of 1st in 7th house or lord of 7th in 7th or aspecting Sun or Moon is also in favour of the opposite side. Lord of 4th afflicting the lord of 1st or 2nd or

lord of 1st or 2nd afflicting lord of 4th, indicates success for opposite side. (*b*) Normally cases are not transferred by the court *suo motu*. Some party or other should apply for transfer. Then only the matter can be decided by a query. Then the lord of 1st house and the Sun represent the person who puts the query and so on. The matter has to be judged as to success or failure of the transfer petition in the same way as described for a suit.

Q. 12. (*a*) It has been explained in these pages that it is the position of a planet by bhava alone that counts for results. Then how is it in all articles and in examples given in B. V. Raman's works that Rasi and Bhava are assumed to be the same and not differentiated. (*b*) Suppose as per Rasi chart, there are several beneficial yogas which are not there when the bhavas are considered. Can the yoga be said to exist for the horoscope and will the native derive the benefits of such yogas? (*c*) Please explain whether higher shadbala means only greater strength or whether it is to be taken as modifying the malefic nature of the planets only. (*d*) A planet's nature is modified by the houses he rules and a ruler of a bhava is the ruler of the sign in which the cusp of a bhava falls. Suppose, no cusp of any bhava falls in a sign, *e.g.*, Leo. How is the nature of the ruler Sun to be judged in such a case? (*e*) How is the strength of a bhava, *e.g.*, Lagna to be determined to judge which is strongest—Lagna, Moon or Sun?

M.M.C., Nagpur.

Ans. (*a*) It is because the examples treated of relate generally to the lower latitudes where there is usually no difference between Rasi and Bhava. Whenever the difference is significant they are also pointed out. (*b*) The yogas should be taken to be non-existent, unless they also arise as per bhavas in other ways. Take the case of Neechabhanga Rajayoga and the Moon as the debilitated planet. If Mars ruler of Scorpio occupies an angle from Lagna, then there is Neechabhanga. Suppose Mars is in Aries and Libra is the Lagna. By bhava, Mars may be in 6th, 7th or 8th. But there will be Neechabhanga only if Mars is in 7th bhava, But from Aries, Mars aspects Scorpio by his eighth bhava. This causes Neechabhanga according to verse 28, Chapter VII of *Phaladeepika*. (*c*) Shadbala strength means strength for good, *e.g.*, if a malefic Mars has high shadbala, it does not mean that he gets greater power to do evil as a malefic. (*d*) In such cases, the planet's nature is not modified at all. A malefic remains a malefic and a benefic, a benefic, though he may be also considered as ruler of the bhava that crosses his sign secondarily, *e.g.*, if 5th bhava begins 28° Cancer and 6th bhava begins in 2nd degree of Virgo, the Sun may be considered as part ruler of 5th bhava. Hence may be considered as beneficially inclined. (*e*) The strength of a bhava is composed of three factors—(*1*) Bhavadhipathi Bala, (*2*) Bhava Drig Bala, (*3*) Bhava Drishti Bala. For details, vide *Graha and Bhava Balas* by B. V. Raman.

Q. 13. (*a*) When is the Moon benefic and when malefic? (*b*) Ref. Pp. 465, May 1955 issue of THE ASTROLOGICAL MAGAZINE. "Majority of planets if located in the second half of the zodiac indicates rise during the second half of one's life". Is the reverse true? How to count the first half—from Moon or Lagna? (*c*) Does Mars signify all diseases? (*d*) What are the main subjects dealt with in Nadi astrology? How to interpret Nadi astrology? (*e*) Which planet is most beautiful in appearance? (*f*) What is the numerological significance of the birth date 23-4-1920? (*g*) Is it bad to put on new clothes on Monday?

J.M., Seraikela.

Ans. (*a*) The general rule is that waxing Moon is benefic and waning Moon a malefic. But there is some slight variance as to when the Moon waxes and when it wanes. Some say from 8th day of dark half to 8th day of bright half, the Moon is waning and some say from 5th day of dark half to 10th day of bright half. There are other views also, but as a working rule, it may be adopted that when the Moon is actually increasing, it is benefic and malefic when it is actually decreasing, *i.e.*, from New Moon to Full Moon, with a margin of a few days either way. (*b*) If you count six signs from Moon or Lagna in the order of the signs, it is the first half and the remaining six as the second half. (*c*) Emphatically not. (*d*) All subjects found in natal astrology are found but the emphasis is on the asterisms occupied by planets rather than their sign positions. For interpretation, you should refer to the books on the subject. (*e*) Venus. (*f*) 2 + 3 + 4 + 1 + 9 + 2 + 0 = 21 = 3, a number ruled by Jupiter. (*g*) Monday, Wednesday, Thursday and Friday are good for wearing new clothes (*vide* B. V. Raman's *Electional Astrology*, Chapter X).

Q. 14. (*a*) What will be the effect when Moon and Jupiter are together in Lagna? (*b*) What are the effects when Saturn, Kethu and Mars occupy second, third and eighth from Lagna respectively? (*c*) How to ascertain success in love affairs when Venus and Rahu occupy ninth from Lagna? (*d*) Is the presence of the Sun and Mercury in 10th from Lagna favourable and if so, how? (*e*) How to ascertain that a native will have education in foreign countries? (*f*) Do you believe in fadic numbers? Please name any Indian authority or this branch of science.

H.K.M, Gauhati.

Ans. (*a*) Verse 34 of Chapter 31 of *Saravali* says: "The native will be either a king or equal to a king, with a well-formed and thick chest, will have a number of issues and relatives and friends and good wife and also good constitution". (*b*) This is not yoga, rather it is not possible to say if any yoga arises or not in the absence of information as to the Lagna, *e.g.*, if the Lagna were to be Libra, it can be said that lord of 5th and 7th aspect each other and there is Rajayoga and so on. Therefore, the effects of Saturn in 2nd, Kethu in 3rd and Mars in 8th have to be studied from books and combined together. (*c*) Love affairs are to be judged from 5th house and Venus the Karaka. Venus and Rahu in 9th do not bear upon this matter and so no conclusion can be gathered therefrom. (*d*) This is said to be capable of conferring Rajayoga, *i.e.*, enjoyment of luxuries appurtenant to royalty, if the 10th house happens to be neither Libra nor Pisces. (*e*) 4th house relates to education and 7th foreign countries. If a planet connecting the two bhavas or if the lords of the two bhavas are connected and are powerfully placed in auspicious houses, education in foreign lands can be predicted. Suppose for Virgo Lagna, Jupiter ruler of 7th and 4th houses occupies Cancer in conjunction with Vidyakaraka Mercury, and is neither aspected by malefics, nor has any other source of weakness such as combustion, debilitation in Vargas, etc., and if Jupiter's Dasa comes opportune, then the native may be said to have chances for foreign education. (*f*) We do. But we are not aware of any "Indian Authority" on the subject.

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Significance of Lunar New Year Chart in Mundane Astrology
(*Continued from page 84*)

Moon falls in the 8th house of the chart. Pluto another malefic is posited in Lagna in exact quincunx with its ruler the Sun in the 8th house of the chart. It is also remarkable that Sun has acquired the maraka lordship of the 2nd house and his place in the 8th in a watery sign with malefics clearly points to watery disasters and the resulting deaths therefrom. Progressing the New Year chart, we find on the day of the accident (13–8–1958) the progressed ascendant 7° 28′ Sagittarius in exact square to the New Moon of the yearly chart. It is also interesting to note that the progressed ascendant is squaring the New Moon in the 8th house (denoting death and danger) of the yearly chart.

The Lebanon Crisis

At the commencement of the New Year at Beirut 23° 34′ of Gemini rises with 8° of Pisces on M.C. thus exactly showing the pattern of the chart of Baghdad. The M.C. is conjunct New Moon square Saturn with its lord in the 8th from 10th in an inimical sign conjoined with Rahu and Neptune, thus clearly indicating a change in the Government. On 23-5-1958 when progressed ascendant conjoined transitting Saturn at 29° Scorpio, President Chamoun left the office thus making way to a new successor.

Typhoon in Japan

On the same day Japan witnessed severe loss of lives when a typhoon swept over Tokyo claiming about 500 lives. The chart erected for the commencement of the New Year for Japan reveals 20° 44′ Ascendant and 21° 42′ Gemini on the meridian. This chart also shows some interesting features. Virgo, a sensitive sign rising is closely opposed by Mercury its lord who is very weak. A.J. Pearce in his *Text-book of Astrology* says that Mercury is a planet capable of causing immense changes in weather. He quotes from Ptolemy thus: "In consequence of the dryness of its (Mercury's) nature arising from its proximity to the Sun, and the rapidity of its motion it generates in the atmosphere turbulent, sharp, and variable winds and at times thunders, meteors, and lightnings, accompanied by sudden chasms in the earth and earthquakes". Here in the present chart the exact setting of Mercury (who is weakened very much by being debilitated) has been responsible for the sudden typhoon over Tokyo. We may expect severe earthquakes also. The typhoon swept when ascendant exactly conjoined Kethu in the 8th or house of death on Sept. 25th.

Fall of Pakistan Government

On 8th October 1958, President Mirza abrogated the Pakistan constitution and dismissed the Pakistan Ministry. A chart erected for the commencement of the New Year shows the meridian degree in exact conjunction with Kethu and closely opposed by Rahu, Neptune and Jupiter. Also there is a square from Uranus. The ascendant degree is in exact conjunction with Uranus, the planet of upsets, and squared by Neptune and Rahu. Thus, both the meridian and rising degrees are heavily afflicted, and this clearly indicates the fate of the Pakistan Cabinet. It is also interesting to note that the same signs fall both for the M.C. and the ascendant in the chart of the New Year for Delhi. But the meridian degree is separated from Kethu by about 12° whereas the ascendant is removed by about 10° from Uranus and by about 16° from the opposition aspect of Mars. Hence, the difference in the stability of the Governments though the rising and culminating signs are the same.

On the day of the military take-over of the Pakistan Government, the progressed ascendant was in exact opposition to Uranus separated by about 2 degrees. By one degree progression, the progressed ascendant exactly conjoined exalted Mars. What more clear indications do you need?

Other Events

On Saturday, 18th October 1958, 43 Japanese fishermen were drowned when the 39 ton *Myoju Maru* sank in the sea off Hachinohe, 200 miles N.E. of Tokyo. Progressing the New Year chart of Japan to the day of the mishap we find the ascendant 9° 2′ of Taurus applying to the conjunction of transitting Mars and Pluto.

On Monday, 20th October 1958, a gigantic explosion blew off the midship house of the tanker *Stanvac Japan* about 525 miles N.W. of Bombay in the Arabian Sea resulting in the cruel death of 21 persons including 6 seamen. Since the incident occurred on 20th October at about 2–30 p.m. We have to progress the New Year chart for the previous day, *i.e.* to 19th October 1958. Progressing the New Year chart of Bombay to 19th October 1958, we find the Ascendant to be 10° 5′ of Aquarius separating from the opposition of Pluto and exactly squaring the transitting retrograde Mars in 10° 6′ Scorpio. (The New Year in Bombay commenced at 2–42 p.m. L.M.T. on 20–3–1958).

Thus from these events one can see the validity and usefulness of the Nirayana New Year chart when compared to capsolar or any other chart. The readers may disagree with me on certain points relating to the judgment of the New Year chart, but they cannot escape the sight of the correct pointers shown by the New Year chart with regard to the Mundane happenings at different parts of the globe.

Sampurnanand Sanskrit University Varanasi Digitized by eGangotri Work

Astronomical Notes

By S. K. KAR, B.Sc.

*** Sayana Positions of Planets on 1st January 1959, true for 5-30 a.m. (Indian Standard Time).**

Graha (Planet)			*Dhruva (R.A.)*	*Kranti (Declin.)*	*Sphuta (Long.)*	*Kshepa (Lat.)*
			° ′	° ′	° ′	° ′
Ravi	☉	...	280 41	23 S 5	9 ♑ 49	...
Chandra	☽	...	171 0	1 N 23	21 ♍ 10	2 S 18
Kuja	♂	...	44 25	18 N 50	17 ♉ 26	1 N 52
Budha	☿	...	256 41	21 S 14	17 ♐ 36	1 N 38
Guru	♃	...	231 50	17 S 51	23 ♏ 58	0 N 56
Sukra	♀	...	294 0	22 S 48	22 ♑ 2	1 S 11
Sani	♄	...	269 25	22 S 29	29 ♐ 28	0 N 57
Uranus	♅	...	138 20	16 N 49	15 ♌ 40	0 N 42
Neptune	♆	...	214 49	12 S 4	6 ♏ 34	1 N 44

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THE SUN

The Sun commences to move from 18th degree of Nirayan Sagittarius, and, after entering Capricorn on the 12th, terminates the journey on the 19th degree. He goes to his Perigee on the 2nd and his southern declination decreases from 23° 5′ to 17° 39′ during the month.

THE MOON

The Moon starts on his journey from the 30th degree of Leo, and after completely making a round of the heavens, he proceeds upto the 9th degree of Libra. He crosses the celestial equator on the 1st, 14th and 28th. He goes to his Perigee on the 5th and also on the 31st. He comes to his Apogee on the 17th. He attains maximum declination of about 18° 44′ South on the 7th, and of about 18° 40′ North on the 21st. He reaches his ascending node on 3rd and the descending node on the 16th. He forms with the Sun the following aspects during the month :—

Last Quarter	on	2nd	at about 4 p.m.
New Moon	on	9th	,, 11 a.m.
First Quarter	on	17th	,, 2 a.m.
Full Moon	on	25th	,, 1 a.m.
Vyatipata	on	7th	,, 2 a.m.
Vaidhriti	on	20th	,, 2 a.m.

MARS AND MERCURY

Mars begins to progress from 26th degree of Aries. He enters Taurus on the 19th and then stops on the 4th degree of the same sign.

Mercury commences his journey from the 26th degree of Scorpio. He enters Sagittarius on the 4th and Capricorn on the 25th, and then stops there on the 9th degree. He sets heliacally on the 21st. He crosses ecliptic towards the South on the 12th and reaches his Aphelion on the 23rd.

JUPITER AND VENUS

Jupiter moves on from the 3rd degree of Scorpio till he reaches the 7th degree of the same sign at the end of the month.

Venus starts his journey from the 1st degree of Capricorn, enters Aquarius on the 24th, and then proceeds upto the 8th degree of the same sign. He comes to his Aphelion on the 2nd.

SATURN AND RAHU

Saturn progresses from 8th degree to 11th degree of Sagittarius during the month. He rises heliacally in the East on the 3rd.

Rahu moves back from 27th degree of Virgo to 24th degree.

OTHER PLANETS

Uranus is retrograde and moves in the backward direction from 24th degree of Cancer to the 23rd degree.

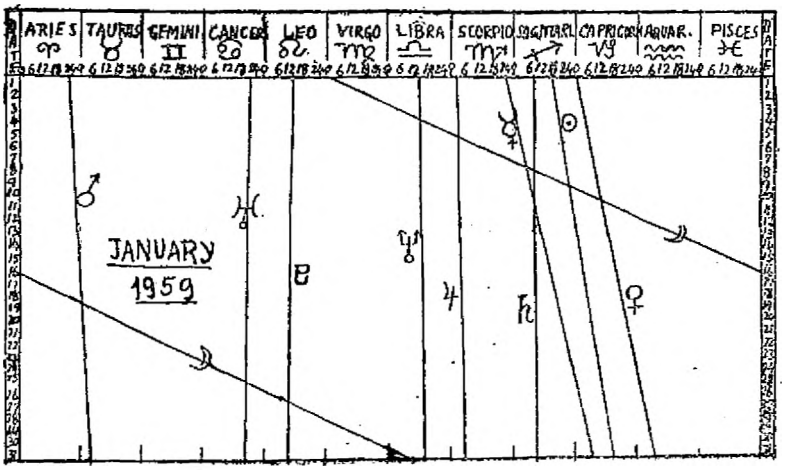
Neptune moves on slowly from 14° 45′ of Libra to 15° 7′ of the same sign.

Pluto is retrograde and moves back from 12° 14′ to 11° 41′ of Leo.

LUNAR CONJUNCTIONS

The Moon will form conjunctions with planets in the following order :—

Neptune	on 4th	,,	at about 11 a.m.
Jupiter	on 5th	,,	6 p.m.
Mercury	on 7th	,,	9 p.m.
Saturn	on 8th	,,	5 a.m.
Sun	on 9th	,,	11 a.m.
Venus	on 10th	,,	2 p.m.
Mars	on 19th	,,	7 a.m.
Uranus	on 25th	,,	8 p.m.
Pluto	on 27th	,,	4 a.m.
Rahu	on 30th	,,	4 a.m.
Neptune	on 31st	,,	5 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° 49′ 34.6″.

Pournima (Full Moon) and Amavasya (New Moon) Tithis

Commencing moments for the meridian of New Delhi. (28° 39′ N., 77° 13′ E.)

I. Pournima tithi commences at 1|32 a.m. (I.S.T.) on 24th Jan. 1959

Cusps of Houses:—Ascendant 202° 14′; 2nd 233° 35′; 3rd 264° 57′; 10th 116° 4′; 11th 144° 56′; and 12th 173° 34′.

Nirayana Positions of Planets

The Sun 281° 15′; the Moon 89° 16′; Mars 31° 17′; Mercury 267° 26′; Jupiter 215° 56′; Venus 298° 50′; Saturn 250° 13′; Uranus 112° 56′; Neptune 195° 5′; Pluto 131° 52′; and Rahu 174° 1′.

II. Amavasya tithi commences at 1|11 p.m. (I.S.T.) on 8th Jan. 1959.

Cusps of Houses:—Ascendant 18° 30′; 2nd 44° 14′; 3rd 69° 58′; 10th 275° 43′; 11th 309° 59′; and 12th 344° 15′.

Nirayana Positions of Planets

The Sun 265° 27′; the Moon 253° 26′; Mars 26° 56′; Mercury 244° 56′; Jupiter 213° 27; Venus 279° 24′;

(Continued on page 162)

ASTROLOGICAL APPRAISEMENT OF BEHAVIOUR-PATTERNS

(Continued from page 154)

the *Keraleeya Jatakasara*, does neither hesitate, nor waver, in the facts and theories embodied in the work, and throughout the work, there is an unmistakable ring of authoritativeness and even some sort of finality.

That is perhaps, the main reason, why the work made a direct appeal to my mind and I thought, I might place some of the concepts contained therein, before your readers, in the hope that more active and better-informed, amongst your talented readers may throw further light on the subject.

It is no exaggeration to say that all behaviour-patterns are severely conditioned and hemmed in this way and that, beween a number of forces, physical, social, economic, political, and so forth. Where a given behaviour-pattern is arrested in its adjustmental forward march or movement, by environmental forces and circumstances, the subject finds himself in difficulties. Of course, he or she, has the freedom to act, to subdue or conquer the adverse environmental forces, and direct behaviour to happy and successful termination. All this sounds attractive enough in theory and on paper. In practical life however, it is certainly not given to all to obtain a victory over the environmental forces, which, often prove to be formidable and overwhelming.

Environmental obstructions and obstacles very often bring about something like a shipwreck of personality. It is a profound truth that shipwreck of personality is more disastrous than the ordinary physical shipwreck brought about by violent storm or tempest.

It is very natural and pertinent to investigate if astrological appraisement may show the way.

As far as I am able to see, I can make bold to assert that astrological appraisement would show the way out of more than one difficulty confronting subjects in directing behaviour-patterns to adjustmental harmony, after liquidation of obstructing environmental forces.

Public life in any country is like a stream. Only the lightest, feather-weight champions merrily float on the surface of economic and political current. Consider for a moment the swift and electric developments that have taken place in Iraq. Death, violence, frustrated behaviour, on one side, and on the other, jubilation, victory, change of government and so forth, must make all decent-minded persons think furiously. Are the behaviour-patterns of modern man and modern mankind directed in or along health, moral and spiritual channels? Is any endeavour, anywhere being really and genuinely made, for the establishment of Kingdom of God on Earth? These are disturbing and disquieting questions, provided you commence thinking at all. Astrology furnishes an answer. Each must bear his or her own cross. Each must work out his or her own *Karma*.

How and in what directions the different behaviour-patterns of individuals, groups, and Nations would be driven by *Karma* can be ascertained fairly correctly from a study of astrology. Today, they are endlesssly talking of summit-talks, international conferences and so forth. So long as the two irresistible urges—*meum* and *tuum* (mine and thine) drive mankind in different directions, it must be difficult to find a lasting or permanent solution to the so-called world-problems.

Years ago, the Gita listed *Three Gateways to Hell*. They are desire, anger, and covetousness. (Kama, Krodha, Lobha—Gita 16-21). International behaviour-patterns are dominated by these. They are governed by the seven unfavourable houses pointed out by *Keraleeya Jatakasara*.

Unless and until behaviour-patterns are directed along the moral and spiritual channels indicated by the five favourable houses, neither individual nor group peace and happiness would be enjoyed. I hope, in due time, mankind may realize the mischief of misdirection of their behaviour-patterns.

I desire, to submit, in conclusion, that what I have stated, here, is purely provisional and tentative. I am perfectly willing to learn and get corrected by those better-informed and more devoted to research. One thing is certain. The zodiac is a grand and imposing epitome of all behaviour-patterns, individual, communal, national, international and the like.

Scanned by www.astrojyotish.com Astro-essence B V Raman's Work



FOR JANUARY 1959

BY MIHIRA

"ASTROLOGY is taken from the records of astral phenomena and reduced to a science for observing the effects of planetary influence, commencing with the history of man; these observations being compiled and recorded by some of the brightest intellects known, both ancient and modern. To test its reliability, its truths, and the advantages, requires only earnest unprejudiced investigation. By it the inequalities of humanity are explained and much light is shed upon the path leading to improvement of conditions for all living things."

—*Llewellyn George.*

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WEATHER

High winds and rains about 25th, otherwise mostly dry.

COMMODITIES

Gold.—From the very beginning, rise can be expected but there may be some reaction after 9th or 10th.

Silver.—Uncertain trends. Better to sell on every rise as reaction may soon follow.

Other Articles.—Trends uncertain. Rise and fall alternate throughout in respect of most articles.

DAILY GUIDE.

1. Yogam not good for the beginning of any agricultural activity; observe routine or as a holiday.

2. L.D. not suitable for the beginning of any activities; stick to routine such as digging, weeding, fencing, levelling, raking, etc.

3. Yogam not good; L.D. too not propitious; therefore observe holiday or stick to routine.

4. An alround good day; manuring, planting and ploughing can be begun and conducted; for best effects, use chemical manures.

5. An ordinary good date; specially suitable for planting, harvesting, purchase of grain, defraying paddy, purchase of cattle, etc., *during day only.*

6. Day part good (*i.e.*, until nightfall) generally; manuring and ploughing can best be done; for best effect, use farmyard manure or organic manures.

7. Yogini towards sky after 3 p.m.; yogam bad after 4-40 p.m.; therefore all activities and new beginnings till 3 p.m. only; but asterism suitable only for purchase of cattle and sinking wells.

8. Yogini towards sky or earth whole day and night; avoid ploughing, planting, manuring, but grain and cattle can be purchased or sold.

9. Yogini towards earth till 11-40 a.m.; even thereafter L.D. not so good; asterism not auspicious also; good only for purchase of cattle.

10. An ordinarily good day after 10-40 a.m. for planting, manuring, harvesting and also storing grain.

11. Yogini bad after 2-50 p.m.; till then a good day for ploughing and planting, also purchase of grain.

12. An ordinary day.

13. Marana Yogam throughout day and night; avoid all new beginnings and auspicious activities.

14, 15 & 16. These are generally considered as unsuitable for any new beginnings called charcoal days.

17. L.D. not good for any activity; stick to routine only.

18. Yogini towards sky or earth throughout day and night; avoid planting, ploughing, even manuring; asterism also evil for all purposes.

19. Marana Yogam day and night; avoid all new beginnings.

20. A good day for ploughing and manuring; also generally good for all purposes; for best effect, cattle manure intensively.

21. A very good day for manuring—both for cattle manure as well as artificial manures; for best effects, mix both.

22. Marana Yogam throughout day and night; avoid all new beginnings and confine to routine matters only.

23. L.D. not favourable for new beginnings or activities; keep to routine matters only.

24. A good day for beginning harvest and storage of paddy.

25. L.D. not good for new beginnings; other work can be pushed through.

26. Asterism not good till 12-30 p.m.; Yogini inauspicious thereafter; keep to routine work only.

27. Good generally till 11 a.m.; best for manuring and ploughing; for best effect, use chemical manures.

28. Yogini towards sky or earth day and night; avoid ploughing, planting and manuring also.

29. Yogam bad till 9-45 p.m.; all activities to be avoided till then; Yogini towards earth till 7-20 p.m.; avoid planting and ploughing as also manuring for whole day.

30. A generally good day for all matters, specially for manuring and harvesting operations, also for dealings in cattle.

31. Marana Yogam whole day and practically the whole of night also; avoid all new beginnings.

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MANAGER,
The Astrological Magazine

ASTRONOMICAL NOTES

(Continued from page 160)

Saturn 248° 35′; Uranus 113° 35′; Neptune 194° 52′; Pluto 132° 9′; and Rahu 175° 52′.

PLANETARY ASPECTS

THE SUN

Parallel	Mercury	on the	6th
Parallel	Saturn	,,	7th
Square	Rahu	,,	8th
Trine	Mars	,,	10th
Sextile	Jupiter	,,	17th
Parallel	Jupiter	,,	26th
Square	Neptune	,,	27th

MERCURY

Sextile	Rahu	on the	1st
Parallel	Venus	,,	4th
Parallel	Saturn	,,	6th
Conjunction	Saturn	,,	11th
Trine	Pluto	,,	13th
Sextile	Neptune	,,	15th
Square	Rahu	,,	21st
Trine	Mars	,,	27th
Parallel	Saturn	,,	28th
Sextile	Jupiter	,,	29th

VENUS

Parallel	Saturn	on the	2nd
Sextile	Jupiter	,,	2nd
Square	Neptune	,,	12th
Parallel	Jupiter	,,	17th
Opposition	Uranus	,,	19th
Trine	Rahu	,,	20th
Square	Mars	,,	26th
Square	Jupiter	,,	30th

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SOME ASPECTS OF NADI HOROSCOPES

(Continued from page 88)

Tamil 4-line verses contained the past, present and the future. Eight years have passed and so far one cannot complain. It gave the exact place of birth, in Colombo, near the sea. It said that the grandfather was a post-master—"receiving news from four quarters and redistributing them." The sudden death of the father occurred as foretold. The results of two Medical examinations were correctly indicated. And for last year (1957) the prophecy was: "At the age of 25 you will be transferred to a place surrounded by rocks." This place is well-known to me and there are no gigantic rocks today but the name in Sinhala is *Galewela*—Rockfield. This name suggests that in the dim past there were large boulders strewn all over and round the village which is now a town.

Much more could be said about the *Nadis* but the learned Editor must be already pressed for space although he has very kindly invited me to contribute an article for his usual bumper Annual. Before concluding I wish to give a few opinions of esteemed readers of THE ASTROLOGICAL MAGAZINE on some aspects of these valuable sources of astrological knowledge :—

"Sri of.....(India) has a few hundreds of bundles of ola leaves and hundreds of people come to him for consultations and unfortunately, I think, all are duped. I have consulted him many times and nearly a dozen of my friends have consulted him and we have paid him in hundreds. I think I have paid him more than 200 rupees but of course on good causes like *Shanthies*, *Vratas* and feeding of Brahmins which is not a waste but what I have paid him on consultations is a mere waste of money."

"Certain authors of importance have told me that certain Nadis are called *Mantra Nadis* which give you all the details of your past and do not give anything of the future. But I am not an astrologer nor have I any idea to suggest particularly to a person like you."

"If you come to this place (Bangalore) I will be only too happy to take you to Kolar and here you can see for yourself a whole lot. Recently he has found out a bundle on which it is written *Anusakti Vidhanam*—manufacture of atomic energy. He told me that he intends to send it to Sri Nehru so that it can be of some use to our country."

"Sri M. K. Ganapathy Iyer whose articles you might have read in THE ASTROLOGICAL MAGAZINE informs me that there are certain Nadi *granthas* in Coimbatore and Hyderabad though a costly affair can be very conveniently relied upon. If you can contact him I think he may be able to give you exhaustive ideas about nadis because, in my opinion, he appears to have made a complete study of these Nadi *granthas*."

The mention of atomic energy in para 3 above reveals the powerful vision of the sage who peeped into the yet far distant life on this planet. We read recently in the Press that a British scientist has almost succeeded in creating test-tube babies. This too was anticipated by Rishi Agasthya and one of the men who will do it will be the son of a Tamil father and a Sinhala mother. The couple got married recently after a love-episode in Nepal in the dim and distant past. The would-be father's leaf says: "Your eldest son will discover something new that will change the sexes. Children will be made to be born by him without the union of male and female. He will be famous and will return to the island of Lanka when you are 57 and will marry your sister's daughter."

The astro-palmistry part of the Agasthya prophecies is indeed a remarkable feature of ancient Hindu astrology. The leaves show that the persons now concerned with worldly matters were important personages in a past existence and that they are working out their salvation or damnation in this existence. If the past is correct there is no reason why, in quite a large number of cases, the future has been a total blank. There is a possible explanation. Certain ola bundles contain disjointed horoscope readings and a thorough mix-up after the copies were made from the original Sanskrit works.



FOR JANUARY 1959

By MIHIRA

"THESE precepts (regarding elections) may be considered ridiculous and unnecessary by persons who are unacquainted with astrology, but there can be no harm in observing them. We should prefer observing them, when possible, to running the risk of failure by beginning an important transaction at an unfortunate moment. Apart from astrology, it is difficult to understand why some businesses fail notwithstanding that capital, energy, and industry have been brought into them; or why one ship whose keel was laid at one hour proves fortunate investment, while another, whose keel was laid at another hour, proves a most unlucky one. Some transactions seem doomed to failure from their inception and even the enemies of astrology speak of such as "ill-starred" affairs although unaware of the meaning of this expression."

—*A. J. Pearce.*

"The nature of the forces operating at any given moment depends upon the nature and disposition of the several planets at the moment concerned. Instances of loss of life, loss of money and distress and disappointments to the traveller because the journey was undertaken when the planetary vibrations were inharmonious can be cited *ad infinitum*".

—*B. V. Raman.*

Yatra Panchakam.—Add lunar date, day, asterism and Lagna for the time and date of proposed journey and multiply by 15 and divide by 9. If there is a remainder of 5, it is called *Roga Panchakam.* If multiplied by 12 and divided by 9, there is a remainder of 5, it is called *Agni Panchakam.* If multiplied by 10 and divided by 9, there is a remainder of 5, it is called *Chora Panchakam.* If multiplied by 4 and divided by 9, and there is a remainder of 5, it is called *Mrityu Panchakam* and the consequences respectively are disease and sickness, fire or heat, theft, death. These dates should be avoided for travel.

—*Kalavidhanam.*

DAILY GUIDE

1. Marana Yogam till 4–15 a.m. (night); journeys safe thereafter; till then avoid journeys at least towards south.

3. Marana Yogam till 10–45 p.m.; journeys only thereafter; till then avoid journeys at least towards east.

6. Marana Yogam after 6–5 p.m.; avoid journeys thereafter at least towards north.

7. Yogini towards sky after 3 p.m.; Marana Yogam after 4–40 p.m.; start on journeys before 3 p.m.; avoid journeys towards north.

8. Yogini towards earth or sky day and night; avoid air journeys at least towords south.

9. Yogini towards earth till 11–40 a.m.; air journeys safe thereafter; avoid journeys towards west.

11. Marana Yogam after 2–50 p.m.; avoid journeys thereafter especially towards west.

13. Marana Yogam whole day and night; avoid journeys at least towards north.

17. Yogini towards sky after 5–20 p.m.; avoid air journeys thereafter at least towards east.

18. Yogini towards sky or earth day and night; avoid air journeys at least towards west.

19. Marana Yogam throughout day and night till 6–20 a.m.; avoid air journeys; asterism too evil; Yogini towards earth till 9–45 p.m.; all the more reason to avoid journeys by air; towards east specially evil.

22. Marana Yogam day and night; avoid journeys especially towards south.

26. Marana Yogam after 12–30 p.m.; avoid journeys thereafter especially towards east.

27. Yogini towards sky after 11 p.m.; avoid air journeys thereafter at least towards north.

28. Yogini towards sky or earth whole day and night; avoid air journeys at least towards north.

29. Yogini towards earth till 7–20 p.m.; Marana Yogam till 9–45 a.m.; avoid journeys by air especially towards south.

31. Marana Yogam till 5–5 a.m. (night); avoid journeys especially towards east.

Varshaphal

OR

THE HINDU PROGRESSED HOROSCOPE

Based on Tajaka (6TH EDITION)

By B. V. RAMAN

This book based on Tajaka covers fresh grounds in the field of prediction. It describes a unique method never before disclosed for deciphering annual life readings. Predictions made according to this work yield unique results. Whether you are a layman or initiated, you can draw up and interpret the annual reading in an easy and scientific manner. The system propounded in the pages of this work is rational and in actual practice yields most satisfactory results.

OPINION

"The author outlines a method of deciphering annual results from the Hindu horoscope. He claims that the principles of Tajaka astrology have been found to work accurately in actual practice, and controverts the orthodox belief that the system can be applied only to charts of individuals who have passed the age of thirty. There are many useful tables at the end and a summary."

—*Indian Express.*

Rs. 3 or Sh. 6

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"Sri Rajeswari"

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FOR JANUARY 1959

All positions are true for 5-30 a.m. (I.S.T.)

Jan.	Day of the Week	Sun ☉ *Ravi*			Moon ☽ *Chandra*			Mars ♂ *Kuja*		Mer. ☿ *Budha*		Jup. ♃ *Guru*		Venus ♀ *Sukra*		Saturn ♄ *Sani*		Rahu ☊ *Rahu*	
		°	′	″	°	′	″	°	′	°	′	°	′	°	′	°	′	°	′
1	Thursday	257	59	32	149	21	11	25	37	235	47	212	9	270	13	247	39	176	14
2	Friday	259	0	41	163	10	32	25	46	236	56	212	20	271	28	247	46	176	11
3	Saturday	260	1	51	177	9	48	25	55	238	7	212	31	272	44	247	53	176	8
4	Sunday	261	3	0	191	18	56	26	5	239	21	212	42	273	59	248	0	176	5
5	Monday	262	4	10	205	36	56	26	16	240	36	213	53	275	14	248	7	176	1
6	Tuesday	263	5	21	220	1	29	26	27	241	52	213	3	276	29	248	14	175	58
7	Wednesday	264	6	31	234	28	29	26	39	243	11	213	14	277	45	248	21	175	55
8	Thursday	265	7	41	248	52	27	26	52	244	30	213	24	279	0	248	28	175	52
9	Friday	266	8	52	263	7	4	27	5	245	51	213	35	280	15	248	34	175	48
10	Saturday	267	10	2	277	6	17	27	18	247	13	213	45	281	31	248	41	175	45
11	Sunday	268	11	11	290	45	19	27	32	248	36	213	55	282	46	248	48	175	42
12	Monday	269	12	21	304	1	26	27	47	249	59	214	5	284	1	248	55	175	39
13	Tuesday	270	13	22	316	54	8	28	2	251	24	214	15	285	16	249	2	175	36
14	Wednesday	271	14	38	329	25	5	28	18	252	50	214	25	286	31	249	9	175	33
15	Thursday	272	15	45	341	37	41	28	34	254	16	214	35	287	47	249	15	175	29
16	Friday	273	16	52	353	36	32	28	51	255	43	214	44	289	2	249	22	175	24
17	Saturday	274	17	58	5	26	57	29	8	257	10	214	54	290	17	249	29	175	23
18	Sunday	275	19	4	17	14	35	29	26	258	39	215	3	291	32	249	35	175	20
19	Monday	276	20	8	29	4	56	29	44	260	8	215	13	292	47	249	42	175	16
20	Tuesday	277	21	12	41	3	11	30	2	261	37	215	22	294	2	249	48	175	13
21	Wednesday	278	22	15	53	13	42	30	22	263	8	215	31	295	17	249	55	175	10
22	Thursday	279	23	17	65	39	50	30	41	264	38	215	40	296	33	250	1	175	6
23	Friday	280	24	18	78	23	38	31	1	266	10	215	49	297	40	250	8	175	3
24	Saturday	281	25	19	91	25	36	31	21	267	42	215	58	299	3	250	14	174	0
25	Sunday	282	26	18	104	44	44	31	42	269	15	216	6	300	18	250	21	174	57
26	Monday	283	27	17	118	18	48	32	2	270	48	216	15	301	33	250	27	174	54
27	Tuesday	284	28	15	132	4	43	32	24	272	22	216	23	302	48	250	33	174	51
28	Wednesday	285	29	12	145	59	9	32	45	273	56	216	32	304	3	250	40	174	48
29	Thursday	286	30	9	159	59	8	33	7	275	32	216	40	305	18	250	46	174	45
30	Friday	287	31	5	174	2	22	33	30	277	8	216	48	306	32	250	52	174	42
31	Saturday	288	32	0	188	7	19	33	52	278	44	216	56	307	47	250	58	174	39

AYANAMSA 21° 49′ 34.6″

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STARS IN THEIR Seasons

By M. V. RAMAKRISHNAN, M.A., L.T.

Night Sky in January 1959

Zodiacal Constellations

THE zodiacal constellations that are visible this month at about 9-30 in the night, are from west to east Aquarius (Kumbha), Pisces (Meena), Aries (Mesha), Taurus (Vrishabha), Gemini (Mithuna) and Cancer (Kataka). Aquarius is setting, and you can see the lunar asterism Satabhisha a little above the western horizon. Aries and Pisces have crossed the meridian. The three stars of Aries are seen as a beautiful pendant high in the north-western sky. The lunar asterism Aswini can be identified in this group. The three stars forming the asterism Bharani are seen a little below Aswini. The asterism Revati in the Pisces group is the third star from the junction star in the lower arm of the V, which is the shape of the constellation Pisces. Taurus is seen high overhead with its principal star Aldebaran and its famous clusters Hyades and Pleiades shining prominently. Gemini is seen high in the north-eastern sky, and you can recognise its twin stars Castor and Pollux, which form the asterism Punarvasu.

Non-Zodiacal Constellations

Among the non-zodiacal constellations, Ursa Minor is seen balancing on its head, with Alpha Minoris the pole-star directly towards the north. Cassiopeia and Cepheus have crossed the meridian. Pegasus and Andromeda also have crossed the meridian and are seen in the west-north-western sky. You can identify in these constellations the lunar asterisms the Bhadrapadas. Orion is approaching the meridian ; and starting from the star Rigel at the foot of Orion runs the celestial river Eridanus southward and ending at the bright star Acherner. Canis Major with its principal star Sirius, the brightest of the stars in the sky, is seen high up in the south-east ; while Canis Minor with its principal star Procyon is seen above the eastern horizon. In the south-eastern sky you can also see Argo Navis in full sail, with its principal star Canopus at its tail-end.

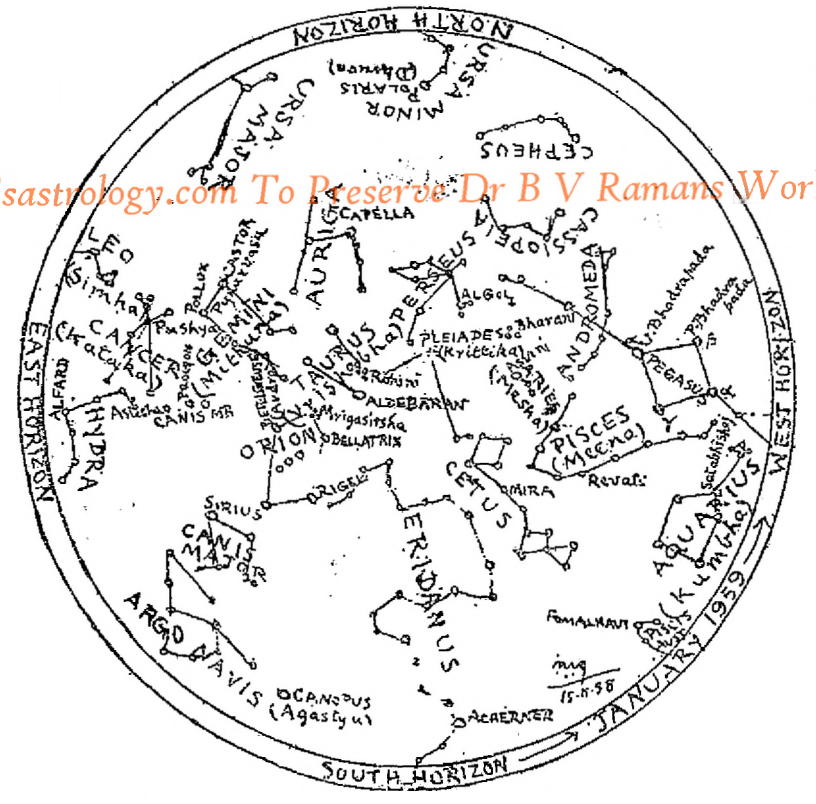
Lunar Asterisms

The lunar asterisms that can be identified in the visible hemisphere are Satabhisha in Aquarius, the Bhadrapadas in Pegasus and Andromeda, Revati in Pisces, Aswini and Bharani in Aries, Krittika and Rohini in Taurus, Mrigasira and Ardra in Orion, Punarvasu in Gemini, Pushya in Cancer and Aslesha in Hydra.

The Milky Way

The Milky Way is seen to extend from south-east to north-west, passing through or between the constellations Argo Navis, Canis Major, Canis Minor, Orion, Taurus, Perseus, Auriga and Cassiopeia.

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[The chart should be held in such a way that the horizon marked at the bottom in the chart corresponds to the horizon the observer is facing. Then the constellations he sees before him from the horizon to the zenith will be found in the chart from the bottom to the centre. The constellations to his right and left will be found in the corresponding positions of the chart].

General Commercial Indications for 1959

[This study is not intended as a tip for investors to follow. The writers have arrived at certain conclusions regarding Cotton, Commodities, etc., *mainly based on planetary influences*. Those who act on this information will be doing so at their own risk.—*Ed., A.M.*]

By D. R. MUNSIF, B.Sc. (Econ.) (London), B.A. (Hons.) (Bombay),
5/1, Russel Street, Royal Court, Calcutta-16.

IN the 1958 annual number of THE ASTROLOGICAL MAGAZINE, a few general forecasts were given on the basis of solar returns, planetary cycles, and other astronomical phenomena like occultations, etc.

While giving the particulars of planetary cycles, it was forecast that January and February were to be bullish. In May a reaction—Rahu's conjunction with Jupiter—was given to lift the prices in July. All these general forecasts have proved correct. At the time of writing this in August 1958, events of September and onwards are in the limbo of time but by the time the Annual is published in December 1958, readers will have no regrets in having followed the suggestions given in the previous annual.

Along with the stock-market rise, we predicted an economic crisis, unemployment and business failures. Further on the basis of Jupiter's and Neptune's cycles, total failure of the much discussed Disarmament Conference was predicted and the cycles between Uranus and Neptune were considered to be an augury for the spread of communism. The ferment in the Arab World and conditions in Indonesia have amply borne this out. As a further proof, events in Egypt, Tunisia, Algeria and Ghana in Africa give a red signal in the same direction.

The results obtained by the application of principles underlying the planetary cycles, are so remarkable that the whole technique of predicting from aspects between planets can be said to be a new instrument in the art of mundane astrology. But in fact we cannot say that it is a question of our pure and simple invention because Ptolemy in his "Meditations" has remarked in one very significant sentence: "One must observe with care everyone of the 119 conjunctions of planets because it is from them that one acquires the *knowledge of mysterious forces which* produce in the world generation and corruption". On the other hand, Ptolemy was not the only person to remark on the importance of cycles. In *Mundane Astrology* of Morin de Villefranche, we find in equal measure the precise indications on the subject which carry the discussion still further because Morin talks about the evolution of cycles and their relation to subsequent aspects which develop as the planets proceed on their onward march. But the ancients had no knowledge of the transcendant planets Uranus, Neptune and Pluto to which we pay now so much importance.

What exactly do we understand by planetary cycles? The mundane events are determined by the co-ordination of several tendencies which cause, evolve and pass on to a maximum of amplitude and then begin to decrease in importance and thus the order of humanity on this earth follows the cosmic order; thus the technique of planetary cycles has an impact upon the times and brings about events which we discern by interpreting the planetary phenomenon.

To illustrate this theory of planetary cycles that a conjunction between two planets gives birth to some precise tendencies at the moment, it will be sufficient to refer to the New Moon cycle. Thus the chart drawn for the exact time of the conjunction of the two luminaries is valid for the 28 days at the end of which another conjunction takes place. The tendencies which are not very prominent at the time bear fruits during the course of the month. They attain the maximum at the time of the Full Moon, *i.e.*, when the Sun and the Moon oppose each other after which they diminish in importance. To arrive at the purely astrological considerations, we should note the successive transformation of tendencies expressed by the different aspects which follow.

During the year there are particularly two sets of cycles that play an important part throughout the year. Of the two, one is preponderantly obtruding itself on the political plane and that is the cycle of Pluto and Neptune. Both of them remain in sextile aspect throughout the year. But during the first half, the sextile aspect is not so important because the *aspect is not exact. For the aspect of* such trans-saturnine planets to play a part on this plane, the orbs should be narrower than we allow for the planets round our solar system. The cycle plays an important part soon after July. Neptune is the planet of communism as well as that of the Arab world. We must remember that this aspect takes place after the square aspect between Uranus and Neptune which was termed as the winter of capitalism in the 1958 Annual. This square is now stimulated and Pluto adds its significance to the communist philosophy of the world. Pluto is deemed to be a planet of integration but with a malefic colour. I would therefore add that the communist countries will unite still closer and the powerful among them will be able to impose their will completely upon their lesser neighbours.

Neptune engenders and spreads chaos in the economic world but with Pluto's configuration added to it, the economic structure will begin its reintegration around completely new lines. The pattern of the existing international trade will be transformed, more and more synthetic materials will come on the market, plastics will replace the existing hard materials. Neptune is connected with mineral oil and Pluto's configuration shows that more and more compounds based on oil chemistry will be developed. Finally, Pluto's integrating forces will bring new discoveries in the field of atomic science and harness those forces which build up the atom and not split the atom.

For good or for evil, the Arab world is going to intrude more and more on the international political sphere. Whenever Neptune was stimulated during 1958, incidents in the Arab world played an important part in attracting the attention of the world to itself. All this is discussed at length because the reintegration of economic structure will destroy existing trades and even some industries and bring new ones into existence. Cotton industry will be hard hit while jute is likely to flourish. Chemicals will soar up, oil will be very much in demand with mineral and vegetable; the latter because Pluto is in Virgo. The science of food production will be entirely reorganised. A few revolutionary discoveries will take place in this field. *On the whole, there will be a sustained* upward surge of values on the stock-exchange from August 1959 onwards, with a few reactions and the bears during the period will be annihilated; but despair is the watchword for cotton industry. Small companies will

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merger into large units with the result that monopolistic instituitions will play and determine the economic policies all over the world.

The year 1959 begins with a sesqui-quadrate between Saturn and Uranus which again reforms in July and August. The three months of January, July and August will engender false hopes in the breasts of bears. There may be a decline here and there but this is the right time to pick up a few good scrips. In November, Jupiter stimulates both Neptune and Pluto, forming semi-sextile with Neptune and square with Pluto. The aspects between Jupiter and Neptune are usually inflationary. Such a semi-sextile occurred in 1908, when the labour party was formed in England and large scale measures of social legislation were introduced in England and Australia. Once again in 1918, at the end of the Great War, the world was deluged with paper-money. In 1933, under the force of this aspect, the failure of disarmament occurred and Germany under Hitler and Italy under Mussolini followed such economic policies as to conquer unemployment at home and introduced championistic propaganda in the political life of Europe. In 1933, it was the New Deal of Roosevelt in America while in 1944, the world was in the grip of the second World War. This year, since it stimulates both Neptune and Pluto, its effects are likely to be more inflationary. I warn therefore the bears both on the stock and commodity markets. There will also emerge a scarcity of foodgrains and raw materials and specially oilseeds.

While forming a semi-sextile with Neptune, Jupiter forms a square with Pluto. Here comes a real danger of war. It occurred in 1934 and 1940. The former was marked by the withdrawal of Germany from the League of Nations while during the latter year, there was a rupture of the Soviet-German Pact. All this led to a heavy armament programme which brought about a rise in the prices of the new products of the world. Similar conditions will emerge in 1959 specially in August and September of the year.

In March, Uranus is sextile with Rahu—this lifts up the prices of Electric Company shares and of companies manufacturing electric equipment, radios, television, etc. This also will raise the price of raw jute and jute shares. In August and September, the semi-sextile between Rahu and Neptune adds fuel to the fire of inflationary forces and brings war nearer to this world of ours.

In March, April and May 1959, Saturn remains in close sextile to Neptune. Within living memory, such aspects had occurred in 1922-23 and in 1946-47. During the former period, stabilisation of the communist revolution emerged, the organisation of the Soviet States was brought about and the constitution of 1923 was declared. The Russian Soviet State once again entered into the international community. In 1946-47, the restoration of Soviet economic life after the ravages of the war was brought about, and the Soviet expansion took place. At this time on April 8, 1959 occurs an eclipse with Saturn in the 10th house, Sun in the 1st house and Mars in the 8th house for the map drawn for Berlin. It brings the war once again to the doors of Central Europe. It is a time of the cold war at its highest level. One cannot say whether war will actually break out or not, but it certainly brings the efforts of communist expansion to the fore. As an indirect consequence of this cycle, prices of raw commodities will leap up.

In short, this year means not only the exit of bears but their annihilation except in cotton industry and small economic organisations. The Arab world will try to emerge as a great power under the inspiration of the communists but will remain a distinct entity to try its strength somewhere at the end of the century to establish successfully an empire of its own.

Buy shares of oil companies, electric companies, chemical companies, jute companies and metal companies and of those manufacturing food products. All the foodgrains and raw materials will rise to new heights along with leather. Remain on the side of bulls but there will be very heavy reactions of short duration for which watch the comments in the monthly issues of this magazine.

One more significant fact to note that very early in January, Saturn enters Capricorn—the tenth sign having a sway over big business and organisation. It is well aspected with Pluto and later on it advances with Neptune. It will enable therefore men of business to consolidate the gains and strengthen the foundation on which a big edifice can be built. But its association with both Neptune and Pluto indicate that once again the death-knell of the ballot box is being sounded and all over the world dictatorial trends will emerge and gain strength. Since our country is supposed to be ruled by Capricorn, we shall not escape the propaganda for dictatorship of one kind or the other.

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Before discussing the planetary positions, it will not be out of place to discuss the general economic conditions as they appear in 1958. A student of economics will come forward with statistical figures and prove that money is now easily available and Banks are having surplus funds since last two months (these notes are being typed in August 1958) but as a common man what I find is that the economic condition of masses stand at a very low ebb. It is hardly possible for an individual whatever his income may be to meet two ends or to maintain his standard of living. What we are living today is an artificial life. Just to explain what I mean, I cite an example here from commercial field only. You might be reading reports that cloth consumption has gone down. Stocks are mounting and the Textile Mills are facing the danger of closure. How in the rising index of population with the number of mills standing as they are cloth consumption is ever coming down is a problem beyond my imagination unless there is what is called strict buyer's resistance. That position is yet to come. If, however, the hue and cry about accumulation of stocks is true, would not have cloth prices come down to some extent? Nay, they are rising. It only means that traders, stockists and millowners irrespective of the fact that stocks are rising, are in a position to hold the stocks and maintain higher price levels, being afraid of the slump in prices. This is true not only of the textile trade but other trades and individuals also are experiencing the same situation. Every one is trying to keep the balance and maintain his standard but no one knows when this bubble will burst. I call this status as false and artificial. In this so-called socialistic pattern of society labour and agriculturists representing 90% of the population are still facing the danger of ever increasing cost of living. In relation to these factors that are now prevailing, it will be worth while judging the major planetary transits in the year 1959.

Saturn.—During the whole year of 1959 Saturn transits Sagittarius, the nakshatras transitted being Moola and Purvashada. While for the major period Saturn transits Moola, only for a short period (from 24th March to 10th May) the transit is in reference to Purvashada. In my last Annual Report I had discussed in detail the effect of Saturn's transit of Dhanus, but at the same time had expressed

doubts as to how far the effects could be visible, since then Saturn had not finally left Scorpio. During the year under review full effects of this transit would be witnessed. This transit is taken to be bearish and indicative of depression. Depression does not necessarily mean slump in prices, but unsatisfactory working and living conditions for the masses. Anyway astrological indications and the reading of Saturn's transit in Dhanus are to be that there would be slump in prices and steadily within the next 2½ years prices would come down to comparable levels. There is no need for an astrologer to state that prices of foodgrains would still be on the higher side because of the fact that the population is going steadily up, while crop production has come down with all the plans in force. Other commodities or items which are not of first necessity will show abnormal fall. Dhanus falls in the 12th house from the rising sign of the country. 12th house transit of this planet cannot be said to help economic development. Square aspect between Rahu and Saturn indicates that many unexpected factors will crop up and stop the progress. Political atmosphere will not be free from conflicts and labour problems will add fuel to the fire. 12th house in a National chart represents coal and gold storages, fishing, fishery, prisons, hospitals and asylums. All these will be hard hit during the transit of Saturn through Dhanus. Mine labour will create serious troubles. The recent proposals about gold bond issue are just an indication as to how Saturn's transit in Dhanus is likely to produce results. Some such measure greatly affecting trade pattern in all these sections cannot be overruled, during the period of Saturn's transit. While comparing the nakshatra transits, Purvashada is comparatively helpful for general economic conditions and this transit of short duration will prove highly bullish; though at the very time many individuals will experience strife in domestic sphere. This planet has a role of *Rasesh* (रसेश) during the Saka year 1881. This factor also indicates scarcity of metals in general. It may be stated here that stringency in supplies of metals like steel, tin, gold, copper will be felt and prices of all these along with rubber will be very bullish during the whole year. Saturn *as lord of masses—labour and agriculturists*—will not be happy and labour tussels will prove a great hindrance in the economic progress of the country during the year under review.

Jupiter.—This planet represents food and clothing in a national chart. As a general benefic, on the transit of this planet one has to look to the general conditions about foodgrain supplies. Jupiter passes through Thula and Scorpio, nakshatras transitted being Visakha, Anuradha and Jyeshta. Transit from Thula is taken to be fairly good for crop availability. Distribution of available crops, or foodstuffs will be properly maintained thereby keeping the price under strict vigilance and control. While general transit from Scorpio is thus helpful, the transit from nakshatra Anuradha in the latter two navamsas is taken to be bullish. During the year under review, Jupiter retrogrades on 19th March and remains so till 20th July. In the months of June and July the transit is from Thula, which is favourable for crops. Along with this the fact that during Saka year 1881 Jupiter is the 'King' and is also *Agradhanyesh* (अग्रधान्येश) indicates that monsoon crops will be quite good; though the crops available in the latter half will be damaged. From the point of view of production of foodgrains, Jupiter is helpful. For crops usually produced in the latter part of the year, this transit will help in bringing down the price level of essential goods.

Rahu.—This point of revolution is most important when one has to judge the progress of economic development. The transit of Rahu during the whole year contains Chitta (upto 28th January 1959), Hasta (till 28th October 1959) and Uttaraphalguna (till 28th October 1959). Till Hasta transit is taken to favour rise in values of all exportable goods as also progress in industrial sphere specially engineering undertakings and big factories.

Two divergent forces seem to be acting here: Rahu's transit in Virgo helping the economic development as also foreign trade, while Saturn's transit and aspect on the 9th denotes quite contrary results. It may be stated therefore that bouts of rise and fall in values of stocks and shares and exportable commodities would be indicated in the whole year; and it is necessary that traders remain within their limits if they wish to avoid from their being trapped in these wide fluctuations.

Mars.—Among the minor planets, this needs utmost consideration since as lord of the 4th house—house *of produces—on the strength of this* planet depends the extent of rise or fall of commodity values. By nature a fiery element, twisting of price structure depends mainly on Mars.

Commodities.—It is not possible to discuss in this article the various solar ingress charts, but after taking the transit of Mars, and the four quarterly Sankranti charts (Makara, Mesha, Cancer and Thula), I give below periods indicating good rise:—

1. Makara Sankranti to Mesha Sankranti:

   24th January to 18th February.
   17th March to 31st March.

2. Mesha to Cancer Ingress:

   10th April to 13th May, most erratic and wide both fluctuations. Note this period.—
   11th May to 30th May rise.
   9th June to 22nd June rise.
   9th July to 16th July rise.

3. Cancer to Thula Ingress:

   3rd September to 27th September.

4. Thula to Makara Sankranti:

   17th October to 3rd Dec. 1959.

Cotton and Allied Products.—Saturn's transit of Moola and Purvashada cannot be classified to be unfavourable totally for this particular commodity. While Saturn transits Moola, Punarvasu (one of the major cotton nakshatras) remains under Vedha and this fact should help to keep the prices of this commodity on an average on higher side. This factor will however be very bullish for U.S.A. Cotton since there is every likelihood that cotton crop in U.S.A. will fail to a great extent. Sagittarius transit of Saturn is a factor for general depression. How the price of this commodity will be maintained is a factor for consideration. The high level should be fixed after understanding the technical considerations by the traders. Jupiter's transit is not helping rise. Monsoons will be favourable and during the monsoon period will the cotton prices really suffer a good set back. Otherwise prices will on an average be on the higher side because of intermittent martian transits coupled with Saturn's transit to help the sentiments. I may state here that the months of February, March, May, October, November and December will be highly bullish. The movements in other months will be narrow and bearish.

Oilseeds.—Irrespective of the fact that exports are likely to go up during Rahu's transit in Virgo and that our Government is bent upon helping the export drive, Sagittarius transit of Saturn is expected to hit this section *more; along with the fact that Govern*ment will have to restrict prices of foodgrain varieties since the domestic market will otherwise badly be affected. Distribution will also be

properly arranged for by the Government. I therefore anticipate that this section will remain subdued during the whole year; or if necessary Government will take up this section under their control to keep the parity in price through the State Trading Corporation. April, June, July, August and September are specially bearish.

Metals and Bullions.—Saturn's transits are likely to change the trade pattern in precious metals. I expect that perhaps forward trade in this section will come to an end. Prices of other metals, rubber, tin, etc., will on an average be enjoying boom conditions.

Foodgrains.—Jupiter's transit is most favourable to keep the prices of this section under control. Monsoon crops being quite good, paddy and rice prices will be under check, but wheat prices will be badly affected and they will be witnessing a rising trend in the latter part of the year. Proper distribution however will be maintained by the Government. Looking to the general economic conditions, and the dwindling resources of petty stockists and traders, foodgrain prices will be well under control during the whole year. Only in the latter part of the year that prices will

(Continued on page 178)

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ASTROLOGICAL AFFILIATIONS OF RELIGION AND THEOLOGY

(Continued from page 96)

Critically expounding the relation between Language and Reality and the Meaning of Meaning (*i.e.*, words and their import) Vachaspati Misra, has written a remarkable classic known as *Tattvabindu*. In the opening benedictory stanza of the work, Vachaspati has offered salutations both to Siva and Vishnu. This has not been an arbitrary practice. Adequate and convincing reasons have been assigned by the commentator. There is a well-known dictum that if one wanted to be favoured with *knowledge*, he should offer worship to Siva. As the author was commencing a highly original work, he wanted perennial supply of intellectual inspiration for which he rightly prayed to Lord Siva. Works and treatises should last for ages together, and if these are short-lived their purpose would be defeated. So, as the author desired protection and perservation of his work for the benefit of several generations, he offered prayers to the Supreme Lord Vishnu.

There is no need further to elaborate the matter. In the light of the express, categorical and unequivocal indications thrown out by Vachaspati, it must be admitted that the two deities are different from one another. They are not identical with one another. That is why I have proceeded along a comparatively new line of approach and examined the question in the light of evidence furnished by astrology.

From the texts examined in the preceding paragraphs, it must be clear that planetary correlations and affiliations contain irrefutable and incontrovertible evidence to support the thesis of absolute difference between Siva and Vishnu. The *Sutras of Jaimini* have indicated planetary affiliations for proficiency in different sastras like *Tarka*, *Vedanta*, etc. The author has not given any planetary mappings to indicate devotion to the *Dvaitic* or *Advaitic* school. Possibly, here and there, indications may be lying hidden or submerged, but, they are not pronounced, as far as I can judge.

(10)

I should now place before your readers one or two practical suggestions for the reading of charts, with a view to ascertaining whether the individuals concerned will be devotees of Siva or Vishnu. As already observed by me, there are not many who follow the system of Jaimini in professional practice of astrology. Assuming there are a few, they would work out the details in reference to the *Atmakaraka* planet. Others, who may not be following the Jaiminian methodology may try to read the charts according to scheme of Varahamihira correlating planets and specific deities. Others may turn to the affiliations and correlation laid down by the author of *Daivajnyaabharana* if they are not satisfied with the methods of Jaimini and Varahamihira. The author of the *Aabharana* has unmistakably indicated a specific point of departure in reference to the 5th house.

I shall proceed a step further. Taking as it were a leaf out of the book *Aabharana*, I venture to suggest that students of research may substitute the fifth with another. The most natural and appropriate would be the Lagna or ascendant itself which will function and do duty for the *Atmakaraka* of Jaimini.

Thus, the nature of the lord of Lagna, the ruler of the navamsa of lagna, their positions and the aspects they receive would enable one to indicate the religious and theological preferences for this or that deity. Not merely the Lagna. The 3rd house also is determinant of the mind and mental functions. Whether the mind of a person is centred on god-head, or, is twisted and tortured by irreligion and godlessness would depend on consideration of the 3rd house. In addition, the 9th house also will have to be considered. It is usually connected with *Dharma*, and the theological categorization of the deity concerned would be guided by the light thrown from this house.

One may not complain that there are two many approaches. That cannot be helped. The Lagna, the *Atmakaraka*, their navamsas, 3rd 5th, and the 9th house will have to be studied, if the deity of one's choice is to be determined correctly. In some cases, the said approaches may not be sufficient

at all. They may be luke-warm and non-committal in responses. If so, the nature of the constellations occupied by the planets concerned, and their planetary rulers will have to be examined.

The constellation system has come to stay in predictive astrology and it has got to be pressed into service. When all is said and done, it is still a mystery, in what manner and by means of what calculations, the author of the *Dhruvanadi* specifies point-blank that birth in particular *amsas* indicates loyalty to Siva and birth in some others means devotion to Vishnu. Only patient and systematic future research alone may throw some real illumination on the problem and its solution.

Safety does not seem to lie in dogged adherence to any one of the approaches mentioned. A judicious combination and averaging of the results seem the best able to yield correct indications.

(11)

I shall now briefly, attempt an answer to a question posed by me in a previous section. I asked—why has Jaimini correlated devotion to Siva with Sun the centre of the planetary system, and devotion to Vishnu with the weakest of the planets—Saturn? I reject the position that one deity should not be regarded superior and inferior and so on. (In the present contribution, the issues cannot be fully argued). In fact, in Hindu religio-theological history, some have taken Lord Siva to be supremest. Others have assigned absolute supremacy to Lord Vishnu—who is the Supreme Power indicated in the Vedanta Sutras as creator, preserver, destroyer, etc., of the entire universe of matter and spirit.

The central issue has been fully fought out. That was in the sixteenth century. Appayya Dikshita argued in support of supremacy of Siva. Vijayindra-tirtha maintained absolute supremacy of Vishnu. Their works and treatises are before the public. They may be studied, and your readers are at liberty to arrive at their own conclusions. My personal conviction and conclusion would be in favour of the absolute supremacy of Vishnu. I also, believe, that Varahamihira was an upholder of the supremacy of Vishnu—Lord Suryanarayana.

Students of Hindu theological literature would be aware of the view that Lord Siva is easily satisfied and would quickly confer favours on devotees. Lord Siva is described as *Kshipraprasada* (quickly-favouring).

Naturally, Jaimini correlated devotion to Siva with Sun whose light has been held to have the greatest velocity. On the contrary, it is very hard and difficult to please Lord Vishnu who has to be worshipped for long periods, in severest of austerities, and most rigorous of penances. Consequently, the slowest-moving planet would seem to have been correlated by Jaimini with devotion to Vishnu.

Other lines of reflection may suggest themselves to your readers, and I have put on record just the interpretation which seemed to be to be most logical and rationally sustainable. It may not be correct to seek to dismiss the question as minor one or argue that Jaimini himself had not intended any special meaningfulness to the correlations. On the contrary, Jaimini having been an orthodox sage should be deemed to have rendered his correlations deliberate and meaningful.

There is another view which deserves mention. Some would admit the existence of a fourth power over and above the trinity —Brahma, Siva and Vishnu. This fourth, (*Tureeya*) is not mentioned by astrologers, and there are no planetary indications for devotion to the *Tureeya*. In the history of human speculative system-building, two important lines of thought have been prevalent.

According to one school (*Advaita*) Man and God are understood to be one in essence and existence. Others believe (non-Advaitic systems) that Man and God are absolutely and radically different from one another. As noticed previously, Jaimini has mentioned correlations for proficiency in *Tarka* (logic), *Meemamsa* (Vedic exegetics), and other *sastras*. But, no special or specific correlation has been indicated for devotion to the doctrine of oneness (*Advaita*) or of difference between God and Man (*Dvaita*, etc.).

I am unable to arrive at any sort even of surmise or conjecture. Perhaps, Jaimini might have thought that the correlations mentioned for *Vedanta* would also function as indicators of different sub-divisions of *Vedanta*. If so, identification of the said correlations is yet to be attempted.

Jaimini has also, included in his reckoning, 5th house from the *Atmakaraka* and it is my personal view, (not yet statistically verified by means of an examination of different charts) that if the 5th house or ascendant be occupied by a malefic and a benefic both weakened, preference will be for the school of Oneness. If these planets be situated singly, preference may be for the school of Difference. The planets may be in actual occupation of the houses, or may even be strongly aspecting them. I hasten to submit that what I have here stated is purely tentative, and nothing more sub-

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stantial than a mere surmise or conjecture.

I look forward to your better-informed readers shedding brighter light on the problem, if they are interested in it. Similarly, correlations for downright atheism and godlessness are not clear. There are no specific indications. There should be sufficient indications, somewhere, because, the problem is highly significant.

Whether the godlessness and atheistic attitudinizations of a person are merely academic or take shape in blasphemic course of actions like burning of the pictures of gods and breaking down of images of gods in iconoclastic madness and frenzy would depend on the *Karma* of the individuals concerned, for which they are bound to suffer in this as well as in another world. Planetary affiliations for such godlessness are not clear. Mere research and investigation are necessary before hidden truths are brought into light.

(12)

In bringing this discussion to a close, it would be necessary to lay emphasis on the following facts and considerations.

Schizophrenic split spiritual loyalities are unknown in this country known for saints and sages, their intellectual and moral integrity, being beyond question, or challenge even by the worst of enemies. Such split loyalties are glaring and staring one in the face in contemporary Indian politics.

As late Jinnah observed with biting sarcasm, some of the Indians who were sycophantically kneeling down before Europeans, one fine morning became suddenly transformed and metamorphosed into staunchest of patriots who as a result got highest and most lucrative of jobs. One may not coquette with one god now and another at a later time, in the spirit of time-serving politicians and job-hunters.

Siva and Vishnu are different from one another. Because, not merely philosophical and theological, but astrological testimony also is against their identity. Of the two deities, Vishnu is believed to be the supremest, though some would assign superiority to Siva. Astrological literature examined contains a number of planetary correlations or affiliations to mark off devotion to this or that deity of the Hindu pantheon.

Even today, there is a well-known practice in Malabar, that if you approach a Guru for initiation into Magic and Mantra the Guru, will never straightway agree to initiate strangers. The Guru will carefully examine the horoscope of the applicant concerned and try to assure himself about the sincerity and *bona fides* of the applicant. Then, he would examine the constellation of the applicant and decide which god or deity will be most suitable. Only, after all this preliminary examination and psychological testing will the Guru undertake to initiate the applicant.

I have known some gurus abruptly declining to initiate an applicant, simply because, his horoscope revealed to the mind of the guru athestic and irreligious inclinations and tendencies. No amount of entreaties and importunities were of any avail.

Thus, it is the *Karma* of individuals which would indicate devotion to a particular or specific god or goddess. In the theological system of Madhva several gods are admitted. Vishnu is the highest and greatest. To gain this or that worldly object such as wealth, office, women and forth, or to obtain success over others, and annoy enemies by resort to black magic, one may worship inferior deities. Such worship of inferior deities stands self-condemned.

It is terribly difficult to come into this world in human form. Human life should be turned to the highest advantage. The highest goal is liberation from birth-death-series. (*Moksha*). Lord Narayana is to be worshipped for obtaining the reward of final liberation.

Our preferences and predilections, secular partialities and religious leanings, theological prejudices, and even the secrets lying buried in the inner-most recesses of our hearts are all the outcome of *Karma* and find reflection in the horoscopes. That is the grand truth worth meditating and remembering. One can hoodwink the most vigilant police system, but, you cannot hoodwink *Karma*.

Theism and atheism, religion and irreligion, godwardness and godlessness have characteristic planetary affiliations some of which have been studied in the course of this contribution. A great deal of research remains yet to be accomplished, and, as a preliminary to such intensive investigations, astrological literature, particularly, in the shape of Nadis, in Tamil and Sanskrit, should be edited and published on up-to-date lines. Such publication will itself act as a vigorous and stinging stimulus to pursuit of research.

There is a dictum in Tamil to the effect that the king would immediately kill, *i.e.*, punish, but, God would punish in His own slow, leisurely, manner. (*Arasan-anru–kollum — Daivam-ninru–kollum*).

So, one should be careful not to provoke the wrath of gods and incur their displeasure. Gods should be devoutly worshipped according to our inclinations and tendencies. Astrological correlations and affiliations would show the right path and indicate the correct way.

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How Is 1959 for You?

BY MIHIRA

MAJOR TRANSITS:—Throughout the year under review, Saturn remains in Sagittarius and Jupiter in Scorpio. At the opening of the year, Mars is in Aries and enters Taurus on 19th, moves into Gemini on March 26th, Cancer on May 17th, Leo on July 6th, Virgo on August 24th, Libra on October 9th, Scorpio on November 22nd, where he remains for the rest of the year. He is never retrograde during the whole year. Saturn becomes retrograde on April 16th and assumes forward motion on September 5th. Jupiter becomes retrograde on March 19th, comes to the very edge of Scorpio but assumes direct motion on July 20th. Rahu and Kethu continue their retrograde motion in Virgo and Pisces respectively. Regarding the other planets, they move too quickly to be noticed here in the annual survey. Their role is generally secondary but will be considered whenever they become important. Still, though they may augment or check some of the effects mentioned here, the general effects described here cannot but be prominent in the year's annual results. The predictions given here should be interpreted in the light of current directions operating in the horoscope.

1. Mesha (Aries):—*Mars in 1st to 8th*; *Rahu in 6th*; *Jupiter in 8th*; *Saturn in 9th*; *and Kethu in 12th.*

General.—Though ninth is not a favourable sign for Saturn, it is certainly less evil than eighth where he remained for the past two years and a half. But the change of Jupiter from the seventh to eighth is a change for the worse. The only relief from his evil can be experienced from about the beginning of October when his influence will come under check which will remain so practically till the end of the year. Saturn however would be under Vedha throughout the year and so need not be considered as a major evil influence for the entire year because of Jupiter in 8th. The best periods in the year will naturally be those during which Mars lends his weight on the favourable side by transitting auspicious signs which will be from about the end of March to the middle of May and again from about the *fourth week of August to the end of* the first week of October. It cannot be however gainsaid that the general levels of this year will be only below last year's and some general though slight worsening is to be expected as a matter of course but relief is very near as Jupiter will enter 9th on January 14th of 1960, and with it prosperous days will begin. Of the three stars of the sign, those born under Krittigai are likely to fare best, and those born under Aswini and Bharani come only next.

Health and Domestic.—Generally the transit influences even those that are in evil places throughout are not such as to affect the health directly and one can look forward to an almost trouble-free year in this respect. But health may suffer off and on indirectly as the result of long and wearisome journeys and fatigue and debility may be experienced that way. There is a liability to accidents during journeys that may also be had in mind. Some sorrows and unhappiness may arise as the result of death of a near relative or friend. Otherwise, the major part of the year will be passed peacefully and harmoniously at home and in social circles.

Finance and Speculation.—Though prospects as to finance are liable to vary considerably from month to month, it can be said generally that the position will not be quite satisfactory and great care should be exercised during the inauspicious months to avert losses that may otherwise happen. Nor much can be expected during the months when Mars is favourable as he would be under vedha then. This is not the year for financial ventures and enterprises, though not all months will be equally unfavourable and it may be possible to select propitious occasion for such, for which monthly forecasts should be looked to. But at no time, it can be said that conditions are good for speculation.

Real Property, Services, Profession, etc.—In matters concerning landlords and landholders, the year may not prove so unpropitious as in other spheres. It is not improbable that some investments made this year would prove to be profitable later on. It is even probable that some acquisitions will be thrust upon you in which case you should examine carefully and then only decide upon the course you are to take. Yield and rentals would prove to be fairly satisfactory almost throughout the year and your attempts to improve the yield also bid fair to be attended with success. The position with regard to the services is not at all unsatisfactory in general, though at times impediments and setbacks will have to be faced. Some attempts will be made by those against you to put you in a false position, attacking your honour, or efficiency or both. You will be successful in coming out unscathed but a lot of unpleasantness may arise. At no time during the year, profession or business will be brilliant though critical periods may have to be passed through. As in the case of the services, there will be only temporary and not great damage or setbacks need be feared.

Women only.—This year is not good for the fair sex as such. This is only so far as a general statement can be made. Since Venus and Mercury cannot be taken into account here, the monthly forecasts will have necessarily to be looked to for proper guidance but success in social enterprises or other activities pertaining to the fair sex cannot be expected as a rule. There is scope for some born under this sign to get married and settled in life under very good auspices.

2. Vrishabha (Taurus).—*Rahu in 5th; Jupiter in 7th; Saturn in 8th; Kethu in 11th; and Mars from 12th to 7th.*

General.—At first sight, Saturn in eighth appears to be the most powerful evil influence operating for this year. But really, nothing much need be feared from this transit as Saturn is throughout under check because of Jupiter in seventh. Jupiter a natural benefic is nearly at his very best in the seventh sign of Scorpio which is also a sign that is friendly to him and himself does not suffer check, except during brief intervals during the year. Kethu in eleventh is also a good and favourable influence. Thus on the whole the prospects are bright for the year. The best months will be October and November when both Venus and Mars will also transit favourable signs. Jupiter in seventh means auspicious celebrations in the house like marriage, birth of issue, acquisition of wealth, researches into sastras (sciences) wealth, good company, luxuries, conveyances, etc. Mars will not transit the eleventh sign during the year but Kethu in eleventh would give the results of Mars, such as good health, success in undertakings, acquisition of real property, happiness and pleasure. Of the three stars belonging to this sign, those born under Krittigai will fare than the other two for the greater part of the year; next

come those born under Mrigasira and those born under Rohini come last.

Health and Domestic.—The greatest adverse influence against health is Saturn but as he is under check, there will be only minimum disturbance and the greater part of the year will be spent in good health and spirits. Perhaps the worst month will be July and August when Mars transits 4th sign but even then he will be under check, so that the prospects for a healthy year appear bright. At any rate, it will be much better than last year. With Jupiter in seventh home and domestic circle will be happy and harmonious, with auspicious functions and celebrations. The disturbance of domestic peace will be minimum as in other matters.

Finance and Speculation.—With the perpetual aspect of Saturn on the second, financial matters may not shape out so well as may be otherwise expected and schemes and enterprises may not yield results proportionate to endeavour. Though the results may be below best, this year need not at all be considered as adverse to financial interests. Still variation of the conditions may vary greatly from month to month so that any general statement regarding finance may not be quite accurate. There is no reason to expect that speculation will fare any better during the year and if at all may be confined to special selected months only.

Real Property, Services, Profession, etc.–Landlords and landholders ought to fare better than last year in most respects. In their case also variation from month to month will be considerable and some months will prove very good and others may have to be considered as failures. Still so far as yield and rentals are concerned, they will prove satisfactory and mostly above average. You may launch into some activities for the promotion of yield and this you may do unexpectedly, *i.e.*, circumstances will so shape that you may begin them without any previous thought, still, the results will be good. October and November are the best months for the services this year when they are likely to get some promotion, preferments or other beneficial changes. During October especially Sun, Mars, Mercury and Venus will be in favourable signs in addition to Jupiter. The first three months of the year may prove somewhat trying even but March will prove quite good. Normal conditions are likely to prevail during the other months. This is a year in which profession and business will do well and remain on above average levels almost throughout.

Women only.—This is a bright year for the fair sex in general during which their hearts' desires in the matter of social and philanthropic activities will be accomplished to the full and their parties, social gatherings will be a brilliant success. Romance will enter the lives of the young and unattached and cupid will be busy tying knots. Not that care and caution can be thrown to the winds but cold judgment in the light of the advice of seniors and well-wishers will be necessary before committing oneself irrevocably.

3. Mithuna (Gemini).—*Rahu in 4th; Jupiter in 6th; Saturn in 7th; Kethu in 10th; and Mars from 11th to 6th.*

General.—Jupiter, Saturn and Rahu are in undoubtedly evil signs for the year. But Kethu in 10th is to be considered as good. One modifying feature however is that Jupiter in 6th though evil acts as a check on the greater evil influence of Saturn in 7th throughout the year. Mars is good for a longer period for this sign than for most other signs. Still as a general rule not much good happenings can be expected for the year with the major planets permanently located in evil signs. Fruitless enterprises, losses, heavy expenditure, quarrels and disputes with friends and relatives, domestic discord, anxieties and apprehensions, troublesome and unwelcome changes, ill-health, tedious journeys, deaths among relatives and family members or close friends are the probable events. The opening of the year and the closing of the year will be fairly good and the other months are likely to vary in the proportion of good and bad elements because of the transits of the minor planets. Of the three stars of this sign, those born under Mrigasira and Punarvasu will have a greatly reduced proportion of evil than those born under Ardra; in fact it may be just the reverse in their case.

Health and Domestic.—The pattern of health will vary almost from month to month so that it is difficult to formulate any general statement with regard to that it would cover the entire year. But it can be said there will be at no time any serious illness such as will make you take to bed for any considerable length of time. But in respect of home and domestic matters, there will be unpleasantness to some extent almost throughout, disputes with relatives and misunderstandings. These will be greater during the months of April to June. Tedious journeys, unwelcome changes and removals, etc., will have to be undergone.

Finance and Speculation.—The finances will undoubtedly suffer much less than may be expected. The opening and closing months of the year may even prove propitious. But it would be advisable not to risk too much in any single venture however promising and rosy the chances may appear. Favourable chances for sound investment may be taken advantage of as and when they arise. But to try to secure profits through speculation is to chase the will of the wisp. In the case of those whose sole business is speculation, it would probably be advantageous to be a stag throughout the year, completing each boul before proceeding to the next. Some new items of expenditure are liable to crop up during the year.

Real Property, Services, Profession, etc.—Matters pertaining to landlords and landholders will fare rather badly during the year. Losses in rentals, poor yield, damage to crops through pests, etc., are all likely to affect adversely and timely precautions taken against preventible damage will do much to avert loss. The month of September may be said to be specially evil and great care should be taken to avert disputes and quarrels, litigation and adopt peaceful methods as far as possible in the management of your affairs. Services are not likely to suffer much generally. Of course some months may prove exceptions. Here also the month may be September, as almost all planets excepting Venus will be transitting evil signs during this month. But much can be done by your own efforts to avert the evil as the preceding months of July and August will be highly favourable and by utilising the good influences and being extra careful throughout nothing need be feared. As regards profession and business, the whole year is generally favourable and bad months are the expections in their case.

Women only.—The year is not generally favourable to interests of the fair sex as such and April–May have to be mentioned as specially unfavourable. Of course, more details will be available in the reading for the month of April. Therefore their outside social activities shall be reduced to the very minimum and they should be contented with a more or less humdrum existence in which case the adverse transits will have very little play. Even within the domestic circle, care should be taken to avoid unnecessary fruition.

4. Kataka (Cancer).—*Rahu in 3rd; Jupiter in 5th; Saturn in 6th; Kethu in 9th; and Mars from 10th to 5th.*

General.—The two major planets Jupiter and Saturn are favourable for the entire year but Saturn is under

check throughout. Therefore not much can be expected from that planet. Still unchecked Jupiter in 5th is a powerful and favourable influence and can be relied upon to make the entire year above average and much better than the previous year. Rahu too is highly favourable and is unchecked. Auspicious functions and celebrations in the house, general increased prosperity, acquisition of luxuries and their enjoyment, success in enterprises, favours from rich and influential personages, good health and happiness, gain of wealth, defeat of rivals and enemies, etc., are the sort of good things to be expected for the year generally. As during February–March and September, Mars too will be transitting favourable signs, these will be the best months of the year. Of the three stars of the sign, Punarvasu, Pushya and Aslesha, the year will prove best for those born under the last asterism, next come those born under Punarvasu. Those born under Pushya will not be able to reap much benefit for the benefic influences though this may hold good for the entire year.

Health and Domestic.—Health will improve during the year and even prevailing existing ailments will greatly ameliorate or be even cured. Of course there may be temporary disturbances in months when the other planets transit evil signs, but, as a whole, the year will prove more healthy than otherwise. Conditions in the domestic sphere will also improve and there will be harmony in domestic and social surroundings. Your social standing will also be bettered and satisfaction alround.

Finance and Speculation.—The transit influences may not be reflected in financial matters with equal emphasis as in the other spheres of activity and some months may even prove difficult. As a general rule, however, above average levels will be maintained and it can be averred with some degree of certainty that new sources of income or wealth will be tapped. Though in the beginning, the returns may not be much, in course of time, there will be steady increase. Except during select months, even speculation would appear to be favoured especially for those to whom at birth Jupiter was exalted. But usual care and caution should be observed and the time for any major operations carefully selected.

Real Property, Services, Profession, etc.—The favourable transits in force cannot but improve the conditions for the landlords and landholders born under this sign but it has also to be said that not all their problems will be satisfactorily solved during the year and much confusion, uncertainty and difficult conditions may persist in some form or other about which the position will considerably vary from month to month and any important actions, enterprises or investments should be timed with due attention paid to the monthly forecasts in this respect. This should prove to be an ideal year for the services generally. As in most other matters, the months of February, March and September will prove to be the best for them also. With some efforts and diligence, you should be able to score a point or two over your rivals or co-workers in your field. This ought to prove an above average year for the profession and business also.

Women only.—A pleasant year is in prospect for the fair sex and many remarkable achievements are in store for the socially ambitious and enterprising of them. An ideal year for parties, excursions at homes, visits and fulfilment of their hearts' desires in all respects. Courtships and love affairs for the unattached will find their fulfilment in matrimony and family life. Romantic experiences are very probable as the year progresses, more so towards the close of the year.

5. **Simha (Leo)**:—*Rahu in 2nd; Jupiter in 4th; Saturn in 5th; Kethu in 8th; and Mars from 9th to 4th.*

General.—The major planets do not promise much good for the year, as none of them are to be found in favourable signs for the entire year. April, May and September will be the months during which Mars at least will be in auspicious signs and these months will be the best in the month and conditions may prove tolerable, even satisfactory. In the predominance of evil elements, there is one mitigating feature, however and that is that Jupiter and Saturn though both of them in unfavourable signs act as check upon each other and thus cancels their evil mutually. But for this, the whole year may be rendered miserable. Mental confusion, anxieties and apprehensions, domestic upheavals and upsets, heavy expenditure, even losses, ill-health of family members, false implications, unsavoury associations, humiliation, accidents while travelling, are all the possible consequences of unchecked Jupiter and Saturn. Of the three asterisms covered by the sign, those born under Uttaraphalguna will fare best as the adverse transits will affect them least and the other two, namely those born under Makha and Poorvaphalguna will fare next best only.

Health and Domestic.—The transits, however bad, are not of a nature to seriously jeopardise the health of yourself at any rate though the same condition cannot be expected in the case of your family members. The health of some one of your children or wife may require considered and careful treatment during the year. Discord and disruption may be threatened in the domestic sphere but the influences are not too severe and no serious consequences need be feared.

Finance and Speculation.—Financial stress will be in evidence throughout the year. Of course, there will be considerable variation in the degree of stress from month to month. New expenditure items will create problems for which no ready solution will be at hand. There is a liability to incur heavy losses through deceit and confidence tricks which should be borne in mind. There will be a compelling tendency to resort to speculation to get over the financial hurdles but disappointment is sure and inescapable.

Real Property, Services, Profession, etc.—The major part of the year is unfavourable for landlords and landholders and it will be only at about the close of the year that there will be some unexpected developments that are likely to promise better conditions for the future at least but nothing may be accomplished within the year itself. But the year is not evil for all matters pertaining to real property. Good and profitable investments can be made and such opportunities as may arise in this respect may be utilised to one's advantage. The yield may be good and even above average in most respects. Of course some months may be good and some bad. The services will be heavily affected. One should be thankful if *status quo* is being maintained. Strict and rigid attention to duty and to routine only will be necessary and the mind should be watchful against untoward developments. Otherwise, charges, false implications may occur with such unwelcome happenings like disgrace or depromotion, especially when the current directions also happen to be bad. The business and profession may not suffer much and will escape the full effects of the evil transits. Some months may even be good.

Women only.—'What is sauce for the goose is sauce for the gander' would apply in this case also. This year generally promises little by way of good for the fair sex and they will do well to be prepared to spend a quiet year without outside or social activities. Of course not all the

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months will be equally unfavourable and the good months will be noticed in the monthly forecasts which will be almost indispensable for this year.

6. Kanya (Virgo).—*Rahu in 1st; Jupiter in 3rd; Saturn in 4th; Kethu in 7th; and Mars from 8th to 3rd.*

General.—The principal planets whose influence count for most in transits in Hindu astrology namely Jupiter and Saturn are in unfavourable signs throughout the year. Mars another important planet is also evil for the greater part of the year. April to June and December are the only months in which he will transit good signs. These months will prove to be the best months of the year. There is some comfort from the fact however that Saturn will be under check for the entire year and his evil influence will not therefore manifest and in the months of October and November, Jupiter too will be under check. Failure in enterprises, deaths among friends and relatives, unwelcome changes, wearisome and useless journeys, loss of position or status, unhappiness, etc., are the principal evil effects to be caused by the malefic transits. Of course there may be some months in which the good transits may outnumber the adverse ones as in April but still because of the major planets, much headway cannot be made in any matter. Of the three asterisms covered by this sign, those born under Uttaraphalguna and Chitta will fare much better than those born under Hasta.

Health and Domestic.—Good health may not be maintained throughout the year but there is no reason to apprehend any serious illness because the transits though bad are not such as to cause disease. The troubles will be mostly minor and prompt treatment would set them right soon. But the mind will be anxious and ill at ease generally. There may be deaths among friends and relations contributing thereto. The domestic affairs too are liable to go wrong and unless handled with patience and tolerance may develop into untoward consequences. The transits however lack power to cause serious developments like separation, divorce, etc., but only unpleasantness.

Finance and Speculation.—Beyond a general observation that finances will be in bad shape for the year in question, no more specific statements can be made as conditions will vary greatly from month to month. Of course, big financial ventures or enterprises should not be taken on hand during the year except during select months when conditions are said to be exceptionally favourable in the monthly forecasts. The financial level will be less at the end of the year than at the beginning. At no time there is support for speculative activities.

Real Property, Services, Profession, etc.—Landlords and landholders are in for a year of sufferings and tribulations and the months of April, May and September may be specially bad. Yield and rentals will be poor and decline further during the year. A lot of anxieties and apprehensions will have to be gone through especially by those born under the asterism of Hasta with Lagna also Virgo. So this is not a favourable year for investments, enterprises, mining interests and any activity connected directly or indirectly with the earth or its produce. The services should be thankful if *status quo* is being maintained. They will do well to build up efficiency, acquire the qualifications for future preferments and put in a year of solid industry and not attempt and expect any favourable changes or elevation as that will be best way to side-track the evil influences and utilise them to one's advantage. Undoubtedly this is a bad year for the profession and business also. This year, as in the case of the services should be utilised for stabilisation rather than expansion.

Women only.—This year is not so bad generally for the fair sex as may be expected from the foregoing sketch of the year's results. However it would be useless to build up big expectations either. Normal activities, social, philanthropic, etc., may be conducted and surely matrimony awaits for many of those born under this Rasi, entailing residence in environments far away from the birth place, to reach which place even voyage may be necessary.

7. Thula (Libra).—*Jupiter in 2nd; Saturn in 3rd; Kethu in 6th; Mars from 7th to 2nd; and Rahu in 12th.*

General.—Jupiter and Saturn the two major planets whose influence outweighs the effects of all other transits because of their importance in transits are throughout in favourable signs but on this account great hopes cannot be built upon in any sphere of activity as it so happens that both these planets are affected by vedha, Rahu being in twelfth all the time. Roughly from about the middle of May to the end of August, Mars would be in favourable signs and so this period should prove to be the best part of the year generally. From the middle of July to end of August, Sun, Venus and Mercury would be additionally favourable. Generally, happiness, influx of wealth, success over rivals, auspicious celebrations, new status, increased prosperity, luxuries and enjoyments, etc., should figure among the year's happenings. But actually the prospects are somewhat limited because both Jupiter and Saturn are under check. Of the three asterisms of this sign, those born under Chitta and Visakha will reap better results and suffer less than those born under Swati.

Health and Domestic.—Fairly good health will be enjoyed for the current year throughout with but occasional lapses during the months when evil transits predominate. No other general statement can be made with regard to this matter. This year is very good for domestic and social activities and harmony will prevail, new friends among men of power and influence and welcome visits from relatives, friends, etc., will enliven the home. Auspicious events and celebrations are also very probable and the year will not end without some such event.

Finance and Speculation.—A distinct high level mark in respect of finance will be reached this year as neither the previous year nor the succeeding one have the same benefic influences so far as transit is concerned. The benefits are likely to be exceptional for those born with Jupiter exalted in their horoscopes. The above observations do not hold for any time during the whole year and during months when other transit influences are adverse, even losses may occur. But speculation has not got much support.

Real Property, Services, Profession, etc.—Landholders and landlords have no cause for jubilance. This year though the major influences are good, even exceptional, April and October may prove to be the worst months for them when even major disturbances may cause damage to yield, rentals, etc. Even capital depreciation and waste will have to be apprehended. But at the same time it has to be stated that the situation will never be out of bound and anyway no serious damage will actually supervene though much is threatened. This is a fairly good year for the services and new status and positions, promotion, beneficial changes, etc, are all due. To some, unexpected preferments are in the offing, may be abroad, especially if current directions also favour. There is however a probability of your incurring the displeasure of those above you during select months (*vide* monthly) which should be sedulously avoided. In the case of the profession and business also high levels will be touched and maintained over considerable periods of time.

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Women only.—This will be a normal year for the fair sex and their affairs will moderately prosper. That is so far as a general statement can be made covering the entire year, but the year will not pass without some remarkable happenings, romantic experiences, social hits, philanthropic contribution, etc. Even those confined usually to home and domestic surroundings only will have some outings, excursions and some new experiences and interests ; but generally there will be no marked deviation for normality.

8. Vrischika (Scorpio).—*Jupiter in 1st ; Saturn in 2nd ; Kethu in 5th ; Mars from 6th to 1st ; and Rahu in 11th.*

General.—Neither Jupiter nor Saturn transit favourable signs at any time during the year but Rahu is throughout good as he is in the 11th. Mars will be favourable during the months July to September (both inclusive). Therefore these months should prove to be better months than others. But during August-September, Sun too being good, these months should prove to be the best for the year. Loss of wealth, heavy expenditure, obstacles and dealings in all matters, troubles through friends and relatives, also through rivals and enemies, tedious and wearisome journeys, ill-health, domestic worries, financial stress, loss of comforts, loss of position, deaths among friends and relatives are the kind of unwelcome happenings listed for the unfavourable transits of the year. Still there will be some relief because of the presence of Rahu in 11th for which gain of property, happiness, increase of wealth, name and fame, honour and position are all due. Of the three asterisms of the sign those born under Jyeshta will fare best and suffer least and the case of those born under Anuradha will be worst while those born under Visakha will fare much better than Anuradha.

Health and Domestic.—General debility and ill-health off and on will be present during the year ; but no serious illness is threatened at any time and with moderate care, ill-health may be warded off actually. There is a chance of tedious journeys adding to your general weakness and journeys should be avoided as far as possible. The domestic affairs for the year too will be such as to cause gloom, anxieties and sorrows. There may occur a death or two among your relatives and there may be much anxiety over the health of one of your children.

Finance and Speculation.—There is not much prospect of your finances registering any improvement during the year generally though some select months may chance to be favourable. On the other hand, losses may arise, mostly by deception or victimisation by unscrupulous persons who may try to exploit you. Though wealth may increase during some months, they are liable to be lost later, so that the condition at the end of the year will be worse than in the beginning. The contributing causes for this may be increased heavy expenditure or unsound speculation.

Real Property, Services, Profession, etc.—This cannot be said to be a good year for landlords and landholders generally and April to June may be stated to be specially evil and injurious to their interests. This year is not also propitious for investments in real property or reformatory changes. But it will pay to consolidate your position against future onslaughts, such as by getting rid of properties whose yield may not be satisfactory or such as are difficult to manage because of distance or other causes. Though the year as a whole is not good for those in the services, there will be some exceptional months when the available favourable transits can be utilised to promote your interests such as August-September. Some of the unemployed are likely to get good positions during such months. It would be advantageous to have your qualifications perfected during this year by completing tests, etc. So that preferments may become possible during next year which will be certainly more favourable. The movements and progress of business and profession will be erratic throughout the year with no scope for any large returns or income and also not much of deterioration or losses either.

Women only.—This will be a normal year for the fair sex in all respects, the good as well as bad influences leave them and their affairs alone and almost untouched during the entire period. Of course, there may be some differences from month to month but differences will be negligible and insignificant. There is some scope for acquisition and enjoyment of a few luxuries which are dear to the feminine heart and mind.

9. Dhanus (Sagittarius).—*Saturn in 1st ; Kethu in 4th ; Mars in 5th to 12th ; Rahu in 10th ; and Jupiter in 12th.*

General.—Though Saturn transits Janma and is unchecked for the greater part of the year, Jupiter in twelfth has got good and bad points as well and cannot be regarded as wholly good or evil. The best months will be January middle to the end of March and again October and November. But this is only a general observation. This is the central period of Sadesathi and therefore this year cannot but prove trying in many respects and for which there is no counteracting influence to combat or moderate. Distant and tiresome journeys and all inconveniences attendant thereupon, troubles caused by rivals and enemies, separation from relatives, losses, failures, impediments and obstructions in all matters, ill-health, etc. are the sort of undesirable results to be apprehended for the year. Of the three stars of the sign, those born under Uttarashada will fare best and the other two come only next.

Health and Domestic.—With Saturn in Janma, health cannot but suffer. Jupiter in 12th also is liable to cause ill-health as well as accidents. As it is the nature of Jupiter to cause illnesses through excesses in eating, etc., it is the nature of Saturn to cause troubles through privation. Therefore the golden mean in diet and general habits will be the best way to preserve health this year. Of course, you should guard against accidents during journeys especially by refraining from risky or rash actions, *e.g.*, getting abroad and getting down from moving vehicles. All sorts of troubles and difficulties will arise in domestic and social circles which you should try to combat by calm and level-headed judgment and actions.

Finance and Speculation.—Heavy expenditure, extravagant actions, etc., will cause a state of continued financial stress. Though lord of 2nd is in 1st, lord of 1st is in 12th. Therefore there is no chance of accumulation of wealth, not that there will be no earnings but they will go into a bottomless purse. Some months may not prove at all bad and these should be utilised wisely to cover up your deficits. The year as a whole is bad for speculation and it is even difficult to visualise some months that can be at all favourable.

Real Property, Services, Profession, etc.—There are some features that will prevent the adverse transits from having their full impact upon the affairs connected with landlords and landholders, though conditions will be bad enough for nearly the entire year. No investments made during the month will flourish, nor any undertakings or enterprises designed to improve your lot in any manner or enhance the yield. This year should be quietly devoted to routine matters and for lying low. The services may be said to be somewhat favourable and may not prove so bad as one may

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be led to apprehend from the state of the transits. During some months, special care will be necessary to avert things that may take a wrong trend and for this guidance should be sought in the monthly forecasts. Business and profession will be dull generally throughout the year with occasional spurts of activity in the months that are favourable otherwise.

Women only.—This year in general will be characterised by mental and emotional conflicts so far as the fair sex is concerned and they will find it difficult to come to a decision in matters affecting their interests as such. From the unattached and young to the seasoned matron, this will be so according to the matters concerning each and it will be advisable to postpone decision in important matters which will bear postponement from a matrimonial commitment to the conduct of an entertainment, party, etc.

10. Makara (Capricorn). — *Kethu in 3rd; Mars from 4th to 11th; Rahu in 9th; Jupiter in 11th; and Saturn in 12th.*

General.—Two planets are in favourable signs for the entire year, Kethu and Jupiter. This year will be practically the first year of Sadesathi but will not mark any untoward events because of that as Saturn is under check throughout and therefore ineffective for mischief. Otherwise, he may even render the excellent position of Jupiter from doing any good or neutralise its good effects. As it is Jupiter will have unrestricted scope to improve the lot of the native alround, being himself unchecked for the greater part of the year. Good health, acquisition and enjoyment of articles of luxury, auspicious events and celebrations, new position, promotion, gains, investments, domestic happiness, philanthropic actions, happiness, success in undertakings, etc., are the principal good things that may result from the favourable transits. April and May as well as the last quarter will be specially good because Mars too will be transitting favourable signs then. Of the stars of this sign, those born under Uttarashada and Dhanishta will fare generally much better than those born under Sravana.

Health and Domestic.—Good health will be rather the rule than the exception this year, though the onset of Sadesathi is usually attended with disturbances in health. Still during some months when Mars and other planets are unfavourable, some ill-health may supervene but these will neither be severe nor long-lasting. Domestically this month will be one of harmony, and happiness with pleasant functions in your home and also those of your near relatives. Many domestic problems will find their happy solution.

Finance and Speculation.—Conflicting influences are present in the matter of finance but on the whole the general trend will be more favourable than otherwise. Some losses during unfavourable months appear inevitable though and it will be wise to refrain from financial enterprises in these months, such as June, July, October, etc. During July-August especially Jupiter's good influence will be under check. The year is not encouraging for speculative activities, except during some favourable months which will be indicated in the monthly readings.

Real Property, Services, Profession, etc.—Both good and bad are in store for landlords and landholders. Confusion is indicated with regard to matters that vitally affect their interests and they will not be able to visualise what course is good for them and adopt the same. Yield and rentals too may suffer somewhat and dealings with tenants, agents, co-owners, etc., may become difficult causing some unpleasantness. But in all this, matters will never go to excess. At the same time, it is probable that you may be able to make some good investments too. The services will generally do well and more so during some months. During the closing part of the year, it may be advantageous to tackle some matters boldly and press for your claim, being recognised as otherwise you may not get what is due to you by oversight or negligence of those placed above you. But you should be careful not to act rashly. This year is an ordinarily good one for the profession and the business and above average levels will be touched during select months.

Women only.—Good and happy relations wiih those around you and with the opposite sex can be envisaged for women in general this year. The unexpected element will take a hand in some matter or other but the results will not be unpleasant or derogatory to your interests. Many of those born under this Rasi, more especially those born under Uttarashada or Dhanishta will find themselves happily united in wedlock before the year is out.

11. Kumbha (Aquarius).—*Kethu in 2nd; Mars from 3rd to 10th; Rahu in 8th; Jupiter in 10th; and Saturn in 11th.*

General.—Of the two major planets Jupiter and Saturn, the former is unfavourable and the latter very good for the whole year. So the results will vary almost from month to month according to the transits of other planets emphasize the one element or other, *e.g.*, during June-July almost all planets will be in unfavourable signs but in December almost all the planets except of course Jupiter will be in good and auspicious signs. But, on the whole, the year will be tolerable. There will be no great disappointments nor successes. There will be some gain of properties, happiness, auspicious, celebrations, increase of wealth, good name and popularity, satisfactory solution of some of your outstanding problems be it in any sphere, are probable. On the other hand, unwelcome changes, troubles in respect of your holdings, quarrels, displeasure, health troubles and some losses, etc., are to be expected at some time or other. Of the three asterisms of the sign, those born under Dhanishta and Purvabhadra will fare better than those born under Satabhisha.

Health and Domestic.—The year will be generally free from disorders and disturbances in health and even such minor ailments as may appear now and then will quickly yield to treatment. But the mind will not be free of anxieties and apprehensions on some account or other, major causes being children and their health and affairs. Otherwise the year will prove to be more or less normal in matters pertaining to the domestic and social circles.

Finance and Speculation.—Though many and sundry problems will arise owing to increased expenditure and even some inevitable losses, the year assessed financially as a whole will be tolerable. There will be no acute stresses or financial facilities. There is no support in the transit influences to support big financial enterprises or ventures but there is positive discouragement for speculative activities.

Real Property, Services, Profession, etc.—Though the landlords and landholders are liable to be hit hard this year at the same time there is also a protecting influence which will see that matters are not carried too far. It is even probable that fresh acquisitions and additions will be made during the year. There will be also good and bad months. There may not be at any time complaints regarding yield as this is likely to be plentiful. But troubles may arise in asserting your legitimate rights and having your grievances in general remedied. The services will have to be on the lookout to see that their position or status does not suffer deterioration through their own careless or negligent conduct. Unless they are scrupulously careful in all

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that they do, the location of scandal or inefficiency or what not may touch them to their detriment and they may incur the displeasure of their superiors. If they are negligent or careless, their claims may be bye-passed. It is a critical year for them, though they are protected by a favourable influence throughout. The profession and business will do well generally but in their case too there will be good and bad months.

Women only.—For matters pertaining to the fair sex as such, the year cannot be said to be propitious in general. No doubt some months like June are not at all bad but the period during which conditions will be trying is much greater. For those in the services, what is said for servicemen previously will of course apply. Greater care will be required in the case of the unattached and those who have to manage their household even in day-to-day matters as well as in dealings with the opposite sex.

12. Meena (Pisces).—*Kethu in 1st; Mars from 2nd to 9th; Rahu in 7th; Jupiter in 9th; and Saturn in 10th.*

General.—Jupiter in ninth for the entire year is a fortunate circumstance. Saturn in tenth is not an altogether evil influence in itself as a malefic in an Upachaya place is strong generally and capable of producing good effects. But this position of Saturn acts as a check on the good influence of Jupiter and so cripples his power for good. Therefore though the general nature can be said to be only of a mixed character, the transits of the minor planets as also that of Mars and Sun will be responsible for making any month good or bad or indifferent, *e.g.*, during August-September Sun, Mercury and Venus as also Jupiter will be transitting good signs including Saturn and during the latter part of June almost all the planets will be in unfavourable signs. During the favourable month, general success, gains, prosperity, auspicious events and celebrations, domestic harmony and happiness, increased returns in all activities like agriculture, general prosperity, etc., will obtain. Of the three stars of this sign, those born under Poorvabhadra and Revati will fare much better than those born under Uttarabhadrapada.

Health and Domestic. — There is nothing to apprehend in the matter of health generally this year except such occasional and minor disturbances as may be caused by the transits of Sun and Mars during select months; as a whole, a healthy year. Home and domestic surroundings, etc., will also benefit from the rays of Jupiter and auspicious events and celebrations may take place. Many outstanding domestic problems will be solved satisfactorily in the course of the year.

Finance and Speculation.—It is difficult to make a general statement that would cover the whole of the calendar year because of the widely shifting fortunes probable during the year. But it can be said that the best part of the year will be from the middle of January to the end of March as also the months of July and August. The rest of the year will not be of an encouraging nature for financial ventures and enterprises, but the greater part will be normal. During the favourable months, speculation too may prove profitable but of course great care will be necessary.

Real Property, Services, Profession, etc.—The real property interests will, as a rule, suffer during the year as the year cannot be said to be conducive to the landlords and landholders. It is very probable that their rights will be invaded, and their profits cut into in more ways than one. There may also occur diminution and loss of yield through various causes. But there is no way to militate against fresh acquisitions or additions to your holdings which may take place in the normal course. The services will neither gain much nor suffer much this year. There may be some changes in the nature of the work turned out of them, *e.g.*, from one department to another. Though this involves no change of status, this change will render future preferments easier and in some cases also possible. The unemployed born under this Rasi will have chances for getting into something or other which may ultimately prove their permanent job. The profession and business while subject to ups and downs as in any normal year will never touch below average levels and will generally do well.

Women only.—There will be no adverse interference by the transits upon the affairs that normally pertain to the fair sex so far as they have not got to depend on others for their fruition or fulfilment, in which case only disappointments are probable. But where they themselves can do things with the resources at their disposal normally, such activities will be crowned with success. They will not find the opposite sex especially as 'dependable' as usual and guide their actions accordingly.

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GENERAL COMMERCIAL INDICATIONS FOR 1959

(Continued from page 169)

start really soaring up and if this science is going to prove a good guide, Government should see that strict possible measures are taken at a proper stage to avoid abnormal rise in prices of foodgrains by the ending part of the year 1959 and beginning of 1960.

Stocks and Shares.—Two divergent forces appear to be working here. They are Saturn and Rahu square aspects. While one denotes troubles in labour sphere and general economic development, the other denotes good export demand and economic development of industries—specially steel plants, engineering undertakings, etc. It is said that this section denotes the real status of the country. I do not agree with this, since the masses are hardly interested in this section. For the real progress of the country, it is necessary that with the development of agriculture, the agriculturists and labour are trained to invest their savings in the industrial field. It will only then that this section will represent really the economic conditions of the country. This step is yet to come. Till then this section represents only a selected few. Labour troubles are bound to hamper the progress of the plan projects and hit industries; on the other side export spheres will be open to the industries. There will be virtually a fight between bulls and bears during the whole year.

Periods of rise:—

5th January to 28th January 1959.
14th February to 23rd March 1959.
12th June to 29th July 1959.
3rd October to 28th October 1959.
19th November till 31st Dec. 1959.

It is hoped that the general idea given above will be of help to traders and readers as also to students of the science.

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RAMAN PUBLICATIONS

"Sri Rajeswari", BANGALORE-3



FOR JANUARY 1959

[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 D. R. MUNSIF, B.Sc. (Econ.), (London), B.A. (Hons.) (Bombay),
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Economic Section

WE are at present the witnesses of a fairly determined policy of the Government to keep the note issue under control, and together with the restraint on the printing press are enforced certain measures of direct and indirect credit control so that the cost of living does not keep up; but we find that inspite of strong efforts of the Government, the prices jump up. Many people think that inflation is merely a consequence of an increase in the note circulation which in fact is not so.

There are other hidden elements in the economic life of a society which lead to the rise in prices. When you have a scarcity of a certain commodity or a group of commodities, the price of that or those takes an upward leap. Such a scarcity is today created by the Government's import policy. No doubt it is meant to conserve foreign exchange but the indirect result is the rise in prices. This shows the contradictions in our economy.

Marx was not a very good historian but he was indeed a brilliant analyst of historical facts. He said that every society carried within itself the seeds of its own destruction. Thus his famous dictum was "What is will be what is not". Our capitalist economy, whenever it is regulated and controlled as it is today, is thus impregnated with the seeds of destruction.

Let us carry this analysis a little further in the monetary field. The readers must have gathered from the press reports that all the bankers have combined together not to bid for the community's savings or should I say the society's savings by not allowing a higher rate on deposits, savings or fixed deposits. It is to the eternal scheme of our Government which prides on improving the lot of common people' that such a decision is supported under the aegis of the Reserve Bank of India. Thus, our middle classes are deprived of the fruits of their good habits of thrift and economy.

Today, our middle classes are crushed between the upper stone of the exploiting capitalist class, and the nether stone of the working class. The upper classes in one way or another, by legal or illegal means, maintain their supremacy. They run the press and create an impression as if they have become the victims of an oppressive policy. But in fact, they have today the most unlimited opportunities of creating an empire. They have been exploiting not merely the society but even the Government. When a new investment is made in any field of industry, they get in the initial year a deduction in income-tax from the profits upto the first 25% of the value of machinery. If this is not a golden harvest, one would like to know where these can be found.

What have these capitalist classes done—manipulating accounts, controlling prices, indulging in smuggling and exchanging frauds and organising pressure groups to mislead public opinion. They, in the initial period of India's independence, sacrificed the Princes who had at least a certain tradition behind them; next they sacrificed the landed oligarchy to postpone the day of curtailment in their power and panopy, and now they are relentlessly adopting the steps that the monopolists do; and the combination of bankers is a step in that direction.

What is required is therefore an organisation of middle classes to set down certain standards, and to channel the savings of the country into various fields of production in the same way as the various *Nidhis* in the South have done in the field of housing and estate-development. Further, the Government has an excellent chance today to encourage the formation of co-operative societies, and for the middle classes to insist on such encouragement to prevent the exploitation of their class.

Our middle classes can easily form a few societies for the specific purpose of financing trade and industry, and their record in this direction will be a very admirable one because they would know by reputation the local men, and the credit-worthiness of different individuals. Moreover, they will be all secured loans, with the reservation of certain margins. Thus in no case there will be a destruction of savings as is the result today owing to the actions of dishonest bankers.

But this restriction on the interest rate suits our Government of the day because it requires cheaper loans. These cheap loans are lavishly and recklessly spent so that the cost of living goes on rising without a significant pause. Further what the public does not know, is that the Government loans become a base for further credit, for any purchaser of a loan can approach a bank and borrow 90% of the amount of the market price. Our Reserve Bank under the guidance and direction of the Finance Department, imposes many controls on the banks restraining credit facilities on certain commodities, but there are no restraints with regard to the amounts or regard to margins for the banks to make advances against the security of Government loans. If our middle classes were to unite together and demand such a restriction and were successful in obtaining it, the cost of living will fall by at least 20 points within a very short time of a few weeks.

At this stage, it is pertinent to think if the Government has any intention of repaying these loans in real money, that is silver or gold. If that be so, are there any attempts today for the *amortisation* of the public debt. The one element of inflation in our economy is the suspicion and fear in the public mind of a continual increase in the amount of our public debt, with the inevitable consequence of depreciation of our rupee in terms of commodities. This element of uncertainty is reflected in the rates of the shares of many of the public companies on stock exchanges standing as high as capitalised at the rate of a mere 4½% only. Nowhere in the world, where capital is plentier per head than in India, is there such a condition obtainable today. And even in the United States, the Government is getting seriously concerned with the high level of stock-exchange values with the result

that the Government is attempting to restrain the increase in the amount of public debt; and behind this stock-exchange inflation is the fear of a depreciating dollar as an insurance against which, people run to buy stocks. Since last one year, our stock-exchanges have been betraying the same trend under conditions similar to those in the United States but of a great intensity.

The basic safeguard in a capitalist society is competition but in every field of industrial sector, the competitive element is eradicated and a monopolist element is being introduced. On the grounds of useless duplication, a system of license is being introduced to start even a new industry. If an individual or a group of individuals can command the lobby, he comes to be in a position to exploit the whole society. Our Government has prohibited the imports of condensed milk and today our native manufacturers are charging nearly twice as much for the same quantity of condensed milk. Such examples can be multiplied in the field of provisions, drugs and even in industrial fields. On every front our middle classes are mulcted. History has established it as a fact, that whenever middle classes are destroyed, it has sowed the seeds of the destruction of that society.

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Astrological Section

Before starting this astrological section, let me request the readers to refer to September and October 1958 issues of THE ASTROLOGICAL MAGAZINE. The stock-exchange forecasts have proved true to the letter. The readers, I hope, after the good rise in speculative values, should be in a good frame of mind for the Diwali. Similarly for jute, cotton and oilseeds, the traders must have had the good luck to cash in profits. The readers must have experienced the Hessians standing higher than Rs. 43—indeed a new high as was forecast together with the jute shares at rates higher than any that were during the last two years.

I wish the readers a happy Diwali and a prosperous New Year; for this is written on the eve of Diwali but the issue will be in the hands of readers just before the setting in of 1959 which may well prove to be the year of Destiny for the world.

It has been usual for me to discuss the Full Moon and New Moon maps to discern the stock-exchange trends but this time before I discuss them, I wish to point to the dynamic map for the time of Sun's entry into Capricorn. Many astrologers consider this map to be more vital than the solar ingress map into Aries. For Bengal, Moon and Mars are on the cusp of the 1st house in square to Uranus and opposed to Jupiter. Both Sun and Saturn are in the 8th house with Venus posited in the same sector Thus both the lights are afflicted and very badly configurated. It will do very well for our Government to be watchful on our eastern frontier. Further Mars becomes direct just before the Sun enters Capricorn and thus marks the time to be important and momentous. The direct march of Mars breeds the military mentality of war. This position particularly afflicts the genitured of Texmaco, Indian Aluminium Co., and Indian Cable Co., which are quoted and dealt on the Calcutta stock-exchange.

In a similarly more dangerous manner is the map for the same time drawn for the middle-east sector particularly the Syrian-Israeli border, with Uranus in the 7th house, Mars and Moon within four degrees of the cusp of the 4th house and Saturn and Sun in the 12th house. In one of the past issues, I have already pointed out that a danger of hostilities in the middle-east is not conducive to the rise of stock markets. In normal times, it is far easier to discover the trends of values from the cycles which have been discussed elsewhere in this issue but today the astrologer has to draw not one or two or even half-a-dozen but literally more than a dozen maps every month to find if the political trends as betrayed by the planets for the neighouring countries are dangerous. In December, I warned the readers that the political trends are very dangerous for the middle-east and the direct march of Mars in the earthly sign of Taurus in which it is debilitated will fan the flames of hatred. Its affliction to the Moon and Saturn's inaffliction to the Sun encourage the same trend. I have not discussed the Full Moon map of 26th December because it falls just three days after the Capricorn ingress map, to which is given a greater importance.

I now discuss the New Moon map of January 9th for N.-East India. Mars is again in the 2nd house with Jupiter opposed to it from the 8th. The lights are situated in the 10th sector with Uranus and Pluto in the 5th. Saturn is in the 9th house sesqui-quadrate to Uranus. Once again, you will hear of a crisis in India's foreign trade.

The sesqui-quadrate is considered to be a very powerful discordant aspect but in this case owing to the degree positions involved, I think that it is going to be a constructive phase. It grinds the market for a natural rebound. I therefore advise the readers to accumulate their purchases during the New Moon to Full Moon period. The people with such courage will reap the harvest from January 24th onwards.

The map for the Full Moon of January 24th is a good deal better. With both Mars and Jupiter in angles, the bullish fervour will be very much in evidence. Pluto in the 10th house generally well aspected and particularly with Saturn in the 2nd house marks out a strident progress in the values, though the sesqui-quadrate of Uranus with Saturn will give a few bearish jerks particularly in textile and plantation industries. But the big engineering industries will thrive. I am marking with red ink for the next two or three months the shares of the Indian Cable Co. to rise.

The readers should note that the above-mentioned remarks about bullishness are good after the second week of January and for the cautious and less venturesome after the third week of January.

Commodities.—The important astrological phenomena for the purpose are the vedhas between Budha and Kethu, and Budha and Rahu from the 5th to 15th, between Mars and Venus from 13th to 20th, and between Sun and Venus from 24th to end of the month and also between Sun and Mars.

Next Rahu ends the sojourn into Chitra during the month to return to its eighteen years later and enters Hasta. Jupiter also leaves Visakha on 16th January and enters Anuradha. As soon as the latter occurs, for a period of at least a fortnight, rice, grams, and some pulses of lower kinds will fall. Further from the 8th of January, Sani will pass through Gemini navamsa and Kethu also will be doing likewise during latter part of the month.

Cotton.—The values will begin to fall during the second week. The fall should end on the 14th thereafter the fluctuations will be two-sided movements. From the beginning of the fourth week, a positive bullish trend will make its appearance. But this is a jobbers' market and not for the stay-at-home speculators because the movements are narrow ones.

Jute.—In this commodity, the bearish jerk will be visibly felt from the very beginning of the month upto the end of the second week. Thereafter Saturn will pull up the prices—this will be particularly so from the 24th of the month.

Gold and Silver.—In these commodities, the bear pressure will be felt the most from the 5th of the month. This will be so particularly for silver following upon the bad reports about the weather, resulting in the spoiling of crops. But later Saturn's sojourn into Gemini navamsa will generate bullish fervour and two-sided movements will emerge. The grip of bulls will be tight round the necks of bears from the end of the third week.

Oilseeds.—There are very small bearish fluctuations during the first week of January. Later on the prices will rise to some small extent but the passage of Mars through Krittika will positively lift the prices up. The latter fortnight will be a marked one for the rise in these commodities including coconuts.

Kariana Goods.—Spices and dry fruits will without exception pick up from the 10th onwards.

So also will be the case with metals like copper, iron and brass.

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I give below the Amavasya chart of 9th January 1959 and Solar Ingress (Makara Sankranti) chart of 14th January :

Kethu	Mars		
Lagna	9–1–1959		
Venus			
Sun Moon Mercury Saturn	Jupiter		Rahu

Kethu	Mars		
Moon	14–1–1959		
Venus Sun			
Saturn Mercury	Jupiter		Rahu

Amavasya Chart.—This chart appears to be very bullish and it may be stated here that for stocks and shares, for general foreign trade the month from 9th January to 7th February 1959 specially upto 3rd February 1959 will show good progress; and consequently prices of stocks and shares will witness good boom conditions.

Solar Ingress Chart.—Upto 14th January 1959 indications available in the previous Sankranti chart need consideration. While in this article discussions on this chart could not be given, I may only state that for the first 15 days of this month, the period coming under Dhanu Sankranti will not prove to be bearish, but rather dull conditions shall prevail; and with Sun's entry into Uttarashada on 10th January, commodity prices also will start rapid rising trend. The indications obtainable in the Makara Sankranti chart also favour bullishness in the initial stages upto 3rd February, and during this whole month, it will be worthwhile following teji in every mandi reaction in commodities as well.

Instead of discussing the various planetary transits, I give below my opinion on the various principal forward markets :—

Cotton and Allied Products.—Punarvasu remains under vedha from Saturn. Martian transit from Aries —specially from Nakshatra Krittika from 14th January favours rising spree. Mercury also in the latter part transits Uttarashada, which favours rise in values of cotton. Venus transit except the period 10th to 20th is also indicative of bullish conditions. While the nakshatra transit of Venus between 10th to 20th is unfavourable for rise in values of cotton, Vedhas by Mars from 14th will not allow Venusian transit to have a say and prices of this commodity during the whole month will rise substantially. Anuradha transit of Jupiter will give one jerk in the market between 16th and 19th, but this should be taken advantage of to buy. 1st teji, 2nd to 6th bearish, 7th to 10th steady, 11th to 13th bearish, 14th and 15th teji, 16th to 20th bothways, 21st till end teji.

Oilseeds.—Dhanu Moola transit of Saturn does not favour rise in values. But other transits of Rahu, and Mars and Mercury favour bullish conditions. Temporary boomlet will be witnessed, specially with Jupiter's entry in Anuradha in this section. Teji be followed in the second fortnight. 1st teji, 2nd to 8th mandi, 9th to 11th teji, 12th to 16th mandi, 17th till 27th teji, 28th to 31st steady.

Metal and Bullions.—Solar transit from Uttarashada from 10th, Jupiter's transit from Visakha upto 16th, Martian movement from Krittika are all teji factors in this section. Moola transit of Saturn also favours rise in values of metals like tin, copper, lead and zinc. Follow teji in this section. 1st and 2nd teji, 3rd to 6th mandi, 7th to 11th teji, 12th to 14th steady, 15th to 18th mandi, 19th to 31st teji.

Foodgrains.—Jupiter's entry into Anuradha favours drop in values of foodgrains, and one drop could be expected between 16th and 21st. Distribution will be properly arranged. Government will remain alert and will not allow rise in prices of essentialities.

Sugar and Gud.—Prices of these will witness rise. While sugar will not be so much in demad, gud prices will abnormally rise specially in the latter half of the month. Follow teji in every mandi reaction.

Stocks and Shares.—This section will still enjoy bullish conditions and prices will rise substantially. 1st teji, 2nd to 5th mandi, 6th to 9th bothways, 10th rise, 11th to 14th steady, 15th to 28th good rise.

In general follow teji during the whole month under review in almost all sections of the forward and ready markets.

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The major planet Jupiter after his sojourn of more than a year in Libra enters Scorpio on 28th December 1958.

During January 1959, several parallel and square aspects take place, which would turn the markets erratically and would likely baffle the operators to the utmost and the fluctuations would be wide and heavy. We therefore advise you to take care of yourself and please see that you are not trapped in the market. Those who would exceed their limits, are likely to come to serious troubles and might lose heavily.

Square aspects between Sun-Rahu and Sun-Kethu on 9–1–1959; Venus-Neptune on 12–1–1959; Mercury-Rahu on 22–1–1959; Mars-Venus on 26-1-1959; Sun-Neptune on 27-1-1959; and Jupiter-Venus will affect all markets heavily and will lower down the tendency of share market and in some scrips of higher values will suffer most.

Parallel aspects take place between Venus-Saturn on 2nd; Mercury-Venus on 4th; Mercury-Saturn and also Sun-Mercury on 6th; Mars-Venus on

13th; Jupiter-Venus on 17th; Sun-Mars on 20th; Venus-Herschel on 21st; Sun-Jupiter on 26th; and Mercury-Saturn on 28th.

Shadashtaka aspects occurring between Mars-Mercury on 1st; Mars-Rahu on 4th; Sun-Herschel on 6th; Mercury-Herschel on 21st will prove a further set-back to the market.

Trine aspects take place between Sun-Mars on the 10th; Venus-Rahu on the 21st and Mars-Mercury on the 27th and will serve as supporters to the market. Further, there will be conjunction between Mercury and Saturn on 11th.

The force of evil aspects is stronger than the benefic aspects and hence, during the 2nd half, there will be heavy pressure of selling.

Tata Ordinary.—Probably the market may show improvement for about 8-10 days but thereafter, gradually the market will experience a sharp fall, and hence, please try to get out of teji business from about 10th or so. During December, in the lower rates, you may try to pick up and in the rising trend in the beginning of this month, you must book your profit without fail.

Indian Iron will follow the line of Tata Ordinary but there will be much resistance in this scrip at lower rates and hence, you should not go short at lower rates.

Century and Bombay Dying.—During December 1958, yon can buy these scrips, and dispose of the same doubly in January as stated above. Century can be bought up from Rs. 430.33 about keeping space to buy at more lower rate. Similarly, you can pick up *Bombay Burma* if the prices are lower.

Cotton.—On 11th October, the prices touched highest to Rs. 638 from the lowest price of Rs. 617 touched in the beginning and from 13-10-58, the prices began falling sharply and came down to Rs. 593.50 officially on 1-11-58 and unofficially to Rs. 591 from which level, the prices have improved and are hovering at Rs. 602 and some further improvement is possible but a seller at about Rs. 625 roughly will be benefitted, of course keeping some space to sell further at a rise.

Seeds.—Castorseeds rule weak presently. On 30-9-58, the prices touched to Rs. 144 and improved to Rs. 151 and groundnuts to Rs. 158 and improved to Rs. 167.50 and again the prices have fallen to Rs. 141 and Rs. 161. There is very little demand in export for castor oil and so far, the export quota for groundnuts oil is not announced by the Govt., and hence, Singdana also rule somewhat weak but maintaining the level of price at Rs. 159/160. We think, it would be advisable to buy castorseeds if the prices come down to about Rs. 133/34 and at the same time, groundnuts at that time.

Gold and Silver.—The prices have fluctuated exactly as advised by us. In the first place, silver touched to Rs. 189-14-0 and gold to Rs. 110 in October and came down to Rs. 187-8-0 and Rs. 109 respectively and again the prices improved for silver to Rs. 190-12-0 and for gold to Rs. 111-8-0 and again the prices came down to Rs. 187-10-0 and 110-4-0 and you have to follow Teji line in such a set-back as has been experienced above, little less or more from the highest prices that may touch. Remain a buyer.

Scorpio-Jupiter will help the bullion prices to improve well, and you are advised to operate within your limit.

Commodities Market.—It would be advisable to buy important items in chemicals, dyes and colours, spices, camphor powder and menthal, etc.

Rayon Yarns after an initial fall will stabilise from December, and hence, please be a buyer at lower rates.

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INTERPRETATION OF A PLANET'S INFLUENCE

(*Continued from page 20*)

When a square is formed from trines or angular houses and when these two planets acquire benefic vargas, even the square appears to be a very favourable aspect.

The unfavourable aspect between Mars and Mercury is capable of bringing about a nervous or mental breakdown, or at least a carping and satirical intellect. In pronouncing an aspect to be unfavourable, one should carefully consider the sign and house-positions and the ownerships of these planets. Czar Nicholas II has the 10th house Mercury squaring Mars, Moon and Rahu in the Ascendant Leo. In Goering's chart we find the 2nd house Mercury squaring Mars of the 5th house; and the effect is greatly reduced here by Mars conjunction Jupiter with opposition Saturn.

A good deal of uneasy speculation hovers round the aspects between Mars and Venus. Curiously enough, the earth is situated in between these two planets; and the association of these two appears to present an ardently passionate temperament. By itself a conjunction or an aspect between these two does not indicate anything immoral. At best it reveals a taste for the fine arts. The conjunction can result in a bereavement, say a separation from or the death of a child. The individual becomes sensitive, easily irritable, sensuous and coarse; and the energy of Mars tends to be softened. Gandhi has this conjunction in the ascendant. A woman who had a similar placing is separated from her husband for no fault of hers since 1954. We do not know what happened to Bulganin, but he had this position in the 7th, while Hitler had it in the 8th.

A favourable aspect between Mars and Venus brings forth warmth and enthusiasm into one's behaviour towards all. If the two are well placed, a very happy family life is indicated. An unfavourable aspect makes one more sensitive and miserable; there is an absence of adjustability resulting in quarrels and absence of peace in the home. One becomes whimsical, and at times cynical. Disraeli's Mars has a square aspect on Venus in Scorpio, while Milton's Venus is sextile to Mars. In Stalin's chart, there is an exact opposition. All these have tended to be unfavourable.

A conjunction of Mars and Jupiter greatly increases the dormant energy of the person. There is a desire for enjoyment, and yet one is highly active, courageous and argumentative.

(*Continued on page 184*)



JANUARY 1959

By MIHIRA

[The following forecasts based on Janma Rasi are 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, 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 transits Sagittarius till 12th, then enters Capricorn. Mercury remains in Scorpio only till 4th, then enters and transits Sagittarius till 25th on which date he enters Capricorn. Venus enters Aquarius from Capricorn on 24th. Mars changes for his long stay in Aries to Taurus on 19th. Jupiter and Saturn continue in Scorpio and Sagittarius respectively. Rahu and Kethu retrograde in Virgo and Pisces.

1. Mesha (Aries):—*Mars in 1st and 2nd; Rahu in 6th; Jupiter in 8th; Mercury in 8th, 9th and 10th; Sun in 9th and 10th; Saturn in 9th; Venus in 10th and 11th; and Kethu in 12th.*

General.—There is no transit influence that is good for the entire month and even the few good transits are good only for fractional parts of the month. Sun is good for the second half and luckily unchecked so long. Mercury and Venus the only other planets who are favourable at all are good for the last week only and of these, Mercury is under check. So it can be easily seen how inadequate the month is in the matter of transits for beneficial effects. Mercury, Venus and Saturn are the only planets who are under check so long as they are evil. Mars and Jupiter are both evil and free of vedha throughout. The second half can be expected to be somewhat better than the first. Mental depression and despondency, enmities and quarrels, even humiliation, domestic troubles, obstacles in all matters, ill-health, domestic troubles, false changes, troublesome journeys, dishonour, general unhappiness are among the undesirable happenings probable for the month. During the second half however, some successes, accomplishment of your desires, gains, cessation of disputes and quarrels, help from friends, some luxuries and enjoyments are likely. Among the three asterisms of this sign; those born under Krittika will fare best and suffer least while the unfavourable elements are likely to dominate in the case of those born under the other two asterisms, Aswini and Bharani.

Health and Domestic.—Liability to ailments of blood, bile and heat is increased during this month in the first half. Later wind troubles may manifest. People subject habitually to bilious disorders should be careful in their diet and general habits throughout the month. There is also a liability to accidents which should not be forgotten. No peace can be expected in the domestic sphere at least in the first half but as the concerned planets Sun and Saturn are under check, normal conditions will be restored soon and harmony will prevail during the second half.

Finance and Speculation.—No transit influence is favourable for the first half. Heavy expenditure, losses, misunderstandings and quarrels arising through money are very probable and great care and forbearance will be necessary on your part to prevent the evils from proceeding too far. All this for the first half only. Though these troubles may subsist during second half also, they will be greatly reduced and some gains will accrue to offset the enormously increased expenditure. Extravagance as also speculation in any form or shape should be avoided

Real Property, Services, Profession, etc.—Though the transits are highly discouraging generally, landlords and landholders may not suffer much even during the first half. Yield and rentals should prove satisfactory. It is also probable that the question pertaining to investment in real property will arise and to decide whether to go in for them or not may prove a difficult matter. But in this matter, no definite guidance can be given from the transit influences alone as they are equivocal. Better such matters, if considerable, be postponed to better times. Both good and bad will be experienced for the services. The first half is very discouraging for their interests and anything may happen, humiliation, loss of status, unfounded charges, displeasure of superiors, etc., but these are not inevitable and with previous care and caution can be avoided as the planets responsible therefor are under check. The profession and business will experience struggles during first half and fare better during the second.

Women only.—The first half has been mentioned as being evil generally. It will be worse in matters that pertain to the fair sex as such. They should not travel alone and in unfrequented places and be careful in handling utensils, cooking ranges and kitchen gadgets generally. Giving of parties or engaging in social entertainments, etc., should be avoided as far as possible. All this for the first half especially. Some freedom is allowable during second though still great care will be needed.

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Fortunate Dates:—Children's affairs and prospects—6 and 10; Speculation and investments—6, 14 and 28; Long journeys—6, 14, 24 and 28; Real property—9 and 28; Educational and academical—9 and 24; Partnership and opposite sex—10 and 21; Professional and business—6, 14 and 28; Political and Government affairs—14; Interviews and tests—6 and 24; Insurance and estate of deceased—9 and 10; Personal and domestic—9, 10 and 28.

Critical Dates:—Children's affairs and prospects—4 and 31; Speculation and investment—4, 11, 18 and 31; Long journeys—4; Real property—18 and 31; Educational and academical—11, 22 and 31; Partnership and opposite sex—11 and 26; Professional and business—4, 11 and 22; Interviews and tests—11 and 31; Personal and domestic—26; Surety—18.

Chandrashtama about the noon of 5th till night of 7th.

2. Vrishabha (Taurus).—*Rahu in 5th; Jupiter in 7th; Mercury in 7th, 8th and 9th; Sun in 8th and 9th; Saturn in 8th; Venus in 9th and 10th; Kethu in 11th; and Mars in 12th and 1st.*

General.—Jupiter is favourable and unchecked for the entire month and is a powerful influence for good. But

he is the only planet to be in a good sign throughout. Mercury is good for the greater part of the month and also unchecked. Venus too is favourable till 25th but is under check also till then. Sun, Mars and Saturn are evil for the whole month, a formidable array indeed if unchecked; but fortunately Sun and Saturn are under vedha and Mars also for the greater part of the month. This indeed should provide considerable relief as the mischief of unchecked Saturn in 8th is incalculable and has become even

(*Continued on next page*)

INTERPRETATION OF A PLANET'S INFLUENCE

(*Continued from page 182*)

Ambitious and powerful one will be; and still he will be outspoken. There is such a conjunction in Goering's chart, though unfortunately it appears in the 6th house. But in Shelley's chart, there is an exact conjunction in a good house. The finest example is provided by the twelfth chart [12]. In the 2nd house owned by Mars, this conjunction takes place. Starting with humble beginnings the person rose to a supreme position of power and honour in academic circles and in the political sphere. He is one of the foremost philosophers of this century.

A favourable aspect between Mars and Jupiter accentuates the characteristics of the conjunction with an addition of gaiety. The individual appears to be the child of fortune in that many opportunities arise for him to reveal his energy and enthusiasm. In other words, Mars provides the energy for the realisation of the characteristics revealed by Jupiter. One is apt to function with the zeal of a reformer. The tenth chart presents a favourable trine. The third chart shows the sextile.

The thirteenth chart [13] reveals that opposition between Mars and Jupiter is not favourable; and here it involves the 2nd and the 8th houses, though both are exalted. A similar unfavourable opposition appears in Gandhiji's nativity. Such unfavourable aspects tend to extremist positions; and the overstrain to which such individuals are put is fraught with grave results. The opposition brings forth an emotionalistic approach to religious problems.

The conjunction of Mars with Saturn does not appear to be quite good. The planet of energy cannot easily adjust with the planet of limitation. The ordering of force and initiative and the super-induction of caution and patience do not enable Mars to function properly. Sometimes, if there is no alleviating influence, the conjunction does result in physical suffering, worry, agony, loss and disappointment. The 9th chart presents this unique conjunction in the 8th house; and it is unrelieved. He was tortured and shot dead like a dog, even though he was a powerful dictator till then.

The favourable aspect between Mars and Saturn presents the same features as the conjunction; but here there are tolerable chances for a harmonious adjustment. Usually those who take up pioneering work and struggle arduously, are found to have these favourable aspects. They do not care for personal comfort One example is provided by Churchill's chart where Mars is in trine; and this is spoilt slightly because of the 12th house where Mars is situated. The trine in Lenin's chart is redeemed a little inspite of the sixth Mars because this sixth happens to be Aries. The third and the seventh charts present a very good sextile.

The unfavourable aspect indicates a hard struggle, physical overstrain, and sternness. It is often revealed in the form of self-discipline and austerity. This is particularly true of opposition. It appears in the tenth chart, and in Guru Nanak's nativity. The unfavourable aspect tends to produce short periods of irritability, sudden enthusiasm, and restless energy. A fire accident cannot be ruled out. It is after a long struggle that the individual achieves success.

The association of Mars with Rahu does not always tend to be bad. In a majority of the cases this conjunction appears to be highly favourable for altruistic endeavours and for great intellectual output. The person becomes an embodiment of a perpetually dynamic energy; and the results of this energy in the hands of others tend to lead to dangerous consequences. The seventh chart is a case in point. The sixth presents the conjunction in the 9th house.

After having analysed the nature of the planet in the light of these considerations, we have to determine the time-factor. Here two ways are open to us. One method is to rely on the Dasa system. In this we have to consider the results that Mars gives; and if an individual is not going to have the period of Mars, then we have to find the planets in whose sub-periods the effects of Mars will be felt. This method can be worked with success in close co-operation with the method of progressing every cusp and every planet by about fifty-nine minutes per year. This aspect of the problem will be considered at a later date.

[12] Born on 5-9-1888 with Kethu's period for one year. Ascdt. in Libra; Mars 4° and Jupiter 8° in Scorpio; Kethu 6° in Capricorn; Saturn 23° in Cancer; Moon 12° and Sun 22° in Leo; Mercury 2° and Venus 5° in Virgo.

[13] Born on 29-2-1896 with Venus period for 27 months. Ascdt. 10° in Gemini; Jupiter 8° in Cancer; Kethu 1° and Moon 25° in Leo; Saturn 27° in Libra; Mars 5°, Venus 15° and Mercury 22° in Capricorn; and Sun 18° in Aquarius.

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proverbial. Jupiter in 7th is a dependable factor in the month's results, especially as he is unchecked. Though effects can be only mixed, conditions would prove generally tolerable. Of the three stars of this sign, those born under Krittigai and Mrigasira will reap well the benefits of the transits and suffer much less from the malefics. The worst sufferers will be among those born under Rohini.

Health and Domestic.—No serious ill-health need be feared because of the transitting influences. But all the same it is better to watch the blood pressure every week throughout the month and take steps to counteract even slight rises that may be noticed. As regards domestic matters, Jupiter and Saturn pull contrarywise and as Jupiter is the more powerful one for this month, nothing but petty bickerings and minor troubles may be present and even these will disappear during the second half.

Finance and Speculation.—Though usual gains will accure from normal and accustomed channels, the month is unsatisfatory generally in respect of finance. Heavy expenditure, losses, extravagance, etc., will swallow up all your available resources and the income will be totally inadequate to your needs. It may also be easily gathered that the month will not favour financial enterprises, new ventures, etc. The first half is especially bad. Speculation at any time during the month will result in loss.

Real Property, Services, Profession, etc.—Neither the good nor the bad transits favour or depress the prospects for the landholders and landlords during the month. Conditions will be normal and so far as routine matters go, there will be no disturbance. But it is a different matter if routine is departed from and new innovations or enterprises are contemplated or even investments in real property. Considerable scrutiny and forethought should be exercised before any action of some magnitude is undertaken. The first half is bad for the services and the second half good. There will be room for much apprehensions regarding what may happen as regards your position, status or at least doubts as to whether you will be getting what is due to you but these will be removed during the second half. You may not be in the good books of your superiors during the first half. In this a welcome chance may be expected during the second. There is nothing special that has to be noticed in connection with the profession or business which will continue on average levels. In this too second half may prove better.

Women only.—This is a generally good month for the fair sex, especially the latter half. During the first half some care should be necessary in the matter of fixing marital engagements and avoid haste and precipitancy and better postponed to the second half. Otherwise the month is good for parties, journeys, romance and love affairs and dealings with opposite sex in general, also literary and artistic activities, mystical or musical hits and experiences.

Fortunate Dates :—Children's affairs and prospects—6; Speculation and investment—6, 9, 28 and 29; Long journeys—9, 14, 17, 28 and 29; Real property—6, 14, 21, 24, 27 and 28; Educational and academical—6, 14, 17, 21, 24, 27, 28 and 29; Partnership and opposite sex—9, 10 and 28; Professional and business—10, 21, 24, 27 and 28; Political and Government affairs—17; Interviews and tests—6, 17, 21, 24, 17, 28 and 29; Personal and domestic—10, 21, 24 and 27.

Critical Dates :—Courtship and love affairs—19 and 26; Speculation and investment—4, 12, 18 and 31; Long journeys—4, 22 and 26; Real property—26; Educational and academical—4, 26 and 31; Partnership and opposite sex—11, 12, 18, 19 and 26; Professional and business—11 and 22; Interviews and tests—4, 22, 26 and 31; Insurance and estate of deceased—12, 18 and 19; Personal and domestic—11; and Surety—31.

Chandrashtama from night of 7th to sunset of 9th.

3. Mithuna (Gemini).—*Rahu in 4th; Jupiter in 6th; Mercury in 6th, 7th and 8th; Sun in 7th and 8th; Saturn in 7th; Venus in 8th and 9th; Kethu in 10th; and Mars in 11th and 12th.*

General.—Venus is the only planet in a favourable sign for the entire month. Mars is good before change of sign that is till 19th. Mercury is good only at the beginning and closing week. This exhausts the auspicious transits for the month. Sun, Jupiter and Saturn are throughout evil but it is satisfactory to note that Sun and Saturn are also under vedha throughout. Among the malefic transits only Jupiter for whole month and Mars after change of sign are free of check. Therefore in a month of unfavourable transits, tolerable conditions prevail and results nondescript either for good or bad. Gain of money, land, house property, domestic happiness, sartorial luxuries, increased fame and prosperity, auspicious events and celebrations, success in undertakings, etc., are all due for the good transits. Health troubles, tedious and wearisome journeys, mental depression, varied anxieties, bad associations and extravagance in expenditure, etc., are due for the evil transits of the month. Of the asterisms of the sign, those born under Mrigasira and Punarvasu will generally fare much better than those born under Ardra.

Health and Domestic.—Domestic troubles, urinary difficulties to those who are prone to such ailments. rectal troubles such as haemorrhage, dysentery, etc., fever for chronic sufferers only, are the probable forms of suffering in health. So considerable attention should be paid to general routine and habits and food and drink. Blood pressure should be watched during the second half especially. Quarrels with friends and relations, wife and children may make domestic and social contacts unpleasant and the mind will be oppressed with anxiety, depression and apprehension.

Finance and Speculation.— There may not be much room for complaint in respect of finance so far as routine matters are concerned. Increased influx will be offset by extra expenditure and during the second half it is even probable that there will be pressure for money which cannot be met with the available resources. Still somehow matters will be squared up without room for much anxiety. Speculative activities are not favoured at any time.

Real Property, Services, Profession, etc.—Matters which concern landlords and landholders will be at their worst during this month. Their affairs are liable to go wrong at every step. Yield and rentals will fall below expectations due to various causes. Difficulties, quarrels, etc., are likely to arise in your relationship with tenants, agents, co-owners, etc., and even litigation threatened. But it is not wise to resort to this during this month in which almost all planets are in evil signs. The first half of the month however is not adverse to adding to your holdings if favourable opportunities present themselves. The month cannot be said to be positively bad for the services. There may arise some misunderstandings or some friction with co-workers or even superiors. But on the whole tolerable conditions will prevail. With industry and judicious management, it is even possible to lay the foundation for the future. Generally, the month is good for the business and the profession and they will flourish on above average levels throughout.

Women only.—This month is not altogether favourable for the fair sex in the sense that their hopes and desires may not be realised as per their

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expectations and fall short of the month. 'Cooling off' of the other party may perhaps express the condition best. But there will be no impediment to all normal activities. Care with regard to persons who want to befriend them will be necessary, as it is likely that some undesirable elements may seek to do so about the middle of the second week or so.

Fortunate Dates:—Children's affairs and prospects—10, 17 and 21; Speculation and investment—6, 9, 10, 14, 21, 24, 28 and 29; Long journeys—6, 9, 14 and 29; Real property—6 and 28; Educational and academical—6, 24 and 28; Partnership and opposite sex—14, 17, 24 and 29; Professional and business—9, 10, 14, 17 and 28; Political and Government affairs—14; Interviews and tests—6, 24 and 29; Insurance and estate of deceased—17; Personal and domestic—6 and 24.

Critical Dates:—Courtship and love affairs—18 and 26; Speculation and investment—4, 11, 12, 18, 19, 22 and 26; Long journeys—4, 11, 18 and 31; Educational and academical—131; Partnership and opposite sex—12, 18 and 26; Professional and business—4, 11, 12, 19 and 26; Political and Government affairs—19; Interviews and tests—11, 19, 26 and 31; Insurance and estate of deceased—4 and 22; Personal and domestic—31; Surety—4, 11, 18, 19, 22 and 31.

Chandrashtama from sunset of 9th till about the midnight of 11th.

4. **Kataka (Cancer)**:—*Rahu in 3rd; Jupiter in 5th; Mercury in 5th, 6th and 7th; Sun in 6th and 7th; Saturn in 6th; Venus in 7th and 8th; Kethu in 9th; and Mars in 10th and 11th.*

General.—Mars, Jupiter and Saturn are three major planets whose influence counts for most in transits are all favourable for the entire month. Saturn is under check throughout, Mars after change of sign, *i.e.*, after 19th, but Jupiter is entirely free and this is highly satisfactory. Mercury is favourable for the greater part of the month but is also under check. Sun is good for the first half and unchecked. Venus is good after change of sign that is for the last week but comes under check at the same time. The favourable transits are clearly in the majority as there is no transit that is evil for the entire month. Still the general effects will be only of a mixed nature as some of the good influences are under vedha. Good health, success over rivals and enemies, happiness, various gains, acquisition and enjoyment of articles of luxury, auspicious events and celebrations, popularity, association with influential and wealthy people, and increased prosperity generally are the good things to be expected. Evils through women, bad associations and quarrels, temptations, obstacles, tedious journeys, etc., may result from the unfavourable transits. Of the three stars, those born under Punarvasu and Aslesha will fare better than those born under Pushya.

Health and Domestic.—Good health for the month will be the general rule. Minor troubles may occur during the second half, such as those relating to stomach, rectum and anus, or an attack of fever. But people who are not constitutionally prone to above, need have no apprehension at all and even those who are predisposed, can get away by taking ordinary precautions. Conditions at home and in social circles will be happy and harmonious and calculated to increase your name, fame and popularity.

Finance and Speculation.—Unchecked Jupiter in 5th is good for money and speculation and success in financial enterprises and practically there is no other influence to obstruct or spoil this. Therefore you can go ahead with your plans, financial enterprises provided you are not over-confident or reckless, in which case no influence can protect you at any time. In speculation, of course, you should take care not to overstep your limits or wade beyond your depth.

Real Property, Services, Profession, etc.—The first half of the month cannot be said to be favourable for landlords and landholders. Yield and rentals may be affected adversely. Quarrels may develop and litigation threatened. In all such cases, you should be beware of taking short cuts to solutions as they will always prove disadvantageous in the long run. In hard cases it may become necessary to even part with a portion of your holdings. The second half is certainly more favourable and if the first half is successfully weathered, you may be sure no further cause for anxiety will arise afresh. The whole month especially the first half is very good for the services. Advancement of your basical position or standing, popularity with co-workers and superiors and other favourable changes are due. The profession and business will do well above average levels and the month also favours new enterprises and ventures, expansion of existing facilities, acquiring new clientele, etc.

Women only.—This month is marked out for success in all activities that are dear to the heart of the fair sex generally and they can go ahead with the sure knowledge that whatever they attempt this month will come out successful and bring them credit, popularity and pleasure. Their estimation will rise in the eyes of others. Some of the fair sex who are married are likely to become mothers and some of the unattached may become engaged and get married.

Fortunate Dates:—Children's affairs and prospects—6, 9, 10, 17 and 27; Speculation and investment—6, 9, 10, 14, 17, 21, 27 and 29; Long journeys—6, 14, 21, 27, 28 and 29; Partnership and opposite sex—17 and 21; Professional and business—6, 9, 10, 14, 17, 27, 28 and 29; Political and Government affairs—9, 10, 14 and 29; Interviews and tests—27; Insurance and estate of deceased—6 and 17; Personal and domestic—9, 10, 14, 21 and 28; Courtship and love affairs—21.

Critical Dates:—Courtship and love affairs—11 and 18; Children's affairs and prospects—11 and 19; Speculation and investment—4, 11, 26 and 31; Long journeys—11, 12 and 31; Real property—12 and 26; Educational and academical—4, 12 and 31; Partnership and opposite sex—11, 18 and 22; Professional and business—11, 19 and 26; Political and Government affairs—19 and 26; Interviews and tests—4, 12 and 31; Insurance and estate of deceased—4, 11, 18 and 22; Personal and domestic—19 and 22; and Surety—4.

Chandrashtama from about midnight of 11th to sunset of 14th.

5. **Simha (Leo)**.—*Rahu in 2nd; Jupiter in 4th; Mercury in 4th, 5th and 6th; Sun in 5th and 6th; Saturn in 5th; Venus in 6th and 7th; Kethu in 8th; and Mars in 9th and 10th.*

General.—No planet is in a favourable sign for the entire month. Sun is good for the second half only and Mars only after change of sign on 19th. Mercury is good only at the beginning of the month and for the closing week. This exhausts the auspicious transits for the month. Venus, Jupiter and Saturn are evil throughout. Of these, Jupiter and Saturn are also under check throughout, thus their evil is neutralised to a great extent. Venus who is not powerful in transit is under check only for the last week. Sun and Mars are under check so long as they are evil. Thus though evil transits predominate, the mischief they are actually capable of doing is very limited for this month, because of vedha and the second half will be much better than the first as at least three planets transit favourable signs. General success, peace of mind, good health, gains, good associations and friends, popularity are the sort of things to be expected. Of the three stars of sign, those born under Makha

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and Uttaraphalguna will fare better than those born under Purvaphalguna and those born under Uttaraphalguna will do better than those born under Makha.

Health and Domestic.—The first half may witness health troubles for yourself and your children and the sufferings will be more mental than physical, such as will be the case if the children are taken ill. The second half can be expected to be free of such troubles and anxieties. General debility and weakness arising from troublesome and protracted journeys will be also a feature of the month. Liability to accidents should not be overlooked. While there may be some bickerings and misunderstandings within the domestic sphere, these are likely to be set right during the second.

Finance and Speculation.—The month as a whole is generally unfavourable for finance and there is a liability to losses through your own actions as well as through theft and undesirable friends during the first half or about the middle of the month. The second half will be somewhat better and with some caution, tact and industry on your part, it will be possible to net some gains. But no part of the month can be said to favour speculative activities on the stock exchange or the race course.

Real Property, Services, Profession, etc.—Landlords and landholders will suffer this month as much from their own actions as from outside sources over which they have no control. They may be led into ill-advised investments by unscrupulous persons who seek their own gains. Litigation regarding your incorporeal rights will end unfavourably. Even in your routine matters, there may arise setbacks because of your own impulsiveness or uncontrolled enthusiasm. Avoid new enterprises, innovations and experiments. The beginning of the month is unpropitious for the services but as the month advances more and more favourable influences are released until conditions are quite good at the close. In the first half, you may incur the displeasure from Government or from those placed above you and therefore it is important that you should so conduct yourself so as not to give room for such things. The same observations so far as may be apply also to the business and profession and the month will end much better than at the beginning.

Women only.—There is nothing in the influences of the month that is derogatory to the normal activities in which the female sex are generally engaged as such. But the more ambitious and socially advanced among them will do well to restrict their extra activities for the second half and even then, the month is not good for outdoor activities, excursions, picnics, etc. The month, as a whole, is not conducive for courtships, love affairs, etc.

Fortunate Dates:—Children's affairs and prospects—14 and 24; Speculation and investment—6, 9, 14, 21, 24, 27 and 28; Long journeys—9, 10 and 17; Real property—9, 10, 27 and 28; Educational and academical—9, 10 and 27; Partnership and opposite sex—6 and 17; Professional and business—17, 21 and 27; Political and Government affairs—29; Interviews and tests—9 and 27; Insurance and estate of deceased—14, 17 and 24; Personal and domestic—6, 10, 14 and 29; Courtship and love affairs—21 and 29.

Critical Dates:—Courtship and love affairs—19 and 31; Children's affairs and prospects—19 and 31; Speculation and investment—4, 19 and 31; Long journeys—11, 12, 18 and 26; Real property—11 and 26; Educational and academical—26; Parnership and opposite sex—11, 18, and 31; Professional and business—11, 12, 18, 19, 22 and 26; Interviews and tests—11 and 26; Insurance and estate of deceased—4 and 11; Personal and domestic—4; and Surety—31.

Chandrashtama from sunrise of 14th till sunset of 16th.

6. Kanya (Virgo):—*Rahu in 1st; Jupiter in 3rd; Mercury in 3rd, 4th and 5th; Sun in 4th and 5th; Saturn in 4th: Venus in 5th and 6th; Kethu in 7th; and Mars in 8th and 9th.*

General.—This month is peculiar for the phenomenal lack of good transits. No planet is in a good sign for the entire month and the only planets who are favourable for part of the time are Mercury and Venus and Mercury good or bad is throughout under check. Sun, Mars, Jupiter and Saturn are all evil for the entire month. But Sun and Saturn are under vedha throughout and Mars for the first half. Thus Jupiter is the only evil transit influence free of check. So in a month replete with evil transits, this check should bring some relief and comfort, though the few good transits can do very little by themselves. Disputes and quarrels, litigation, failures, wearisome journeys, loss of friends by death or otherwise, unwelcome changes, purposeless undertakings, illness, worries and anxieties, all kinds of miseries and unhappiness will be heaped upon the native but it s certain that the position will never become intolerable. Of the three stars of this sign, those born under Uttaraphalguna and Chitta will suffer much less than those born under Hasta.

Health and Domestic.—Both body and mind will be troubled this month. General debility will be present. You may be attacked with fever. There may occur loss of blood through haemorrhage which may arise through disease or through accidents and wounds. The health of some of your children may need careful attention and may be the cause of continual worry, expense and anxieties. Neither will home conditions be happy and harmonious.

Finance and Speculation.—Very little benefit can accrue in the sphere of finance. Stress for money will be felt throughout as sufficient money cannot be found for the heavy demands upon your purse for this and that. Losses too are indicated through more sources than one. On the whole, a month of financial stagnation and despair. The only relief that is probable is help from willing friends whose help in some cases may be even unexpected. Speculation is taboo.

Real Property, Services, Profession, etc.—Landlords and landholders also will suffer a lot this month. Nothing will turn out to their satisfaction. Yield and rentals may be reduced and may become difficult of realisation. Tenants will give trouble and resort to litigation against you and through your position may be just, it may be difficult to prove it. The second half of the month will be even worse than the first. Therefore, knowing that times are bad, you should act accordingly, keep to routine, avoid quarrels and litigation and try to settle matters as far as possible through mediator and compromise. There is nothing favourable for the services either. Displeasure of Government, your superiors or men of influence, troubles through rivals and enemies, etc., are all probable. Your position or status may be threatened and dishonour and disgrace may not be far off. But actually nothing need be feared if you lie low, keep to routine and do your work conscientiously and efficiently. Business and profession too are liable to be affected adversely and touch bottom with only occasional bursts of activity.

Women only.—The lot of the fair sex can be expected to be in no way better generally, though the influences will touch them less rigorously. In their case also, much of the evil can be averted if they keep to their own spheres of work and routine matters and do not attempt anything extra.

Still some pleasure through friendly visits, philanthropic actions, praise, etc., will come to them and afford some measure of satisfaction and relief from dull routine for the greater part of the month. The closing week is the worst for them.

Fortunate Dates:—Children's affairs and prospects—17; Speculation and investment—6, 9, 10, 17 and 21; Long journeys—9, 10, 21 and 27; Real property—14, 24 and 29; Educational and academical—10, 14, 17 and 29; Partnership and opposite sex—14 and 24; Professional and business—6, 17, 21, 27 and 29; Political and Government affairs—9 and 21; Interviews and tests—10, 14 and 17; Insurance and estate of deceased—9 and 10; Personal and domestic—6, 27 and 29.

Critical Dates:—Courtship and love affairs—12; Children's affairs and prospects—4 and 22; Speculation and investment—4, 11, 12, 18 and 22; Long journeys—12 and 26; Real property—19; Educational and academical—19 and 22; Partnership and opposite sex—4, 12 and 19; Professional and business—11, 18, 22 and 31; Interviews and tests—19 and 22; Insurance and estate of deceased—22 and 31; Personal and domestic—4; and Surety—12 and 22.

Chandrashtama from sunset of 16th to morning of 19th.

7. Thula (Libra).—*Jupiter in 2nd; Mercury in 2nd, 3rd and 4th; Sun in 3rd and 4th; Saturn in 3rd; Venus in 4th and 5th; Kethu in 6th; Mars in 7th and 8th; and Rahu in 12th.*

General.—Venus, Jupiter and Saturn are all favourable for the entire month. Sun is good for the first and Mercury at the beginning and close of the month. The only planet that is evil for the entire month is Mars and he is under check for the first three weeks. But as Jupiter and Saturn are also under check for the entire month, the good that may be expected from them may not materialise and the month may be notable for neither good nor bad results,—on the whole a nondescript month with mixed results in which the first half may be slightly better than the second. Some measure of success in your undertakings, increase in the sphere of your influence, auspicious events and celebrations, pleasure trips and excursions, help from friends, happiness and prosperity, friendship with good people, etc., will be met with to some extent at least during the first half. Some troubles may arise also through friends and relatives. Of the three stars of the sign, those born under Chitta and Visakha will fare better generally than those born under Swati.

Health and Domestic.—The month will be healthy ordinarily. But chronic sufferers from eye troubles, and stomach disorders cannot afford to be careless on that account and least disturbance should receive both hygienic and medical care. This applies also even to slight scratches or wounds you may suffer. But for slight bickerings and inevitable husband and wife quarrels and differences, the month will be generally happy and harmonious both at home and in social circles.

Finance and Speculation.—The entire month is good for finance and the first half will be better than the second. During the latter half, some pressure for money is likely to be felt because of heavy expenditure. As it is likely that a part of it is avoidable and caused only through extravagance, your own caution and restraint may avert such a position. It is probable that such an item of expenditure may crop up at about the middle of the month. Though speculation is not ruled out, chances for losses through rashness or overstepping prudent limits are so great that it will be better to avoid it altogether.

Real Property, Services, Profession, etc.—Some mesure of freedom from worries and cessation of difficult conditions may be experienced by landlords and landholders though this despite may be short-lived. So far as this month is concerned, there may not be much room to complain in the matter of yield and rentals which may even reach above average levels. Some reformatory changes that may have been in contemplation for some time without facilities for being carried out, may also find their fulfilment during this month. The services also will do generally well this month. Acquisition of new status or position, or other beneficial changes may accrue through the recognition of your merits in proper quarters and which may have been delayed or overdue for some time. So far as you are concerned, you should be careful to acquire all the necessary qualifications, etc., during the month as otherwise the influences may pass you by and such an opportunity may not recur again in the near future. This is an excellent month for the profession and business to go ahead with their projects and enterprises.

Women only.—The fair sex should find this month's influences fairly satisfactory for getting on with their activities, outings, excursions, parties and so forth, in pursuance of achievement of their pet ambitions. Courtships and love affairs will progress satisfactorily, though not without some vicissitudes and breaks, that may be caused through your own lack of adaptability or too great impressionablility leading to tension in relationships. Of course it should be possible to avoid these altogether by careful behaviour and attitude.

Fortunate Dates:—Children's affairs and prospects—6, 17 and 21; Speculation and investment—6, 9, 10, 14, 27 and 28; Long journeys—6, 10, 14, 24, 27, 28 and 29; Real property—14 and 17; Educational and academical—10 and 14; Partnership and opposite sex—9, 10, 14 and 27; Professional and business—6, 9, 10, 14, 24, 28 and 29; Insurance and estate of deceased—17 and 21; Personal and domestic—17; Courtship and love affairs—21.

Critical Dates:—4, 11 and 18; Speculation and investment—11, 19, 22 and 31; Long journeys—4, 11, 19 and 31; Real property—11 and 29; Educational and academical—4; Partnership and opposite sex—12, 19 and 26; Professional and business—4, 11, 19 and 31; Political and Government affairs—4; Interviews and tests—4; Insurance and estate of the deceased—18 and 26; Personal and domestic—11 and 18.

Chandrashtama from morning of 19th to sunset of 21st.

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8. Vrischika (Scorpio).—*Jupiter in 1st; Mercury in 1st, 2nd and 3rd; Sun in 2nd and 3rd; Saturn in 2nd; Venus in 3rd and 4th; Kethu in 5th; Mars in 6th and 7th; and Rahu in 11th.*

General.—No planet except Venus is good for the entire month and Venus is under check for the greater part of the month. Mars is favourable before change of sign and Sun after change. This exhausts the list of favourable influences for the month, Mercury, Jupiter and Saturn being unfavourable throughout. Of these, Mercury is under check for the entire month, Saturn for the greater part and Jupiter not at all. This should give an idea that this month would prove somewhat difficult in general and nothing that is positively favourable can take shape so long as such transits are in force. Worries and anxieties, quarrels with friends and relatives, troubles from rivals and enemies as also relatives, losses, disgrace, unjust imputations, tedious journeys, delays and obstructions in all enterprises and undertakings, etc., are the sort of unwelcome happenings attributed to the transits of this month. Of the three asterisms of this sign, those born

under Visakha and Jyeshta will suffer far less than those born under Anuradha.

Health and Domestic.—Ill-health is not a necessary consequence of the evil transits of the month but because of the predominance of evil transits it is all the same better to be careful about one's digestion by being sparing in diet and avoiding heavy foods. Chronic sufferers may suffer from some eye troubles. Quarrels within the domestic circle, misunderstandings with relatives and troubles through them, loss of domestic comforts, etc., are all within the scope of the evil transits of the month.

Finance and Speculation.—Inspite of the fact that some influence or other is propitious for financial gains throughout the month, it cannot be said that the month will be an easy one in this respect. Financial worries, losses through fraud or deceit or following evil advice of interested persons, increased expenditure, etc., are all likely to result. This is not a month for new financial enterprises or ventures and speculation should be given a wide berth.

Real Property, Services, Profession, etc.—Troubles from landlords and landholders are almost certain. They will arise in connection with management, servants, tenants, etc., than otherwise. But yield and rentals may be alright and may not fall below expectations. The beginning of the month will be pretty bad in all respects including realisation of rentals, arrears, etc., but as the month advances, conditions are likely to improve but again the close of the month may prove to be actually trying. The services have nothing advantageous to look forward to during the month. In their case too, the beginning and close of the month will be the worst parts of the month. You may suffer loss of prestige through the crafty intrigues of your rivals and enemies and setbacks to your career and progress may arise through such causes. Even the unexpected and unforeseen element may take a hand to affect your discomfiture. The same observations apply wtih regard to the profession and business also.

Women only.—Women are likely to be the worst sufferers this month. They should not go out alone, without proper escort to unfrequented places, lest they suffer assault. They should not of their own accord contemplate or seek any changes. Attachments may be broken and sudden estrangements arise. Even with the soberest of them, tension may arise and leave undesirable consequences unless they are very careful and circumspect in their actions.

Fortunate Dates:—Children's affairs and prospects—10, 14 and 24; Speculation and investment—6, 17, 24 and 27; Long journeys—9, 17 and 28; Real property—17; Educational and academical—17; Partnership and opposite sex—10 and 21; Professional and business—6, 9, 14, 17, 21, 24, 27 and 28; Political and Government affairs—9 and 14; Interviews and tests—17; Insurance and estate of deceased—6, 27 and 28; Personal and domestic—9, 27 and 28; Courtship and love affairs—21.

Critical Dates:—Children's affairs —4 and 19; Speculation and investment—4, 11, 12, 18, 19 and 31; Long journeys—4, 22 and 26; Real property—4 and 11; Educational and academical—11 and 22; Partnership and opposite sex—12, 18, and 26; Profession and business—4, 19, 26 and 31; Interviews and tests—11 and 22; Insurance and estate of the deceased —4 and 31; Personal and domestic— 19; Surety—12, 18, 19 and 31; and Courtship and love affairs—12, 18 and 26.

Chandrashtama from sunset of 21st to midnight of 23rd.

9. Dhanus (Sagittarius):—*Sun in 1st and 2nd; Saturn in 1st; Venus in 2nd and 3rd; Kethu in 4th; Mars in 5th and 6th; Rahu in 10th; Jupiter in 12th; and Mercury in 12th, 1st and 2nd.*

General.—Venus is the only planet in a favourable sign for the entire month and he too comes under check after change of sign. Mars becomes good after change of sign on 19th and is free of check. All the other transits for the month are unfavourable though Jupiter in 12th cannot be classed as wholly evil. Sun, Mercury and Saturn are all in evil signs only. Of these, Sun is under check throughout Mercury for the greater part of the month and Saturn not at all. Therefore it can only be expected that the month will generally prove a trying one. Long and tedious journeys, troubles through rivals and enemies, ill-health, obstructions, delays, and failures in enterprises, anxieties, disgrace and dishonour, are the unwelcome results that may be caused by the evil transits. As against all this, there is no good transit to balance. Perhaps the second half may prove less troublesome, because Mars is in a good sign. Of the three asterisms of the sign, there may not be much difference this month, as all will be more or less equally affected.

Health and Domestic.—Ill-health will manifest during the month according to constitutional predisposition of each. Blood pressure should be watched and least departure from normal should be promptly attended to. In the matter of diet, care is absolutely essential. Children's health also is liable to be affected and may be the cause for additional worries. Quarrels and misunderstandings are likely to mar peace and harmony within the domestic circle ranging from petty bickerings to serious matters.

Finance and Speculation.—In matters of finance, there will be appreciable difference between the first and second halves of the month, the former being totally unfavourable while the latter will be tolerable with some increase in income, extra gains, and success in enterprises. There is scope for some articles of luxury being acquired and enjoyed also. Even losses are probable during the first half through following the advice of evil and interested persons. But speculation is not favoured at any time within the month.

Real Property, Services, Profession, etc.—Yield and rentals may be satisfactory though this is no guarantee that all matters pertaining to landlords and landholders will prove favourable and gainful. In the case of a few even loss of property may take place and some may have to face litigation though they may try to avoid it ever so much. The second half is suitable for advantageously terminating such litigation and this opportunity may be availed of instead of trying to probing it. The services may do well during the month inspite of the transits, at least during the second half, but there is no scope for actual betterment in any respect. However they need not fear setbacks though a lot of difficulties may arise through scandals, unjust blame, and possibly false charges against you engineered by your enemies. The

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normal, routine work should be adhered to at any cost. There is not much to help or hinder the normal working of the profession and business which may be average throughout.

Women only.—The fair sex are not much favoured this much as regards matters and interests in which they are peculiarly interested by reason of their sex and they are likely to meet with depression, disappointments. Quarrels with your associates and those that are near and dear to you, may arise. You may be easily imposed upon by undesirable persons who may seek to befriend you for ulterior purposes and cause you loss. It is better you do not go out with persons not thoroughly familiar to you.

Fortunate Dates:—Children's affairs and prospects—9, 10, 27, 28 and 29; Speculation and investment—9 and 21; Long journeys—6, 10, 14, 17, 24, 28 and 29; Real property—17, 28 and 29; Educational and academical—14 and 24; Partnership and opposite sex—6, 27, 28 and 29; Profession and business affairs—6, 10, 17, 21 and 27; Political and Government affairs—17 and 21; Interviews and tests—14, 21 and 24; Insurance and estate of deceased—9, 14 and 24; Personal and domestic—14, 21 and 24.

Critical Dates:—Children's affairs—11, 19 and 26; Speculation and investment—11, 12, 19, 22 and 26; Long journeys—11, 19, 22 and 31; Real property—4; Educational and academical—4 and 11; Partnership and opposite sex—4, 12 and 31; Profession and business—18, 19, 26 and 31; Political and Government affairs—26; Interviews and tests—4 and 11; Insurance and estate of the deceased—12, 18, 22 and 31; Surety—22; Courtship and love affairs—12

Chandrashtama from morning of 24th to forenoon of 26th.

10. Makara (Capricorn).—*Venus in 1st and 2nd; Kethu in 3rd; Mars in 4th and 5th; Rahu in 9th; Jupiter in 11th; Mercury in 11th, 12th and 1st; Sun in 12th and 1st; and Saturn in 12th.*

General.—Venus and Jupiter are good for the entire month and both are free of vedha throughout. This in itself is very favonrable. Though all the other planets are in evil signs, almost all of them suffer check. Sun, Mercury, Mars and Saturn, all of them are unfavourable and Mars is the only planet that escapes check and that only after change of sign. Though necessarily only mixed results can be expected for the month, there is every justification to expect that the good side will predominate. Happiness, gains, increased power and influence, auspicious events and celebrations, good news, honour, respect and general prosperity, enjoyment of articles of luxury, etc., are the good effects of the favourable transits. Because of the evil transits, especially during second half, there may be troubles through enemies, losses, disappointments and anxieties as also quarrels and misunderstandings generally. Of the three stars of this sign, the best results will be realised by those born under Uttarashada and the least benefitted will be those born under Sravana and those born with Dhanishta as their birth star will come between both.

Health and Domestic.—Beyond some usual minor ailments arising from cold, cough, etc., the month will be passed healthily on the whole in your case. But the same may not be the case with your children whose health may need some urgent attention during the second half. But there will be no reason for anxiety as they will yield quickly to prompt treatment because of the helpul influences also. Home and domestic surroundings will be happy and harmonious and you will also become popular in social circles.

Finance and Speculation.—The month's influences are best for finance. Gains will come in from more sourcers than one and financial ventures will meet with success and the returns will be adequate to the amount of time and labour involved. There will be opportunities for achieving success especially through writings, transport, or through well-thought out contracts. But this is not a month for making easy money as considerable labour, mental and pysical, will be involved in such products. There is scope for success in speculation also.

Real Property, Services, Profession, etc.—Without having any of their major problems solved, landlords and landholders may find this month on the whole favourable for their interests, yield and rentals may even be above normal and prove satisfactory. There is scope sor acquisition of fresh items to your holdings and also other profitable investments made. Some definite solution may be sought for many of the outstanding problems but it cannot be expected that they will be completely satisfactory. Though the month as a whole is favourable for the services, it is probable that they may commit mistakes through oversight, haste or sluggishness or other causes which may cause serious consequences. Hence it is very important that whatever work you do, even routine, should be done with the utmost care and caution, especially the whole of the second week. Increased turnover and greater work will render conditions quite satisfactory for the business and profession and gains will reach above normal levels.

Women only.—The fair sex will have cause to rejoice this month. Conditions are favourable for their getting good dress, perfumes, and other articles of luxury that are dear to the feminine heart. Some are likely to enter into the joys and thrills of matrimony and in the case of some, it will be the joy of succeeding the examinations, tests, etc., which will enable them to secure jobs and some will get employed too.

Fortunate Dates:—Children's affairs and prospects—10, 14. 17 and 21; Speculation and investment—9, 17 and 24; Long journeys—6, 17, 21, 24 and 27; Real property—9 and 27; Educational and academical—9 and 28; Partnership and opposite sex—6, 10, 14 and 24; Profession and business—6, 10, 14, 17, 21, 27, 28 and 29; Political and Government affairs—29; Interviews and tests—9 and 28; Insurance and estate of deceased—6; Courtship and love affairs—10, 24 and 21.

Critical Dates:—Speculation and investment—11, 19 and 22; Long journeys—4, 11, 12, 19 and 31; Educational and academical—11; Partnership and opposite sex—4, 12, 22, 26 and 31; Profession and business—11, 12, 19 and 31; Insurance and estate of the deceased—4; Personal and domestic—22; Surety 11 and 22; Courtship and love affairs—12 and 19.

Chandrashtama from morning of 26th to noon of 28th.

11. Kumbha (Aquarius).—*Kethu in 2nd; Mars in 3rd and 4th; Rahu in 8th: Jupiter in 10th; Mercury in 10th, 11th and 12th; Sun in 11th and 12th; Saturn in 11th; and Venus in 12th and 1st.*

General.—Venus and Saturn are favourable for the entire month. Mercury is good except for the last week, Mars for the first seventeen days and Sun for the first half. Of these, Mercury alone is under check for the entire month. Mars is under vedha only so long as he is good and Venus for the last week only. Thus the only planet in an unfavourable sign for the entire month is Jupiter. He is free of vedha. Though vedha affects the good planets also, they are more numerous and more powerful. It is significant that favourable Sun and Saturn are unchecked throughout. Therefore the general results for the month will be good and the year opens bright under favourable transit influences. Success and prosperity in enterprises, happiness, new position

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and honours, gains of various kinds, good health, success over rivals and enemies, gain of good and influential friends, luxuries, educational and academical triumphs, etc., are the favourable results for the month, especially for the first half which will be generally better than the second. Of the three stars of the sign, those born under Dhanishta and Purvabhadra will reap much better benefits than those born under Satabhisha.

Health and Domestic.—The month will be healthy as a rule. During the last week or ten days some digestive troubles are indicated which can be averted by care in diet and general habits, especially hot and pungent things should be avoided. A few luxuries may be acquired and enjoyed and the domestic circle will be happy and harmonious. Children will be a source of pleasure. Auspicious events and celebrations also are probable.

Finance and Speculation.—Financial affairs will take on a bright appearance with Sun and Saturn in eleventh during the first half and unchecked. But great care in financial projects and enterprises will be necessary especially during second half with Jupiter in tenth. There will be increased expenditure no doubt but that will be because of a festive mood and purchase of luxuries, or in auspicious matters and celebrations. Even so, such items should not be allowed to reach beyond limits.

Real Property, Services, Profession, etc.—Landlords and landholders also are likely to have a good time this month with satisfactory yield and rentals. They can inaugurate improvements, new methods designed to increase yield with a long view. They can also make long-term arrangements for cultivation, tenancy and so forth. This month is also good for investments but proper security of title deeds and through enquiry will be necessary to avoid any lacuna in title or in the property itself. The services too are favoured this month. New position or status or promotion, etc., will be due. There is also the likelihood of those employed temporarily to secure permanent footing. The unemployed too have got chances of being employed at least on a temporary footing. The profession and business will flourish on above average levels and reap good income and profits this month. As in all other matters, the first half will give better results for their industry than the second.

Women only.-This is a good month for the fair sex. There will be plenty of opportunities for them to realise their long-cherished ambitions, gaining honour, distinction and increase their range of experience on various levels. They will be able to secure for their interests the help of benevolent persons in influential positions. Matrimony probably awaits some of the unattached born under this sign and not a few will experience throes of child-birth probably for the first time.

Fortunate Dates:—Children's affairs and prospects—6, 27 and 28; Speculation and investment—14, 17 and 24; Long journeys—9, 10, 21 and 29; Real property—9, 10 and 21; Educational and academical—17 and 21; Partnership and opposite sex—6 and 17; Profession and business—9, 10, 14, 21 and 27; Political and Government affairs—14; Interviews and tests—14, 17 and 21; Insurance and estate of the deceased—6, 17 and 29.

Critical Dates:—Children's affairs —11 and 31; Speculation and investment—4, 12 and 22; Long journeys—4, 18, 19 and 26; Real property—18 and 26; Educational and academical —4, 12 and 26; Profession and business—4, 11, 18, 19, 26 and 31; Political and Government affairs—4 and 18; Interviews and tests—4, 11, 12, 22 and 26; Insurance and estate of the deceased—11 and 31; Personal and domestic—11, 18 and 22; Surety —4 and 12.

Chandrashtama from beginning of the month to 3rd noon and again from noon of 28th to sunset of 30th.

12. Meena (Pisces)—*Kethu in 1st; Mars in 2nd and 3rd; Rahu in 7th; Jupiter in 9th; Mercury in 9th, 10th and 11th; Sun in 10th and 11th; Saturn in 10th; and Venus in 11th and 12th.*

General.—There are many good transit influences for the month but not all of them can function fully because of obstruction by vedha. Venus, Sun and Jupiter are favourable for the entire month. Of these Jupiter alone comes under check for the entire month, Sun and Venus being free throughout. Mars becomes favourable after change of sign on 19th but at the same time comes under check. Mercury also favourable for nearly the whole month is under vedha so long as he is good. Saturn in 10th is not a wholly evil influence but is under check for the greater part of the month. As it is, the general results will be quite good but not brilliant as it would be if it were not for vedha. Prosperity and success in general undertakings, gain of friends, articles of luxury, cheerfulness, pleasures, increased returns, triumph over rivals and enemies, auspicious events and celebrations and accomplishment of one's desires are the good things to be expected for the month especially for the latter part. Of the three stars of the sign, persons born with Purvabhadra and Revati will fare much better than those born with Uttarabhadra as their birth star.

Health and Domestic.—Bilious and windy complaints are the only form of health trouble that may occur during the month but they will be neither severe nor prolonged being most confined to the first half. The rest of the month will prove good for health. Happiness and harmony will prevail at home and social circles with gain of friends. Your popularity will be enhanced. It is also quite probable that you will be able to buy some articles of luxury for your pleasure and enjoyment.

Finance and Speculation.—The finances for the month will be satisfactory with increased gains from more sources than one and success in financial enterprises. But at the same time, great care will be needed in scheme and enterprises that are not routine and are of sizable proportions because of Saturn in 10th. The special kind of care that will be required this month is that because there is some gain should not be recklessly followed up as the results will be to wipe out even the previous savings. Such experiences are not infrequent in gambling, races and speculation.

Real Property, Services, Profession, etc.—It is rather unfortunate that with such predominant good transits, landlords and landholders will not be able to reap the full measure of benefit from them. On the other hand, their sufferings and disabilities are likely to continue, though in this some relief and betterment may be in evidence this month. Profits and rentals may not suffer diminution and routine matters too will not be affected adversely. The month is very good for the services in fact one of the best in the whole year if not the best. New position, and honours, position of authority, triumph over rivals and enemies, increased efficiency attracting attention in proper quarters and recognition of your merits, friendship of influential persons interested in your uplift and welfare, new employment, beneficial changes are the probable results. Profession and business will expand and bring in increased gains of returns though not without considerable work and struggle.

Women only.—This is also one of the best months in the year for the fair sex who may find it well suited for all their pet activities, parties,

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social enterprises, etc., etc. Those engaged in literary and educational fields can achieve notable success in their respective spheres by being able to import new inspirational and intuitive perception even in routine matters and daily work. The aesthetic sensibilities will be generally quickened.

Fortunate Dates :-Children's affairs and prospects-9, 10 14 and 24 ; Speculation and investment--9, 24, 27 and 28; Long journeys-9, 10, 14, 17, 21, 27 and 28 ; Real property—6, 27 and 28 ; Educational and academical—6 ; Partnership and opposite sex—6, 27, and 28; Professional and business affairs—6, 10, 14, 17, 21, 24 and 29; Political and Government affairs—10 and 14; Interviews and tests—6; Insurance and estate of deceased—10, 14, 17 and 21 ; Personal and domestic —24 and 29.

Critical Dates:—Children's affairs —19, 22, 26 and 31; Speculation and investment—11, 12, 18 22 and 26; Long journeys—12, 18 and 26; Real property—11 and 31; Educational and academical—4; Partnership and opposite sex—11 and 31; Profession and business—4, 19 and 26; Interviews and tests—4; Insurance and estate of the deceased—12, 18 and 26; Personal and domestic—4 and 26; Surety—12, 18 and 19.

Chandrashtama from noon of 3rd till noon of 5th and again from sunset of 30th till end of the month.

AS IT STRIKES ME

(Continued from page 8)

the fault of Parasara. Be it remembered that Parasara wrote out his system in India and for Indians, and that it was extended later to others. It is unscholarly to say that since a yoga based on Bhavas given by Parasara cannot take place outside India, it should be a yoga based on rasi system. Who are we to amend a text to suit our preconceived conclusions? There is the text; accept it, if you like; but you have no business to twist it and condemn it. The present writer has the chart of one born in India with Jupiter as the lord of the 9th and 10th cusps; and though Jupiter is exalted, his dasa has not been wholly a benefic one. This is strictly in keeping with Parasara's rules. One need not go to Iceland or to Tasmania to distort Parasara.

Mr. Nixon has taken *Bhavartha Ratnakara* also to be on the side of the rasi system. Readers may kindly look to the first chapter only dealing with Mesha Lagna. There the sixth verse reads : "If Mars is in conjunction with the sixth and eighth lords, death occurs in the course of his Dasa and Bhukti by disease pertaining to the head". For Mesha Lagna, if we accept Mr. Nixon's contention, Mars is the lord of the ascendant and of the eighth. But the author is speaking of a yoga where Mars will not be the lord of the eighth. He wants Mars to join the lords of the sixth and the eighth. In other words the eighth lord for Mesha can be Venus or Jupiter. This will be only when we admit with the author of *Bhavartha Ratnakara* that it is applicable to the bhavas, not to the rasis. This instance is enough to show how a preconceived notion can lead even Mr. Nixon to misread a simple text. Mr. Nixon quotes the fourth verse of the first chapter, but forgets that the author does not say anything about Jupiter and Saturn, but only about the lords of the 9th and 10th houses. It is in the translation that Prof. Raman, for the sake of clarity, mentioned the planets. Even the author at times mentions cases like Jupiter becoming the lord of the third and sixth. This does not mean that he follows the rasi system. Even when the bhavas are taken up, for Thula Lagna Jupiter can become the lord of those two houses. This is the natural way of interpreting the texts.

From the standpoint of Hindu astrology, therefore, there was never any confusion between Rasi and Bhava. From the time of Parasara, it is admitted that it is a basic error not to apply the methods of sign rulership to bhavas. Thus for Aries, one can have Mars as the lord of the first two houses.

It is also an error to say that Hindu astrology does not calculate the aspects *in mundo*. Sripathi's text and earlier still Parasara have given us methods to calculate the *bhavabala* or strength of the bhavas. Here one source of strength comes from drishti or aspect. These aspects, if they fall, between 30 degrees and 300 degrees, do contribute some strength to the bhavas and also to the planets. Here bhavas alone are taken into consideration.

The rasi system and the bhava system have always been kept distinct. Because of the precession of the equinoxes, the Hindu authorities have given the rules regarding ownership and the like on the basis of the signs. Such rules are intended to be applied to bhavas when we come to predictive astrology. The secret of Hindu astrology lay not in its rules, but in the interpretation of the rules. This interpretation was largely handed down orally. This has led to a confusion in the understanding of the earlier authorities on the subject.

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LIST OF FESTIVALS

HINDU

9. Lohri (special for Jammu and Kashmir.)
13. Bhogi.
14. Pongal.
15. Go Pooja.
25. Thai Poosam.

MOHAMMEDAN

3. Abu Baker Chittiji.
16. Nairuddin Chishkadiri.

CHRISTIAN

1. New Year's Day.
6. Epiphamy Day.
25. Septuagesima.

WORLD PREDICTIONS FOR 1959

(Continued from page 24)

whole the year is not good for Ceylon. Natural calamities, strikes and violent demonstrations will give lot of headache to the Government. As Kanya navamsa with Jupiter and Mercury rises in Rangoon, the Military Government of Burma will be able to run the administration smoothly. There are no indications of elections being held according to schedule. We propose to deal with Burma in greater detail in the next issue of THE ASTROLOGICAL MAGAZINE. Party and personal rivalry will continue to bedevil the efforts of the King of *Nepal* to evolve some sort of a representative Government. There will be considerable infiltration of communists into the ranks of the armed forces and lawlessness will prevail in several parts of the country. With India cordial relations will continue. Nepal occupies a strategic position and what happens there will be a matter of great concern to us. The King must be beware of the United Democratic Party.

UNITED STATES

Mars in the ruling sign of America aspected by Saturn foreshadows a particularly anxious year for America. There will be no weakening of her efforts to "contain communism" either in Europe or Asia. America will reconcile herself to the risk involved in aiding Chiang-kai-Sheik. Scorpio rises in Washington with Jupiter within 4°. This is evidence of the paramount part U.S.A. would play in world affairs. Jupiter in Lagna and Venus aspecting Lagna restrain any policy involving the use of force by America. All the malefic aspects involving Mars, Saturn and Rahu are focussed on the 11th. This disposition favours America in her foreign relations and policy, but in the domestic sphere, she will have many troubles of her own—political wrangles, increase of crime, transportation bottlenecks, racial riots and strikes in automobile and mining industries. The 2nd and 7th are both afflicted by Saturn and Mars. Therefore America will become more than ever convinced, that co-existence is not possible. Consequently, the NATO and other alliances will be further intensified. In fact, the NATO will acquire a very different emphasis and orientation. As the King of the Planetary Cabinet is Jupiter and as two benefics focus their influences on the Lagna rising at Washington, it is clear that cold war will be continued avoiding at the same time a purely negative condemnation of the communist block. Though the 5th house is afflicted, it is also aspected by Jupiter, lord of the 5th. Therefore, America will have before her mind clear-cut policies to be followed towards different countries. Lord of the 2nd (from the sign rising at Delhi) Mercury in the 5th aspected by Jupiter favours India receiving appreciable financial aid, while martian aspect on Virgo indicates the signing of an Indo-American Pact whereby India will receive aid in the shape of military equipment, etc.,—a response to emergency but without any political strings attached. The Ascendants rising at Delhi and Washington being *samasapthaka* favour cordial relations between India and America. A delicate sense of restraint comes in the way of America openly disapproving Pakistan's war-cry towards India, but as we have already mentioned earlier, it is America that will be mainly responsible in preventing an Indo-Pakistan clash. The 8th house affliction also indicates the passing away of an elderly statesman, now in the American Government. The President will be able to keep himself out of the tumble of partisan politics. Throughout 1959 America will continue to exercise tremendous influence on world affairs and practical necessity demands that most of the Western democracies would depend on U.S.A. for comfort and security.

SOVIET RUSSIA

In Moscow, the 20th degree of Aries rises, while the meridian falls within 7 degrees from the position of Saturn. Rahu is in the 6th house. Both the 6th and 10th are aspected by Mars, the 10th in addition having Saturn located there. The relieving features are Navamsa Lagna being occupied by Jupiter and Venus. The planetary dispositions affecting Moscow in the New Year chart signify not only an intensification of the cold war but a resort to dangerous pressure tactics. Khruschev will deliberately provoke the Western powers and his intervention in the Middle East affairs by liberal supply of arms and extension of economic aid will once again poise power blocks on the brink of war. But Jupiter's situation in Navamsa Lagna, will make the Soviet leader think twice before embarking on a self-destructive adventure with the result there will be no world war. Within the Kremlin intense struggle for power will go on amongst top Soviet leaders but Khruschev will hold the trump-card. As Saturn is in the 11th from the ruling sign of Russia, there will be no sudden developments in the beginning of the year, but as Mars comes nearer to Rahu, unlooked for occurrences from within will come to the fore. Russia will be guided by her 'concern for the peace of the world'. Despite the intense phase of the cold war by about September 1959, Navamsa Lagna well disposed denotes that by the end of the year the relations between Russia and U.S.A. will have undergone a seeming transformation exercising a potent influence on world peace. Mars aspects the 10th from Navamsa Lagna, denoting an aggressive spirit, violent happenings in satellite countries and political purges at home. Much activity in foreign affairs and diplomatic gains and success are also denoted. The October solar eclipse, the preceding conjunction of Mars and Rahu and the succeeding conjunction of Mars and Saturn are all pointers to the development of an unusual situation in the Kremlin and a change of the political structure of the U.S.S.R. to come off in the next few years. Russia makes quite a few threatening gestures, but she will come under the throes of some sort of another internal revolution among her leaders. The Ascendants rising at Delhi and Moscow are *Dwirdwadasa* (2nd and 12th). Therefore relations between Russia and India will not be cordial. But nevertheless a commercial treaty between these two countries cannot be ruled out. Mars is dominantly situated, casting his aspect on the 10th house. This is ominous. Death of an important Soviet statesman is also indicated. As Soviet efforts will be aimed at political infiltration into India—mark the situation of Rahu in the 6th in the ruling sign of India—our leaders must be beware of Russia.

CHINA AND JAPAN

The end of Gemini rises at Peking. Though Mars is in the same sign he falls in the 12th house. This means the country will suffer from some sort of internal civil strife or revolt of a serious nature which will be ruthlessly suppressed. Though the 7th lord happens to be Jupiter, the 7th house is aspected by Mars. Militarily China becomes fully prepared but she will not precipitate any serious crisis though, on the issue of Formosa, an atmosphere of tension will be kept up. There is no indication that the communists would really invade Formosa. American policy towards China remains almost unchanged and *status quo* will continue. Lord of the 10th Jupiter aspects the 10th. This denotes some kind of national rejoicing. Mr. Mao Tse Tung will have a hazardous time and his health is threatened. Chiang-kai-Sheik will be quite active behind the scenes. The October eclipse will have adverse effects on China threatening counter-revolutions and upheavals in Man-

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churia and Tibet. Relations with Soviet Russia will become less cordial. It is the transit of Virgo by Mars that will again cause the Far East crisis when China will carry out a very skilful manoeuvre confronting the Americans with a grave situation. China and Russia will come closer in economic matters. With India also, China's relations will not be as friendly as hitherto. About June-July, the Central Government will be reconstituted and some ministers dismissed for rightist leanings.

Japan will have a comparatively peaceful year but there will be considerable political turmoil in regard to matters affecting U.S.–Japan relations. The 17th degree of Cancer is on the Ascendant and the meridian point falls in the 3rd quarter of Aswini ruled by Kethu. Cancer being a watery sign and Aries a fiery sign, the country is in for huge losses of life and property, due to bad storms, volcanic eruptions and tidal actions especially about the end of September when both Mercury and Venus simultaneously transit the first quarter of Chitta constellation. Since the third house is afflicted, relations with China will be strained. While Japanese–American relation will also have to pass through a critical stage, Japan will continue her active association with Western democracies. The 7th house and the 7th lord being aspected by Mars denotes that the U.S.–Japan mutual security Treaty would be so recast as to allow Japan to rearm herself paving the way for her once again becoming a great military power. Japan will extend sizable economic aid to us and even in international matters, Japan comes nearer to India to the discomfiture of the communist block. The third house being afflicted causes discontent among employees and brings serious accidents. It also indicates some legislative measures affecting the Press. As the Emperor's Lagna is afflicted, he must be beware of his health. The fall of Mr. Kishi's Government is also foreshadowed.

EUROPE

The pattern of events to happen in Western Europe is rather confusing. The 22nd degree of Aquarius rising on the Ascendant at London with lord of Lagna in the 11th and Jupiter posited near about the meridian denote a fairly good year for *Great Britain*. In the next General Elections which will take place soon after the April solar eclipse, the two principal parties—Conservatives and Labour—will be involved in a bitter contest. Though the chances will be even, the Conservatives are likely to win with a thin majority. It is on the international level that the elections will be fought. The London meridian point and the American rising degree are very near each other. Therefore on important world issues, America and England must see eye to eye with each other. Britain will however have no influencing power in Washington. Mr. Macmillan's horoscope has bright facets though at the end of the year he will come under certain adverse aspects threatening his health. The Labour Party will have troubles to maintain its leadership. Mars in the 5th aspected by Saturn in the 11th favours further industrial expansion. But export orders will fall. Because of the disposition of Rahu in the 8th, an unpleasant scandal affecting a notable figure in the public life of Great Britain is threatened. Jupiter in the 10th is a clear indication that Britain's role in world affairs would be considerable. As the conjunction of Mars and Rahu in September takes place in the 8th from the rising sign at London, there will be outbreaks of violence and the possibility of a national sorrow. The 7th lord Sun is in the 2nd aspected by Jupiter. Britain will therefore gain some lost allies, prestige and friends. Due to the affliction of the third lord, general hindrances to shipping occasioned by storms cause setbacks in commerce. With India relations will be friendly and Britain will play a significant part in getting us financial aid. While a certain section of the Press in Britain will indulge in Nehru-baiting Britain will help India in her efforts to make democracy a success. There is no indication of Britain coming out of any military alliances she has with America. The 29th degree of Kumbha rising at Paris with lord of Lagna well placed and Jupiter within about 10° from meridian assures a stable administration for *France* and the political turmoil which continued to be the rule rather than the exception ever since the Fourth Republic was founded will be consequent by its absence. As Saturn aspects Lagna and as Jupiter occupies a favourable disposition, De Gaulle's rule while authoritarian will be largely benevolent and France would make rapid strides both economically and industrially. The 7th lord being aspected by Jupiter also favours France's voice being more effectively heard in international affairs. She will extend sizable economic aid to her colonies. Though Algeria will continue to give trouble till about the time of Rahu-Mars conjunction, there is every chance of this issue being solved before the end of the year. Considerable industrial unrest is foreshadowed in the latter part of the year, but the administration will be firm in dealing with the situation. Many African colonies though independent will prefer to continue under French tutelage.

It is interesting to note that in the coming year *Italy* leans towards right in Government and left in the aspirations of her people. The Pope must be careful about his health as Jupiter occupies a maraka place in Navamsa Lagna. There will be volcanic eruptions about the time of Mars-Saturn conjunction while a movement to revive Fascism will come to the open about the time of Mars-Rahu conjunction. The 18th degree of Aquarius rises in Berlin while the 1st degree of Sagittarius culminates on the meridian. Mars will be within about seven degrees from the 7th house. This is a pointer to the fact that the problem of Berlin would add great tension to the already critical situation. No understanding would be reached on Berlin and the matter will drag on. *Germany* on the whole will not have a peaceful year to pass through. East Germany will be the scene of serious political disturbances especially after the April solar eclipse. Scorpio navamsa rises at *Bonn* indicating outbreaks of violence arising from strikes. Militarily West Germany will be a power to reckon with. Marshal Tito's health is threatened. With Russia *status quo* will be maintained. *Yugoslavia's* relations with the West will remain quite cordial. Events in Poland, Hungary, Czechoslovakia and other east European countries will be marked by internal political restlessness and a strong revivalist movement. While Poland will be more peaceful, Hungary will have to pass through the throes of another revolt by about October. Russia's grip on these countries will be firm but paradoxically, especially in Poland, there will be some sort of a pronounced return to capitalism and private enterprise.

MIDDLE EAST

Rahu's transit of Virgo aspected by Saturn from Sagittarius, does not favour stable political conditions in most of the Middle East countries. At Cairo the 22nd degree of Pisces rises, within 3° from the lunation while Saturn is very near the meridian. Saturn will transit the exact meridian point once about the middle of April 1959 and again by about the middle of December. These two periods will be ominous for Egypt, Iran and Iraq indicating unexpected developments, assassinations, movements of armies, sudden changes of ruling heads and even mob hysteria. Stability in the

Arab world will be conspicuous by its absence. Mutual suspicions among Arab States and distrust of each other will again break up the Arab world into two camps—the one pro-Western and the other leaning towards Russia. Paradoxically, all these Arab nations, except perhaps Iran, will be united in regard to one issue, *viz.*, obliteration of Israel. Turkey will loyally continue to follow the West, while in Iran there will be a *coup d'etat* directed against the King. The young King of Jordon should be particularly careful about his person. Western attempts to prop up his rule will not be successful. Prospects for *Israel* are comparatively cheerful. She will receive impressive military aid. *Israel* will also get exposed to an attack by the U.R.A. on the question of the Gaza strip but the intervention of the U.N. will localise the fighting. The Middle-East problem will continue as a problem, mainly because there will be deliberate attempts on the part of Russia to exploit the situation against Western powers. Round about the lunar eclipse time Ankara will be rocked by serious seismic disturbances. President Nasser is in for some trouble by about December due to treachery brought about by his own lieutenants.

OTHER COUNTRIES

Indonesia will continue to be torn by strife, civil war and economic bottlenecks. Dr. Soekarno will be coming under exceptionally adverse influences affecting his prestige and health. So far as *Thailand* is concerned, there will be a *coup* when the Sun transits Leo but the present military administration will be strongly entrenched. Thailand will try to keep up a semblance of neutrality. In other parts of East Asia such as Indo-China, Malaya, etc., no significant developments which call for notice, are anticipated except that in Malaya the menace of communist agitation will become very active.

That *Canada* will be amazingly prosperous is revealed by the movements of Jupiter. An important trade agreement will be negotiated with India. Martian disposition denotes further racial riots in *S. Africa* and Government's belligerance with any outside interferences in her policies. Seismic disturbances and tidal waves will cause havoc to *Australian* shipping. The country will have a generally prosperous year. Political strife will be evident in several countries of the South American republics, notably Brazil and Ecquador. Military rule is likely to be established in Argentine. Most of the South American countries will exhibit an unfriendly attitude towards U.S.A. In Mexico, the President will have serious illness. In all these trouble spots, the indicated evil results can happen by about the times of the October solar eclipse and the Mars-Rahu and Mars-Saturn conjunctions.

Summing up, we find that true to the name of Vikari, perverse political conditions will prevail in several countries, but there is no danger of a global war due to the predominance of Jupiterian influences. From an astrological point of view, significant factors which will pattern the world events are the absence of the Sun and Mars from, and the dominance of Jupiter and Moon in the Planetary Cabinet, the principal rain-producing cloud going under the name of Thamo, the lapse of 15 lunar days and increase of 9 lunar days, Jupiter's *athichara* and his movements being confined to two signs, the solar eclipse on the New Moon day of Bhadrapada being invisible in India, and the transit of Rahu in Kanya and his being continuously aspected by Saturn. The high-lights of the year would be, an intensification of the cold war between Russia and America, dramatic developments in the Kremlin leading to further purges, significant changes in the Central Government of India, deterioration of Indo-Pakistan relations to the point of war—but not actual war—local fighting in the Middle East, conservative victory in England and the prevalence of an uneasy and deceptive peace in the world. Preoccupied as she will be with her innumerable problems at home and in satellite countries, Russia is unlikely to take any drastic action that will threaten a world war. Arab unity will be a chimera. Some sort of a new balance of power would be established in the Far East bringing together Formosa, S. Korea and Japan under a mutual defence pact which in its turn would be linked to the NATO. No genuine attempts will be made to solve any of the complicated world problems. The U.N. will of course live in a state of suspended animation. But nevertheless, Jupiter enables at least some of the world's statesmen to look at things in an unprejudiced manner.

It is not possible, nor is it desirable, to astrologically anticipate all the one thousand and odd things that happen in this wide world. It requires a stupendous amount of labour and the services of an army of learned astrologers if predictions touching every part of the world were to be made. We have therefore confined ourselves to discovering important happenings of topical interest which have a bearing on the future of nations, so that responsible men at the helms of affairs may take suitable precautions to at least minimise the intensity of the evil. We can easily dismiss the suggestions of some of our eminent but prejudiced leaders that by "looking at the stars", no problems could be solved. Nor can any problems be solved either by platform orations or by condemnation of this hoary science. Astrology reveals, at least in a general manner, if not in intimate detail, the pattern of things to happen in the life of an individual or a nation, and gives warnings in advance of the impending troubles. With the power of prediction should go the power of avoiding or at least minimising dangers, individual or national. We cannot stop a motor car that is about to run us down, but we can step aside. We cannot avert a Mars-Saturn combination or the earthquake it denotes, but we can be prepared to meet the situation. The man who professes to prefer ignorance to knowledge of what the future is likely to hold in store for him may lead a merry life but the odds are against its being a long one. The stars do not take any interest in us. We just sit within the four corners of a room and introspectively discover in what manner our past karma—national or individual—expresses itself as a future event, and how this is indicated by the stars. The Sun does not care where his light and heat go. But we want sunlight for our own health and existence. Similarly we are interested in the stars, in their movements and in their associations, not for the sake of stars but for our own sake. Some of the so-called educated but uninformed minds accuse astrology of promoting the theory of fatalism. And they also contend that predictions, especially of an unfortunate nature, have a demoralising effect upon the mind, resulting in disastrous psychological reactions or complexes. Both these objections are untenable. "The ablest men of all races and times have consulted their stars, nor were their minds adversely affected thereby. The reason may be unseated by an unbalanced addiction to almost any pursuit, but where the intellect is inherently sound, astrology will rather increase than diminish its efficiency. An astrologer well grounded in his science will, if he possesses the capacity therefor, be the most reasonable and rational of men, enriched rather than impoverished by his devotion to the heavenly lore."

The best tonic for the evils indicated by the planetary positions for 1959 is to put absolute faith in God to lead loyal, simple and moral lives and to make noble efforts for sinking personal differences and to adopt suitable measures for the regeneration of man. OM TAT SAT.

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Daily Guide

FOR JANUARY 1959

BY MIHIRA

1. Thurs.—L.D. 7 till 4–15 a.m. (night), then L.D. 8. Uttaraphalguna till 1–50 a.m. (night), then Hasta. A.M.: Favourable for children's affairs and prospects, dealings with relatives, love affairs, courtships, auscious matters, dealings with opposite sex in general, good for journeys, study and research. P.M.: Not good, generally bad for dealings with servants, superiors, interviews, etc., likelihood of losses, also bad for journeys.

2. Fri.–L.D. 8 till 2–5 a.m. (night), then L.D. 9. Hasta till 0–20 a.m. (night), then Chitta. A.M.: Generally unfavourable, liability to false accusations, losses through theft, troubles through inferiors, care in dealings with strangers and superiors necessary; bad for changes, removals. P.M.: Continues evil, bad for travel, changes, losses, beware of rivals and enemies as they will be active; avoid bad company.

3. Sat.—L.D. 9 till 11–50 p.m. then L.D. 10. Chitta till 10–45 p.m. then Swati. A.M.: Slightly bad for financial matters and enterprises, social activities, new attachments, dealings with opposite sex, etc., but only till forenoon (9 a.m.). P.M.: Unfavourable, avoid waste of money on pleasure, luxuries and women, hasty commitments or engagements, avoid bad company.

4. Sun.—L.D. 10 till 9–30 p.m. then L.D. 11. Swati till 9–10 p.m. then Visakha. A.M.: Unfortunate for journeys and voyages, liability to losses through fraud or unsound speculation, a critical period generally. P.M.: Continues unfavourable; likelihood of disappointments, liability to be victimised by fraud and deception; avoid shady or equivocal actions.

5. Mon.—L.D. 11 till 7–15 p.m. then L.D. 12. Visakha till 7 35 p.m. then Anuradha. A.M.: Very unfavourable, liability to accidents, avoid crowds, fast moving vehicles, arguments with undesirable persons, guard against theft during journeys, avoid opposite sex. P.M.: Good for all purposes, business activities, academical tests, interviews, journeys, litigation, contacting new friends, dealings with opposite sex.

6. Tues.—L.D. 12 till 5–5 p.m. then L.D. 13. Anuradha till 6–5 p.m. then Jyeshta. A.M.: A generally unfavourable period, but specially bad only for dealings with public *en masse* or social activities; situations may arise in which you may be compelled to come to a decision by extraneous pressure to your detriment; try to avoid such situations. P.M. Good for business activities, but likelihood of losses by theft during journeys.

7. Wed.—L.D. 13 till 3 p.m. then L.D. 14. Jyeshta till 4-40 p.m. then Moola. A.M.: Not good for servicemen generally; guard against loss of reputation, censure, etc., by being careful even in routine matters, avoid travel, financial ventures. P.M.: Mildly favourable for journeys, business activities, commercial interests, but there is a liability to accidents unless careful.

8. Thurs.—L.D. 14 till 1-5 p.m. then L D. 15 (Amavasai). Moola till 3-30 p.m. then Poorvashada. A.M.: Not very favourable generally, likelihood of emotional disappointments, avoid contact with the opposite sex, avoid work in which you have to depend on the goodwill or mercy of others, as it is not likely to be forthcoming. P.M.: Favourable for making changes and making new contacts, etc.

9. Fri.—L.D. 15 (Amavasai) till 11-40 a m. then L.D. 1. Poorvashada till 2-50 p.m. then Uttarashada. A.M.: Not good; danger of setbacks in any matter; you should not be abrupt in your dealings with others as this is liable to be misconstrued, avoid scenes of violence, crowds, etc.; do not violate hygienic habits, be moderate in what you eat and drink. P.M.: An uncertain period; care in whatever you do is essential; avoid all important actions.

10. Sat.—L.D. 1 of bright half of lunar Pushya month till 10-45 a.m. then L.D. 2. Uttarashada till 2-35 p.m. then Sravana. A.M.: Favourable for physical activities, sports and athletics, short journeys, putting into execution original ideas, dealings with relatives, interviews, etc. P.M.: Generally favourable for all purposes except for matters connected with oppotite sex, courtship or love affairs, dealings with the public.

11. Sun.—L.D. 2 till 10-20 a.m. then L.D. 3. Sravana till 2-50 p.m. then Dhanishta. A.M.: Generally unfavourable, likelihood of disappointments, quarrels with friends and relatives, and losses through them; bad for changes, removals, domestic matters; women may develop hysterical troubles. P.M: Continues evil, liability to accidents, losses through violence, theft, scandal, disgrace, etc.

12. Mon.—L.D. 3 till 10-20 a.m. then L.D. 4. Dhanishta till 3-30 p.m. then Satabhisha. A.M.: Uncertain period; avoid extravagance, avoid dealings with superiors, interviews, etc; avoid litigation. P.M. Unfavourable in general; avoid important actions and enterprises, dealings with public, opposite sex, bad for courtship and love affairs, likelihood of emotional disappointments.

13. Tues.—L.D. 4 till 10–50 a.m. then L.D. 5. Satabhisha till 4–40 p.m. then Poorvabhadra. A.M.: An ordinarily good period, journeys, activities in art, music, psychical matters, excursions, etc. P.M.: Good for all matters connected with study, research, journeys, literary and journalistic activities, matters connected with transport, communications, dealings with servants, superiors, etc.

14. Wed.—L.D. 5 till 11–55 a.m. then L.D. 6. Poorvabhadrapada till 6–20 p.m. then Uttarabhadrapada. A.M.: Good for dealings with superiors, interviews, new enterprises, financial ventures, new friendships, journeys, changes of residence, love affairs, etc. P.M.: Continues favourable for initiating new schemes, dynamic leadership, mystic and occult activities.

15. Thurs.—L.D. 6 till 1–20 p.m. then L.D. 7. Uttarabhadrapada till 8–25 p.m. then Revati. A.M.: Not favourable for changes or journeys but good for business matters, literary activities, planning, social activities, love affairs, but women have to be careful. P.M.: Good for journeys, new friendships, literary and artistic activities, excursions, especially on water or sea, holidaying, etc.

16. Fri.—L.D. 7 till 3–15 p.m. then L.D. 8. Revati till 10–45 p.m. then Aswini. A.M. Unstable conditions prevail; bad for money matters, speculation, dealings with political or Governmental bodies, journeys or travel, changes, liability to accidents should be kept in mind; women beware of liaisons. P.M.: Favourable for gains through industry or investments, help from friends, favourable attachments.

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17. Sat.—L.D. 8 till 5-20 p.m. then L.D. 9. Aswini till 1-20 a.m. (night), then Bharani. A.M.; Liability to contentions and quarrels; bad for dealings with employers and superiors in office; beware of false friends and losses through women; avoid dealings with public *en masse*. P.M.: Generally favourable, financial ventures, social activities, dealings with women, investments in real property, etc.

18. Sun.—L.D. 9 till 7-25 p.m. then L.D. 10. Bharani till 3-55 a.m. (night), then Krittigai. A.M.: Good for business, literary activities, litigation and dealings with lawyers, journeys, help through influential women, but all the same great care will be needed as both L.D. and star are not favourable. P.M.: Likelihood of losses and extravagance through women, avoid opposite sex.

19. Mon.—L.D. 10 till 9-45 p.m. then L.D. 11. Krittigai till 6-20 a.m. (night), then Rohini. A.M.: Bad period, liability to accidents and bodily hurt for men or animals, troubles through rivals and enemies, likelihood of losses; avoid quarrels. P.M.: Bad for changes and removals, financial matters and enterprises, love affairs, liability to be involved in scandals and broken attachments.

20. Tues.—L.D. 11 till 11-25 p.m. then L.D. 12. Rohini whole day and night. A.M.: Bad for making changes in any matter, dealings with public in general, postpone important decisions and do not commit yourself to doing actions you cannot possibly justify; avoid opposite sex. P.M.: An unsettled period but bold and energetic action may secure good results.

21. Wed.—L.D. 12 till 0-45 a.m. (night), then L.D. 13. Rohini till 8-30 a.m. then Mrigasira. A.M.: Good for financial enterprises, exploiting original ideas, developing aesthetic susceptibilities, dealings with opposite sex, forming of new friendships. P.M.: Continues good for all of above matters, and also dealings with relatives, arranging domestic affairs, children's affairs, etc.

22. Thurs.—L.D. 13 till 1-45 a.m. (night), then L.D. 14. Mrigasira till 10-15 a.m. then Ardra. A.M.: Generally favourable for all purposes but it is better to postpone decisions in important matters; auspicious matters may be avoided altogether. P.M.: Not favourable, bad for dealings with superiors, officials, journeys, domestic matters, financial ventures, etc., likelihood of losses by theft.

23. Fri.—L.D. 14 till 2-10 a.m. (night), then L.D. 14 (Poornima). Ardra till 11-35 a.m. then Punarvasu. A.M.: Danger of loss in financial enterprises, avoid litigation, dealings with professional people, contracts; avoid actions that are liable to be misconstrued though done in good faith. P.M.: Avoid acting on impulse or a sense of inner conviction, postpone important decisions.

24. Sat.—L.D. 15 (Poornima) till 2-5 a.m. (night), then L.D. 1. Punarvasu till 12-20 p.m. then Pushya. A.M.: Generally good period for business activities, dealings with superiors, interviews, journeys, contentious matters, litigation, etc. P.M.: Continues less favourable for all of above matters; avoid new ventures, enterprises, risky jobs and undertakings.

25. Sun.—L.D. 1 till 1-30 a.m. (night), then L.D. 2. Pushya till 12-40 p.m. then Aslesha. A.M.: Critical period; bad for journeys and voyages, liability to losses through fraud or unsound speculation, avoid opposite sex and compromising situations. P.M.: Likelihood of accidents, disgrace or losses through opposite sex, bad for changes, financial ventures, dealings with Governmental or Corporate bodies.

26. Mon.—L.D. 2 till 12-30 p.m. then L.D. 3. Aslesha till 12-30 p.m. then Makha. A.M.: Likelihood of troubles and losses through women, avoid extravagance, auspicious matters, litigation, opposite sex, extravagance, decisions in important matters. P.M.: Continues evil for all matters connected with opposite sex, danger of scandal and disgrace; bad for financial matters, social activities.

27. Tues.—L.D. 3 till 11-5 p.m. then L.D. 4. Makha till 11-55 a.m. then Poorvaphalguna. A.M.: Good for business activities and expansion, energetic enterprises, journeys, canvassing, physical and mental activities, advancement in profession, dealings with relatives, exploiting original ideas. P.M.: Bad for financial enterprises, liabilities to losses arising out of fraud, unsound speculation and so on.

28. Wed.—L.D. 4 till 9-5 p.m. then L.D. 5. Poorvaphalguna till 11-0 a.m. then Uttaraphalguna. A.M.: A bad period generally, liability to accidents through fire, electricity, explosions, etc.; beware of contacting new friendships, as there is real danger through disastrous attachments; avoid opposite sex. P.M.: Bad for dealings with relatives, friends, superiors, etc.; avoid doubtful actions liable to misinterpretation.

29. Thurs.—L.D. 5 till 7-20 p.m. then L.D. 6. Uttaraphalguna till 9-45 a.m. then Hasta. A.M.: Bad time, beware of money losses, troubles through inferiors or servants, bad for dealings with superiors, officials, interviews, domestic matters, journeys, dealings in real property. P.M.: Favourable for all matters in general; good for journeys, dealings with women and favours from them, assumption of new position, business and professional activities.

30. Fri.—L.D. 6 till 5-5 p.m. then L.D. 7. Hasta till 8-20 a.m. then Chitta. A.M.: Bad for money lending, standing surety, travel, dealings with professional people, superiors, interviews, litigation, new attachments, domestic matters, etc.; avoid waste and extravagance. P.M.: Continues unfavourable but to a lesser extent.

31. Sat.—L.D. 7 till 2-45 p.m. then L.D. 8. Chitta till 6-40 a.m. then Swati till 5-5 a.m. (night), then Visakha. A.M.: Not good for literary matters, correspondence, interviews, services in general, journeys, dealings with children, dealings with opposite sex, courtships or love affairs. P.M.: Critical period during which you may be unable to decide correctly in any matter that comes before you; avoid decisions in important matters and postpone.

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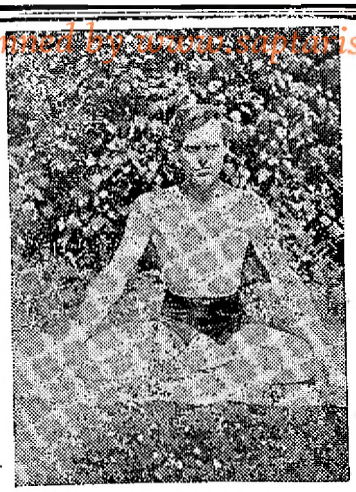
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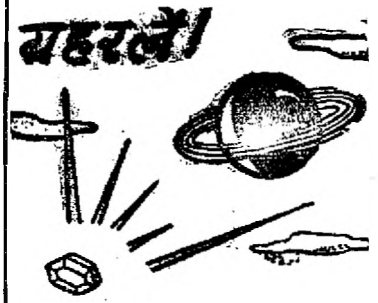
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The Astrological Magazine

Founded in 1895

By Prof. B. SURYANARAIN RAO

Edited by B. V. RAMAN

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DETAILED CONTENTS

		PAGE
1.	Future of Burma	207
2.	As It Strikes Me *By Bhrigu*	211
3.	Sayana Versus Nirayana in Astrology *By Prof. Jyotish Chandra Ghatak, M.A., F.R.H.S.* ...	213
4.	Astrology and Determination of Profession: A Symposium *By Dr. C. Kunhan Raja, M.A., Ph.D.* ...	217
5.	Troinski's Tertiary Directions—II *Translated by Dr. S. N. Dutt* ...	222
6.	Is Death Painless? *By K. Talgeri, M.A.*	223
7.	Side Lights on Palmistry *By Nawratan Mal Rakhecha, B.A., LL.B.*	226
8.	Arabic Directional System in Astrology *By Amar Nath Swarup*	227
9.	The Kaleidoscope *By Yogiraj George Cecil Nixon* ...	229
10.	The Web of Destiny *By Miss Zenobia, B.A. (Hons)* ...	231
11.	Lessons in Astrology—XI *By Vidyabhaskara, Prof. M. Ramakrishna Bhat, M.A.*	233
12.	Horoscope of Dr. A. Nageswara Rao *By Ganaptram Trivedi, D.Com.* ...	225
13.	Around the World *By Douglas Hunt, M.A.*	237
14.	Effects of Pachaka Planets *By Prof. Amar Nath Mukherjea* ...	239
15.	Letters to the Editor	241
16.	Book Reviews *By Dr. R. Nagaraja Sarma, M.A., Ph.D., D.Litt.*	245
17.	Your Scientific Difficulties Solved *By Mihira*	247
21.	Hints for Agriculturists (February 1959) *By Mihira*	251
22.	Airways Guide for February 1959 *By Mihira*	252
23.	Market Forecasts for February 1959 ...	253
24.	How is This Month for You? (Feb. 1959) *By Mihira*	259
18.	Astronomical Notes for February 1959 *By S. K. Kar, B.Sc.*	269
20.	Ephemeris for February 1959 ...	271
25.	Daily Guide for February 1959 *By Mihira*	272

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Planets Weak in your Horoscope	Likely Malefic Affect	Gems You Should Wear
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Moon	PHYSICAL STRUCTURE—DIFFERENCE WITH MOTHER—LEFT EYE TROUBLE	PEARL
Mars	QUARRELS AMONG BROTHERS—TIMIDITY—TROUBLES OF FIGHTING NATURE	CORAL
Mercury	WEAK BRAIN—SLOW IN UNDERSTANDING—NERVOUS DEBILITY	EMERALD
Jupiter	IMPURE BLOOD—DISRESPECTFUL—OBSTINATE VIEWS	TOPAZ OR POKHRAJ
Sani	LOW MIND—WEAK BONES—RHEUMATIC COMPLAINT—LIAR—LOW CLASS ASSOCIATES	SAPPHIRE
Rahu	DISEASED BODY—PREJUDICED MIND	GOMEDAK
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FUTURE OF BURMA

DEMOCRACY, according to Lincoln, is the "governance of the people, by the people, for the people". But in several Asian countries, it has degenerated into what Oscar Wilde termed "the bludgeoning of the people by the people for the people" with the result democracy has been replaced by military rule. How strong the roots of democracy are in this part of the world becomes evident when we look at the suddenness with which developments have taken place in Pakistan and Burma. Whether or not democracy of the western type could ever be attuned to the peculiar temper of Asia or whether some sort of "guided democracy" consistent with Asian cultural and historical background and capable of successfully facing the staggering problems of economic, social and religious unrest is necessary, it is for political pundits to debate and decide. Students of astrology cum history can however perceive that political freedom and the attainment of millenium cannot and need not go hand in hand. At the close of the second world war—and be it noted that this great event coincided with Saturn–Rahu conjunction in Gemini —most countries of S.E. Asia realised their ambitions of national freedom. The ascending position of Saturn was largely responsible for the "resurgence of the people of the Far East". Be it in India, Indo–China or Indonesia, we can see planets at work in human affairs, effecting rapid transformations of political outlook. The precession of the equinox in certain zodiacal degrees seems to be linked, as our fairly vast researches have just now been revealing, 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 this vast tract constituting India, Indo–China and Indonesia seem to be intimately connected with the movement of the Equinox in the Navamsa of Kanya. It will be seen that most of the Colonial Powers consolidated their conquests in the East, beginning from the 19th century. Assuming the current ayanamsa to be 21° 49′ and reckoning the rate of precession as roughly 50″ a year, we find that the equinox entered the Kanya Navamsa in 1816 and is receding backwards so that it will enter Simha about 2050 A.D. This

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tian position in Taurus suggests that whilst aware of the new dangers to which the country will be exposed by further disintegration of the ruling party U Nu solicited the help of the army, the course adopted by U Nu will be beset with greater dangers especially that Mars occupying an *agninakshatra* aspects Lagna from the 6th house ruling enemies, debts and diseases. It will be seen that Mars is also ruler of the 12th signifying 'occult' or hidden matters and the twelfth here is Scorpio. It looks as though the full story behind the *coup* is kept behind and is yet to be revealed. The objective set before the care-taker Government of General Ne Win is to create a climate for holding a free and fair general elections within six months. In Chart No. 2, Saturn is in conjunction with Lagna and aspected by Mars. The combined influences of Mars and Saturn in Lagna not only indicate grave unrest and tension but outbreak of violence on a large scale and attempts on the lives of important personages including the Prime Minister and the country faces grave disorder. But as the lord of Lagna is in the 11th with the lord of the 11th and the 9th, the latter neechabhanga—the army administration will be able to suppress the insurrection. The *shashtashtaka* disposition of Saturn and Mars denotes wide-spread restlessness even in the army but General Ne Win will be able to control the situation. Rahu is at the fag end of Kanya in the 11th Bhava in the constellation of Mars and in bhava-association with Sun. Studies in national astrology have revealed that Saturn–Rahu, Mars–Rahu, Mars–Saturn and Sun–Rahu influences largely govern Communists and communist activities. The dispositions of the malefics in Chart No. 2 reveal that Communists will attempt to infiltrate army ranks directed towards the over-throw of General Win's regime. The military Government will refuse to negotiate with the Communists or give them any quarter. This policy will, in the long run, help to solve the political problems confronting the Government and clear the muddled situation. Saturn's movements during the next one year are interesting to watch. As we write these lines, he is transitting the longitude of Lagna in Chart No. 2. He will enter Purvashadha by about the end of February 1959, retrogrades on 19th March, again transitting the radical position of the Ascendant in May 1959. Throughout this period, the Lagna will be subject to the aspect of transitting Mars.

Added to these, in the Republic horoscope, the directional influences continue to be adverse and the political planet Sun is not only afflicted by Saturn's association but by martian aspect. These influences do not favour holding of the general elections during April 1959 and if held, the country will witness outbreak of widespread violence and lawlesssnes that the military Government will be obliged to postpone the elections. The atmosphere conducive to the holding of "free and fair" elections would be conspicuous by its absence.

Coming again to Chart No. 2, we find that the sub-period of Mars in Venus Dasa remains for about 8 months. Both Venus and Mars are in *shashtashtaka*. We have already seen how Mars is in a position to cause grave unrest in the country. But as Venus the major lord is in his own house in association with Jupiter lord of Lagna General Ne Win will be able to overhaul the entire administration of the country freeing it from the undesirable influences of politicians. The anti-communist drive will be continued with some considerable success while Karen

(*Continued on page 270*)

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BY BHRIGU

Science, Philosophy and Astrology

PROF. M. S. THACKER, Director, Scientific Research and Cultural Affairs, Government of India, is one of the few enlightened individuals that we have in our country. In his Convocation address to the Annamalai University, Prof. Thacker rightly observed that "Education is a continuing process, and it is incomplete unless it awakens the qualities of charity, love and tolerance — virtues which are deeply rooted in man". These are the cardinal virtues advocated and propagated in India from the Vedic times; and they form the basis of the regular Hindu view of life. These virtues we are apt to loose in our total craze for science and industry today.

Science has indoctrinated man with a faith in his energy and resources, while ancient Indian religious and philosophic endeavours were directed towards setting up the ultimate goal and the pathways of realisation. As Prof. Thacker observed, "we need both faith and ideals for progress". Otherwise we are apt to be lopsided. The exclusive or over-emphasis on science has tended to make some sceptical of anything not amenable to, or not tried by, scientific technique. Not only is theology suspect to them, but astrology too. Even para-psychic research does not find favour with such. But as Prof. Thacker pointed out, science offers only one version of the rational method. It deals with one set of experiences. But there are varied sets of experiences, and all these have something to say about the world. Even science is based on many pre-suppositions which have implications. These implications belong to the domain of epistemology and metaphysics. That is, science tends to pass into philosophy which comes under humanities. Science originally began as a study of mere natural phenomena. The human observer has been rigorously excluded. But recent advances in quantum theory have emphasized the need to include this living human observer. Moreover, starting with specific laws applicable to certain groups of facts, Science has come to think of a universal law. Prof. Thacker is justly eloquent at this point, and his expression cannot be bettered: **"It is to the quest of this universal law and to the understanding of springs of action in man that the sages of this ancient land addressed themselves centuries ago. Their findings, the means for comprehending the reality and the meaning and the goal of life, preached from the lofty heights of the Himalayas have become part of our cultural heritage".**

This universal law governs the entire universe which includes human and other organic forms of life besides the physical objects. There are sciences dealing exclusively with the physical objects. They arrive at subforms of this Universal Law. Some other subforms of the same are arrived at by the sciences that deal with the mind like psychology and psychic research. There are other sciences that deal with man and also with society. It is in the attempt to arrive at other subforms of the same Law that the ancient seers and sages of this holy land of ours pursued astrology. They viewed it as a science that links the study of the physical universe known as astronomy to the study of human and organic life. Astrology was treated as a science that brings man and the solar system into an organic relationship. What astrology demands to day is the privilege of being allowed a systematic scientific study and examination. When great scientists like Prof. Thacker are justly proud of our cultural heritage, we are justified in hoping that in the not too distant future scientific methodology and technique will be openly applied to a study and investigation of astrology.

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Indian sages have given the central place to the culture of the mind, to the knowledge and apprehension of truth. They took up astrology as a mental discipline capable of giving us this knowledge about the past, present and future of man, of communities, and of nations. This is a part of our intellectual heritage which, as Prof. Thacker observed, **"treasures those sustaining meanings and values which have inspired our society for centuries past and which should also inspire our education".** This heritage is always throwing its gauntlet before man. It aims at stimulating man's intellectual curiosity and habit of enquiry. If we refuse to recognise the value and validity of astrology, then we will be failing in our own cultural heritage. **It is a happy augury to find that men like Prof. Thacker arguing from vantage point of Indian Culture. We seek to extend his argument to cover**

astrology with the hope that our academic institutions will, in a truly national spirit, take up a scientific study of that aspect of our cultural heritage known as astrology.

Dark and White Gods

Of late we are treated to a variety of shows by the Ministers in our country. These Ministers apparently swear by the Constitution and loudly proclaim the secular character of the State. And yet we have a Ministry not only for Scientific Affairs but for Cultural Affairs. It looks as though there can be a culture which can rigorously exclude religion. Now to falsify our presumptions and to enable us to know the real meaning of their secularism, the Union Minister for Cultural and Scientific Affairs has come with a talk in the Aligarh Muslim University. We may recall that this seat of learning was the source of strength for the old Muslim League in pre-Independence era. In this hotbed of the erstwhile famous communalism, we have our Culture-Minister talking of communalism and religion.

This Minister is reported to have said there: "The acceptance of the dark and probably aboriginal God Krishna into the Hindu Pantheon on terms of equality with the white God Rudra or Siva is one of the supreme acts of human genius". This innocent-looking sentence appears to be a compliment to the Hindus. But a moment's reflction will convince us that it is anything but a compliment. To begin with it shows that the Minister for Indian Culure is not aware of the true character of the Hindu Pantheon.

The Hindu Gods have the greatest antiquity at least as far as the written literature goes. The names given to the deities led many to believe that Hindus believe in many Gods. Even from the times of Rig Veda (I.164) we are told that there is only one God, and that people call Him by many names. This is the earliest statement on tolerance that we have. Whatever God is supposed to have originated in a sect, the Hindus do not condemn that God like members of other religions; for the Hindu rightly believes that there are many roads to salvation.

Over the names of the Gods in later times many stories arose. Some of the these have gone to an etymological interpretation of the names. Thus Krishna was supposed to be black. But it does not mean that Krishna was a black God. As it is observed in one of the texts, Kali appears to be black only because she has such a dazzling brightness that blinds our vision to her form. Similarly Krishna's black colour means that it is so bright that one cannot see it properly. Rudra on the other hand is red, if we have to apply etymology. Hindu religion presents the deity in a set of contradictories. Lord Siva, who controls the Universe, is represented as moving in the crematorium and with no cloth. Vishnu is made to recline on a huge mystic snake. These features have been attributed from the earliest times and they have their own significance.

Our Culture-Minister unfortunately seems to be ignorant of Indian traditions and culture. Moreover, while the scientists have been busy exploding the the race myth, this Minister for Scientific Affairs appears to be introducing the unscientific theory of race even into the Hindu Pantheon. Thereby we seek to pull the leg of the Hindu by telling him that his gods are aboriginals. If the earlier periods are less civilized than ours, then the God of any earlier religion will be an aboriginal or primitive God.

The Minister observed: "If we analyse the basic concepts of the Indian Constitution we shall find that except the principle of the unity of God, all the other three Islamic values have been incorporated in it". This is a grand statement indeed! Let our Prime Minister tell us whether our Constitution is secular or Islamic. Evidently the Kultur-Minister is best fitted to pronounce a judgment on this question. And in so many words he gave his verdict in favour of the Islamic character of the Constitution. We do not know much of the Constitutional Law. Let our Law Minister and the jurists take paints to enlighten the country on the true character of the Constitution. We do not know whether the Union Minister finds our Constitution defective because of the absence of the mention about the unity of God.

Some may feel that this Kultur Minister is paying a tribute to the Hindu genius. But in any tribute to the Hindu mind, the Lord who spoke the Gita will not be described as dark and aboriginal.

But the most unfortunate aspect of the show is that these remarks have been made in a University, in an address to the new graduates. One wonders whether our Universities provide the platform for arising one's religious prejudices. Is Aligarh again becoming a centre of the communalism to bury which we had to agree to the vivisection of this sacred land of ours? Judging from various reports, it appears that particularly since the departure of Dr. Zakir Hussain, Aligarh University has been loosing its secular character. In one breath these politicians talk of the autonomy of the Universities, and in the same breath they exploit this very autonomy to sneer at Hindu religious Ideas and Beliefs. The Prime Minister should make clear to us the Culture for which this venerable gentleman is chosen to be the Minister.

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Sayana Versus Nirayana in Astrology

BY PROF. JYOTISH CHANDRA GHATAK, M.A., F.R.H.S.

MUCH paper and ink have been spent by many writers on this vexed question of "The Precession of the Equinoxes" and its practical application to astrological themes, thus entailing the important question whether the signs of the Zodiac (named after constellations) are to be considered dynamically or statically. As the equinoctial points (the points where equator intersects the ecliptic,—*i.e.*, the Sun's apparent path) are not absolutely fixed but are, owing to their westerly motion, coming to the meridian sooner each day and are thus "preceeding" those points which they would have occupied without this motion, there is an actual retrogression or backward movement of about 50"2 or so every year. This preceeding movement, is according to some, due to the action of the Sun and the Moon and other planets upon the protuberant matter about the earth's equator, and according to others, due to the Sun's own motion through space, and according to still others, due to the combined action of both. The unequal gravitational pull of the Sun and the Moon on the earth's equatorial protuberance has been mathematically ascertained and the equinoctial points have been found out to take about 25,800 years to make a complete circuit in the heavens. As the Sun's distance is so great compared with the diameter of the earth, the differential effect of the Sun's action is small, but as the Moon is so near, the differential effect is so considerable that her precessional action has been found to be about three times that of the Sun. The change in the position of equator which follows from the rolling motion is necessarily connected with a change in the Earth's axis. The effect of this precessional movement is thus to shorten the time between successive equinoxes and to alter the signs of the Zodiac, relative to those of the ecliptic. The first sign of the Zodiac, at present, therefore, is no longer in Aries, but is in the 8th degree of the constellation Pisces.

Now, the question arises whether in our astrological speculations and judgments we are to accept the dynamic (or the moving) Zodiac or still accept the static or the fixed one. In order to arrive at a safe and scientific decision, we have to purge our minds of all orthodoxy, bias, prejudice and preconceived notions and have to follow strictly an experimental or inductive, that is to say, a rationalisatic principle. Thus, I shall try to put down here, as briefly as possible, the results of my investigation in this important line. The subject matter is really so vast both in intent and extent and the results I have accurately recorded are so voluminous that the highly limited compass of one or two articles of a magazine may not admit of even half justice being done to it. At the very outset, I wish to caution my readers that no sweeping generalisation is possible to be made in the subject of so outstanding an interest. In Horary questions, I have very often found the Nirayana method to be wonderfully accurate and telltale. Thus for example, in queries about things or persons missing I have almost invariably found the description and location of the missing things or persons, judged according to the static or Nirayana method, accurately endorsed by facts. Thus many a time missing things have been found out in kitchens and in or near fire-places where the 4th house or the lord of the 4th house or both were in fiery signs according to the Nirayana calculation, but were earthy signs according to Sayana. It should be also said here that no aspect of Mars was upon the 4th house or on the lord of the 4th. Thus dirty water of drains or pools revealed missing things, which astrologically answered the Nirayana "Scorpio" rightly. Sometime ago, a friend of mine who had lost his motor car driving license, put to me a query as to its location. I found the lord of the 4th located in the 29th degree of Scorpio (according to the Nirayana system but occupying the 22nd degree of Sagittarius according to the Sayana). I told him that it might be found in or near some drain or some such dirty-water channel or reservoir probrobably near a kitchen. To my joy, the license was recovered from exactly such a place. It should be noted that according to the Nirayana system, the 29th degree of Scorpio was also the 12th sign Pisces (according to the Navamsa Kundali) which also is a watery sign. But according to the Sayana system not only the sign was Sagittarius but the Navamsa too was 'Libra' —an airy sign.The lord of the 2nd house was also posited in Scorpio at that time (but according to the Sayana, it was in Sagittarius). I won't multiply instances which I have got in abounding number all noted and marked from this differential standpoint. Similarly, on other occasions, the location of missing things denoted by Nirayana Libra (airy sign) was found out

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on high places on the shelf or the like.

In horoscopes of individuals of various grades, ranks and occupations, Nirayana has been found to tally more than Sayana with actual facts. In diseases of individuals, the right, or left side has invariably been found to accord with the 'even' and 'odd' signs in male horoscopes, and 'odd' and 'even' signs in female horoscopes, according to the Nirayana, but according to the Sayana method, it did not tally with facts. In cases of pneumonia of the right lung in males and of the left lung in females, the 'even' signs (according to Nirayana) have been found to be afflicted by malefics, especially Saturn (the great solidifying planet). It is not possible to cite those individual cases with their planetary configurations in the limited scope of a paper. Again, Saturn in *fixed* signs (according to the Nirayana) caused diseases which often led to death (especially when the benefic rays from benign planets were totally wanting) while the same Saturn in *flexible* signs (according to Nirayana) often led to cure.

In horoscopes of barren women and sterile gentlemen, the sterile signs (according to Nirayana) have almost always been found to 'rise', (*i.e.*, falling out as ascendants) and such signs have also been found to configure as the 5th houses. It is especially clear in people with Aries and Leo in Ascendant and Sagittarius as the 5th house (according to Nirayana); all these signs happening to be very 'barren' ones. I have strung together a very large number of such illustrative horoscopes in my Record Horoscope Volumes.

In cases of ocular or auditory afflictions also, it has been found out that the nature of the signs ('movable', 'fixed' or 'common') plays a very important role, and here also the Nirayana signs imprint their characteristic stamps more indelibly than the Sayana ones. The Nirayana *flexible* signs have often led to cures or speedy improvements, but the Nirayana *fixed* did so very seldom and when it did, it did very slowly and unsatisfactorily. Again, in cases of nymphomania and satyriasis, the influence of Scorpio (the Genitalia of Kalapurusha) has been found to be very dominantly prominent. But according to the Sayana method, there is no Scorpio connexion there. Take for example, case No. 289 in Alan Leo's *1001 Notable Nativities*—a case of awful nymphomania. Here, according to the Nirayana calculation, the Ascendant is Scorpio. Besides, the lord of Scorpio (nature's 8th house) has full *dristi* (not aspect) upon his own house, which is nature's 8th. There is, in my records, an awful case of satyriasis where the ascendant Capricornus (Nirayana) has full *dristi* of Mars, the lord of Scorpio.

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Again, cases of haemorrhoids and constipation have very often been found associated with Saturn's conjunction with the sign Scorpio or an opposition aspect from the sign Taurus (according to Nirayana) but in the Sayana method, such Saturns are more often posited in Gemini and Sagittarius. Wherever any disease of the system has been traced to a defective elimination of the refuse or poison of the body, the Scorpio sign (which is Nature's great elimination or excretory sign) has always been found afflicted (according to Nirayana).

Again when we come to an astrological consideration of insanity or any marked loss of equilibrium of the mind, the mentally unbalanced condition has often been traced to their birth with common signs on the angles or with many malefics and the Moon in the common signs. The real nature of all common signs is 'flexibility' or 'oscillation' *i.e.*, want of rigid stamina which generally obtains in Fixed signs. If we consult a very large number of horoscopes we would be amazed to see the striking fact that in all cases of loss of mental balance and the like, the planets (especially malefic) and the Moon have been powerful in common signs (according to the Nirayana rasis). Thus the case No. 229 of '1001 N.N.' with whom I was personally acquainted, had more than one serious attack of insanity, and although he was quite rational otherwise and even wise and highly cultured, he was helpless to combat the malign effect of the stars. You will find in this nativity five planets including the Moon (the instinctual mind) mostly malefic, placed in the common sign Virgo (according to the Nirayana method). Take another case (No. 23 of *The Message of the Stars*...Max Heindel) a case of "insanity". Here also not only the Moon (the most important planet for judging lunacy) is in the common sign Pisces (according to the Nirayana method —she is in Aries according to Sayana) but also four others *viz.* Mars, Mercury, Jupiter and Saturn, are all in common signs (according to Nirayana). But according to the Sayana system, two planets only, *viz.*, Sun and Mercury, are in the common signs. Besides, it is noteworthy that Jupiter (the planet of 'wisdom' and 'steady discernment' and 'discretion') is in full opposition to Saturn, both being placed in the common (flexible) signs, *viz*, Gemini and Sagittarius.

Let us take another case,—the case of Guy de Maupassant the renowned French author,

who was, towards the end of his life, seized with insanity and died in a asylum. Here also the 'Luna' is in a common sign (the 15th degree of Gemini according to Nirayana but in mutable sign according to Sayana) and what is very striking is that here also both Saturn and Jupiter are in common signs opposite each other, and are even in opposition according to our Indian 'Rasi-dristi' principle. Take up the case of another illustrious person the poet William Cowper who had so many violent attacks of lunacy and at last died of it also. He had six planets in the common sign (I) *viz.*, Jupiter, Saturn, Mars, Dragon's Head, Dragon's Tail and the planet most important in this connection, *viz.*, Luna. Here also Jupiter and Saturn are not only in opposed signs but also in opposition aspect with each other. The Moon is also in Virgo (a flexible sign) opposed to Saturn, the great afflictor, who is in Pisces. Although the exact time of the poet's birth is not yet definitely known, still the position of the Moon being in Virgo is pretty nigh certain.

In blindness (amaurosis or glaucoma) it has almost always been found that certain nebulous parts of the Zodiac are specially susceptible to emit such malign rays as to bring on this malady. Such parts are (1) the "Pleiades" in Taurus 29° (7° of Bull Nirayana) (2) "Ascelli" in Leo 6° (Cancer 14° Nirayana) (3) "Antares" in Sagittarius 8° (Scorpio 16°, Niryana-answering to the beginning and the middle of our Jyestha). Blindness or impaired sight happens when the Sun and the Moon are situated in any of these three parts and are afflicted or the malefics being situated in any of these parts afflict the luminaries.

In case No. 629 of '1001 N.N.', Saturn is in 29° Taurus, but not afflicting the luminaries (according to the Sayana method) but according to Nirayana calculation both Sun and Saturn would be in the same sign (*Samyoga sambanda*) and there would be affliction by conjunction according to the Indian system. In horoscope No. 32 of *Message of the Stars* the Moon is 19° 12' (Sagittarius) Sun 4° 48' (Sagittarius) Mars 14° 14' (Sagittarius), so that, of the two luminaries, the Sun is at a distance of about 10° from Mars whereas the Moon is very near to Mars (a difference of only 5°). So that the affliction of the Moon is more injurious than that of the Sun. Now the Moon is not in touch with Sagittarius 8° even by orb (6° on each side) but according to the Nirayana calculation, the Moon and Mars are both in the Antares (Jyestha the vulnerable nebulous portion).

In the horoscope of poet Milton who became totally blind about 20 years before his death, the Moon is in 29° Taurus, and afflicted by Uranus who is 6° in Gemini. According to the Sayana system both Jupiter and the Moon are in the same sign Taurus (which although there is a difference of about 23°, would certainly mellow down the malign influence to a great extent), but according to the Nirayana, Jupiter is in Aries, while the Moon is in Taurus, and there is no chance of a mitigation of the rigour of the blinding influence. Again according to the Sayana method Uranus although conjoined to the Moon, is in a different sign, but according to the Nirayana, both are in the same sign Taurus, so that the conjunction—connection (according to Indian estimate) is clear.

In diseases like 'Obesity' or 'Elephantiasis of the scrotum' the Nirayana method gives the right clue. As scrotum is ruled by the 8th house, any watery planet in the 8th house conjoined by Rahu or Kethu, (specially the latter) would make the malady possible. The situation becomes clearer if the 8th house is a watery sign. I have abundant horoscopes of persons having 'hydrocele' or 'Elephantiasis of the scrotum' at my disposal, where this 8th house has been a watery sign according to the Nirayana method (but it becomes fiery sign according to the Sayana method).

'Obesity' or excess of fat in the body is a defect of assimilation as also a constitutional defect especially due to a lack of proper oxygenation (fresh air exercise, oxygenation being symbolised by Sun) and also due to a faulty liver and pancreas, (which organs are ruled by Jupiter). Now Jupiter and Venus cause an abnormal accumulation of fat in the body by faulty assimilation and the like, especially when they are in their own signs or in exalted houses or in watery signs (so that they can draw in an exuberance of 'fat' which is nothing but "hydro-carbon"), but are afflicted by malefics. I cannot but cite here the case of Daniel Lambart, one of the fattest men the world has ever seen, who was born at Leicester and succeeded his father as the keeper of the town gaol in 1791 and weighed 32 stones when he was only 23 years of age and subsequently 52¾ stones sometimes before his death in 1809. In this horoscope, not only Sun (the great oxygenator) is in a watery sign (Pisces) but Venus also is in a watery sign and is in his exalted house Pisces, while even Mars (the great haemogenetic planet) is in Capricorn — an earthy-watery sign, his own exalted house and even Saturn (the great solidify-

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ing, drying and emaciation-making planet) is in Cancer (a watery sign). Jupiter (the great disposer of fat) is as expected in his own joy-house (Sagittarius) in full square aspect to Sun (the great oxygenator). Thus, there is an abnormal accumulation of fat in this gentleman due to failure of brisk and poper exegenation and consequent constitutional stagnation and also due to a mal-assimilation forced upon the system by a defective action of the Adrenal glands (which are ruled by Jupiter and are the great controllers of fat in the system).

Similar is the case of the great fat boy recorded as No. 65 of '1001 N.N.'. Here also Jupiter is in his own house (not his own sign but the 6th house of the Kalapurusha which governs Liver and Pancreas) and is highly afflicted by both Uranus and Mars. Both the Sun and the Moon and also even Mercury are in the earth-watery sign of Capricornus and Venus (the lesser of the great fat-creaters, Jupiter being foremost) is in sign-conjunction with Kethu in Aquarius (which though an airy sign is considered to be watery also: the very word 'Aqua' shows its watery character and the corresponding Sanskrit word 'Kumbha' which means 'Pitcher' *i.e.*, a pot which carries and is meant for carrying water). All this, be it noted, is in consonance with the Nirayana calculation only.

Thus the Nirayana Moon afflicted in his own house Cancer, has been found associated with Cancer of the stomach, the Nirayana Moon, afflicted in Libra has given rise to Bright's disease, the Nirayana Moon afflicted in Scorpio has caused hydrocele and genito-urinary disturbances. The Nirayana Saturn in Libra has caused (when badly posited) urenal stones, suppression of urine etc. The Nirayana Saturn in Leo has caused Arterio-sclerosis. The Nirayana Jupiter being afflicted in Cancer has given rise to dilatation of the stomach. The Nirayana Jupiter afflicted in Virgo has caused enlarged liver and the like. The Nirayana Mars in Capricorn when badly aspected and afflicted has given rise to small pox, chicken-pox, etc. The Nirayana Mars in Aquarius badly aspected and badly placed (that is either in the 6th, 8th or 12th houses) has brought on fracture of the leg. The Nirayana Venus afflicted in Virgo has given rise to inefficient peristaltic action, afflicted in Scorpio, has caused venereal diseases, uterine prolapses, uterine tumours and the like. The Nirayana Sun afflicted in Leo (although his own house) has caused palpitation of the heart and backaches, in Sagittarios, sciatica, and being afflicted in Pisces has caused perspiration of the feet and kindred phenomena. All such things have been found verified over and again and with steady persistence from Nirayana calculation alone.

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(*To be continued*)

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Astrology and Modern Thought

BY B. V. RAMAN

(FOURTH EDITION)

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Astrology & Determination of Profession: A Symposium

[It is not our intention to try to prove that every event in life is predetermined by the positions of planets at the time of birth. Instead it is to suggest in what manner astrological forces influence or indicate life and how these indications can be utilised for the good of the individual concerned. One of the most important uses of astrology is the direction of education and selection of a profession. How often do we not come across misfits? Can any branch of modern science pretend to say that it can show the vocation for which one is best fitted? The psychological tests now employed to judge the aptitudes of persons are not only unscientific but unreliable. In initiating this symposium, we wish to give an opportunity to our esteemed readers to record their observations on the most important subject of determination of one's means of livelihood, in the light of astrology and to show the extent to which astrology can be used for the solution of the problem of vocational guidance. An astrologer can discover on the very day when a child is born, whether its aptitude, when grown up, would be for physics or philosophy. This symposium on vocational determination, on the basis of the horoscope, it is hoped will be of great practical value as it deals with the solution of one of the most baffling problems facing the modern man. Readers are therefore requested not to miss the issues in which this series will appear. The first eight papers by Drs. R. Nagaraja Sarma, P. S. Sastri, Srimathi M. A. Rukmini, M/s. L. Narayana Rao, V. Venkataramana Rao, S. P. Sambasiva Iyer, Prof. M. Ramakrishna Bhat and K. Kurian have appeared in May 1958 to December 1958 issues of THE ASTROLOGICAL MAGAZINE.*—Ed., A.M.]*

PAPER No. 9: BY DR. C KUNHAN RAJA M.A., PH.D.

WHEN the Editor of THE ASTROLOGICAL MAGAZINE initiated a symposium on "Why I believe in Astrology" in 1957, he was kind enough to invite me to make my contribution; in that article I had suggested that in the matter of making choices for various professions and avocations, it would be well if the employers would call for a certificate from an astrologer, besides the customary certificates about physical fitness and character. At that time I little dreamt that I will be invited to contribute on that very subject by the Editor after initiating a fresh symposium on this supremely important problem in the life and growth of humanity, a problem which is completely ignored, and even despised, by those in power and authority regarding the welfare and progress of humanity.

A certificate of physical fitness has a value only if the person who issues the certificate is trained in the line sufficiently to enable him to judge the physical fitness of the candidate, and if he also has integrity; similarly it is only a character certificate issued by a person who has character himself that has a value. In the same way a certificate from an astrologer has a value only if the person issuing the certificate is trained in the science of astrology and if he has integrity. There are institutions maintained for training of persons to issue proper certificates of physical fitness. What is called general education is supposed to train the citizens in developing a character. But there is no institution maintained by the State or under the control and guidance of the State for training in astrology, and the science is preserved entirely through the enthusiasm of individual citizens, through private enterprise.

No one will be bold enough to assert that the modern set-up of the various sovereign States and the organisations of life in such States are placed on a sound basis, that humanity is happy under the existing conditions, that man has under his control the entire machinery to set right any disorder in the State organisations and that man is putting into operation such effective machinery. There is something wrong somewhere. The mistake is not in the intellectual ability of man in the present age nor is it in the poverty of material in the world for securing and maintaining standards of life that would keep man happy. Neither is there any lack of a will in man to be happy nor is man unaware of or indifferent to happiness in life. Yet humanity is not enjoying life; there is suffering and man wants to eradicate that suffering from the life of man. Why? My definite answer is that man does not know himself in the present age. Science dominates man's life at present, and science, starting from the Greek days, is too external in its study and operation, that man's activites are projected too much to the outside, to give the problem of the nature of man himself any importance in the investigations of the scientists of the modern days. **Scientists are too much engrossed in the problem of the outside world to pay any attention to the problem who they themselves are.** Unless the problem of the scientists itself is investigated, there is no real problem in the science which is within the scientists. Modern science may study the problem of the relation of the electrons, the smallest particles of matter now known, and the problem of the relation of the giant stars, the largest accumulation of matter, to the entire scheme of the outside world. They think of the origin and the evolution of the material world and the end of the material world. But no scientists have investigated their own problem, what they are themselves, whence, why, how and whither they are. **To the scientists, man is only an accidental**

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phenomenon in material evolution. The result is that in the modern age, science is making enormous progress while man is only deteriorating, moving by the opposite path.

Science asserts that everything in the world has a place and a stage in the world and its evolution, that what is called evolution is an orderly movement along a definite line; there is a law in the world and its activities and the world are not a chaos. Is there not such a law operating in the life of man also? Has not every individual man a definite location and a definite stage in the scheme of the world and its progression? If there is such a law, has not man got the ability and the means to find out that law? A law means that every individual item in an assemblage has a definite relation to the other items and to the whole. If what is called the "Law of Nature" operates in the case of the meterial phenomena of the world, can it be that there is no such law operating in the case of the phenomena in the world known as man? Can it be that such a law does not allow itself to be known and to be brought within the known laws of the world?

Personally I cannot concede that there can be a law without a man; it is contradiction in terms to say that there was the Law of Nature operating in evolution prior to the appearance of life and its later evolute called man. A law is a law only as it is known to be a law. A law can be known only by man. The present man is not the entirety of man, and the present man is only an evolute of a stage of man. We cannot speak of a time when man was not and also of a time when man will cease to be. Similarly, man is not confined to this small part of the universe known as the surface of the earth. Man is every where. There is a difference between man and man as is found here on earth and elsewhere; but man is man all the same. And is there no difference between man and man even on the Earth? If man on the Earth is a unitary genus, it is not in the sense that there is no difference. Thus man here is different from man elsewhere, and yet they are all comprehended within the genus of man.

Man is not a stage in the process of evolution; man is encompassing the entire range of evolution both in point of time and in point of space. By knowing the nature of evolution in the material world, man is not known; but if a man is known then the nature of the evolution is known. **And man can be known only by a science that has a wider scope than what are known as sciences now, and that science is astrology.** Astrology accepts man as matter embodying life, and such an embodiment of matter by life is found everywhere in the world. On the Earth, we must consider the problem of man as what comprehends the entire humanity and not as what comes within the interest of this or that nation. It is a lack of this wider grasp of man's problems that creates all the sufferings of man grouped into various nations, at present. Even if we can establish a world-government with all the accessories of a government on a world-basis, man's problems cannot be solved; man's affairs on this earth are interlocked with the affairs of man in the whole world.

Do scientists draw a demarcating line between the phenomena of the world in which we live, namely, the Earth and the atmosphere, and the possible phenomena in other regions in the universe? Perhaps in the earlier stages, scientists were suspicious of religion with a God and a Messiah, a Church and its Priests that may return if man's affairs were associated with phenomena outside the earth; but now the position has changed. Scientists are more interested in the phenomena away from the Earth and its immediate vicinities than in the phenomena on the Earth. Branches of science like Geophysics, investigations into the outer space, Cosmic rays, natural movements of the Earth and of the Solar system and of the Stellar system, movement of the visible world into space away from the Earth (what is known as the expanding universe) and such problems arrest the attention of the scientists. The phenomena visible to us cannot be explained without the knowledge of phenomena outside our vision, and new phenomena within the space under our immediate control may come to our knowledge through such study of the phenomena of the outer space.

When science is progressing at such a rapid speed, can the problem of man remain stagnant at the position when religion was replaced by science? Has not the time come for science to look into man and to design telescopes that can unravel secrets within man, that are now not known to science? And can the secrets of the outer space be revealed without some improvement in the means by which the secrets of Nature are to be solved? What is the relation of man and his life on one side and of the outside world? If certain changes in the outside world of matter in the course of evolution brought in a new phenomenon called life, can this life in return be without its effect or the nature of evolution? Cannot man's life introduce changes in the external nature of matter? And if such mutual inter-action is not an impossibility, then why should

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not there be evolved a theory that matter in its evolution exhibited a new phenomenon called life as a result of the fact that evolution in matter itself started as a result of the influence of life on this matter? If matter did not contain at least the essence of life, if not actual life function, at the outset of evolution, how can that matter evolve life? The real position for the scientists should be that as between matter and life, there is a mutual inter-action; the influence is not merely along one line and in one direction. And if this position is accepted, then it naturally follows that the laws that govern evolution in matter should be applicable to evolution and phenomena of life also. They are two aspects of the same ultimate system.

Such an approach leads us to a new position. Just as evolution in the matter has a universal application, just as material phenomena cannot be divided into phenomena on the Earth and phenomena outside, just as they all form a single unit in the same way, evolution in man also has a universal aspect. Life cannot be confined to the earth alone. Life is universal. Just as matter behaves differently on the Earth and in the outer space, life also may behave differently on the earth and in the distant regions; but life there is everywhere in the universe just as there is matter in some form or other everywhere in the universe. Every individual is like an electron, or even like a smaller particle of matter, in relation to the whole universe. Every individual is connected to the universal life as a single unit, just as every particle of matter is related to the entire universe as a unit with a law governing their inter-relations.

Every individual has a place, a time and a function in the whole scheme of the universe. The place and the time and the function of each individual is determined in relation to the entire universe and never as isolated facts in a chaos. So far as the world is concerned, there is movement and change experienced because the things in the world are not allowed to remain in their real position; there is something in the universe that upsets this balance, and what is called evolution is a series of movements and changes in matter so upset from its equilibrium. When the the entire material content of the universe is able to find its own appropriate position and stage and function, then this experience of movement and change will stop; at least they will cease to be noticed. Here I have to pose a doctrine that there is no difference between perfectly harmonious movement and perfectly static position in matter; it is the disturbance that is noticed as movement and change.

In the same way, when every individual as a life phenomenon, is able to find its true place and its true stage and its true function in the scheme of the universe and to remain in that position, then life function as a struggle comes to an end, and there will be only perfect happiness. What is called suffering is the experience of the disturbance in this position of the individuals in the scheme of the world. If man is able to evolve a "perfect machine", man's problems of fuel and wear and tear and repairs and renewals will disappear. It is the same case with the life phenomenon. If man can evolve a perfect social order, then man has no further problems: there will be perfect happiness in life for man.

Since there is nothing called a "perfect machine" in the world, and since as a consequence there is no need to make-up for weight, resistene and so on that are associated with the machines devised in the world, there has arisen the science of mechanics. As a matter of fact it is the phenomenon of resistance in the world-mechanism that has led to the discovery of various mechanical laws of nature like the law of planetary motion; it is also such resistance that showed the way to the break up of the atom. Thus the imperfection in the world machinery contains within itself the means for making up the defects; in the same way it is the displacement of the individuals in the world that has resulted in the evolution of social organisations and political institutions. Classification of men according to their different capacities and aptitudes and tastes has been necessitated by the same imperfection in the allocation of man in the scheme of the world. This dislocation contains within itself the clues for finding out the right position for all the individuals.

Matter may get collected in some regions of the universe, assuming certain densities; but there is no space that is an absolute vacuum. An embodied being is just like an embodied matter, that is, matter that has developed a certain density and that has got collected in space. Life is not confined to such embodied beings in a certain region within the universe; life also allows no vacuum in the universe. No individual, that is, no life with a physical body collected around it, can function by itself without being influenced by the entire life-unit in the universe and also without influencing that life-unit; it is the same thing that is found in matter.

Science has not solved the mysteries of the material world, and yet science has made popu-

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lar what have been mysteries even among the scientists prior to our days, and there are many mysteries solved by science that were not even dreamt of by earlier scientists. If science is projected on to the problems of man and his life, it does not mean that over-night, all mysteries of life will get solved and that man will become omniscient so far as man's life and the problems of man's life are concerned. From the example of science, all that we can say is that many things that are now hidden from man's vision in his own life will be brought to the surface through scientific investigation. On the example of science we can make an unreserved assertion that **there is a case for extending the field of scientific investigation from matter to man. The science that covers this extended field is what is known as astrology.**

Man wants to be happy; man is not happy. Man tries to be happy; man fails in his efforts. For happiness there are various factors that must be brought together. There must be the material which man can enjoy. Science, aiding industries, provides the material. We cannot complain that science has failed to produce the material which man can use and which man can enjoy. If there is any room for complaint it is only this that there is over-production from the point of view of economics and commerce, and there is rivalry and consequent war or threat of war, and danger to man. Man must have a body with which alone and in which alone, enjoyment is possible. There is the medical science which promises the establishment of the situation in which man can be happy. But there is failure of the science in making man happy. The failure is not in the science; it is in the environment in which the science has to function. If science aiding industry can produce the material and if the medical science can keep the body of man in a condition in which man can be happy, how is it that the two sets of sciences have failed in their purposes? The reply is that science has not enabled man to know himself, and science cannot also enable man to know himself; that is not within the sphere of the sciences that are developed in modern times. Man is a single genus; but does man know it, does man recognise it?

Animals belong to various genuses, and there is enmity between genus and genus, as between tiger and cattle or wolf and sheep. Birds also have enmity on a genus basis. Yet within the genus, there is more of friendship than among men. It may be that the larger fish eat the smaller ones, cocks and bulls fight with one another and dogs also fight among themselves. But these are exceptions.

Generally there is the sense of belonging to the same genus among the individuals, so far as birds and animals are concerned and each individual recognises other individuals of the genus and they all flock together. Man has developed a new faculty, and unless this new faculty is invesgated into, properly understood and regulated, there is danger for the progress of man. So far as animals and birds are concerned, they progress only as a genus and the individual has no power to go ahead of other individuals of the genus. The genus remains a genus in a static condition. It is only man that has been able to initiate progress in the individual from within, besides the operation of the law of nature, and man has been able to effect similar changes in the pace and in the mode of progression among animals and birds; we hear of cross-breeds and pedigrees among animals like dogs and horses, a feature in the life of animals impossible from within the animals.

Unless this newly acquired faculty in man is properly understood and regulated, there is the danger of each individual coming into conflict with the others in the efforts of the individual to make progression along an independent line; and that is the genius of man. Efforts had to be made to see that such progression goes on an orderly basis. A regulation on an orderly basis is possible only if there is a law in the progression of this differentiation of the individuals coming within the human genus. How is it that each individual man has a charcteristic of his own, some power of independent initiative from within himself. Below the stage of man there is only differentiation in genuses, and it is in man that there is this individualisation, a differentiation of the individuals. If the genuses are related to one another on an orderly basis, according to some natural law, the same principle must hold good in the case of the process of the differentiation of the individual within the human genus. A differentiation is not a break-up of the law into chaos. A differentiation produces the occasion for the holding together of the differents; what can be called a holding together is nothing but a discovery of a law governing the mutual relation of the differentiated individuals.

The differences between man and man was accepted as an integral part of an orderly progression in the world. There would have been no differentiation unless there was also some purpose in such a differentiation. The purpose that the differentiated individuals may contribute to the totality of the progression, and each individual can contribute some element that constitutes this evolution which no other individual can

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contribute. The contribution of an individual is determined by the ability of the individual, and also by the appropriate place and the appropriate time. Thus, the appropriate individual must be placed in the appropriate place and must function in the appropriate time. This appropriateness can be determined only by the relation of the individual to the whole of the universe-mechanism, extending in time and space, and there can be such a relation only if all individuals form into a unity every part acting and reacting on one another. For determining the time and the place, there must be some fixed positions (fixed relatively) with reference to which the measurements of time and space can be conducted. The heavenly bodies provide such measuring standards. The movements observed in the heavenly bodies are related to the events in the world known as the varying capacities and aptitudes of the individuls.

I do not know whether the science of Astrology had its origin in India or whether it came into the country from outside. But it was in India that the science developed in a way unknown in any other country. Investigations were carried on, laws were formulated and life was regulated according to such laws. Just as we have now the astronomical charts and meteorological reports which guide our various activities in conforming to the scientific laws of the outside, material phenomena in the universe, **in those days when the science of Astrology was developed, the Astrologers became guides of the nation. The right work was entrusted to the right man, and the right man functioned in the right place and at the right time through the guidance of the Astrologers.** Whenever a child was born, the general tendencies of the child were determined through the calculations of Astrology, and the child was given the right training suitable for the development of the tendencies.

Persons placed in high places of authority in the life of the nation, blinded in the gloom produced by the intoxication of political power, refusing to enter the regions illuminated by the wisdom of the ancients, may revile at astrology as a fraud, may condemn the astrologers as an undesirable lot; they may refuse to look at the stars, and they derive inspiration from foreign experts and foreign aid. But has this latter policy brought the country to its proper goal? Children are sent to the schools and the majority of them fail in the tests. People are put in responsible pisitions and they become corrupt. People go on important missions and they disappoint the nation. There is unemployment and the reason is that young people are not trained in avocations for which they are determined to be fit; they become unemployables; the unemployables cannot be employed and there results this unhappy feature of unemployment.

One may say that no nation in the modern world looks to astrology for guidance in managing their affairs, and yet nations are successful. Why should India deviate from this universal path of the modern nations? A few counter-questions arise as replies to such a contention. **Is it the mission of India only to follow the path trodden by the other nations? Are the other nations successful in the management of their affairs? Are we not at the brink of an abyss?** Are we not being stared at by the fearful monster of War? My affirmative reply is that the **other nations have only modern science confined to the material phenomenon of the world to look for guidence; they do not have the rich legacy of India's wisdom, of which the mastery of the science of astrology is one of the most shining gems. It is the mission of India to bring this rich commodity into the world market and make man happy by uniting it to the progress of modern science.**

Astrology is not superstition. It is the remedy for eradicating the malady of superstition. Man generally surrenders to some supernatural powers and to the whims of an All-mighty Ruler of the world. It is astrology that taught man that man is his own master, that man has shaped his present affairs and can shape his future. When a nation has been succesful in various walks of life, when a nation has developed accurate sciences and different arts, when a nation has been able to withstand foreign invasions and conversions of the people into foreign religions by the invaders, through millenniums, when a nation has been able to light the torch and to hold up that torch for the guidance of nations, when a nation has been able to invite peoples from other countries to partake of their wisdom, how can anyone say that a science, fostered and honoured by such a nation, the science of astrology, is a fraud and a superstition? The continuity of life in the form of a re-incarnation, the development of man and his progression from within in the form of *Karma* doctrine, the self-reliance of man in his own powers and man's refusal to surrender to the caprices and to the domination of an imagined power from outside in the form of an All-powerful Ruler of the world, the unity of life-phenomena and the material phenomena in the world as taught in astrology, the unity of life as something that is all-pervading in the world both spatially and

(*Continued on page 260*)

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Troinski's Tertiary Directions—II *

TRANSLATED BY DR. S. N. DUTT

AS a further proof of the correctness of the Tertiary Directions, when we examine the TDHs of King Alfonso III of Spain and of Herr Thaelmann, President of the German Communist Party, we find that the same evil TD constellation in these two men born on different dates gives identical evil results.

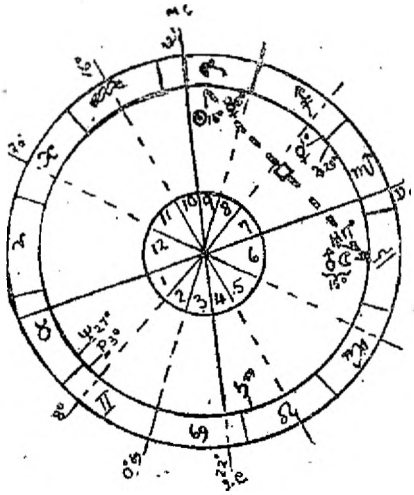
King Alfonso was born on 17–5–1886 at 12*h*. 30*m*. Madrid Local Time.

The Spanish General Elections —(as the result of which the King was forced to abdicate)— were held in the beginning of April 1931. From the birth horoscope of Alfonso we find the Moon occupies 19° Scorpio. In 1931, the King was 45 years old—(1931-1886=45 years). The "Table for Tropical Months" shows:

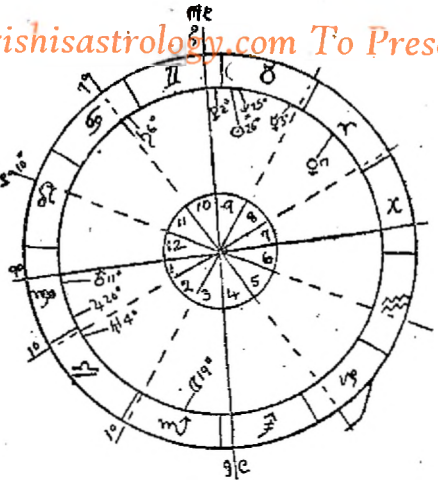
45 years + ca 12 days = 602 (tropical) months elapsed. Now 45 years and 12 days from the date of birth (17–5–1886) takes us to 30–5–1931, and on consulting the Ephemeris we find that the Moon had actually reached its radical position again (*viz.*, 19° Scorpio) on this date after completing 602 revolutions.

Now, let us find the corresponding date for TDH which would be valid for 30–5–1931 (that is for one *tropical* month from 30–5–1931).

45 years + ca 12 days
=602 lunar revolutions =602
17th May (birth date) is
the 137th day of the year =137
(see table)
(days) 739



TDH of Alfonso: Dated 6-1-1888 which corresponds to the holding of the Spanish General Elections on 1–4–1931—as the result of which the King abdicated (14–4–1931).



1. *Birth* horoscope of King Alfonso III. Born: 17–5–1886, 13*h*. 30*m*. (Madrid LT).

739 days=2 years and 9 days, which counted from 0–1–1886 gives us the date 9–1–1888 for the TDH corresponding to 30–5–1931 (the day Moon again reached its radical position of 19° Scorpio).

Hence the result of an event —such as the Spanish General Election)—occurring in the beginning of April 1931, would be indicated by the TDH set up for 6–1–1888 at 12*h*. 30*m*. (Madrid Time=birth time of Alfonso), as it would be valid for the period between 9–3–1931 and 4-4-1931 (=one tropical month).

An examination, of the BH (17–5–86) and the TDH (6–1–88) of Alfonso reveal the following features:

(1) On this day (6-1-1888), the Sun in 15° Capricorn was in exact square to the triple conjunction of Moon (15° Libra) Mars (15° Libra) and Uranus (17° Libra).

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Herr Thaelmann

Herr Thaelmann, President of the German Communist Party, was born on 16–4–1886 at 18 *h*. 0 *m*. (Hamburg Local Time). The Communist Party was outlawed by Hitler, and he was arrested and imprisoned in June 1933.

In 1933, Thaelmann was 47 years old. According to the "Table for Tropical Months":

47 years + ca 19 days = 629 tropical months elapsed. We find from the Ephemeris that on 6th May 1933, the Moon actually occupies its radical position (1° Libra). 629 tropical months represent 629 days, and to this we add the "year-number" of the date of birth (16th April) from the "Table for Year-Numbers", which is 106. Hence

(*Continued on page 262*)

Now 602 TDH of 9–1–88 corresponds to 30–5–31 (Moon again at 19° Scorpio)
601 TDH of 8–1–88 ,, 2–5–31 (,, ,,)
600 TDH of 7–1–88 ,, 5–4–31 (,, ,,)
509 TDH of 6–1–88 ,, 9–3–31 (,, ,,)

* The first part of the article has appeared in January 1959 issue of THE ASTROLOGICAL MAGAZINE.

Is Death Painless?

BY K. M. TALGERI, M.A.

IF you knew what actually death is, you would welcome it with open arms when it did at last come.

The generality of mankind has an erroneous conception of death. The final end is viewed with a certain amount of dread. Worse still, it is imagined to be painful. But certain medical investigations into the conditions of the dying man have revealed that death is a painless experience.

Dr. Jerome Anderson of San Francisco, United States of America, had made a strange pact with an intelligent young man that the latter would disclose to the doctor "the sensation of dying" at the moment of death, that is, his natural death, should he predecease the doctor. And when death came, the man's last words were: "I feel as though I was about to faint", and soon he passed away.

Dr. Riblet Brisbane Rout of Chicago, United States of America, says: "On these occasions (moments of death) I saw projected astral bodies of patients being operated upon. The astral counterpart seemed to be quite easily driven out by the anaesthetic and sometimes travelled a long way".

Dr. Duncan MacDougall carried out a number of experiments "to test the possibility of the sudden and unaccountable loss of weight at the moment of death, apart from such factors as that of breath." His findings revealed the remarkable phenomenon of an inexplicable loss of weight of about two ounces at the instant of death. In 200 cases of people weighed at the moment of death at Massachussetts General Hospital, there was also noted a slight loss of weight at the time of death. The astral body has thus been observed to possess weight, colour and form.

A questionnaire sent to a number of physicians asking them to note any special phenomena connected with dying obtained affirmative replies in a large number of cases saying that they observed a blue vapoury form which seemed to leave the body by way of the head. In some rare cases, the physicians reported that "the whole room lighted up as the astral body left the physical."

"The moment immediately preceding death from disease is that of utter insensibility to all pain or of a delightful passivity from the universal relaxation of everything which pertains to the physical condition."

Then again, Dr. D. E. Wood reports that an article in the famous medical journal, *Lancet*, a publication for members of the British Medical Society, stated in 1901 that an experiment in weight was carried out by a group of interested medical men on a patient (with his permission) before and after death. The patient was placed on a wide padded board which was suspended by a sling from each end to a spring weighing apparatus attached to a rafter of the ceiling above. The results were a mystery to all, for at the moment of death, the body lost a total of six ounces to the gram. The man's breathing was fairly audible before death, a stethoscope had been taped to the patient's chest, and was connected to an apparatus that amplified the heart beat which could be heard all over the room. "The questions unanswered are many," says Dr. Wood, "and the main question is, does this prove that the soul weighed six ounces in this man? Are all souls the same weight? Was this the weight of a soul or what?"

Dr. Wood continues: "Then we have another odd fact. A patient may have had terrible pain for long weeks such as terminal cases, and the patient feels as well or even better than he was in his entire life. His relatives and friends are astonished, but overjoyed, to see the remarkable change appear. The patient is now sure he is going to get well, and he even makes plans for the future. Every one is happy except the doctor. He may not say anything, but he knows what is coming. It may be only an hour or so, or even a whole day. But the doctor has seen this happen, so he waits for the blow to fall. It comes without warning. One moment the patient is talking and laughing and the next moment he is dead. The doctors are dark regarding this mystery. Something in the body (or the mind) orders a short reprieve. It must be a powerful order, wherever it comes from, for all at once, as if on order, the nervous system reverses itself. Instead of carrying pain signals to the brain for action, it now sends up glowing messages of good health and well-being. The whole body relaxes in this warm glow of hypocrisy. The glands pour out hormones and adrenalin with other secretions to help support this immense lie. If the research people could isolate this substance, it would be a God-send to man."

Take the mystery of the American Indians that has baffled the medical profession

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to this day. When the American Indian gets too old to be useful and cannot help himself he sets a date to die. And he never fails to die according to schedule. When the appointed hour arrives, the American Indian takes his favourite blanket and strolls off to some quiet corner of the Reservation. Selecting a tree, he wraps his blanket around him, seats himself, and proceeds to die. At sun-down, his family brings him in for burial. An autopsy will show nothing at all organically wrong. No poison, no trace of heart trouble. All that can be said is that he is dead exactly as promised. He just *willed* himself to die, even as *jivan muktas* are supposed to do (*Ichha Marana*). "The entire make-up of man including the brain and its mysteries are being studied by more and more scientists," says Dr. Wood, "than the average person is aware of. Their eventual findings will amaze the world".

There have been many authentic cases in India and elsewhere in which persons who had been pronounced dead had returned to life to tell the world of their bizarre experiences. The strange case of Shri V.S.M. of South India has been recently brought to light. It happened to him in 1922. He was serving with the Military Department in Iraq, then under partial occupation by the British and the Indian Army. He fell dangerously ill in the Military Hospital at Henaidi, near Baghdad. When his condition became hopeless, the colonel advised morphia injunction. But the doctor in charge did not carry out the instructions as the patient appeared to be in a sort of coma and death seemed inevitable in a few minutes.

Strangely, the dying man was conscious but was unable to speak or move a muscle. Everyone departed thinking he died a natural death. He lay there like a corpse. "After some time I felt something creeping from my right toe. It went slowly up to the temple and then I felt a ticking sound. Soon I saw my body become a mass of blue smoke—head, body, limbs and all,—then gradually rise upwards in a horizontal plane and finally disappear near the ceiling." Then his mind became totally blank. But the next morning he woke up to find himself at the mortuary. Soon he discovered that he was the cause of much fright and panic among the orderlies and nurses. A doctor was sent for and he was examined. He had miraculously come back to life! And to this day no doctor has been able to offer any explanation for this incredible but painless experience of what may have been death.

Sri V. D. Rishi, India's pioneer spiritualist, whom Sir Arthur Conan Doyle of *Sherlock Holmes* fame described as "the apostle of spiritualism", says: "The statements made by spirits at seances have thrown much light on the phenomenon of death. The state of death is painless. It is like an individual going to sleep. A man who "passes over" is just the same person five minutes after death as he was before and all his characteristics, along with his thoughts, emotions and memories remain unchanged. A spirit once said 'We feel the change just as a serpent might feel perhaps when it has left its slough. The discarnate individual can see his friends and relatives in the flesh and he is greatly pained to see them mourning for him. He tries to prove his existance in various ways to earthly beings, keeping his astral form on their shoulders and he tries to console them. But within a short time he realises the futility of his attempts, as the touch of his astral arms cannot be perceived by those on the spot where he died' ".

Another spiritualist, "Emil", makes the following observation: "Normal death is preceded by unconsciousness, during which state all the incidents of earth life pass before the dying man just as the pictures of the cinema film flash by in a few seconds. Simultaneously, the etheric body starts emerging from the region of the head in the form of a cloud of vapour. This condenses and gradually forms into a replica, beginning with the head, of the dying man. When the body is completely formed, a process which usually takes from one to two hours, it stands erect over the prostrate physical body, yet connected by a cord about two feet long, similar to the umbilical cord at the time of earthly birth. The dying mortal's last gasp indicates the snapping of the cord and the completion of the 'death' process. This is the chicken hatched from the egg. The sprit (the real man) hitherto enveloped in two shells (the physical and etheric bodies) starts functioning in only one, the etheric body."

The utterances of several persons of renown, whose words can be relied upon, have revealed the fact that the instant of death is really painless. The last words spoken by Schiller, the celebrated German poet, on the death bed were: "Many things are growing plain and clear to my understanding!" Solomon of yore spoke of death thus: "Remember thy Creator in the days of thy youth, while the evil days come not.....or even the silver cord be loosed, or the golden bowl.....then shall the dust return unto God who gave it."

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A point of view expressed by J. B. Priestley in his famous play, *Johnson Over Jordan*, is worth mentioning here. Introducing the play, he writes: "It happened that I came upon Dr. Even-Wentz's study of *the Tibetan Book of the Dead* in which I learned of the Bardo, the intermediate state in what follows soon after death—a prolonged dream-like state in what might be called the fourth dimension of space, filled with hallucinatory visions directly resultant from the mental content of the percepient. According to this account of the matter the dead man does not know that he no longer possesses a body of flesh and blood, and he mistakes charecteristic thought-forms for genuinely objective entities, such as we do, I take it, in our dreams. There seems to me nothing unlikely in this, and possibly our dream-life which has a quality very different from that of working life, gives us a foretaste of what is to come."

Benjamin Franklin is reported to have told a relation of his, on the death of his brother, John: "A man is not completely born until he is dead. Why then should we grieve that a new child is born among the immortals? We are spirits!"

One of the strangest psychological experiences came to the famed Sri Ramana Maharishi (he died about six years ago at the age of 70) when he was but a lad of sixteen. One day he became aware of an inexplicable fear of death. He felt he was going to die for no apparent reason. He was all alone in his room and he thought he would as well go through the experience of death peacefully.

He lay himself supine on the floor, stretching his limbs, and promptly went through the actions of a dying man. At last, *rigor mortis* actually set in. And Ramana was technically dead! He described this novel experience reminiscently, in later life: "'Well then,' I said to myself, 'this body is dead: It will be carried stiff to the cremation ground and then reduced to ashes. But with the death of the body, am *I* dead? Is the body *I*? This body is now silent and stiff. But *I* continue to feel the full force of *myself* apart from its condition."

After this physiological death, Ramana entered into a deep *conscious* trance wherein he became "merged into the very source of my being. And it was sheer ecstasy, bliss, liberation!" In that new dimension of consciousness, hitherto unknown to him, Ramana realised that the body was a thing apart and that the real ego remained untouched by death. For such souls as Ramana, there is no fear of death nor grief over the dead.

A veteran nurse once wrote in *The American Magazine*: "It has always seemed to me a major tragedy that so many people go through life haunted by the fear of death—only to find when it comes that it is as natural as life itself. For very few are afraid to die when they get to the very end. In all my experience only one seemed to feel any terror—a woman who had done her sister a wrong which it was too late to set right. Something strange and beautiful happens to man and woman when they come to the end of the road. All fear, all horror, disappears. I have often watched a look of happy wonder dawn in their eyes when they realised this was true. It is all part of the goodness of nature and, I believe, of the illimitable goodness of God."

Chaungtse once went to Ch'u and saw an empty skull with a sharp contour. He struck it with a horse whip and asked, "How did you come to this? Did you lead an extravagant life and abuse your constitution? Were you a condemned criminal and killed by the executioner? Did you do something wrong which shamed your parents and your wife and children? Or did you die of hunger and starvation? Or did you live to an old age and die a natural death?" After saying this, he took the skull and used it as a pillow and lay down to sleep. At midnight the skull appeared to him in a dream and said: "You talked like a sophist. What you mentioned are the troubles of mortal life. When one dies, one does not have such troubles. Do you want to hear about life after death?" "Yes," replied Chuangtse. "In death," said the skull, "there are no kings and no subjects and no change of seasons. Tranquil and at our ease, our years are those of heaven and earth. Such happiness exceeds even that of a king." The skull knitted its brows and deepened its eyes and said, "How can I exchange the happiness of a king for the troubles of the mortal world?" (From Chuangtse, *Perfect Enjoyment*).

No wonder the *Zenda Avesta* declares in an epigram: The day we fear as our last is but the birthday of Eternity! What we fear as a rock proves to be a harbour!

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RAMAN PUBLICATIONS

"Sri Rajeswari", BANGALORE-3

Side Lights on Palmistry

By NAWRATAN MAL RAKHECHA, B.A., LL.B.

The Head Line

C to H—Head line ending upward.
C to D—Straight head line.
C to G—Slightly sloping.
C to E—Head line fully slanting.
C to F—Age line (life line).
B to A—Heart line.

Cut—When broken in pieces between point C to any ending point.

MOSTLY the manner of thinking and intelligence depend upon the trend and formation of the line of head. Peculiar types of sensitiveness and sensations, etc., are the gifts of peculiar kinds of head lines in each case. The head line, in other words, plays a great significance in the life of a man. Even rich and well settled men will be found stolen in their own thoughts of fear and anxiety, due to different kinds of head lines. To pay more attention we take a categorical view of this line.

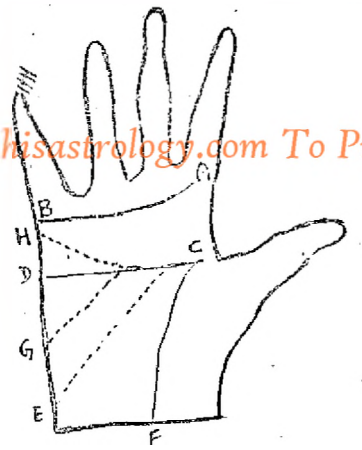
Weak and badly formed line of head contradicts the promise of success and intelligence. Absence of this line shows fatal wound or death or disease or lunacy. When head line is cut by small branches it causes worries and slight hurt.

When ending upward at point H, it denotes a violent nature, danger of murder for personal greed or gain, an intensely determined, self-willed disposition.

When going straight C to D it indicates success in business and all practical matters, clear and correct views and thoughts, peaceful mind, and exact thinking. He will think best of the things but people may not accept his thoughts due to other defects of other lines which may be present with straight head line. Unusual brain power and tendency to hoard money are also shown.

When ending slightly sloping (C to G) it predicts imagination, invention, romance, ideality, artistic qualities and slightly disturbed mind.

When ending fully slantingly (C to E) it confers excess of imagination, extreme sensitiveness, mental depression, gloomy tendency towards suicide, fear and overwhelming of thoughts, some times hopeful and some times unhopeful, fully perturbed mind, loss of temper on trifles and inability to pick-up proper subject of his own life.



When the head line is short or cut or broken it fortells disturbed mind, headache, slight hurt on face or head or temporary lunacy, recklessness, unfavourable and unhealthy dreams and no fertility of mind. He fails to make the people understand his view-points or thoughts. He himself gets confused. Nonfulfilment of wishes and ideas is also shown.

When line of head is separated from the line of age or life at point C it forecasts self-confidence, frank speaking, care-free nature, arrogance, quick loss of temper over trifles, commanding nature, impulsiveness, quickness but inclined to rashness and fool-hardiness when the distance is very wide.

When closely joined with life line at point C it shows lack of confidence, great cautiousness, and extreme sensitiveness and disturbed health in childhood, gradual rise in life.

When the three lines—heart, head and life—are joined at point C it tells danger of accidents and violent death. Such people are not able to avoid dangers; on the other hand they invite danger and loose their heads and do the wrong thing. Suicidal nature and nervousness are their peculiarities.

When an unfavourable head-line is accompanied with a weak heart-line, it shows great cowardice, puzzled mind, etc.

Females will mostly have dim, thin and short head-lines which denote unsoundness of mind and a conservative nature and unnecessary fears of ups and downs.

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Arabic Directional System in Astrology

BY AMAR NATH SWARUP

IT is an undisputed fact that Astronomy and Astrology orginated in India and from this country the knowledge spread to various parts of the world—where this divine knowledge created curiosity and deep interest. Scholars and savants made further researches in these countries though they confined their knowledge to themselves. Asians especially Indians with some exceptions had some sort of superiority complex and concealed their knowledge of astrology and guarded it jealously. At the most some scholar would convey the gift of his experience to his eldest son just before death in the shape of Guru Mantras. Some scholars buried the books in grave yards and some burnt them on funeral pyre, so that after their death knowledge could not be conveyed to others. This was the mentality of some of our learned men. Similarly in the spritual realm also knowledge was imparted to disciples after hard tests and service of years. Kashmir was no exception to this tradition.

After the 12th century when the Muslims gained strength in India their interest in Vedanta and Astrology was aroused and Sufism was evolved as a bye—product. In Kashmir, Mohammedans (Shias) exhibited great interest in Astrology and exchanged their knowledge with Kashmiri Brahmin astrologers. As a result when a baby is born amongst Mohamedans the birth chart is read either by a Muslim astrologer in Persian language or by a Kashmiri Brahmin in Sanskrit. The Brahmans learned some Persian astrological formulae also and Muslims in turn were affected by observing Nakshatras (auspicious hours) on every religious or social function. It might not be out of place to mention here that Arabians attached much importance to astronomy and Idh is always declared with the appearance of the Moon.

Arabians claim that the deciphering of Varshaphala or annual horoscope was invented by them. This is why the Arabic words are still used in Varshaphala. The additional planet or intersection-point called Muntha is an Arabic word called 'objective' or main point. Similarly in Iqbal yoga, Iqbal is a Persian word meaning rise or prosperity. Adbar yoga is another combination in annual horoscope and Adbar implies degradation. The Muslim astrologers claim that one Yowunacharya a scholar from India had been to the court of Harunal Rashid, the famous emperor, wherefrom he learnt this and on return to India spread this system.

In Kashmir, Muslim astrologers and a handful of Hindu astrologers use Persian system of Dasa calling it as Dhor Dasa. Dhor in Persian language means revolution. The Dasa period is as follows.—

1	2	3	4	5	6	7
Moon 4 years	Mercury 10 years	Venus 8 years	Sun 19 years	Mars 11 years	Jupiter 12 years	Satun 56 years

In this system of Dasa, Rahu and Ketu have no place *i.e.* only the seven planets are taken. Each individual, whether male or female, is born with a revolution of the Moon. No Bhuktha Bhoga (or deduction) due to the passing of Nakshatra is taken into consideration. The revolution of other planets is also taken in seriatem as mentioned above.

Now a question arises as to why revolution or Dasa of Moon (Dhori Qamar) has been kept from the birth. The Arabians answer that the Moon is associated with liquids and a child is brought up on milk upto 4th year and as Moon represents mother, the child has close attachment with the mother. If the Moon is well placed in the birth chart the Moon will give material and liquid food comforts during its revolution. Besides, Balarishta mostly depends on the position of the Moon. Similarly the period of Mercury (Dhori Atard) from 5th to 14th year is an age of literacy, talk and expression, copying of elders, moving and frisking, fickleminded views and development of intellegence, and curiosity and all these are associated with Mercury.

From the 15th to 22nd year, a human being starts appreciation of beauty, sex glands devolop, the thoughts of sex arise and tendencies towards luxuries and comforts and society are exhibited. These are the signs and symbols of Venus (Zuhra).

From the 23rd to 41st year the period of Sun (Dhori Shamas) lasts. This is the age when a human being is full of ambition, power and broad-mindedness develops, the person enters into practical field of life and activity with dash and drive, which are the characteristics of the Sun. This is the Core or main period of earning, fame and eminence, since Sun is considered to be the king of planets.

Revolution of Mars (Dhori Marikh) lasts between 42nd and

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52nd of years of life. The person is over-burdened with responsibility of home, wants to construct a house, to purchase pieces of land or garden, marry his grown up children, problems arise in home for dividing ancestral property, the position is cleared to brothers, the soul is instilled with fire and energy and the human passions excited. These characteristics belong to Mars.

The period of revolution of Jupiter lasts from 53rd to 64th year. During this period sobriety and serenity are gained, spiritual tendency is developed and wordly or material ambitions given up, advice to grown-up children given and their prosperity and comforts enjoyed and his advice sought by the youngsters and neighbours. Thus Jupiter or Mushtari plays his role.

Saturn's period of revolution (Dhori Zuhal) lasts from 65th year onwards till the time of death. This is the period of gloom, coughs, winds, weakness in body, callousness or indifference with home and world, fickle-mindedness and impatience—the signs of average Saturn. The total span of life according to Arabian system is taken to be 120 years.

The result of the revolution of a planet in his period is just like that in Hindu astrology depending on many factors in the birth chart, such as the sign, whether exalted, or debilitated whether in friend's navamsa, etc. For example if Mars is not well placed, the idea of construction of building will not materialise. Similarly we have to take sub-periods into consideration. For sub-periods, each Dhor (Dasha) period is divided into seven equal parts and the first sub-period (Tahat or Zeri Dhor) is started from the same planet who is the Dasa Lord. For example the D ॐ a period of the Sun—19 years, if divided by 7 gives the sub-period of each planet as 2 years, 8 months and 17 days. Just as we take *pratiantra* or sub-period in a Maha Dasa of Vimshottari Dasa for subtle or important events to dive deep for our predictions, similarly we take sub-periods of the planets by dividing again the sub-period by 7. Thus we have to divide 2 years 8 months and 17 days by 7, which comes nearly equal to 4 months and 19 days. According to this Arabic system more importance is given to ascendant (Tale) and its lord, than to the Moon and the lord of the sign in which it is posited. Then the positions of the great benefic Jupiter (sai'd Akbar) the moderate benefic Venus (sai'd Asgar) are considered. The exchange of house of two benefic planets or two planets (Qubul Darmakan) in well placed houses is considered very lucky and helpful in their revolution (Dasa) and sub-revolution (Bhukti) conferring peace, plenty and prosperity. 28th year and 29th years of life which refer to the period and sub-period of Sun-Jupiter, 43rd and 44th years —which is revolution and sub-period of Mars and Jupiter—are considered to be turning points of life whether for good or for bad according to the positions of these concerned planets. It is not understood why the revolution of Saturn is equal to 56 years. In such a long period the sub-period of any planet becomes equal to eight years.

The Persian Astrologers divide the life-span into four periods: (1) Childhood (Dar tiphalagi); (2) Youth (Dar jawani); (3) Middle age (Dar piri); and (4) Oldage (Dar khamoshi). According to Arabians the period of inactivity and of no importance to the society refers to the age of 64 and beyond, since man of this age, is supposed to be devoid of physical and mental energy, though there have been many exceptions to this rule. These exceptions go under the name of Zaicha.

Thus this article is written for furthur researches to be made by the scholars into this system which was the pet system of Bahadur Shah the last of the Moghal emperors, * the victim of civil war of India in 1857, who is more famous in Urdu literary world, as poet Zafar.

* The Moghal emperors had immense faith in astrology except the puritan narrow-minded and the fanatical Aurangazeb. Akbar observed all astrological formalities on social, religious and war-functions. On his birthday he used to keep Rohita fish and curd on his right hand and would proceed to Durbar or court. Jehangir was the first emperor in the world who issued coins bearing zodiacal signs. Thus he patronised astrology. The names of zodiacal signs in Persian language are in the serial order of Hamal, Sore, Gozer, Sartan, Asad, Sumbla, Mirzan, Aqarab, Qos, Gadi, Walu and Hote.

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With an Introduction by
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OPINION

" The book is nicely written and the get-up is decent".

Prof. J. C. GHOSE, M.A., F.C.S.

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The Kaleidoscope

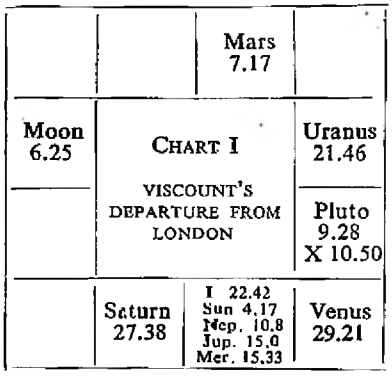
BY YOGIRAJ GEORGE CECIL NIXON

[Under this heading Mr. G. C. Nixon will astrologically comment on important happenings in the world such as political upheavals, natural calamities and train disasters, etc., with special reference to events in india. Mr. Nixon has been a keen student of Hindu Astrology and Yoga for a number of Years. It is hoped that this feature will be welcomed by our esteemed readers. Publication of Mr. Nixon's views does not necessarily mean that the Editor endorses them.—*Ed., A.M.*]

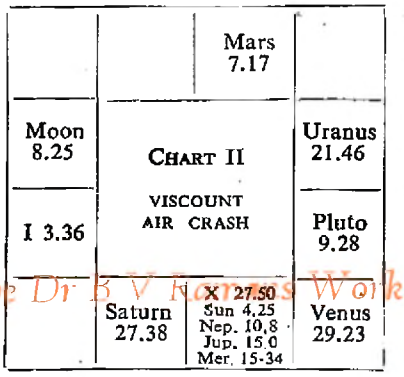
The Viscount Air Disaster

ALTHOUGH there are frequent air-disasters reported from time to time in the world's press, I have chosen this example for my comments this month, as it possesses rather unusual features, and also because we have for the first time, the birthdate of one of the victims. I propose to examine this case thoroughly in an endeavour to establish some of the basic rules of the astro-dynamics of air-travel.

The Viscount aircraft left London on the 22nd October 1958 at 8-25 a.m., on a flight to Rome, Naples and Malta. After an uneventful journey to Rome, it met with a collision in mid-air with an Italian fighter-plane, near the town of Nettuno, 41.29 North, 12.40 East, about 12-15 p.m., G.M.T., with a loss of 31 lives. Only the Italian pilot of the fighter-plane survived, he having been catapulted to safety after the collision. On board the airliner were numerous celebreties, and two society newly-weds. One Jane Buckingham, a beautiful 22 year old model, who considering that she had been jilted by her boy-friend, Prince Shiv of Palitana, in a fit of anger boarded the plane at the last moment with two press reporters from the *Daily Sketch* and a photographer, to fly to the father of Prince Shiv in Naples, no doubt in an attempt to create a 'scene'. But before she could accomplish this, the hand of Fate intervened in a most dramatic way and destroyed her and her companions in mid air! She died a day before her 22nd birthday, her date of birth being 23rd October, 1936.



First let us examine the chart for the time the aircraft left London. (See Chart No. 1). In this there are two features which immediately strike the eye. (1) The Moon is angular on the cusp of the 4th house in 6.25 Aquarius in opposition to Pluto on the meridian, square to a stationary Mars in the 7th. (2) The ascending degree 22.42 Libra was the position of the recent eclipse of the Moon of the 7th November, 1957 last. As I have proved in repeated examples of transport disasters, this factor of the eclipse degree, and its opposition point, is always in evidence on the angles, and can be relied upon to produce a mishap. It seems that the eclipse degrees of both the Sun and the Moon are effective for some eighteen months afterwards and may even extend to twenty-four months. From this we can conclude that it is never safe to commence a journey, nor for that matter, any important project, when the recent eclipse degrees are on the angles of the figure. Of course, many flights and journies commenced near those times, all over the world, safely reach their destinations, but if at such a time, one's personal horoscope is also threatening danger, I think that there is no doubt that caution "would be the better part of valour".



Now refer to the chart of the actual crash itself, which occurred at about 12-15 p.m. G.M.T. or 1-06 p.m. L.M.T., near Nettuno, Italy. See Chart II. Here again we are forcibly struck by the fact that the recent lunar eclipse degree of the 13th May 1957, *viz.* 28° Libra, is now exactly on the meridian, which further bears out my contention, that when these degrees are on the angles, it is an ominously dangerous moment. But this fatal 28° Libra is highly significant in many other ways, the further we delve into the hidden causes of this disaster.

Erect the 1958 Capsolar chart for Nettuno, which occurred at 8-39 p.m. L.M.T., on the 14th January 1958. The S.T. was 4-13 which gives an M.C. of 11 Taurus and Ascendant 14-45 Leo. When we progress this

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chart by the Quotidian method, we do not get anything significant, but if we use the measure for progressing the Solar Returns, as an experiment, we have some very remarkable indications. As the accident occurred about the 280th day after the Ingress, by the P.S.S.R. method we get an M.C. of 29 Aries and Ascendant 5-04 Leo. Thus the M.C. was separating from the opposition of the Moon in 28 Libra, and the Ascendant was applying to the conjunction of Pluto, a truly remarkable state of affairs. Apart from the Moon forming a Mundane square to Pluto, and being stimulated by the transitting Mars, it is the predominance of 28 Libra which rivets the attention.

If there is any connection between the progressed cusps of the Capsolar chart and the times of events such as these, **then it looks as if we can predict the exact time of day of a disaster from these charts.**

It has always been a matter for astrological speculation, if the horoscopes of those who perish in some great disaster, tie up with the mundane chart, and what are the mechanics involved. The planetary positions of Jane Buckingham, one of the victims, are shown here at Greenwich Mean Noon:—

Sun	6.02	Libra
Moon	5.35	Capricorn
Mars	22.46	Leo
Mercury	20.06	Virgo
Jupiter	28.00	Scorpio
Venus	6.30	Scorpio
Saturn	22.32	Aquarius
Uranus	14.02	Aries
Neptune	24.11	Leo
Pluto	4.55	Cancer

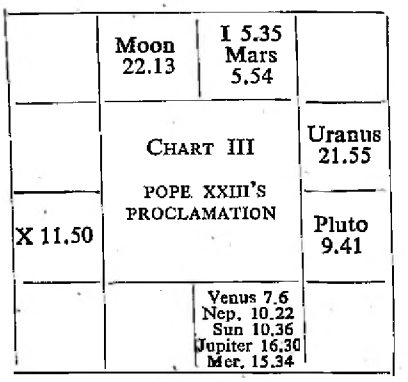
Attention is drawn to the extermely malefic configuration of Mars conjunction Neptune opposition Saturn in Leo/Aquarius in square to Jupiter in 28° Scorpio. At the time of the disaster, Saturn was exactly transitting this Jupiter, having separated from the square to Neptune, showing humiliation, disappointed hopes and frustrated ambitions. But what is more significant is how the position of Venus was receiving the current square of Pluto and opposition of transitting Mars, denoting to her mind at least, a jilted love, though Prince Shiv said they were only friends. She had hopes of marrying him, when the news of his reported engagement to Eva Bartok, shocked her into deseperate action. It will be recalled that this Mars square Pluto was the operating configuration in the chart of the flight disaster, and the degree positions were angular in the radical Capsolar chart.

But the 'piecede resistance' to my mind, is that the position of Miss Buckingham's Progressed Sun was exactly in 28° Libra, the eclipse degree, so prominent on the angles of the progressed Capsolar chart for the disaster.

The Election of Pope John XXIII

Another event which occurred in the month of October, directing the world's attention to the locality of Rome, was the death of Pope Pius XII, on the 9th October, 1958 at the age of 82. He was born on the 2nd March 1876. The burial took place with great pomp and ceremony in the Vatican, near, it is said, to the suspected tomb of St. Peter, himself.

The Cardinals of the Church then met in secret conclave, and after many false alarms, elected a new Pope on the 28th October at about 5-10 p.m. mid-European S.T. The new Pope took the name of John XXIII, and made his first public appearance on the balcony at St. Peters Square at 6-19 p.m. mid-European S.T., amid the full glare of search-lights to the cheering people below. Chart III is given for that historic moment.



Here it will be noted that Mars was exactly rising in 5-54 Taurus, the Ascendant being 5-35 Taurus. The Moon had just risen in 22.13 Aries in opposition to the splendid conjunction of Sun, Jupiter, Venus, Mercury and Neptune in Libra which constituted a Chandradhi Yoga. At 5-10 p.m. when the ballot of the Cardinals took place, this most auspicious five-planet conjunction was exactly setting.

The cusp of the Ascendant for the first appearance and Proclamation, *i.e.*, 5-35 Taurus is also very significant when we come to link it in with the Progressed Capsolar chart for Rome, using the new idea of the P.S.S.R. measure instead of the Quotidian. The Progressed Capsolar chart gives an M.C, of 5° Taurus and an Ascendant of 2°.25 Virgo, with Pluto exactly rising. Here again we get the progressed angle confirming one of the angles of the actual time of the event. If this is a true astrological law, we could have announced beforehand that the new Pope would make his first public appearance at 6-19 p.m., that day.

The rising position of Pluto splendidly illustrates the astrological influence of this planet, for it has to do with first appearances, debuts, the winner,

(*Continued on page 260*)

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The Web of Destiny

BY MISS ZENOBIA, B.A. (HONS.)

(1)

"One ship sails East and another
sails West,
With the self-same winds that blow;
'Tis the set of the sail
And not the gale
That determines the way they go".
"Like the winds of the sea are
ways of fate,
As the voyage along through Life;
'Tis the act of the Soul
That determines the goal,
And not the calm or the strife."

—*Ella W. Wilcox.*

IT has been said that "Character is Destiny". What does this really mean? It means that our *soul* must be awakened, before the real value of the Delphic Oracle "Man Know Thyself" can be understood and appreciated. This appreciation will come to us when we try and understand how we have in our past lives woven the "Web of Destiny" by our own thinking, speaking and creative actions, and thus today in our present life, we are actually weaving the new Web of Future Destiny, that is to say, our future *Horoscope*.

The sins, which are committed, are only the results of our ignorance or non-knowledge and, therefore, to know or become "enlightened" is to become wise and by attaining wisdom we can ascertain the Universal Truth and will thus be able to master our "fate". It, therefore, comes to our clear understanding that *Fate*, whether good or evil, is made up originally by our own thoughts and actions in the past lives, and this *Fate* has its roots in our very character. Therefore, our Horoscope is nothing but an indicator, in different departments of our life, of the Divine and the most unchangeable Law in action, and the study of the planetary positions of one's horoscope easily helps us to discover most salient features of the "Web of our Destiny".

Fate Versus Freewill

One should definitely remove the most erroneous and ignorant idea that every human being is merely bound hand and foot by his Fate, *i.e.*, he or she is merely a doll in the lap of mother nature and is bound to carry out strictly the injunctions of nature. If it was so, then why people suffer for no apparent reason in this life? This is not the correct conception of the Cosmic Laws. A knowledge of working of the Cosmic Laws will be real to the "enlightened" that stars only incline, they never compel and it is the attitude of the *soul* that decides the results. Mother nature has endowed every person with *freewill* also, which he has to use during this life most discreetly, keeping in mind the knowledge of the Cosmic Laws, on which all success or positive effect is based and that is the Law of Conjunction. Conjunction means to be joined together or falling in line together. Planetary conjunction requires the joining together or coming together of men's rightful purpose with the disposition of certain planetary influences at a certain *time* and at a certain *place*. There are many factors to be observed to fulfil the *cosmic laws* of conjunction which can be called the *Law of Success*, just to put it in our popular language. We well remember King Solomon's wisdom in stating that "To every thing there is a *season* and a *time* to every purpose under the heaven". It must be clearly understood that man is a spirit or to speak more correctly a soul with a body. This 'spirit' is immortal, permanent and undying; but his soul, which is also immortal, is imprisoned, so to say, in the "matter" or "body" which is of flesh and bone; through which it manifests on the lower planes. Matter is changing, impermanent, limited and circumscribed and hence "matter" is fated, while the "spirit" is free. Wise people, who believe in the effects of stars, have correctly thought over the problem of fate and free-will and have discovered certain symbols through which they express their ideas, which symbols serve as stepping stones to the higher and more metaphysic thoughts of *involution* and *evolution*. Really speaking 'fate' is distinctly divided into 3 main divisions and, therefore, it requires a special chapter to describe the effects of the same in detail. This clearly proves the theory of *reincarnation*.

Lord Zoroaster has clearly taught us of the great Law of *Unfoldment* of spirit into matter and he has also taught us the wonderful Law of *Unfoldment* of the Spirit from the Matter. The holy *Spitma Zarathushtra* is ever ready with one thought of doing the Will of Ahuramazda, the one sublime thought of showing the Path of Ashoi *i.e.* prestine purity which is the only way of Unfoldment to the Blessed Souls, throughout all the Planes, *viz.*, (1) Spiritual Plane, (2) Planetary Plane, (3) Plane of the Spirit World and (4) our Earth. Lord Zoroaster has also taught us the three grand laws of achieving Unfoldment of Ravan *i.e.* Soul:

1. The Law of Ashoi, the seal of purity, in all its perfection—physical, mental, moral and spiritual.

2. The Law of Khoreh, *viz.*, the Aura or subtle emanation from our bodies.

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3. The Law of Keshash (Karma) *viz.*, obligations and the adjustments with everything in life. This is an invisible force of Karma in this Universe *i.e*, the *Web of Destiny i.e.* Re-incarnation. Truly, "in Him we live and move and have our being. *He* is our fate, our destiny, our only hope and guide". For in essence, we are but the Divine Fragments of *His Life*.

Origin of Sin

Now take an instance. When a Soul is absolutely first newly born in the Universe above this earth, no evil can be attached to him. Then he develops love of self and love of the wordly life. No one knows what evil is, unless he knows what the "Love of Self and Love of the World" is. Thereafter, falsity emanates from this evil. It is not known what Hell is, unless it is knowu what Evil is. Evils and falsities are of many kinds and species. It will thus be clear that evil is from man, because he selfishly turns the "Good" which is really from the Lord Almighty, to himself. Therefore, evil is nothing but *disjunction* and not *conjunction*, and it may be easily known to us what evil is, if we calmly study and understand what the Love of Self and Love of the worldly Life, is. Evils are those things which try to conceal the Lord Almighty's *Divine Wishes*. Therefore, as the new soul travels on his journey, he slowly develops, in majority of cases, Love of Self and Love of the World and this is the *Origin of Evil* and *Origin of our first sin*, for which we have to suffer punishment.

A man generally belives that he only thinks and acts from himself and why he should suffer? However, thereby he expresses nothing but *Love of Self* and *Love of the Worldly Life*, and thus he appropriates Evil to himself, and thus man naturally becomes guilty. If he believes otherwise, that is to say, in Him (God) he (Man) acts and lives, and everything belongs to the Lord, and nothing to him (Man), evil cannot be appropriated to him. Evil, therefore, has with it its penalty, and good its reward, in the other life also; and this is the Law of Retaliation. Good is conjoined with its own reward and evil is conjoined with its own penalty. If you are by the Grace of God rich give ample to the poor and in charity to alleviate the suffering of the poor. God is Love and Love is nothing but *charity*. Therefore, God will amply reward you, if you think and act, as if your riches do not belong to you but they belong to the Lord. Thus you will be doubly blessed, as you are carrying out the divine wishes of the Lord.

There can be nothing of evil from the Divine. It is a fallacy to say that evil is from Divine. Evil cannot emanate from God at all. But it emanates from the evil itself. When the evil does evil to itself, it appears, as if it were from the God Divine, but this is a fallacy. A man with a jaundiced eye sees everything yellow. Similarly the Lord Divine appears to man according to the quality of the man; *i.e.* to the evil man Lord will appear as terrible *darkness* and to the good man, He will appear as shining *Light*. Punishment is meted out to evil man according to the Law of Equilibrium; therefore, there is no injustice in the Divine Code. It is also a fallacy to say that God is angry and, therefore, He has meted out severe punishment. Anger and evil are not from God; but are from men themselves, yet we human beings attribute same to God. We suffer from the perversion of life we lead. Therefore, to talk that God is angry and does evil is a fallacy. Man is endowed with *Freewill* by divine nature, and when he misuses same, and does evil, he suffers punishment according to Law of Retaliation and Law of Equilibrium, then he blames his *stars* for same though he himself is the real culprit. Stars are not created merely to revolve round the Sun, which is in the centre, but that the human race and heaven might exist therefrom.

To what star you belong?

There are seven planes each of which is presided over by a Lord or Ruler, namely, Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn, within the circuit of our Universe; and to one or other of these (7) Lords or Rulers, we all human beings belong. A study of this ancient Science teaches us that each Ruler emanates a certain ray or colour, so that each Divine Spark that we know on earth as "Man" commences his journey with one of these seven Prim-ordial Rays as a guiding star and influence and these influences remain his or her special *bent* or *line* of least resistance. During the whole of our pilgrimage through Matter, through-out ages of evolution connected with many spheres, we rise successively and simultaneously through the mineral, vegetable and animal kingdoms and the human world, into a perfect *human being* and onward and upward again into the *Divine*.

For the above reason the Hermetic Philosophers have rightly stated that the stars incline but they never compel. To know one's future, it is essential to know his or her characteristics as these Philosophers have rightly made us to understand that "Character is Destiny" and nothing else.

(*Continued on page 244*)

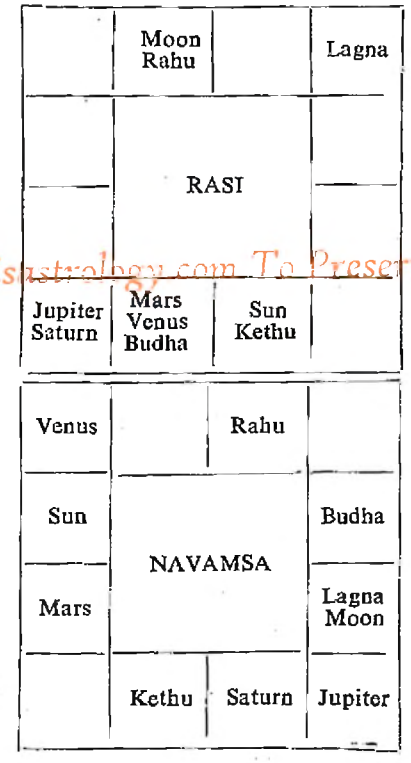
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Horoscope of Dr. A. Nageswara Rao

BY R. GANPATRAM TRIVEDI, D. COM.

BORN on 27th October 1901 at 9 A.M. (Aswin Shukla Purnima of Plava Samvatsara) in the fourth Padam of Aswini (Shukra Dasa balance 18–9–27) Dr. Nageswara Rao lost in his childhood his father who was a pious orthodox Brahmin and a great devotee of Lord Siva. He was given in adoption to the widow of a near relative and was sent to Madras for medical education. By the time he passed his L.M.P. examination the country was in the thick of its first non-violent struggle started by Gandhiji in 1921 and this young doctor jumped into the national movement and courted jail for the first time, where he met Dr. V.V.R. Dixitulu another warrior with a creditable record of public service and sacrifice. He became his fast friend and thereafter his life-long partner and co-worker in profession and public service. He joined Dr. Dixitulu who was running a dispensary at Rajahmundry in 1926 and this alliance between these two friends remains unbroken till now *i.e.* for over thirty years which must speak for their agreeable nature and steadfast association.

Sri Nageswara Rao was born in Mithuna Lagna, with lord of Lagna in the 6th house along with powerful Mars and Venus. This combination of these three planets in the 6th has played a very significant role in moulding the life events of our hero. Mercury gives him a balanced frame of body—a bit shortish—and a very hard working nature. When he is at work he is all grave and serious with it. Rest is ever unknown to him. Besides tight hours of work at the dispensary not only during day time but during nights also (because he is occupying a portion of the dispensary premises for his residence) he has to fulfil a number of public engagements not to mention the number of visitors on all sorts of public errands, to whom he will be attending side by side with his professional work. I think it must be the effect of the Sun in his debilitation that must be responsible for his humble and unasuming nature. He will never make any show of pomp or position and even at public functions he will quietly come and take his seat in an humble corner unnoticed, though someone, will invariably lift him up to the forefront to a fitting place.



He was sent to jail again in 1930 struggle and for a third time in the 'Quit India' movement of 1942. Thus he had to undergo incarceration in the Dasas of the Sun, the Moon and Mars.

The period of Rahu which started in 1943 has proved to be very important and eventful. After he came out of jail he had a life of hurricane activities. He fulfilled important roles in the Congress organisation and after sometime the municipal elections came.

He contested the elections from a labouring class constituency. He was by this time enjoying boundless popularity. He fought against a communist candidate and won the election, so to say, beating the communist lion in his own den. He was held by the people as an upright man of undoubted character and above suspicion like Caesar's wife. He was therefore tipped for the post of Municipal Chairman and won the election and became the Chairman in 1952. This event is very noteworthy because he was given the reception of a hero which has no parellel in the civic life of Rajahmundry. He was presented with a golden replica at the hands of his political Guru, Sri T. Prakasam. This happened probably in Budha's sub-period.

And then came the historic devastating Godavary floods of 1953 when three-fourths of Rajahmundry town was under water. During this period of distress he rendered wonderful services which will ever remain unforgotten.

Politically Dr. Nageswara Rao belonged to the steadfast orthodox class of Gandhite Congressmen for over quarter of a century but separated from the Congress along with Sri Prakasam when the latter formed the Praja Party which was a block in the United Democratic Front in the then composite state Assembly.

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We all know well what happened during the subsequent years. Andhra State was formed with Sri Prakasam as the first premier. After the fall of Prakasam ministry in 1955 there were fresh elections and as a result of an alliance between the Congress, Praja Party and K.L. Party Dr. Nageswara Rao was asked to contest the seat from Rajahmundry. It will be of interest to recall here that during 1951 elections the seat from Rajahmundry had gone to a Communist. But when the Communists knew that Dr. Nageswara Rao was contesting the election they were disheartened and were almost hands down and it is needless to say that Sri Nageswara Rao won the elections by a thumping majority. Sri Gopala Reddy became the chief minister and in pursuance of the "gentleman's agreement" made before the election between the Congress and Praja party, he invited Dr. Nageswara Rao to join his ministry and entrusted to him the portfolio of local administration for which our doctor was perhaps the best qualified man with his experience as the Chairman of Rajahmundry Municipality. As minister he worked very hard and gave a new orientation to this subject and made many reforms which have left a landmark in Local Administration in Andhra.

All this happened in the subperiod of Venus in Rahu Dasa. It is strange the same Venus who lifted him up to the ministerial gadi became also responsible for his exit from the high post, which he held for nearly nineteen months. During this period some of his political opponents tried to precipitate some trouble to arouse public opinion against him in Rajahmundry but could not succeed as there was nothing that anybody could find out against this man of unquestioned integrity. His high sense of service will be marked out from only one incident. When Sri Gopala Reddy asked him to join his ministry Dr. Nageswara Rao made an understanding with his Chief that he should be allowed to give free medical service to the poor for about an hour daily. Accordingly he used to go with a compounder to some neighbouring villages daily to give medical service. The words he uttered then are still ringing in our ears. "The ministership may come and ministership may go but I must continue to render medical service to my people". In the second half of Venus it was, that Sri Gopala Reddy made way for Sri Sanjeeva Reddy when Visalandhra was formed in November 1956 and suffice it to say the latter did not include the doctor in his new ministry for reasons yet unknown.

Dr. Nageswara Rao returned back to Rajahmundry in November 1956 and began his practice in company with his old colleague Dr. Dixitulu as before. His opponents began to wither away even as the cluster of clouds is smashed by the emergence of the Sun on the horizon. I think it must be attributed solely to his powerful Mars in the 6th house.

I am sometimes wondering at his tenacity and promptitude for public service even to the extent of adamancy and risk, and I am trying to find out which planet or planets could be responsible for that. For instance when the raging floods were enveloping the streets of Rajahmundry and when everyone was running away with his life, the doctor was busy rescuing others while his own family members were being saved by others as the waters had entered his house and dispensary. Once while he was the minister, he was advised to postpone his tour programme as one of his children was suffering from small-pox, but this our Doctor would not do. I think it must be the effect of strong Jupiter in the seventh aspecting the lagna fully. While Jupiter bestows *satwick* qualities of renunciation etc., Saturn who also aspects lagna makes him enduring and hard working.

Financially he has never cared for money though he might have felt the need of money many a time; but money or wealth has never attracted him. He spends what he earns and earns what he spends. He is a true Sarvodaya worker in every sense. His Dhanadhipathi (2nd lord) is in the 11th and so he gets what he needs without any difficulty. In fact, he could have amassed wealth if he had only a mind to do so, but knowing him as I do so very well, I can say that he has a sort of aversion, if I may say so, for earning beyond necessity and for hoarding.

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His fourth lord Mercury is in the sixth with Venus Lord of twelfth. This speaks for the fact that he sold away even the little landed property he had inherited. While even several ministers have accepted gifts of lands as political sufferers this man does not believe in accepting a reward for his partriotic sacrifices. He lives in a very simple house and once one big man was heard to say "Dr. Nageswara Rao lives in such a house!". His Holiness Sri Sankaracharya of Kamakoti Peetam described him as a man with the lustre of character around him.

His 7th house is again interesting to study. There is a very powerful Jupiter which gives him a fair and obedient wife. But again the effect of Saturn there has also to be noted. She is also very shy and does not like to come in the forefront. In one

(Continued on page 240)

AROUND *the* WORLD

BY DOUGLAS HUNT, M.A.

NO one could look at the world today and not feel some trepitude as to its future. One does not have to be an astrologer to realize that the next few years are likely to be crucial. Nevertheless it would be foolish to pass our lives in a state of panic. In some ways the indications are that the future could be an extremely bright one. Few of the horrors foretold by astrologers since 1945 have eventuated, and one need not let the shadow of 1962 unduly disturb one's rest.

Far be it from me to suggest that the mundane astrologer is inefficient or incapable. The fault lies not in themselves but in the inadequacy of their data. Who can say for certain what is the real birth map of any nation? No method has yet been evolved by which consistently accurate prognostications can be made in mundane astrology—no experienced astrologer would expect to do this. Yet one would like to suggest in all modesty that when the future looks extremely black to them they should refrain from scaring the living daylights out of us. Only about half a dozen men in the world can really do much to avert disaster: the rest of us can do little but watch and pray, and endeavour to practice true harmlessness. As this includes from refraining from criticism I will now shut up!

Since, however, my job is reportage I would like to repeat without comment the 'glance at the future' in November's *Destin* written by that first-class astrologer W. H. Hirsic.

M. Hirsic, who has promised us a more detailed preview in the December number, gives us what one might call a preview of this coming preview.

In making my calculations, he writes, I have had my attention drawn to a planetary aspect of extreme importance: the Jupiter-Saturn conjunction in Capricorn in February 1961, the effects of which will make themselves felt at the beginning of autumn 1960. This aspect is especially significant as taking place in the cardinal, Saturnian sign of Capricorn, which is considered to have a very great influence in the political realm.

The writer goes on to say that the conjunction will indicate, especially in the Western world, a complete reorganisation of the political world, resultant on the financial disequilibrium of the autumn of 1958. He then goes on to draw attention to what he considers will be the highlights of the remaining forty years of the century, which he believes will see a complete transformation of the world as we know it today. In particular there will have to be a new assessment of the relations between capital and labour.

Like most other astrologers M. Hirsic attaches great significance to 1962, and suggests that it may see the decline of the Soviet system in Russia.

From 1964 to 1968 the world will be under the influence of the Pluto-Uranus conjunction, which, he suggests, can bring neither peace nor harmony. (Do we, asks your coloumnist, know enough about these comparative strangers to be able really to assess the nature of their influence?) It should nevertheless bring considerably increased knowledge of the origins and nature of the earth, of radioactivity, and of the interior of the earth. The influence of this conjunction will be felt for 115 to 120 years.

The years 1968 to 1980 should, writes M. Hirsic, bring a very satisfactory development of the discoveries made since 1964, and give rise to a certain optimism. The following twelve years, however, will repeat the disturbed pattern typical of so much of this distracted century. It is suggested that by this time the world will have learnt the folly of mutual destruction.

This short resume of a highly professional article by an expert cannot possibly do it justice, but it would be interesting to see how far the knowledgeable readers of THE ASTROLOGICAL MAGAZINE would agree with M. Hirsic's findings. To the non-astrologer they have a rather terrifying air of probability, though many of us will have few personal worries as to what will be happening after 1980. Your columnist expects at that date to be engaged in agricultural work—pushing up daisies!

Readers conversant with Portugese will be interested in *Claima-Astral*, published at Rua 7 de Abril, 277, Sao Paulo, Brazil. It deals not only with astrology, but with many other subjects of interest to the occultist and mystic.

Have the sputniks given us another bit of evidence in favour of astrology? M. Volguine claims in *Less Cahiers Astrologiques* that they have. Their

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orbits, he says, have shown a lunar attraction far stronger than had been foreseen. They are evidently subject to a cycle of 28 days, and whether Russian or American, are governed by the Moon.

At the Baudelocque clinic in Paris Dr. Minkowski has demonstrated that the first moments after birth condition the whole life, thus unwittingly confirming what the astrologer has always asserted.

Why do historians usually ignore astrology? In the case of many famous figures the exact time of birth has been recorded, and it is possible to cast—and check—a correct horoscope. How many have done this?

In *La Revue De Paris* of March 1958 Philippe Erlanger does something to remedy this defect. He writes:

"When a prince was born his horoscope used to be drawn up. Henri IV was depressed by the prophecies concerning the circumstances of his death. He knew that he would meet his end in a carriage after his first 'magnificence' (the crowning of the queen) in his fifty seventh year and on the 14th of May. He mocked at the astrologer Thomassin, who predicted this last detail—However his scepticism was not complete. Sully depicts him as entering the carriage 'timidly' and dreading the date of the 'magnificence'. Furthermore he left the body of Henri III at Compiegne instead of taking it to Saint-Denis, because, according to another mage, he himself would be buried ten days after his predecessor. This did in fact take place".

Since the beginning of time, and especially during the Christian era, fanatics have made ready for the end of the world, often stating the exact date on which this phenomenon would occur. They are seldom put out of countenance when the Last Day passes uneventfully—though sometimes they have disposed of all their worldly goods.

The latest prophet of imminent cataclysm, says *Fate*, is Nathan H. Knorr, who recently told more than a quarter of a million Jehovah's Witnesses at New York that "the world's end is near". The end will come in the Battle of Armageddon, when good will triumph over evil. Can you guess who will be the only one's to survive? You are quite right: Jehovah's Witnesses.

This curious movement was founded in 1878 by a draper in Pittsburgh called Russell, who conferred on himself the title of 'Pastor'. He did extremely well out of the sale of 'miracle wheat' to credulous farmers, was involved in many lawsuits, and was divorced by his wife, the Court holding that he was of a temperament to 'render the life of any sensitive Chtistian woman a burden and make her life intolerable.'

Russell was succeeded on his death by one Rutherford, who in his turn abrogated to himself the title of 'Judge', though he was no more than a small-time lawyer, who had frequently appeared in court in defence of Russell. During the first World War, 'Judge' Rutherford spent nine cosy months in the Federal Prison at Atlanta.

The 'witnesses' today are mostly sincere and earnest people—some would call them fanatics—who believe that every word in the Bible is literally true but that of course you must accept unquestioningly the interpretation of the self-styled 'Judge' or the unconsecrated 'Pastor'. They are pacifists, and many of them have valiantly suffered for their principles. Their standard of character is often high—higher, indeed, than that of their two founders. They believe that 'millions now living will never die'. Rutherford believed that he was one of those millions. He wasn't. Another tenet is that only 144,000 humans since the beginning of time will survive Armageddon. There seems some slight discrepancy here.

In New Zealand the 'Witnesses' have been declared a subversive organisation and all their activities prohibited.

Varshaphal

OR

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"The author outlines a method of deciphering annual results from the Hindu horoscope. He claims that the principles of Tajaka astrology have been found to work accurately in actual practice, and controverts the orthodox belief that the system can be applied only to charts of individuals who have passed the age of thirty. There are many useful tables at the end and a summary."

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Effects of Pachaka Planets

BY PROF. AMAR NATH MUKHERJEA

THE famous treatise *Sarvartha Chintamani* deals with what are known as *Pachak*, *Bodhak*, *Karak* and *Vedhak* planets according to their relative positions in the horoscope. When planets become Pachakas or Bodhakas, or Karakas or Vedhakas, they develop certain good or bad characteristics and give such results in the Dasas and Bhuktis. The information contained in a few slokas of the book referred to, is not very elaborate and curiously enough, in the exposition of results in Dasas and Bhuktis in the last part of the book, this particular characteristic is not taken into consideration or even hinted at. I have not come across this Pachak, Vedhak definitions of planets in the ordinary astrological literature available in this side. The translator of *Brihat Parasari Hora* in Bengali, Sri B. K. Lahiri, assured me in a letter that some edition of *Brihat Parasari Hora* (Uttara Khanda possibly) contains a brief reference to this particular definition of planets. For ready reference, I am giving that relationship in a tabular form and my intention is that readers of THE ASTROLOGICAL MAGAZINE may throw some light on the matter. I have got a particular illustration which I will give later on.

Planets	*Pachak*	*Bodhak*	*Karak*	*Vedhak*	*Special Features*
Surya	6th Sani	7th Mangal	9th Guru	11th Sukra	Pachak planets are enemies of Ravi and Chandra—rest friends.
Chandra	5th Sukra	9th Kuja	11th Sani	3rd Ravi	Bodhak planet is enemy of Budha—rest friends.
Kuja	2nd Ravi	6th Chandra	11th Sani	12th Budha	Vedhak planet is enemy of Kuja—rest friends.
Budha	2nd Chandra	4th Guru	5th Sukra	5th Kuja	Pachak and Vedhak become enemies to Guru and Ravi, but become friends of Bodhak and Karak.
Guru	6th Sani	8th Kuja	7th Chandra	12th Ravi	
Sukra	2nd Budha	6th Ravi	12th Guru	4th Sani	
Sani	3rd Sukra	11th Chandra	6th Guru	7th Kuja	

Explanation.—Sani in 6th, Mangal in 7th, Guru in the 9th, and Sukra in the 11th from Ravi, become respectively Pachak, Bodhak, Karak and Vedak to the Sun. Similarly the other planets from Mars, etc., should be viwed. Rahu and Kethu have not been considered at all in this relationship and I cannot give any reason therefor.

Special Features :—

Karak and Vedhak become enemies of Sukra—rest are friends. Karak Graha is enemy of Sani but rest are friends.

1. If 'Pachak' planet *is friendly* then the native will enjoy good food, milk, dress, power, wealth, land and happiness.

If Pachak planet is 'enemy' the opposite results will be experienced.

2. If 'Bodhak' planet is 'friendly", the planet will confer gain, respect, power, high education, fame, and religious disposition.

If the Bodhak is enemy, the opposite result will follow.

3. If 'Karak' planet is friendly, there will be danger of theft, fire, fear from low caste people, and loss.

If the Karak is enemy, then, fame, property, power—will follow.

4. If 'Vedhak' is friendly, danger from fire, thief, king, foreign travel and loss are indicated.

If 'Vedhak' is enemy, then opposite results, *viz.*, happiness, respect and fame will follow.

This is in short, what is available from the *Sarvartha Chinthamani*. In one particular case, I have seen very good results have followed as given in this treatise. Here is the horoscope-Male born at Calcutta, on 4th November 1936, at 7–10 a.m. Calcutta time. R.A. of M.C. 10-2-26. Sayan Ascendant is 24° 50′ Scorpio and 28° 30′ Leo is M.C. By using Lahiri's Ayanamsa (22° 58′ 35″), the Nirayana positions are :—Ascendant 1° 52′ 25″ Scorpio; M.C. 5° 37′ 25″ Leo; Sun 18° 28′ Libra; Mercury 9° 40′ Libra; Venus 21° 32′ Scorpio; Jupiter 1° 4′ and Rahu 3° 42′ Sagittarius; Saturn Vakra 22° 58′ Aquarius; Moon 23° 57′ 42″ Gemini; Mars 0° 21′ Virgo; Uranus Vakri 14° 27′ Aries; Neptune 15° 23′ Leo and Pluto 2° 7′ Cancer.

At the moment the sub-period of Sun in the Dasa of Saturn is passing.

Sukra is 10th from Sani and Sani is 4th from Sukra. The latter position makes Sani Vedhak and as Vedhak is enemy of Venus, the results will be good. During the period, the native topped the list of successful candidates in three University examinations leading to B.Sc. (Agriculture) degree. In the final examination, he secured first position in 1st class and won "Gold Medals" and other prizes, of the University and Agriculture College, Bihar. He is passing through Sani—Surya. Surya is "Pachak" to Mars (being 2nd from Mangal) and as Pachak he becomes a *friend of Sani* hence good results may be expected, such as good food, gain, etc., in a limited way as Surya is not powerful. The next antardasa is that of Chandra and Chandra is 7th from Guru, hence Chandra is "Karak" planet and as Saturn is enemy of 'Karak', Sani–Chandra will bring in good results pertaining to the lordship of the 9th house and Chandra is in 9th bhava as well. He may have greater opportunities of furthering his qualification and may go abroad.

I submit my observations for further critical studies in respect of this Pachak Vedhak relationships of planets and as the horoscope submitted is a correct one, (the birth time was noted very correctly and the time after proper verification with chronometers was recorded), further studies may be based on these birth-data. The difficulty of this particular line of relationship is that many horoscopes do not have any Pachak, Vedhak and Bodhak or Karak relationship at all, and in those cases, I do not know how this relationship may be applied and these horoscopes be read in this particular light. From the example horoscope, it is clear that the results given in *Sarvatha Chintaman* cannot be brushed aside lightly and

I do not know if the results can be easily foreseen by any other method. Rahu sextile Sani, Sukra conjunction Ascendant, M.C. sextile Moon (separating) are some of the major aspects in the Western system but I doubt very much if anybody could depend upon Sani-Sukra as it is done usually to indicate the results obtained during the Antardasa.

The Editor's learned observation on this particular matter will be very eagerly awaited.

HOROSCOPE OF Dr. A. NAGASWARA RAO

(Continued from page 236)

word she is an ideal orthodox and pious type of Hindu housewife. Her husband's ministership or exit thereform did not make much difference for her. It would do well to record here one incident. In January last Nageswararao's portrait was to be unveiled in Hindi Mahavidyalaya of which he is the president. A message was sent to his family members through his servants requesting them to attend the function. The Doctor's wife sent a reply which was as amusing as as it was instructive. She said, "we are seeing the Doctor in the house daily in flesh and blood, and where is therefore the necessity for us to go all the way to Vidyalaya to see his photo".

But more than the birth-chart, his amsa chart seems to be extraordinarily powerful. Saturn, Mars and Venus are all exalted and very well-placed. The Sun in debilitation in Rasi chart is also improved in Amsa. All the planets like pearls in a necklace are scattered over the chart without any conjunctions. It is said "Tribhih Raja Tribhih Mantri" (त्रिभिः राजा त्रिभिः मन्त्रि) If such three exalted planets cannot make the native a minister, then who else can do it?

Dr. Nageswara Rao is now running the sub-period of Sun in Rahu till 6–2–1959 when Moon will commence. Both these periods are not quite good. Thereafter comes Mars subperiod which will be decidedly better than the above two. Mars sub-period and along with that Rahu Dasa ends on 24–8–1961 and with that comes to end a Dasa period which has proved to be very eventful. The Mahadasa of Jupiter begins from 24-8-1961 and thus will be definitely very good in every respect and althrough. It is to be noted that it will be by this time exactly that fresh elections will take place. And in my humble opinion Dr. Nageswara Rao will not only be elected a member in the State Assembly or the Parliament but will be holding an important position of a minister either in the State or at the Centre. As I said before three exalted planets make a man king or a minister and since he has been a minister once, he may be appointed a Governor also. And after all who will become such ministers or governors—if not such luminaries as Dr. Nageswara Rao. My above opinion is shared by a Jaimini Astrologer of repute with whom I had recently discussed the Doctor's horoscope. According to his system a Rajayoga period of seven years begins from 1962.

The one alternative that suggests to me is that since Jupiter is the planet of knowledge and renunciation, the Doctor who is already the President of the Jivakarunyasangha,—famous for its humanitarian services, might get engrossed in such pursuits or might play an important role in Sarvodaya work with which he is even now connected.

As regards longevity, he will no doubt pull through the whole period of Jupiter.

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[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 columns.—*Ed., A.M.*]

Appreciation

Sir,—I am extremely pleased to see what good stuff you get in your journal and how interesting it is, and I wish you and your colleagues every success in the future.

Leicester, England — Dr. W. B. CROW.

Research in Astrology

Sir,—I have gone through your illuminating address at the All-Kerala Astrological Association at Trichur and the comments of *The Hindu*, Madras, reproduced in THE ASTROLOGICAL MAGAZINE of November 1958. The organizers of the Conference have done a great service to Hindu Society in particular and India in general by arranging such a gathering and requesting an astrologer of great eminence like yourself to inaugurate it. May God crown the efforts of eminent men in Kerala with success. We in India need not follow the European University system. They were bold enough to have a chair, many many years ago, in Oxford for Sanskrit. We should not feel hesitant to restore the teaching of astrology in our schools and colleges, as was done in ancient India.

Jammu Cantt. — LAKSHMAN SINGH CHARAK.

Political Forecasts

Sir,—I have been keenly and closely studying THE ASTROLOGICAL MAGAZINE specially so the 'Political Forecasts' of the learned Editor who has specialised in Mundane Astrology as no one else Majority of his forecasts are surprisingly true *verbatim* for any layman; and for a person who is well up in astrology or knows atleast some of it his deductions, discussions and conclusions are very inspiring and instructive and contain much food for thought and digestion with benefit. There is originality, intution, insight and a deep and laborious study shown by the masterly way in which he discusses this difficult subject and explains as to why and how he arrives at a definite conclusion. Just as a Physician in dealing with a case takes into consideration extrinsic factors, *e.g.*, environments, special circumstances, time, place, climate, season, previous history, habits, family and social position, mental condition and present circumstances of a patient besides depending on his scientific and book knowledge in dealing with a case, the learned Editor considers and discusses so many extrinsic factors together with the astrological aspects, *e.g.*, position of planets, etc. In other words he has been dealing with this subject exactly as other scientific subjects are dealt with.

It is a matter of pity that some people belittle astrology without trying to know and understand what it is. If such persons only try to learn the A B C of it and then carefully follow how the able Editor openly discusses and arrives at his conclusions and compare the percentages of his such forecasts turning out to be true they can be convinced that is as much a scientific subject as any other and worthy of receiving greater attention and patronage than it is getting. There is nothing occult or mysterious about it. No doubt as with every scientific subject man's knowledge is not perfect and he has always much to learn generation after generation and yet remain imperfect.

In every scientific subject no matter how able and expert one is, he sometimes does not see the most ordinary and obvious things and goes astray. Similar is the case with astrology. It is sometimes said that an astrologer is wiser after the thing has actually happened. So is the case with every scientific subject, *e.g.*, it is often that a physician is able to diagnose a disease only after a post-mortem. The fault is not of the science but of man's limitations and imperfections.

It is not my object here to deal with my views as to why and on what basis I am convinced about the scientific basis of astrology as it would mean a lenghthy article but I only want critics and disbelievers to act as I suggest and I am sure if they do so with the object of finding the truth and not with a view to find faults they would not only agree with me but will learn something and would also admire the mastery and grasp of the learned Editor.

Medical Officer. Ayodhya (U.P.) — Dr. VIDYA DAT RAM M.B., B.S., P.M.S.I.

Sir,—May I request you to accept my greetings for the Happy New Year. Our ASTROLOGICAL MAGAZINE has completed one more year of valuable service for the cause of this science. The credit must of course go to you as you are the principal cause for its creditable success. Every reader of this Magazine owes much to you for your unique service in maintaining its high standards and in resisting the attacks made by several great people on astrology. The tragedy is most of the so-called great personalities do not know even a line about Astrology and yet they criticise it off and on.

I think it is not out of place if I mention some of the predictions given by our Editor in the 1958 Annual Number of THE ASTROLOGICAL MAGAZINE and show to the world once again how accurate and precise the science of Astrology is? The first and foremost prediction which came true was on 1st January 1958. Dealing with the Mars-Saturn conjunction you wrote that "the conjunction in the 1st week of January 1958 in the martian sign of Scorpio threatens a serious railway accident". I hope the readers have already noted down that a serious railway accident occurred near Delhi (Ambala) in the early hours of 1st January 1958 taking a toll of nearly 150 lives. Dealing with India's prospects for the year 1958 you said "the year ahead for India will not be quite rosy. The problem of Goa, Kashmir and Indians in Ceylon will remain unsolved. Politics in Kerala will take an unfavourable turn.....etc." All these predictions have come correct to the word.

Dealing with world affairs you predicted that the world would pass through a tough and critical period during Saturn's retrogression (*i.e.*, April to September 1958). The readers will note with interest the developments in several countries: for example, the overthrow of Kingship in Iraq and troubles in Lebanon, Jordan, Iran and Pakistan. Another important and astonishing prediction of our Editor is about Pakistan. You said "the Government of the day

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(Noon's cabinet) will so lack stability and real roots in the country that it may collapse any day.....The planetary position portends instability and sudden upsurge of political passions, change of Government, assassinations and a chaotic state affairs". As predicted the Noon cabinet was most unstable. It crashed and collapsed completely, the constitution was abrogated, the President was removed and finally military rule came into power. Your forecast regarding Far East and Middle East is also cent per cent correct. In one word 1958 was a year of excitement, as you said.

I conclude this letter with the hope that the so-called great people, who make undignified, offensive and sometimes hideous attacks on this ancient science, would realise at least now that Astrology is not a farce as politics and try to appriciate the truth of this science. May God bless you with a happy and prosperous future.

Chilakalampadu, V.S. MURTHY

Sir,—Though I am very much distressed to know the latest developments in Pakistan recently in President Iskandar Mirza being pushed out of office, besides the already abrogated constitution, I am glad to note that your prediction in 1958 Annual Number (Pp. 230) of THE ASTROLOGICAL MAGAZINE, that "the Government of the day will so lack stability and real roots in the country that it may *collapse any day*" has been borne out so correctly. Please accept my hearty congratulations. It is hoped that some of the Indian leaders will be more realistic towards astrology in future.

Best wishes to you, Sir, and to THE ASTROLOGICAL MAGAZINE.

Kanpur. S. SUNDARAM.

Sir,–The year 1958 has come almost to an end and the predictions for this year made by you have come wonderfully correct. I intended to congratulate you earlier but somehow or other I could not and meanwhile many more "fulfilments" have come to light.

The predictions on various matters, internal as well as international, have come true contrary to our expectations. The happenings were so unexpected that one was left gaping. Railway accident in India (p. 9 THE ASTROLOGICAL MAGAZINE); exceptionally stringent economical conditions in India (page 10 A. M.); significant changes in the Indian Cabinet; eclipse leading to adverse effects on the health of President Eisenhower (page 479 A. M. April 1958); Sheikh Abdulla's activities leading to outbreak of violence and even assasinations (page 10 A. M. 1958); a reshuffle in British Cabinet (page 232 A. M. 1958) are some of the successful predictions. Crowning all these is one regarding the Pope (page 232) and that pertaining to *coup d'etat* in Thailand (page 232). Regarding Pakistan your observations on page 230 of the A. M. 1958 are significant. As you have said, "The Government of the day will so lack stability and real roots in the country that it may collapse any day.....All these portend instability, financial, ...*sudden upsurge of political passions*.....and a chaotic state of affairs"; and again in April 1958 issue (on page 479) you observed: "As the eclipse falls in the Janma Lagna of Pakistan, Mr. Noon's Government is bound to fall". One could not have imagined these happenings—particularly that of "sudden upsurge of political passions" when these words were penned by you.

I need not go on multiplying the instances which are sufficient to show the validity of this science besides opening the eyes of those who discard astrology as mere superstition.

May I suggest, in the end, that it is high time that a sister magazine to THE ASTROLOGICAL MAGAZINE in Hindi is started by you for the benefit of those who do not know English in northern India. Many magazines in Hindi have been started recently but they have failed miserably because of lack of quality and standard of THE ASTROLOGICAL MAGAZINE. Hope this suggestion will be favourably considered. Thanking you,

Jammu. ASHWINI KUMAR SHARMA.

"Setting Things Straight"

Sir,—With reference to the "Open Letter" to myself appearing in December 1958 issue of THE ASTROLOGICAL MAGAZINE I shall be thankful if you will publish the following reply.

Mr. Allen states: "Being primarily a statistician I was rather disappointed that you tended to represent my work as random case argumentation" I am sorry if Mr. Allen was hurt and felt slighted. But, if he refers to his articles in the *American Astrology*, he will find that in some two or three instances (I am quoting from memory as I have not the original journals by me) as for instane in earthquake or flood studies, he had shown about seven to twelve cases and worked out the probabilities, etc., on *these* number of cases. I had checked those figures at the time of reading those articles and had found them correct for *that* number of cases. The obvious inference was that Mr. Allen's case rested on that number of cases. If he had published *all* his findings say in the form of a frequency diagram together with the usual statistical parameters like means, S.D., S.E., β etc., and originally not drawn inferences from a few cases alone, no misunderstandings could have arisen.

He considers that his value of the Ayanamsa gives statistically significant results in Dasas and Bhukties of the Vimshottri Dasas, and no other values give as satisfactory results. In the absence of data, I am unable to comment on this statement, except in general terms. What would Mr. Allen consider a "satisfactory result?" In case of death, for instance, would he say that only the Bhukties of the malefics should operate; and would he consider the Bhukti of say Jupiter as unsatisfactory? I do not *know* but I presume that is how he would reason, preoccupied as both he and Mr. Fagan are with the intrinsic natures of the planets alone. This would be wrong in Indian astrology as it lays down certain rules as to when an apparent benefic acts as a malefic in a given horoscope and *vice versa*. I have found these rules very trustworthy and if Mr. Allen has not taken account of this factor, his results may not have much value.

I fully agree with Mr. Allen when he states that mundane aspects are of more value than the zodiacal ones, and it was for that very reason that my charts were drawn for mundane positions. I think that not the least of the manifold services rendered by Mr. Fagan to modern astrology is his revival of the mundane aspects. As they are troublesome to calculate, I have prepared a graph by which the mundoscope can be prepared without any calculation. I hope to publish it at some future time.

Now I come to my main argument which in the words of Mr. Allen is "talk or protestations about the places along the same world-girdling planetary lines not suffering identical events". Mr. Allen's arguments may be summarised: (1) any one who talks of questions like that is either silly, unscientific, or unintelligent, or I presume all three together, (2) he has stated his reasons several times in the past, but as I have not these reasons by me, I cannot comment on them, (3) that events along the track, occur when the conditions for them are favourable, but not otherwise. In putting forward my point of view, any "scientific" or statistical dissertation would be of very little value to the lay person, so I would like him

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to pay rather close attention to the following. Mr. Allen has given several examples in his letter, most of which are coincidences of the ingress Mars or Saturn with the Ingress or quotidian angles. But as the ingress chart is its own quotidian, we can generalise the examples by the statement that ingress malefics generally contact the quotidian angles at the time of disasters. In order to fix our ideas, let us take the case of Mars alone and in order to simplify further, we can concentrate our attention on the tracks made by Mars only on the M.C. and I.C. (this does not in any manner detract from the generality of the argument). Now let the reader visualize our earth as a perfectly round ball suspended in space. The casualty tracks of Mars M and I will make a complete circle round this ball passing through the north and south poles. But as those tracks have orbs (say 2°) the circle will expand into a band 4° broad, or about 343 miles wide at the equator.* So we have a more or less narrow band encircling the ball and passing through the poles. This band forms as soon as the Sun enters the sidereal sign of Capricorn (or any other sign). But the band does not stay where it forms; immediately it forms it begins a slow westward movement over the surface of the globe (a little less than a degree per day) about the poles which alone remain fixed. It continues on its slow westward crawl until the next year's ingress, when it suddenly collapses to be immediately replaced by a new one which in its turn begins its westward march. If this picture is clear in the mind of the reader, he will at once see that the band like a cloud shadow covers *every* place of the globe twice every year (really four times if Mars A & D are taken account of) from the North pole to the South, from China to Peru, as the saying goes. Because of its orbs, its shadow as it were, remains on any given place for a period of four or five days each time from the time it first contacts the place. In its tour during the year, the incendiary fingers of Mars pass over thousands of miles of rail tracks, tens of thousands of tons of ammunition and explosives stored in the open or in underground cellars, over active and passive volcanoes. They point to hundreds of oil wells, thousands of gasoline tanks, hundreds of thousands of inflammable wooden houses, millions of acres of forest lands, and—all right, Mr. Allen—over a myriad bottles of orange juice. But these fell fingers only point, they do not clutch *everything* (else the whole world would be destroyed in a year). They only clutch at a railway train here and there, an isolated ammunition dump, a few gasoline tanks, a few thousand feet of celluloid tape, a few wooden houses and forests. Now, I who am silly and unintelligent, humbly ask Mr. Allen, what is the cause of this *selective* clutching? His reply is that conditions were favourable then. If this is not begging the question, what is? I am precisely asking when and what conditions are favourable, he sweetly replies when they are favourable! Even the lay reader will now appreciate that for predictive purposes the probabilities obtained by Mr. Allen are to use his own picturesque phrase "pure tommyrot". For how many accidents, fire, etc., occur every year? I have no statistics, but shall we hazard a guess, and say 50 a day or say 20,000 every year? These are the favourable cases and the unfavourable ones? *They* run into millions. Now one way to define probabilities is to consider the ratio of favourable cases to the total number of cases of all kinds. The fraction in this case is so minute that it is worthless for prediction purposes. What has happened is that the probabilities for our purposes are compound events, which in the end is the product of the probabilities of the simple events of which it is composed. Mr. Allen has taken one component of this compound event, and neglected to take account of the compound events as a whole, quite a common failing with statisticians. I have no wish to discredit Mr. Allen's idea, it is certainly a remarkable and splendid achievement judged by any standards we care to name. But I do maintain that unless Mr. Allen or another can satisfactorily answer the fundamental objection raised, his achievement will only be of use in "hindsights"—a popular pastime no boubt—and will be of very little use for prediction purposes for which I suppose it was primarily designed.

Bombay. K. M. KHAREGAT.

*In order to anticipate the objections of meticulous Mr. Fagan, let me state that I am aware that this cannot be a "band". Mathematically, there are two great circles intersecting at the poles with an included spherical angle of 4°. That is to say, instead of a complete band there are two lines which are diametrically opposite to each other, with their apices touching. However as I was not writing for the mathematician but for the layman for whom a band would be easier to visualise, I have made use of the "band", the argument here is no way substantially affected by this.

Lines of Marriage

Sir,—Regarding "Anonymous" of New Delhi's letter to you (in Vol. 47, No. 10, pages 922 and 924) regarding a marital quandrangle, I would like to suggest that palmistry would answer the question of whether they will straighten this matter out, better than astrology. I believe that in India there are many people who can read one's character and life from one's hands. A good text-book on the subject (although it may now be out of print) is Cheiro's *Language of the Hand*.

I also wish to comment that in palmistry, "marriage lines" do not necessarily mean a religious or civil marriage ceremony. I have seen Roman Catholic priests, nuns, with marriage lines on their hands. A marriage line does indicate hower, close partnership with one of the opposite sex. If the line is forked, it means separation; if it bends down towards the thumb, one's mate will die first; if up toward the fingers, that one will outlive one's mate: if it separates, then joins (forming what is called an "island") it indicates separation and then re-marriage. Marriage lines are at the base of the little finger, above the heart line, and are read according to time of life from the heart line to the base of the little finger. Marriage is also shown in the heart, sometimes the fate and life lines.

At least, so say those who are better qualified to read palms than I. It is interesting to note that these lines are in our palms from birth and change little during our life-times. This may be of interest to those who believe in Karma and reincarnation.

Williamsport, U.S.A. EDWARD W. WOODS.

Mars and Widowhood

Sir,—In July 1958 issue of THE ASTROLOGICAL MAGAZINE an article under the above caption was published and Sri Shambhunath Banerjee in his article says, "Wisdom and experience show however that no aspect of any other planet can resist Martian evil".

Undoubtedly Mars has very destructive influence on the marriage life due to his adverse position in the nativity. But it is a very clear fact that Mars in the 2nd, 4th, 7th, 8th and 12th houses is not always bad. It must be noted that Mars may be the lord of the 7th house and his position in the 7th house is not inauspicious according to astrological theories.

For example say Thula is Lagna, Aries becomes the 7th house. Hence

Mars is in the 7th house and happening to be his own sign Aries. Now assume what will be the influence of Mars on the marriage life of a partner. Mars in the 7th house is not very evil for marriage, because his inauspicious and destructive influence are immensely neutralized, for he is in his own sign. But Mars is a malefic planet. In marriage life, the native will be confronted with quarrels and separation. But death of partner is not indicated by the position of Mars in the 7th house, because authoritative astrological books accept that a planet posited in his own sign is auspicious and promotes benefic results of the house.

Now we shall discuss another position of Mars in the horoscope of a native born in Thula Lagna. Mars is in Makara and aspects the 7th house. Now, what will be the results? The result is that the native will be married to a woman born in a higher society. She will have martian characteristics. She will show proud behaviour. But they will enjoy a very happy conjugal life with some slight troubles.

Therefore, position of Mars is to be considered in the light of his disposition and the sign occupied. Many articles concerning destructive influence of Mars on married life have appeared in THE ASTROLOGICAL MAGAZINE. Therefore a detailed discussion is unnecessary. But for critical research a quotation is adapted herein from *Brihajotisara.*

"Lagna chathurthach bayasthana noga
Rahu sanirbhapi yodi sthita sayat
Tada kujo naibo koroti doshong
bibahakala probadanti Garga."

The above means: "Garga says that if Rahu and Saturn occupy Lagna 4th, 7th, 12th and 8th houses then Kuja dosha will be ineffective at the marriage time".

Chandernagore P.O. SRIMATI BIJOLI DAS.

Seventh House

Sir,—With reference to Sri V. K. Balakrishnan's letter under the above caption published in December 1958 issue of THE ASTROLOGICAL MAGAZINE I wish to point out that the following astrological causes had led to the loss of his two wives:—

(1) Lord of 2nd and 7th Mars being posited in 6th in Rasi and combined with Kethu in Simha Navamsa.

(2) Kalatrakaraka Venus being posited in between two malefics, *viz.*, Sun and Saturn.

(3) Lord of the house occupied by the Kalatrakaraka Venus, *viz.*, Mars being posited in 6th house.

(4) Malefics occupying 2nd, 4th and 8th house from Kalatrakaraka Venus, *viz.*, Sun in 2nd house, Kethu in 4th house and Gulika 8th house.

(5) Lord of the Amsa occupied by Mars 7th lord, Sun has the aspect of Gulika which is another combination for many wives.

Jatakaganithasagara details the above combination for many wives.

Bhopal. K. S. GOPALAN.

An Elusive Horoscope

Sir,—The birth-data of a boy supplied by Sri N. Sundaresaiyer of Trichinopoly, (October issue, page 922) and the one examined by Sri Lankendra of Colombo (August issue, page 768), comparatively studied indicate that the Madras boy has the better chart due to the Moon-Mercury combination (9-1 houses) despite the fact that the distance apart of the trine is 7°. Although Mercury-Saturn are considered good for Libra, Saturn is *looptha* and *Agnikara*, the latter circumstances arising out of a Sunday birth. If Mercury had not formed a combination with Moon yoga power would have been absent.

In respect of Rahu in Sagittarius though the sign is not helpful, the house is good in respect of longevity. Being a Sunday birth it gives the *Rajyakruthyat-Sampadaka* power and therefore of Raja Yoga character, being wicked only for elder brother or sister, if the subject is not the first-born. Rahu in Kanya from 24th September 1958 should be better as Rahu-Guru in Thula rasi-lagna depresses the luck and virility of the subject as well as that of his father. Without Rahu, Sun-Jupiter checks malice till 28th December 1958.

Mars-Jupiter aspect is a major defect as it accentuates the Law: *Kujo nihanthi jeevadhyakh* and in Jupiter's Mars a shipping accident or explosion is possible. But Jupiter being between Moon and Mercury, life is protected and the subject will come out of hospital with compensation added. Mars is *peeditha* and indicates injury and surgical operation.

The *Karma-Jeeva* goes to Venus and Mercury. As the latter has gained strength he is likely to learn well and become an Accountant in a Shipping firm. Provided he steers clear of women and is lucky in the choice of a life-partner Jupiter will give comforts. He will become a good writer, artist and poet and a reciter of religious verses in honour of the gods.

Colombo-4. CYRUS D. F. ABAYAKOON.

THE WEB OF DESTINY

(*Continued from page 232*)

What is War?

If every nation on this earth grasps the true meaning of Esoteric Astrology, it will easily understand the Divine meaning of War. War is really described as a combat against temptations of human life. It should be a fight against all the hells on this earth to overcome them. The hells (evils) on this earth desire to destroy heaven (good things of nature) not by means of a hostile invasion, as on earth, but by destruction of truth and God and these are esoterically called "combats and wars". Nature wants us to carry out this kind of war and combat against falsity and revive truth, but instead we human beings wage war and kill each other, and thus survive by perpetuating Satanic deeds and when visitations of nature, (which are only the reactions of evil thoughts and selfish actions of ourselves) like pestilence, fires, earthquakes, floods, famine, etc., descend on us, we say God is angry on us and a toll of innocent lives is unnecessarily taken by Him. What a perversity of Truth!

Our ancient Rishis and Munis have also written books on Esoteric Astrology, but they being in Sanskrit and others in Tamil or Telugu languages we cannot derive much benefit from them. Recently however through the most laborious efforts of the late Prof. B. Suryanarain Rao, many important Sanskrit astrological books have been translated into English. With his able and most lucid commentaries one can clearly grasp the rich lore contained in ancient books. Prof. B. V. Raman is following in the footsteps of his grandfather and is rendering unique service to propagate this ancient science of astrology in the right perspective.

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BY DR. R. NAGARAJA SARMA, M.A., Ph.D., D.LITT.

1. TALES FROM KALIDASA—By Suna K. Surveyor—(Jaico Publishing House. 125, Mahatma Gandhi Road, Bombay-1. Pp. 240. Price Rs. 2 net).

The authoress of the book has been introduced by the publishers, as a talented lady of varied literary and artistic interests, who had done confidential work for the I.A.F. and R.A.F. during the War. The authoress has written Tales from Kalidasa, the immortal poet and dramatist of India whose art is appreciated and admired throughout the world.

The tales here narrated are those of Sakuntala, Vikrama and Urvasi, Raghuvamsa, (the royal clan of the Raghus) and *Meghadoota* or cloud messenger. The personalities dealt with by Kalidasa include virtuous and vicious, divine and devilish, human and divine, masculine and feminine.

As in Greek Mythology, in these Indian tales, sometimes, men and gods become involved in love affairs with one another, for the nonce, man forgetting his humanity and god, divinity. Those acquainted with the original Sanskrit texts of Kalidasa may not feel any need for much story telling, as anyday, renderings are bound to be comparatively less effective than the original. But, Srimathi Suna has done her work of narration so well that those who can study and enjoy the originals and those who cannot would feel attracted by her performance, in which she has successfully recaptured and reproduced the charm and thrill of the originals of immortal Kalidasa.

2. KRISHNAMURTHY—THE MAN IN REVOLT—By Andre Nael—(Chetena, Rampart Row, Bombay. Pp. 110. Price Rs. 3.50 or sh. 7 or Dollar 1-75).

This striking work on the philosophy of Krishnamurthy has been translated into English from the original French by the author. (i.e. of the translation).

As the title of the book powerfully suggests, Krishnamurthy has been described to be a man of Revolt. There is also a discussion about the relation between the philosophies of Krishnamurthy and of Marx.

Whether one likes it or not, mankind has been in Revolt ever since Paradise was lost, and there is no knowing when Paradise would be regained though on paper Milton demonstrated Paradise regained. There is frequent reference to *inner freedom*. What it is exactly, has not been made clear. Gandhi wanted freedom even to commit errors. No wonder there was police firing in old days. There it is rearing its charming head even now.

When there are scores of systems of philosophy, oriental and occidental, few will feel any need for a *philosophic nouvelle*, like the revolutionary-ISM of Krishnamurthy. Nevertheless, the author is to be congratulated on a brilliant accoun of Krishnamurthy, the revolutionary thinker. Be it noted that Krishnamurthy is not a follower of any traditional system of philosophy.

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3. MIND AND ITS MYSTERIES—By Swamy Sivananda—(Divine life Society, Rishikesh. Pp. 535. Rs 6).

Quite fittingly and appropriately dedicated to Maharshi Patanjali, the author of the Yoga-Sutras, the revised and enlarged fifth edition, in which parts I and II are combined, of Swami Sivananda's "Mind-Its Mysteries and Control", had been published on the holy and sacred "Guru-Purnima" day and Swami Venkatesananda has explained that the publication of the massive volume running to over 500 pages of astonishingly analysed abstruse matter of metaphysics presented in popular, plain, and precise terminology, is due to the donation given by a lady Medical Practitioner, who remains, to mark her intense humility and genuine self-effacement perhaps, anonymous. Her very anonymity will ensure her universal popularity.

In Western or Occidental Psychology, British, European and American, nothing has so far been discovered and identified, corresponding to the Manas of Indian Psychology and Vedanta. The Manas has been identified to be the inner-sense, (antah karana) and has been differentiated into four functional units—Manas, Buddhi, Ahankara and Chitta—of which there is not even the slightest trace in Western Psychology. Swami Sivananda has carefully pointed out the differences amongst these and fully brought out the significance of Manas or the Mind.

In the West, they just talk of organism, behaviour, consciousness or personality and nothing about the mind understood as inner-sense. Swami Sivananda has laid under contribution practically everything of importance or significance contained in the Yoga-Sutras of Patanjali and explained that an individual comes into contact with the world both objective and subjective only through the mind.

Characteristic of mental-energy is flowing externally outwardly to the countless objects of the Universe. Essence of Yogic methodology consists in crying halt to the outward-flowing mental energy and directing it inwardly and focussing it on the self. (quite distinct and different from the mind).

If and when such a methodical and methodological control has been achieved over the direction or flow of mental energy, the aspirant or *sadhaka* will find himself or herself in a new world with new environment. I should like to invite special attention of your readers to the section entitled "How to Control the Mind", (Pp 364—417) which contains practical hints.

If Indians to-day instead of writing frantic appeals to America to stop using of the Atomic weapons unilaterally, learnt to control their minds, they would be behaving sensibly and true to their traditions, atleast.

Swami Sivananda as the only institutional Head to-day who is disseminating correct knowledge about theory and practice of Yoga should be gratefully complimented by all. The error on Pp. 412 (Sanskrit text) is glaring.

4. ASPECTS OF INDIAN MUSIC—(Publications Division, Minstry of Information and Broadcasting, Govt. of India, Delhi-8. Pp. 76, Price R.O. 75 nP.)

It should be common knowledge that commencing from 1955, All-India Radio has been conducting a Music Symposium, at the Annual Sangeeta-Sammelan. The subject for 1955–Symposium was "The Importance of Voice Culture". In 1956, the Symposium turned on "Aspects of Emotional appeal in Indian Music". In this booklet, some of the papers read at the two Symposia, and some specially contributed articles have been assembled together so that the contents may reach a wider public.

There are twelve articles that have been brought together in the present publication. The articles are by specialists and are therefore authoritative.

Where all the contributions have been written by experts and professional artists in the line, it may seem invidious to single out this or that for purposes of praise or blame. I would rather suggest there should be a *Symposium* on *How To Make Radio-Music Live* and *Dynamic?*

I rarely listen to radio-music, but, whenever I do, it has been my misfortune to have my tympanic membrane assailed by *Jhallak–Jhallak–Jhallak*, or, by *Muruga...et hoc genus omne*. Radio can justify itself only if and when it is able to give listeners new pieces of classic compositions.

5. MUNSHI—HIS ART AND WORK—(Bharateeya Vidya Bhavan—Bombay-7. Vol. 1, Pp. 257. Price Rs. 2.)

Planned and projected into four volumes, the series seeks to describe and portray the "amazing" career of Sri K. M. Munshi, and this venture has been undertaken by the Citizens' Celebration Committee constituted in connection with his 70th birthday.

The *first* volume deals with (*a*) Early Life, (*b*) As a Lawyer, and (*c*) Munshi in Life and Literature. Part-I is written by Dr. A.K. Mazumdar, Part II, by Justice J.M. Shelat, and Part-III by N.C. Mehta.

A reviewer has no right to comment on the private and personal affairs of the hero of this publication. So, I say nothing about the *Munshi–Lilavathi* romance. But, it is downright blasphemy and irreverence that Mr. Munshi should compare himself with Lord Siva, his wife with Parvati, and his dream-girl in flesh and blood with Ganga. (P. 91). The stanza quoted on p-95 has a bad typographical error.

The Lakshmikantam-murder case is mentioned as *cause celebre* of the century, in which Mr. Munshi appeared for the defence in the Madras High Court. On p-218, Mr. Narayana Iyengar is mentioned as having engaged Mr. Munshi. But, on p-227, Mr. Narayana Iyer is mentioned. Admirers of Mr. Munshi will find the volume quite engaging and will be looking forward with interest to the advent of future volumes vouchsafed.

6. LETTERS TO SIRDAR VALLABHBHAI PATEL—By M. K. Gandhi.—(Pp. 250. Price Rs. 2.50).

7. DRINK, DRUGS AND GAMBLING—By M. K. Gandhi.—(Pp. 152. Price Rs. 2).

8. THE STORY OF BARDOLI—By Mahadeva Desai.–(Pp. 252. Price Rs. 3).

9. SEARCH FOR PURPOSE—By Arthur E. Morgan.–(Pp. 168. Price Rs. 3).

10. PEACEFUL INDUSTRIAL RELATIONS–THEIR SCIENCE AND TECHNIQUE—By R. J. Soman.—(Pp. 320. Price Rs. 4).

(All published by Navajivan Publishing House, Ahmedabad).

Letters written by Mahatma Gandhi to Sardar Patel and carefully preserved by Manibehn Patel were originally in Gujarathi. These letters have been translated into English and edited by Valji Govindji Desai and Sudarshan V. Desai for the benefit of a wider public. These letters cover the period 8th July 1921 to 29th December 1947. These letters undoubtedly demonstrate the utmost intimacy that existed between the Sirdar and the Mahatma, and they are bound to have historical, political, and even literary significance. These letters throw light on the confidence Gandhi had in the Sirdar. Ideas, plans and projects, were formulated by the Mahatma, and practical and concrete execution of these was left to the Sirdar. Some of the letters show that the Mahatma, was very stern and even severe with the Sirdar when the situation demanded it. Gandhian memories are revived by the publication of this correspondence.

Mahatma Gandhi's views about drink, drugs and gambling are too well-known to be repeated and in this volume they are elaborated. Bharatan Kumarappa has contributed Editor's note. It should be within public memory that after the advent of freedom these evils have been sought to be removed, wherever possible. But, it is an open secret that all these evils exist in a subterranean manner. Gandhi's views on racing are given. Still, racing is proceeding merrily on and it does not appear that it would ever be stopped at all. It is considered as a sign of civilization to own race horses and put in regular attendance at races. It is pointed out in the Editor's note that Gandhi observed some of his fellow Barristers "rolling in the gutters under the influence of drink", and this sight must have so greatly horrified him that he decided on prohibition-propaganda. Government must preserve Law and Order. It is not clear if in return for the taxes paid, Government should seek to transform subjects into moral paragons. It must be plain to what extent Bharat is following in the path chalked out by Gandhi.

Bardoli Satyagraha demonstrated to the entire civilized world that when provoked beyond certain limits, even peasants would get ready to defy a powerful government like the British Raj. Not only did the peasants defy the government, but, secured ultimate victory. Government, in the face of incontrovertible and unchallengeable facts had to yield to the vital demands made by the peasants. Mahaveva Desai, who was an intimate and close associate of Gandhi has written this volume which is described as "History of the Bardoli Satyagraha of 1928 and its Sequel". The movement was led to a victorious termination by Mr. Patel who was known as Peasants' Sirdar. Even in the contemporary setting of Free Bharat, contemplation of the planning and projection of Bardoli Satyagraha, and its execution and achievements, is bound to have its own significance. Satyagraha is a very powerful weapon when wielded by persons endowed with courage of conviction, and it is impossible to predict, who would wield it, and under what given circustances. All governments and constituted authorities should be prepared to face soul force opposition. That is the lesson of Bardoli.

Dr. A. E. Morgan was a member of the University Commission headed by Dr. Radhakrishnan. Engineer, educator, author, and first chairman of the Tennessey Valley Association, he has varied interests in life, and he put forth the idea of a rural University for India. This work is something like a spiritual auto-biography of the author, and his view seems to be that life is a great adventure in pursuit of which, every individual must try to do his or her best. Dilettantism, playing with life is just treason. Here is the author's confession of faith. "I do not know what the significance of life is, or that any significance, is predetermined or given, in the philosophic sense. I do not know whether there is any "God's purpose for the world". (P. 154). No student of Hindu systems of philosophy can accept such a view, or such a world-view. There is God's purpose in the evolution of the universe and of human life and spiritual search or quest consits in endeavour to learn the divine purpose and model life and conduct according to Purpose of the Divine Architect of the world.

The volume is Doctorate Thesis of the author. In Free Bharat as in other countries, the relation between Capital and Labour is bound to get more and more complicated with the advance of time. Industrial relations are studied from the standpoint of Gandhian philosophy. To-day, news-

(Continued on page 249)

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)* Lagna Taurus with ruler Venus in 3rd house aspected by full Moon. Has the horoscope gained strength because the lord of Lagna is in an Upachaya house aspected by full Moon? *(b)* If three planets are exalted in a Drekkana chart, has it any bearing on the horoscope? *(c)* Planets well placed in Lagna but debilitated in Navamsa, what will be the effect during their dasa? *(d)* Jupiter exalted but combust. Do his benefic influences get lost because of combustion? *(e)* An exceptionally good Dasa and Bhukti but very bad Gochara like Sadesathi. Which will dominate? *(f)* Moon in ninth in Capricornus and Sun in 3rd in Cancer. Will these positions raise the native to official eminence? *(g)* Will full Moon in ninth cause all kinds of happiness to the native? *(h)* Suppose at birth a person has Saturn in 12th from Moon. Anapha Yoga is caused but at the same time the person is born under sadesati influences. So which will affect the native? When Saturn passes over radical Saturn in Gochara, what will be the effect? Will Sadesathi effects be mixed as Saturn has given rise to a benefical yoga? *(i)* Of all positions as between lord of Lagna or lord of 7th house which is good or bad? Give the order of preference: Mutual kendra, mutual kona, shashtashta, dwirdwadasa, when both are benefics by nature, when one is a benefic and the other malefic, when they are inmically disposed to each other? *(j)* Does a grouping of planets in a particular bhava weaken it or strengthen it? *(k)* Will sadesathi affect persons born under Taurus with Moon in Capricorn?

H.B.R.C. Bombay.

Ans. *(a)* It is not a feature of strength for the lord of Lagna to be in third house as it is a cadent house, where planets are said to be weakest; so also 6th house but it is also a dusthana. The 3rd house is also known as Upachaya or house of increase. This is one source of strength. But on this account it cannot be said that the horoscope as a whole has gained strength. *(b)* One of the Shadbalas—Drekkana strength—is present, that is all. No doubt this will add in its own way to the strength of the horoscope. *(c)* There cannot be any feature of strength greater than exaltation. When planets are exalted in Rasi and in debilitation in Navamsa, they give bad results only in Dasa according to almost all authorities. *(d)* When a planet is in combustion its effects are similar to that of a planet in depression and in depression a planet has no effect. So a planet in exaltation but in combustion need not share the same fate. *(e)* The results will be mixed. *(f)* Data not sufficient to warrant such an inference. *(g)* Not necessarily. According to Varaha Mihira Moon in the 9th denotes: "the native will possess sons, friends, relations and wealth". *(h)* Anapha Yoga endures for whole life and is a yoga. Sadesati is an influence by transit and its effect lasts only for a limited time. Therefore there is no comparison between the two. If it so happens that a person is born with Saturn in 12th from Moon, both co-exist and both will have to be taken into effect. Anapha Yoga is said to confer well formed organs, majestic appearance, good reputation, polite, generous, self-respect, fond of dress and pleasures; but in later life renunciation and austerity. As a newly born child is not expected to materialise these results, Saturn's quota of the yoga will manifest during his Dasa and Bhukti. Sadesati effects of Saturn will be present till he leaves the second sign from Moon. *(i)* When all other conditions are same or similar, this may be taken to be the order of beneficence. Mutual trine, mutual kendra; Shastashtaka and dwirdwadasa are not beneficent positions. Of the two, shastashtaka may be taken to be less evil generally. Whether these two planets are benefics or malefics does not alter the position much. *(j)* The effects depend on the planets in the grouping. Greater activity of matters pertaining to the sign or house where the grouping occurs is to be expected. Whether it is of good sort or bad, depends on whether the planets are benefics or malefics. *(k)* The effects will certainly manifest but will not be severe.

Q. 2. *(a)* In answer to question (1) in May 1952 issue of THE ASTROLOGICAL MAGAZINE, it is stated that the Moon is strong and auspicious when he has his full Pakshabala. What does this Pakshabala mean? *(b)* Ref: Answer to question 5 (a) May 1952 issue and in answer to question 6 (b) of February 1958. In the former you say that it has to be concluded that when Sunapha Yoga is found with Jupiter as the concerned planet, this yoga will be rendered more or less infructuous because of the other yoga that is automatically formed thereby. In the latter answer, you say that there will be a good Sunapha Yoga but योगभंग पदेपदे (destruction of yoga now and then): How to reconcile? *(c)* How will Anapha, Sunapha and Durdhura operate if there are planets before succeeding Moon when Moon herself is in conjunction with Sun and Mercury? *(d)* How many stars are there—27 or 28? What is Abhijit? *(e)* It is stated that planets in 2nd and 12th are friendly. Why then should dwirdwadasa positions of planets be condemned? *(f)* Is there an English translation of *Bhrigu Samhita* and where can it be got from? *(g)* Is it bad for Venus to occupy 11th house? *(h)* Will Sun in eleventh be an antidote to Balarishta just as Jupiter in a kendra? *(i)* For Libra, is Venus in Virgo weak or strong? What will be the effect if that Venus is aspected by Mars *(j)* How is Nabhi Yoga formed and what are its effects? *(k)* Is it true that Chandra Lagna should be taken as the centre of reckoning after a certain age? *(l)* Will exchange of 10th and 11th lords create a yoga? What are its effects and when will it fructify? *(m)* How to find the special Dhana Lagna in a birth chart? *(n)* Refer to answer to question 19 (c) of January 1956 issue of THE ASTROLOGICAL MAGAZINE. You have not made the statement as your final opinion. King George VI's Empire was liquidated at the end as he has got Jupiter in 10th. Does this fact substantiate the contention? *(o)* It is seen that some illustrious horoscopes of millionaries, political and industrial magnates have Kemadruma Yoga without cancellation. How to interpret this? *(p)* Sankha Yoga is defined differently in *300 Important Combinations* and January 1955 issue of THE ASTROLOGICAL

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MAGAZINE and verse 65 of Chapter VIII of *Jatakadesamargd*. Which is correct? (*q*) If Lord of Lagna and lord of 2nd house interchange, what is it called and what are its results? (*r*) Are Vasumathi Yoga, Gajakesari Yoga, Malavya Yoga, Adhi Yoga, Chandra Mangala Yoga, Gurumangala Yoga, applicable to Navamsa chart? (*s*) Will a planet in 6, 8 or 12 in his debilitation sign produce good results in his dasa period if there is neechabhanga? (*t*) Exchange of signs between Moon and Mars (Moon in Scorpio and Mars in Cancer) produces Ubhaya Neecha Parivarthana. For other planets, this is not possible. But they will aspect each other which is not the case for Mars and Moon. It is also evident that the effects of the exchange depend upon the rulership of bhavas. Can benefic results be predicted in the case of the above example of exchange between Moon and Mars? —*V. V., Hyderabad.*

Ans. (*a*) Your quotation is wrong. (*b*) If you want to strain the meaning of plain statements out of their contexts and make distinctions without differences, nobody can help you. The questions are different and the answers are necessarily slightly varied to suit the form of question. The answers are substantially the same if you would only read them aright. (*c*) The presence of Sun and Mercury with Moon in the same sign does not alter the yogas mentioned. Only in the case of Kemadruma, the effect is to cancel the evil of the yoga according to some. (*d*) The last 15 ghatikas of Uttarashadha and first 4 ghatis and 4 vighatis or Sravana, total 19 ghatis 4 vighatis constituting Abhijit star is the 22nd star when the total number of stars is 28, which is taken to be the case for some purposes. Ordinarily it is only 27. The presiding deity of Abhijit is Brahma and the name for the star is α Aquilae. (*e*) Planets in 2nd and 12th are stated to be friendly only for specific purposes, *i.e.*, to assess whether two planets are very friendly, or friendly, or neutral towards each other. Even this is questioned by some astrologers. Planets so situated are to be considered as inimical to each other when one is the major lord and the other sub-lord in assessing the effects of dasa bhukti. (*f*) No English translation of *Bhrigusamhita* has been made. What is available for sale is not the genuine work. (*g*) It is not bad for any planet to occupy 11th house. (*h*) This is not mentioned as an antidote to Balarishta. (*i*) A planet is weak if it is debilitated. This weakness does not depend upon what Lagna rises at birth. (*j*) If Jupiter occupies eleventh from Lagna and Lord of the sign occupied by Jupiter occupies eleventh from Jupiter along with the Full Moon, the yoga is known as Nabhi Yoga. The effects are that after completing 30 years he will get 15,000 sovereigns and will live happily. (*k*) This is the view of some but not generally accepted. (*m*) The seven planets are given the following root numbers: Sun 30, Moon 16, Mars 6, Mercury 8, Jupiter 10, Venus 12, Saturn 1. Take the lords of 9th from Lagna and Moon. Add the root numbers of these planets. Divide the total by 12. The remainder counted from Chandra Lagna (the place of the radical Moon) goes under the name of special Dhana Lagna. (*n*) In the query referred to, the explanation from a statement made by Janma Bhoomi Astrological Section was asked for. A plausible explanation was attempted by us. That is all. (*o*) If astrology is true, there must be some reason and no satisfactory answer to this question can be made in the absence of such horoscopes. (*p*) There are three defininitions of Sankha Yoga. The definition given in *300 Important Combinations* by B.V. Raman is in accordance with the definition given in *Jataka Parijata*, 1st part of verse 138, Chapter VII. The second part of the same verse says that the same yoga is said to exist when the lord of Lagna as well as the lord of the 10th bhava occupy a movable sign and the lord of 9th bhava is strong. The definition given in *Jatakadesamarga* is different from either of the above. It is defined as arising when all the planets are posited in Kendra and Kona houses and if any out of them occupies his exaltation sign. (*q*) It is called Ayatna Dhana Labha Yoga and the native is said to make money without much effort. (*r*) There is no direct authority. But it is to be inferred from the rule, that Navamsa Rasi is to be judged in the same way as a Rasi chart, that they are applicable. (*s*) It cannot produce unmixed good results. (*t*) As you say it depends on their rulership of houses, whether they produce good or bad results.

Q. 3. (*a*) Is exchange of planets present between one planet in one sign and the ruler of that sign in the exaltation sign of the other planet? (*b*) On page 782 of November 1953 issue of THE ASTROLOGICAL MAGAZINE, you state that 'if Saturn be in 6th or 8th counted from Venus, it causes impotence'. What will be the case if Saturn is exalted, or in his own house aspected by natural benefics? (*c*) Why are the signs in 7th house always ruled by an inimical planet of the lord of Lagna? (*d*) Full Moon is said to be strong. What will be the result if Moon occupies Scorpio. (*e*) It is stated that lords of 3, 6 and 11 are melefics as lords of 6, 8 and 12. What set is more malefic? (*f*) Does Kuja Dosha apply to Rasi Chakra or Bhava Chakra? (*g*) Will the presence of Moon in one of the Kendras from Lagna cancel Kemadruma Yoga? (*h*) A Tamil work says that if Saturn occupies 2nd house, the native will be a scholar. Can the statement be taken as correct?

V.V., Hyderabad.

Ans. (*a*) No. (*b*) The degree of impotency will be less and may come later on in life. (*c*) Because the arrangement of the zodiac is like that. Your statement is not correct as Moon has no enemies and Venus and Mars are not always enemies. (*b*) It will be much less strong. (*c*) Stanza 6 of *Jataka Chandrika* says that evil planets become more and more powerful as they own 3, 6 and 11 houses respectively. Stanza 7 says that lords of 2nd and 12th houses give good or bad results according as they are in conjunction with lords of other houses and the nature of the houses they occupy. Stanza 8 says that lord of 8th house produces evil but if he chances to be lord of 1st or combines with a benefic, he becomes good. Therefore it is seen that the order of maleficence given here is somewhat different from the commonly accepted notions. (*f*) Kujadosha is to be judged only from Bhava Chakra. (*g*) No, the exception arises only when Kendra from Lagna is occupied by a plannet or Moon is associated with a planet. (*h*) Yes, as this position is present in the horoscopes of a number of scholars.

Q. 4. (*a*) Will the presence of planets in Kendras from Lagna or Moon in Bhava Kundali cancel Kemadruma Yoga? (*b*) Why should the word 'house' be used in the texts sometimes as synonymous with sign or bhava. (*c*) The transit of Saturn over Janma Nakshatra is considered a critical period. What will be the effect if Saturn rules Lagna and the star is Anuradha? (*d*) *Vide* answer to question 11, April 1956 issue of THE ASTROLOGICAL MAGAZINE. Suppose a person is destined to go to jail by a combination of planets in his horoscope. What is the good of knowing that unhappy incident before hand? Can this be averted by any method? (*e*) In Standard texts on Astrology, the houses 3, 6, 10 and 11 are described as Upachayas. It is also stated that if Yogakaraka planets occupy evil houses like 6,8 and 12, the yoga loses vitality. It is also stated that planets occupying Kendras

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and Konas produce good results. But these are Anupachaya houses. How are these doctorines to be reconciled. (*f*) Sakata Yoga arises if Moon occupies 6, 8 or 12 from Jupiter. But if Jupiter is in 6th or 8th from Moon Adhi Yoga is said to be caused. *Vide* B. V. Raman's remarks that if there is one benefic in full strength in any one of the signs, a person becomes a leader. (*g*) If Rajayoga planets occupy 3rd, 6th, 8th, 11th and 12th houses, how will the results vary in each case? (*h*) Is the aspect of a malefic upon his own sign evil? (*i*) Is combustion cancelled if a planet is both combust and retrograde? (*j*) Kahala Yoga as mentioned by B. S. Rao in *Satayoga Manjari* is different from that given in page 727 of October 1954 issue of THE ASTRGLOGICAL MAGAZINE. Please reconcile. —*V. V., Hyderabad.*

Ans. (*a*) *Vide* answer to (g) of question 3 supra. (*b*) The context would always make it clear as to what is really meant. (*c*) The effect will be much less malefic in such a case. (*d*) The whole matter is fully explained in the answer referred to. Please read it well again and then judge whether such a foreknowledge of a coming incarceration will be useful or not. (*e*) and (*f*) Only 6th house is both Upachaya and Dusthana. Therefore 6th house will be better than other Dusthanas and worse than other Upachayas. Adhi Yoga is not caused by Jupiter alone and it will be at its best only when it occupies 7th. The observations of B. V. Raman are confined to the beneficial aspect of the Yoga. He does not say which sign is to be occupied by Jupiter. If Jupiter occupies 6th or 8th from Moon he may become a leader but may also suffer from the effects of Sakata Yoga. Signs are divided into Upachaya and Anupachaya houses and also as Kendras, Konas, etc. Among Anupachaya houses, Kendras and Konas are the best and these have peculiar efficacy and will rise above the limitations of their being classed as Anupachaya houses. (*g*) It will be best in 11th, and worst in 6th, 8th and 12th; in 3rd and 6th, effects will be medium. (*h*) It will not be so bad as otherwise. (*i*) No. (*j*) There are two definitions for the yoga as in the case of Sankha Yoga, that is all.

Q. 5. (*a*) In Panchamaha Purusha Yogas, is it necessary that the planets should be alone in their respective signs or other planets may also be in conjunction? (*b*) Question 2, page 129, January 1955 issue of THE ASTROLOGICAL MAGAZINE. Rahu and Kethu are not taken into account in Malika Yoga. Question 30, page 138:

(Continued on next page)

BOOK REVIEWS

(Continued from page 246)

appears are full of events connected with Dock-workers' strike, and both Capital and Labour are uneasy over such strikes. Part I deals with the science of peaceful industrial relationship. Part II is devoted to description of the technique. It contains a historical account of the Ahmedabad Labour Association. Whether the money intoxicated capitalists and industrialists would ever agree to treat labourers as co-partners of industry must for ever remain an unsettled problem of modern civilization. Still, both Capital and Labour are bound to welcome perpetuation of good-will and peaceful relationship as between them. And yet, profits are the rock on which peaceful Industrial relationship would be sooner or later shipwrecked. The book is well-written and thoroughly documented.

HINDI

7. KUNDALI-SANGRAHA—By Suryanarayana Vyas—(Madhavanagar Ujjain. Pp. 166. Price Re. 1-2-0)

In this volume, Sri Suryanarayana Vyas has brought together 166 horoscopes of distinguished personalities and celebrities that had figured from time to time on the theatre of the World, played their part, and vanished from view.

The author and editor has explained in "preface", (aavasyaka...lit-necessary to note) the nature and circumstances that led to the publication of this work for the benefit of the public. Thus, 166 charts have been assembled in the work and their peculiar configurations are noted. The charts are first indicated in their numerical order as found on the pages, and, the place, year, month, date, and time of birth are also given for practically all horoscopes.

Lords Vinayaka, Rama, Krishna, Ravana, Hanuman, Sivaji, Aurangazeb, Rani Lakshmibai of Jhansi, Gandhi, Stalin, several ruling personalities of pre-Indpendent India and foreign lands find a place in the volume. The volume will be useful as an important source of reference, and those interested in statistical study of different planetary groupings would welcome the publication which does great credit to patient work of the author and editor.

FRENCH

1. GEMEAUX—(Pp. 128. Price 246 fr.)
2. CANCER—(Pp. 128. Price 246 fr.)
3. VIERGE—(Pp. 128. Price 246 fr.)

All by Andre Barbault, ("Le zodiaque" Aux Editions Du Suil, Georges Lang, Paris.)

These highly interesting volumes by Andre Barbault deal with symbolism, features and characteristics of birth under different zodiacal signs, and in the book on *Gemeaux*, (Period —21 May—21 June) of which is Mercury, the outstanding qualities of those born under the influence of this planet are described.

Radio, Telephone, Journalism, and others are mentioned as likely professions of those born under this Ascendant. Mercury being connected with characteristic developments pertaining to the period of adoloscence, the effects in men and in women are sure to be correspondingly different. Arthur Conan Doyle, Gerard Philipxe, Jean-Paul Sartre, Madame de Sevigne, and others are mentioned as illustrations of birth under this ascendant.

The volume on *Cancer* contains important details about the physical and mental characteristics of persons born under *Cancer*, (22 Juin—22 Juillet) a significant watery sign rulership of which has been assigned to the Moon. A certain amount of passivity and sense of dependence seems to be associated with Cancer-births, but, on occasions, Cancerians can most provocatively and annoyingly assert their independence. Memory, Imagination, and Intuition would appear to be some of the striking features of Cancer-births. George Lord Biron, Lola Montes, Montaigne, Jean-Jacques Rousseau, and others have been listed as some of Cancerian births. It should, perhaps, be observed, that Cancerians, will rise to giddy heights of romance, particularly, if *Venus* happens to be afflicted in any manner, either in reference to location or aspectarian.

3. The Volume on *Vierge*, (23 Aout—22 September) contains a study of the type born under this ascendant, and even though Mercury, happens to be ruler of this along with *Gemeaux*, still, differences are to be found, in the physical and intellectual endowments of those born under this sign. Medical service, domestic work, stenography, laboratory research, and others have been mentioned as likely professions. In the matter of finances, though a person born under this sign may be some what close-fisted, and stingy, others will be spendthrifts, particularly, if Sun is not well-placed. Cesar Borgia, Cardinal Bubois, Goethe, Jean-Baptiste Greuqe, Jean-Dominique Ingress, Materlinck, Tolstoi, and others have been mentioned as typical of birth under this ascendant. The author has to be complimented on the charm and systematic thoroughness with which these volumes have been written and prepared.

YOUR SCIENTIFIC DIFFICULTIES SOLVED

(Continued from previous page)

Bhavartha Ratnakara recognises all the nine planets including Rahu and Kethu for Malika Yoga. Please reconcile. (*c*) Moon and Mars combined produce menses. (Page 130, question 9, January 1955 issue). This happens for only 9 days in the month when Moon is with Mars or Moon is in 4th, 7th and 8th from Mars. Does this mean that women the world over have their menses on these days? (*d*) Can Saturn in 7th in Taurus cause early widowhood if 7th lord is in debility? Will the above native suffer from unhappy married life? (*e*) Refer to answer to question 3 of July 1956 issue of THE ASTROLOGICAL MAGAZINE. It is stated that combination of lord of 1st and 9th houses is Rajayoga. It is usually called Lakshmi Yoga. Quote authority for saying Lakshmi Yoga. (*f*) In Ashtakavarga, Rahu and Kethu are not taken into account. So please enlighten as to whether they are to be ignored in judging a sign as occupied or unoccupied. (*g*) Is it a fact that the sixth Mahadasa from birth is always bad and harmful to the native? (*h*) Is it necessary that after marriage, the horoscope of a person's wife also should be studied along with that of his to arrive at correct results.

V.V., Hydarabad.

Ans. (*a*) The concerned planet may be alone or in conjunction with other planets. If they happen to be malefics, efficacy of the yoga will be reduced to some extent. (*b*) The matter has been fully explained in the above reference in answer to question 30 (iv) where this question was asked. I wonder what remains for elucidation. (*c*) Moon parallel Mars should also be taken into consideration, in which case, the menses of women need not be confined to nine days. Moreover statistics of world menses are unavailable for verification. (*d*) It has been stated in *Stri Jataka* that if Sani occupies with unfriendly aspect, she becomes a young widow. Even when the sequence is not inevitable, nothing definite can be stated solely from the data furnished. The horoscope should be studied as a whole. (*e*) In putting this question, it is clear that you have not followed the answer to the other question properly. The answer given there for the question "if lord of Lagna and lord 9th house join in Lagna what is the yoga called". Since this is a combination between lord of a Kendra and Kona, their combination gives rise to Raja Yoga. *Lakshmi Yoga also can result.* It is obvious that it was intended that other conditions also should be present. B. V. Raman defines *Lakshmi Yoga* as "If the lord of Lagna is powerful and the lord of 9th occupies own or exaltation sign identical with Kendra or Kona Lakshmi Yoga is caused". Raja Yoga arises even if these additional elements are present or not. If these are also present, then there is a specialised form of Raja Yoga by name Lakshmi Yoga. Question should be put only after due deliberation as it means denial of space to other legitimate qustions. (*f*) Yes. (*g*) There is no such rule. On the other hand, the Dasa ruled by the asterism from birth should prove to be beneficial. (*h*) Not necessary, though the other horoscope may also be considered alongside with advantage.

STUDIES IN JAIMINI ASTROLOGY

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By B. V. RAMAN

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Hints FOR AGRICULTURISTS

FOR FEBRUARY 1959

BY MIHIRA

"....FROM these premises, it follows not only that all bodies which may be already confounded, are subjected to the motion of the stars, but also that the impregnation and growth of the seeds from which all bodies proceed are framed and moulded by the quality existing in the ambient at the time of such impregnation and growth. And it is upon this principle that the more observant husband-men and shepherds are accustomed, by drawing their inferences from the particular breezes which may happen at seed time and at the impregnation of their cattle to form predictions as to the quality of the expected produce".

—*Ptolemy.*

Harvesting.—This can be commenced in Meena Lagna (Pisces ascendant) on a day ruled by Bharani; Vrischika (Scorpio) on a day ruled by Sravana; and Kataka (Cancer) on a day ruled by Visakha. These pairs form special combinations and promote prosperity.

B. V. Raman.

"If Venus sets in the asterism of Revati, crops that were planted late, if he sets in the asterism of Aswini and Bharani, all crops; and if he sets in the asterism of Uttaraphalguna crops planted early will be damaged. If in any month there are showers in asterism of Bharani, thunder in the asterism of Makha and lightning in the asterism of Swati, then there will be good rains".—*Science of Rainfall.*

WEATHER

Rains probable from 10th February to 20th.

COMMODITIES

General rise during first half but gradual fall in the case of oils and oilseeds. Just the contrary during second half.

BULLION

Gold.—Gradual fall in prices during first half but steady during the second half.

Silver.—Gradual fall in prices during first half but steady during the second half.

DAILY GUIDE

1. Throughout unfavourable for any kind of work or new beginnings. Yogam, lunar day all bad day and night; keep routine work only such as digging, levelling, weeding and fencing, etc.

2. A generally good day. Specially suitable for manuring, ploughing and planting operattons; also good for harvest and storing of grain and for purchase of cattle; any auspicious matter can be begun between 9-30 a.m. and 10-30 a.m.

3. Marana Yogam till midnight; not good for any kind of work except routine.

4. Marana Yogam till midnight; not good for any kind of work except routine.

5. Asterism not favourable for any kind of agricultural beginnings but cattle can be purchased.

6. Yogini towards sky and earth day and night; so not good for ploughing, planting, even manuring; L.D. too not good though asterism is favourable; new beginnings better avoided.

7. Yogini towards earth whole day; so unfitted for ploughing, planting or manuring; but asterism favourable for harvest, dealing in cattle, etc.

8. Marana Yogam till 11 p.m.; L.D. too bad; avoid all important works and new beginnings.

9. An alround good day for ploughing, planting and dealings in cattle and grain.

10. L.D. good but asterism makes the day unsuitable for any purpose except dealings in cattle.

11. L.D. is not generally recommended for any auspicious matters or new beginning; keep to routine.

12. An alround good day for all kinds of agricultural work, ploughing, planting, cattle dealings, digging of wells, putting up water lifts, harvesting, defraying paddy, etc; for best effects, use animal or fish or organic manures.

13. An ordinary day; suited for purchase of grain, planting, dealings in cattle.

14. Early hours not good for anything because of lunar date and Rahu kalam; later asterism evil; so to be avoided for any undertaking throughout.

15. Asterism throughout bad for any kind of work or auspicious matters; keep to routine.

16. Lunar date throughout evil; keep to routine work only.

17. Yogini unsuitable throughout for planting, ploughing and manuring. L.D. bad till 2-30 p.m.; day suitable only for harvesting, dealings in grain, storing grain, dealings in cattle.

18. Day good for ploughing and planting, storing grain, digging wells, etc.; also harvesting.

19. Throughout day marana yogam; unsuitable for any auspicious matters or new beginnings.

20. Good for all purposes in general; till 5 p.m. good for ploughing and planting, also manuring; for best effects, use organic manure; favourable for dealings in cattle.

21. Good for all purposes, beginning of agricultural operations, planting, purchase of cattle, harvesting, manuring; for best effects, use organic manure.

22. Asterism not suited for any important work or new beginning.

23. Yogam bad throughout day; no new beginnings; keep to routine work.

24. Day suitable only for dealings in cattle, because of asterism.

25. Yogam bad only after 5-45 p.m.; till then alround good day for all purposes; epecially suitable for manuring, ploughing and planting;

(*Continued on next page*)



FOR FEBRUARY 1959

BY MIHIRA

"A CLOSER study of the doctrine of elections as the proper choice of time for specific purposes is called in astrology —would lead men to take a conscious part on the conspiracy of well doing by the adjustment of action to purpose and of both to astral and cosmic conditions. This would be infinitely better than 'taking one's chance' and certainly more in conformity with true religion". —*Sepharial.*

'Yogini' should be behind and to the left when starting on a journey.

—*Varushadi Nool.*

N.B.—If Yogini is towards sky or earth, avoid air journeys.

Sunday and Friday. — Dhanishta, Satabhishak, Uttarabhadrapada and Revati, Aswini—good for travel towards north.

Monday and Saturday.—Uttaraphalguna and Hastha good for travel toward south.

Tuesday.–Rohini, Mrigasira, Ardra, Punarvasu, Pushya—good for travel towards east.

Thursday and Saturday.—Anuradha, Jyeshta, Moola, Uttarashada and Sravana good for travel towards west.

—*Varushadi Nool.*

DAILY GUIDE

1. Any journey by air ruled out as Marana Yogam persists throughout day and night.

3. Marana Yoga till 0-45 a.m. (night); air journeys permissible thereafter; till then avoid all journeys especially towards north.

Marana Yogam till 11-45 p.m.; avoid journeys till then especially towards north and south west.

5. Yogini towards sky after 3 a.m. (night); avoid journeys by air thereafter.

6. Yogini towards sky or earth throughout day and night. Therefore avoid journeys by air especially towards west; Yogam also bad after 10-30 p.m.; avoid especially night journeys.

7. Yogini towards earth till 1-40 a.m. (night); avoid journeys by air till then especially towards east.

8. Marana Yogam till 11-0 p.m.; avoid journeys especially towards west till then.

11. Marana Yogam after 3-40 a.m. (night); avoid air journeys thereafter especially towards north.

16. Marana Yogam till 1-30 p.m.; Yogini towards sky after 12-50 p.m.; L.D. bad day and night; avoid all journeys, especially by air and towards east.

17. Yogini towards sky or earth day and night; avoid all journeys by air especially towards north.

18. Yogini towards earth till 4-0 p.m.; avoid air journeys till then.

19. Marana Yogam till 7 p.m.; avoid all journeys till then especially towards south.

20. Marana Yogam after 8 p.m.; avoid all journeys thereafter especially towards west.

21. Marana Yogam after 8-30 p.m.; avoid all journeys thereafter especially towards east.

22. Marana Yogam after 8-25 p.m.; avoid all journeys thereafter especially towards west.

23. Marana Yogam till 7-45 p.m.; avoid all journeys till then, especially towards east.

25. Marana Yogam after 5-45 p.m.; avoid journeys thereafter especially towards north.

26. Yogini towards sky after 10 a.m.; avoid journeys by air thereafter especially towards south.

27. Yogini towards sky or earth whole day and night; avoid air journeys entirely especially towards west.

HINTS FOR AGRICULTRIESTS

(*Continued from previous page*)

for best effects, use chemical manures.

26. Till 10 a.m., good for all purposes and new beginnings, except for dealings in cattle; after 10 a.m. unsuited for ploughing and planting.

27. Yogini towards sky or earth throughout day and night; unsuitable for ploughing, planting and manuring; but favourable for dealings in cattle, grain, etc.

28. Day good only for manuring and harvesting of all the agricultural operations; for best effects, use both chemical and organic manures mixed.

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FOR FEBRUARY 1959

[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 D. R. MUNSIF, B,Sc. (Econ). (London), B.A. (Hons.) (Bombay),
5/1, Russel Street, Royal Court, Calcutta–16

Astrological Section

THE Stock Exchange trends for the month of February determined by three lunations, the first occurring on 24–1–1959, 2nd on 7–2–1959 and 3rd on 23–2–1959. The first one was already partly discussed last month. It will not give rise to any particular trend or maintain it—it is a state of flux reflecting the conflict in the minds of men. The market will move both ways but within narrow limits—it is an ideal state for jobbers because the highs will be followed by lows and *vice versa.* Secondly the fortnight is dominated by the sesqui-quadrate aspect between Saturn and Uranus—this aspect is called by some people to be very bearish but to my mind, it is the harbinger of constructive trend. It may be safely said that the lows or the bottoms of the month will not be penetrated in the coming month but the progressive trend lays its foundation in this fortnight. The market has to grind itself if it is to rise and it will grind upto 7th February when a positively bullish trend will emerge.

The lunation of 7th February has Jupiter on the Ascendant with Mars in the 7th house. The conservative Saturn is in the 2nd house in good aspect with Venus in the 4th house and Pluto in the 11th house and Neptune in the 12th house. The three heavy planets as stated above are in harmonious configuration. This map is for North East India which shows that once again Calcutta will call the tune and set the tone of the market.

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Neptune becomes retrograde on the 7th the very day of the lunation which is a bullish sign.

The days on which the bullish enthusiasm on stock-markets becomes particularly evident are 7th, 8th, 10th 14th, 17th, 18th, 19th, 20th, 22nd and 26th.

Commodities

Jute.—After a period of nearly three months of bearishness, the values begin to rise of the commodity as well as of jute-manufacturers. But the trend will reverse itself again from the beginning of the final week of the month or even a day or two earlier owing to the entry of Mercury in Satabhisha and Venus in Uttara-Bhadrapada. The days beginning from 6th until the end of 9th will witness a straight and strident rise in this commodity.

Gold and Silver.–The rise that began during the last week of January continues and persists until the vedha of Sukra stops it in Uttara Bhadrapada because Mercury joins Sukra in the same Nakshatra. The bullish trend steps at the end of the third week and values will begin to recede. The speculators have always a preference for some commodity but those who have no prejudices or superstition should concentrate on this market, *i.e.*, both silver and gold and square up their transactions on the 18th and withdraw completely until a new trend emerges which will be indicated in these columns next month.

Cotton.—A positive bearish trend will affect the markets from 21st onwards. Prior to that the trend is mildly bullish. Values will show a good rise between 5th and 10th and the bullish operators can make a good profit during these four days. Rahu's entry in Hasta from 28th January is not good for cotton but the position of Sun, Mars and Mercury keep the market *rising until* the 10th definitely. Thereafter the market steadies itself but the bears get an upper hand in the last week of the month.

Oilseeds and Vegetable Oil.–including Coconuts:—This is indeed a very good month for speculators in this line of trade. The demand for these commodities will suddenly flare up and will continue until the 18th of the month. I would say *that this is the month* for bullion and oilseeds. The influence of the bearish trend on the other markets will influence this section indirectly after the third week even though there is no particular astrological factor bearing directly upon this line of trade.

Economic Section

This month, I wish to inform the readers about the position of Steel Industry in India, particularly under the private sector because the share prices of the two units Tata Iron & Steel Co., Ltd., and Indian Iron & Steel Co., Ltd., so dominate the markets in Bombay and Calcutta that all the sections follow the pattern of trend set by the shares of those two companies.

There has been for some time among the minds of investors a feeling that when the expansion schemes are fully put into operation, the profits will be adequate to repay the foreign loans and increase the dividends at the same time. This is a mistaken conclusion of the lay public.

First and foremost, the expansion of Steel Industry all over the world has been on such a tremendous scale that the world today cannot consume the products of the steel industry. The American industry is barely working at present at 75% of its full capacity inspite of the lifting of the trade recession. The German and continental units are working at 63% to 70% of their full capacity. In Great Britain the same story is being repeated. Further, small countries

Health and Domestic.—General debility will be present throughout and chronic sufferers will have their particular ailments lighted up and suffer from them more or less. Precautionary measures will certainly reduce the extent of suffering. Accidents too may occur during the first half and wounds sustained through sharp instruments. Wearisome journeys will further deplete vitality. Troubles, quarrels and misunderstandings are likely to arise through the female members within the domestic circle.

Finance and Speculation.—There is no helpful inflence for finance except that of Sun for the second half. But this solitary influence cannot accomplish much; lack of ready cash will be felt much more during this month than at any other time during the year. Any financial venture or enterprise during the month will come to grief and end in loss. Even otherwise, setbacks may arise in your financial position owing to various and unexpected causes. It would be folly to think of speculation as the means of improving one's finances.

Real Property, Services, Profession, etc.—The worst sufferers from the evil transits of the month will be landlords and land-owners who will be hard hit from more sources than one. In addition to poor yield, losses may arise through pest and extraneous agencies as well. There will be capital depreciation, and even loss of property. Further losses, troubles and difficulties may arise although through litigation by being dragged to courts to defend your just rights. Nor can the services be expected to fare much better though in their case, the influences touch them more lightly. While the troubles will be acute during the first half, some betterment will be positively noticed in the second and you may be able to gain a point or two even over your rivals. During the first half, it is probable that you may incur the displeasure of your immediate superiors or those who can exercise power over you. The profession and business may continue normal though not without occasional setbacks.

For Women.—For matters pertaining to the fair sex, the first half may be said to be generally favourable and they can go ahead with their plans with the confidence that they may have a fair measure of success. They can be sure of co-operation from persons of either sex to further their aims. Though not highly favourable, a smooth running period can be expected. But the second half may not prove so favourable and greater care in their activities should be exercised to attain some measure of success.

Fortunate Dates.—Real property matters—6 and 9; money dealings and ventures—2, 4 (p.m.), 6, 9, 11 (a.m.), 12 (p.m.), 15 and 18; long journeys—6, 12 (p.m.), 15 18 and 26; dealing with corporete bodies—18; children's affairs—11 (a.m.); interviews, educational, etc.—2 and 25; personal and private matters—12 (p.m.), 15 and 26; partners and opposite sex—2, 4 (p.m.), 6 and 9; profession and business—11 (a.m.), 12 (p.m.). 15 and 26; insurance and estate of the deceased–4 (p.m.), 9 and 26.

Critical Dates:—Professional and business affairs—1, 8, 14 and 28; educational and interviews and tests —28; new ventures—1, 7, 8, 14, 21 and 22; journeys and accidents—16, 21, 22 and 28; dealing with superiors, etc.—1, 14 and 22; personal and private affairs—8 and 14; insurance activities—8, 14, 21 and 22; children's affairs—1, 21, 22 and 28; partners and opposite sex—7 and 14.

Chandrashtama from early morning hours of 13th till evening of 15th.

7. Thula (Libra).—*Jupiter in 2nd; Saturn in 3rd; Sun and Mercury in 4th and 5th; Venus in 5th and 6th; Kethu in 6th; Mars in 8th; and Rahu in 12th.*

General.—Jupiter and Saturn whose transit influence count for most are in favourable signs for the entire month but both are under vedha throughout. The only other favourable transit influences are those of Mercury and Venus. Mercury is good before change of sign and Venus after change of sign. Mercury is under check when he is good and Venus when he is evil. Sun and Mars are evil throughout. Thus, the good influences in substance do not amount to much. Neither are the evil elements formidable. The general results for the month are therefore likely to be of a mixed character. Obstacles and setbacks, quarrels and disputes with friends and relatives, pressure of money, difficulties caused by enemies, mental unrest and worries, health troubles, purposeless undertakings, litigation, dishonour and disgrace, are the likely results of the evil transits. General success, acquisition of position, luxuries and enjoyments, auspicious events and celebrations, help from willing friends, triumph over rivals and enemies, happiness, etc., are what one can expect from the good transits. Of the three stars of the sign, those born under Chitta will suffer least and get the highest benefit from the favourable transits. But those those born with Swati and Visakha as their birth star will not benefit much and may have to suffer more or less from the evil transits.

Health and Domestic.—Bodily illness may have to be endured. Loss of blood either through pathological causes or through accidents or injuries may occur and precautions against sepsis, in such cases, should be considered as absolutely essential. Conditions within the domestic sphere will reflect the mixed nature of the transit influences. Peace, harmony and happiness may alternate with troubled conditions, quarrels and anxieties. On the whole however domestic peace and happiness is assured and the troubles will be only slight.

Finance and Speculation.—The good transits will promote influx of wealth from more sources than one and the evil ones take their way with need left for more so that contant pressure for money will be present throughout the month. There will be a tendency to launch into hasty enterprises which if given effect to will be the cause of much greater pressure. Therefore by exercising great restraint and mature judgment, it should be possible to get through the month without much difficulty. Speculative transactions are liable to end disastrously.

Real Property, Services, Profession, etc.—Conditions are propitious for landlords and landholders and for many this month will prove to be a trying and testing period. They may be called upon to face hitherto unknown hardships, make sacrifices and experience a period of suffering that may appear unparalleled. Unwanted quarrels, disputes, litigation may be thrust upon you, involving your rights. Management of your holdings may become difficult and you may be forced to think of some long-range arrangements though they may prove disadvantageous to your interests. The services are generally more favoured than any other department of activity. These affairs are likely to run smoothly and the more favoured are even likely to secure new status and positions and though there may not be much difference between the first half and second half, it can be said that the former will prove ever so slightly more productive of good results. The above observations are substantially applicable to the profession and business as well which will function above normal levels with very few setbacks during the latter half.

For Women.—A month which is better left alone with routine matters and no extra activities, is the best guidance that can be given for the fair sex in so far as matters that are peculiar to their sphere. Lack of

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harmony inside or outside the domestic circle, sometimes amounting to even mutual suspicion may act detrimentally to the full fruition of their activities and produce only indifferent results. Therefore it will be best to have no ambitious programmes for the month and await better times.

Fortunate Dates.—Profession and business—2, 9, 11 (a.m.), 18 and 25; journeys—2, 6, 11 (a.m.), 12 (p.m.), 15, 18 and 25; new ventures—2, 6 and 26; children's affairs—2, 9 and 26; private and domestic—4 (p.m.) and 25: dealings with superiors, etc, 4 (p.m.) and 18: partnership and opposite sex—4 (p.m.), 6, 11 (a.m.), 12 (p.m.) and 15; educational tests, etc. —9; insurance—9 and 25.

Critical Dates.—Speculation—1, 7, 14 and 21; children's affairs—1; partnership and opposite sex—1, 7, 14 and 22; profession and business—7, 14 and 21; interviews, etc.—7, 14, 21 and 28; journeys—14; real property —21; personal and domestic—28; insurance—21

Chandrashtama from evening of 15th till about sunrise of 18th.

8. Vrischika (Scorpio).—*Jupiter in 1st; Saturn in 2nd; Sun and Mercury in 3rd and 4th; Venus in 4th and 5th; Kethu in 5th; Mars in 7th; and Rahu in 11th.*

General.—Venus is the only planet in a favourable sign for the entire month and he is free of vedha. Sun is good before change of sign and Mercury after. This exhausts the good influences for the month. Mars, Jupiter and Saturn are evil throughout and free of vedha. The only evil transit that is under check is Mercury during the first half. It can be gathered that the bad transits are not only more numerous but are also powerful and unchecked. Therefore the general results for the month will be preponderatingly adverse. On the whole a month of trails and tribulations; the first half of which may be considered slightly less troublesome. Sorrows and unhappiness, quarrels and and disputes with friends and relations ill-health, financial pressure, losses, enemities with relatives, troubles from superiors, tedious journeys, disgrace and worries, heavy expenditure, delays and obstacles in all matters, etc., are the unwelcome results due for the evil transits. During the first half, however, some relief may be experienced and there may be some happiness with excursions, receipt of good news, auspicious events and celebrations and the like. Of the three stars of the sign, those born under Visakha and Jyashta will suffer much less than those born under Anuradha.

Health and Domestic.—Troubles incidental to bad digestion, such as stomachache, diarrhoea, etc., eye troubles, rectal haemorrhage are what one may expect during the month. But they should be preventable, by ordinary care and caution as to diet and general habits. But the mind is likely to be more troubled with disputes and quarrels within the domestic circle as well outside in social spheres. You may have to incur the enemities of relatives but you may gain friends. Much can be done to reduce such troubles by controlling your temper and actions.

Finance and Speculation.—Some acute disappointments are liable to occur in the financial sphere though the month may not pass without some good features as well. The influx for usual sources will be easy and ready but problems will arise because they cannot be disbanded and properly utilised for your legitimate expenses as unexpected and uncalled for drains upon your purse will be practically forced upon you. Your bank accounts may dwindle and your securites depreciate in value. It woule be wiser to refrain from speculation, though with considerable care and restraint and avoidance of risks it may be possible to net some gains.

Real Property, Services, Profession, etc.—The real property affairs will go only steadily worse from the point of view of landlords and landholders but this does not exclude the possibility of gains through dealings in real property, or purchase and sales of interests on land or mining companies, etc., short of speculation. In this as well as in the routine management of your holdings, you should avoid temper and take particular care in maintaining harmony in all your relationships and guard against erratic and rash actions, however strong the inclination thereto. Sun in 3rd is in the tenth sign of the zodiac and as this obtains only during the first half it should be utilised for furthering your interests in the service, by trying to bring your merits to the notice of your superiors and win their recognition as such attempts during the second half may not produce the same results if not results that are even contrary. It may not be possible to secure any postive results anyway during the month. There will be considerable activity in the profession and business though the results (profits and gains) may not be commensurate to the full extent of expectations.

For Women.—The month as a whole is not generally favourable for matters and activities pertaining to the fair sex as such and in most cases their activities and ambitious projects may not shape out well because of lack of enthusiasm on the part of those on whom they will have to depend for help and ultimate success. This lack of harmony, even mutual suspicion in some cases, may even completely wreck your schemes. Therefore it will be wise to restrict your outside activities this month and confine yourself to domestic matters.

Fortunate Dates.—Profession and business—2, 4 (p.m.), 6, 11 (a.m.), 18, 25 and 26; journeys—2, 4 (p.m.), 6 11 (a.m.), 15, and 26; new ventures —2, 9, 11 (a.m.), 15 and 25; children's affairs—2 and 4 (p.m.); private and domestic—6 and 26; dealing with superiors etc.—6, 11 (a.m.), 12 (p.m.) 18 and 26; partnership and opposite sex—4 (p.m.) 9, 15 and 25; insurance—15.

Critical dates.—Speculation—1, 7, 8 and 16; children's affairs—7 and 14: partnership and opposite sex—28; profession and business—8, 14 and 22; interviews etc.—1, 14, 16, 22 and 28; journeys—1, 7, 8, 16 and 28; real property—16; personal and domestic—14; dealing with superiors—7; insurance—16.

Chandrashtama from early morning hours of 18th till noon of 20th.

9. Dhanus (*Sagittarius*).—*Saturn in 1st; Sun and Mercury in 2nd and 3rd; Venus in 3rd and 4th; Kethu in 4th; Mars in 6th; Rahu in 10th; and Jupiter in 12th.*

General.—Venus and Mars are good throughout the month but Venus under check. Sun becomes favourable after change of sign. While Sun is free of vedha when favourable, just the contrary is true in the case of Mercury. Saturn in Janma is evil for the entire month. Jupiter in twelfth is neither wholly good nor wholly bad. Therefore this month's results will partake of a mixed character, in which the evil side will predominate somewhat and the seeond half may prove to be slightly better than the first. Some success, gains, domestic comforts, good friendships, some luxuries and pleasures, pleasure trips, good news etc., can be expected during the second half. But, difficult and tiresome journeys, separation from relatives, obstructions and setbacks in undertakings, ill-health, enemities with relatives, losses, etc., are also among the probable events for the month owing to the evil transits. Of the three stars of the sign, those

born under Uttarashada will fare best; next best will be those born under Moola and those who have Poorvashada as their birth star will suffer most.

Health and Domestic.—Inspite of the slight preponderance of evil transits, health may not suffer much as they are not of such a nature as to cause illness. There may be some general weakness and debility and some passing ailments only. But the impact in the domestic sphere will be somewhat severe. Illness to wife, difficulties, separation from family, bad news, quarrels and misunderstandings with relatives, enemities etc. are likely to arise and cause much mental adistress acute and anxieties.

Finance and Speculation.—There is likely to be much fluctuation in the financial position during the month. There will be much of financial worries and pressure for ready money. Heavy expenditure items will figure throughout the month. Waste and extravagance will also figure among the items and contribute to the dearth of cash. Therefore, much caution and restraint will have to be exercised to keep expenditure within bounds. This is not the month for financial venture and enterprises and will be much worse in the case of speculation.

Real Property, Services, Profession, etc.—Though unexpected events will contribute to make conditions steadily worse for the landlords and landholders, good yield and rentals and some other favourable factors will make conditions tolerable at least for this month. The conditions will still be much worse for whom radical Mars, Jupiter or Saturn is much afflicted. They must exercise much control, otherwise they may be rushed into actions, the consequences of which will prove very detrimental later on, to their own interests. The services come into conflicting influences. During the first half, anything that they may do or attempt to further their interests will not fructify and fail of their purpose. They may even produce contrary results. The second half will be more propitious. Their work and merit will get recognition from their superiors which will help them later on to acquire promotion, or new position and status. The profession and business will meet with only indifferent results. It will be better therefore not to be too ambitious in their ventures and enterprises.

For Women.—In matters also pertaining to the fair sex as such there will be much difference between the first and second halves of the month. The first half cannot be said to be favourable at all for their interests generally. However a smooth running period may be experienced during which they may ordinarily get the co-operation and help from those connected with their activities. As the influences are much worse during the second half, it would be better for them to confirm their activities to routine matters only and not launch into ambitious enterprises.

Fortunate Dates:—Profession and business—2, 4 (p.m.), 9, 12 (p.m.), 15, 18 and 26; journeys—2, 18 and 25; new ventures—4 (p.m.), 6, 9, 12 (p.m.), 15 and 25; children's affairs—4 (p.m.), 6 and 11 (a.m.); private and domestic—6, 11 (a.m.) and 25; dealings with superiors, etc.—4 (p.m.) and 25; partnerseip and opposite sex—12(p.m.) and 15; educational and tests, etc.—6 and 9; insurance—2, 9 and 29.

Critical Dates:—Speculation—1, 8, 14, 16, 21 and 22; chiidren's affairs—8; partnership and opposite sex—1; profession and business—8; journeys—1, 7, 14, 16, 21, 22 and 28; real property—7 and 8; dealing with superiors—7; insurance—7.

Chandrashtama from noon of 20th to sunset of 22nd.

10. Makara (Capricornus). — *Sun and Mercury in 1st and 2nd; Venus in 2nd and 3rd, Kethu in 3rd; Mars in 5th; Rahu in 9th; Jupiter in 11th; and Saturn in 12th.*

General.—Venus and Jupiter, the two outright benefics are favourable for the entire month and unchecked throughout. The other planets, namely, Sun, Mercury, Mars and Saturn are all evil but all these planets except Mars are held up by vedha and so their rays will be powerless to do harm and the effects of unchecked Venus and Jupiter will dominate the results of the month. Therefore the month can be expected to be generally favourable inspite of the numerical superiority of the evil transits. General good health, happiness, prosperity, gain and enjoyment of articles of luxury, auspicious events and celebrations, gains of various kinds, new position, honours, increase in one's sphere of influence and popularity, triumph over rivals and enemies are the kind of good happenings to be expected for the favourable transits. Still as at least Mars is free of vedha and evil sign, there will be troubles through rivals and enemies, quarrels with near and dear relatives, anxieties and apprehensions, losses, etc. Of the three stars of the sign, those born under Uttarashada and Dhanishta will fare much better than those born with Sravana as their birth star.

Health and Domestic.—Slight deviations from health are liable to occur. Benign blood pressure may be present and ordinary cure would suffice to keep it under control. But it is likely that the health of a child may cause acute anxieties and require prompt medical aid. It is probable that you may have to undertake tedious journeys which will cause debility. But harmony will prevail in domestic circle and also in social matters.

Finance and Speculation.—This month is generally good for the finances also, though no lasting good can be expected nor any spectacular results. No doubt there will be gains but losses as well; not only losses in the conventional sense but also through not availing good opportunities for making money or netting gains either through indifference or through an extra conservative attitude. But this attitude will be useful to you in restraining your speculative activities which may otherwise cause heavy losses.

Real Property, Services, Profession, etc.—This month will prove to be quite ordinary for the landlords and landholders. There may not be much to complain of in the matter of yield and rentals. There is even scope for increased yield and profits and also for some additions to your existing holdings. But the month is not favourable for new enterprises or projects on a large scale to improve your holdings with a view to better yield generally as they may prove to be a deed loss later on. The month is on the whole favourable for the services though contrary elements contend for mastery in this sphere with the result that, though whatever promotion or new status you may be in for may be assured for you beyond doubt or controversy, the actualy coming into effect may be kept in abeyance for some time for no apparent cause and may be the source of annoyance and apprehension for some time. The

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5/1, Russel Street, Royal Court, Calcutta-16

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The lunation of 23rd February shows the minor light in conjunction with Pluto well configurated with Neptune in the 4th house and Saturn in the 6th house. The major light stimulates all the three heavy planets and plays a prominent part in determining the character of the budget at the end of February. The position of Pluto in the 2nd house indicates a good rise for the markets but at the same time the position of Jupiter in the 5th house is not very harmonious. Owing to this, there will be some violent fluctuations in the market. But I want my readers to bear in mind that inspite of all this, the prices will rise and the bullish trend will be well established within a few days of the budget.

Neptune becomes retrograde on the 7th the very day of the lunation which is a bullish sign.

The days on which the bullish enthusiasm on stock-markets becomes particularly evident are 7th, 8th, 10th 14th, 17th, 18th, 19th, 20th, 22nd and 26th.

Commodities

Jute.—After a period of nearly three months of bearishness, the values begin to rise of the commodity as well as of jute-manufacturers. But the trend will reverse itself again from the beginning of the final week of the month or even a day or two earlier owing to the entry of Mercury in Satabhisha and Venus in Uttara-Bhadrapada. The days beginning from 6th until the end of 9th will witness a straight and strident rise in this commodity.

Gold and Silver.—The rise that began during the last week of January continues and persists until the vedha of Sukra stops it in Uttara Bhadrapada because Mercury joins Sukra in the same Nakshatra. The bullish trend steps at the end of the third week and values will begin to recede. The speculators have always a preference for some commodity but those who have no prejudices or superstition should concentrate on this market, *i.e.*, both silver and gold and square up their transactions on the 18th and withdraw completely until a new trend emerges which will be indicated in these columns next month.

Cotton.—A positive bearish trend will affect the markets from 21st onwards. Prior to that the trend is mildly bullish. Values will show a good rise between 5th and 10th and the bullish operators can make a good profit during these four days. Rahu's entry in Hasta from 28th January is not good for cotton but the position of Sun, Mars and Mercury keep the market rising until the 10th definitely. Thereafter the market steadies itself but the bears get an upper hand in the last week of the month.

Oilseeds and Vegetable Oil.-including Coconuts:—This is indeed a very good month for speculators in this line of trade. The demand for these commodities will suddenly flare up and will continue until the 18th of the month. I would say that this is the month for bullion and oilseeds. The influence of the bearish trend on the other markets will influence this section indirectly after the third week even though there is no particular astrological factor bearing directly upon this line of trade.

Economic Section

This month, I wish to inform the readers about the position of Steel Industry in India, particularly under the private sector because the share prices of the two units Tata Iron & Steel Co., Ltd., and Indian Iron & Steel Co., Ltd., so dominate the markets in Bombay and Calcutta that all the sections follow the pattern of trend set by the shares of those two companies.

There has been for some time among the minds of investors a feeling that when the expansion schemes are fully put into operation, the profits will be adequate to repay the foreign loans and increase the dividends at the same time. This is a mistaken conclusion of the lay public.

First and foremost, the expansion of Steel Industry all over the world has been on such a tremendous scale that the world today cannot consume the products of the steel industry. The American industry is barely working at present at 75% of its full capacity inspite of the lifting of the trade recession. The German and continental units are working at 63% to 70% of their full capacity. In Great Britain the same story is being repeated. Further, small countries

like Pakistan, Burma and Egypt are trying to have their own steel-producing factories.

It is in the communist part of the world that even now, the expansion of the heavy steel-making industry continues, but here lies the great danger to the capitalist countries because the workers in such countries constitute a slave labour force whose exploitation becomes the basis, of utter economic disorganisation in the free world owing to dumping from the communist countries.

Further, the scientific advance has been on such a scale, that steel is being displaced in many lines of productive enterprises by Almunium and Plastics. Even the bearings today are made from plastics. Further, oils of such heavy and uniform viscosity are developed that they reduce the friction on parts of machinery as can be seen from the fact that in the U.S.A. some motor cars have been shown that have run nearly for 60,000 miles without servicing, with sealed joints. But this means less demand for mineral oils and consequently less demand for machinery for oil which trend will spread to every kind of industry and produce its cumulative effect.

During the last trade recession, the industry in Ameriea and even on the Continent has brought into use so many labour saving devices that for the same number of units of manufacture, at least ten per cent on the saving of labour can be effected.

Next, the expansion programmes of our steel units which has been so much in the limelight that the actual results will disappoint the shareholders. The planning of expansion in the Tata Unit has been tampered with by so many cooks that the broth will be insipid and tasteless. It has been the pride of the directors that machinery had been obtained from all over the world but in doing so, an entirely un-co-ordinated unit has sprung up so that even if two thirds of the intended expansion is brought out, the shareholders shouldconsider themselves lucky.

Finally, the Chinese competition will be so severe in neutral markets that the Government will have to subsidise the exports of steel which would mean indirect taxation on society.

Let me now come to Mr. Nehru's speech at the time of the unveiling of Mahatma Gandhi's statue in Calcutta. His speech was to be noted for the two points he made which make a direct impact on the economics of the country. According to him, the public sector was to be expanded and secondly, the critics of the Second Plan should bear in mind the perspective of the fast expanding labour force in the country and that the Third Five-Year-Plan would be big enough relative to the increasing population. If the Plan is to be big, foreign exchange sources will have to be sought after. This is possible by expanding our exports; since the exports are priced out in foreign markets, they will have to be financed by subsidies. Secondly to increase the internal resources, more income out of taxation will have to be arranged; alternatively they could be found by borrowings. So far as our experience goes about public borrowings, the aim of the Government is not likely to be fulfilled by normal measures. It is not beyond our ken to envisage that some measures of a compulsory character will have to be adopted.

Turning to the international situation, the prospects are gloomy. The readers must watch the developments about Berlin and Formosa, much more than the Middle-East and draw their own conclusions. These are so to say the fulcrum points where one political mistake means the defeat or victory of a party, and a trial of strength in cold war can start the atom-bombers and missiles flying. If a conflagration emerges, we shall have to bid good bye to foreign help from either of the two systems, right or left, but it will enable us to develop our industry on antiquated machinery, which is not conducive to a rising standard of life.

Starting on the assumption that no international conflagration emerges, it will be a prosperous year in 1959 for stock-exchange investors because the full impact of the spending after the second plan will be felt. Money will be very cheap with interest rates at a very low ebb. As an insurance against the falling value of rupee in terms of commodities, investments in ordinary equities would be desirable. At present, this stage has been reached in the American economy where inspite of a high level of production per head, the leaders of finance and industry are afraid of inflation. Our country, with very low productivity per head has to be frightened of it. But yet the game merrily goes on.

The readers may suspect the last statement. Such of them may well peruse the comments that are made on the floor of the legislatures. At this time, in the same places the prices of foodgrains have been falling but this fall has encouraged our legislators to come out urging the Government to support the price-level. The same is true of jute and tea. The attempt on the contrary should be to bring the prices down all round instead of propping up the food prices round which a continuous round of rising prices moves on.

BY PANDIT SHARDANANDJI,
Shukla-Vas, Patri P.O.
(*Dist. Ahmedabad*).

On previous occasions, I have mentioned that India is under the influence of Virgo, as far as as her masses are concerned. Politically India is ruled by the constellation Pushya and the zodiacal sign Cancer, as the capital town Hastinapur—New Delhi—area comes under Pushya.

This article is being drafted for February 1959. Hence, some general view of the planetary positions during 1959 A. D. will not be out of place. *Sarwato Bhadra Chakra* has much to do with forecasts pertaining to weather, crop, disease, famine etc. With these preliminaries I shall proceed with the main issues.

With reference to India's ruling sign, Saturn transits through 4th house, having governance over crop, weather, coal and mining concerns, opposition party and labouring class. For Kanya Lagna, Saturn in this position presages changes of a constructive nature, as this planet is a natural friend of Mercury ruling Virgo. Martian aspects on Saturn will give inopportune times, troublesome periods on the boundaries of India, accidents in coal mines and lesser yield of crops of the season. Contacts between Saturn and Mars will be of a *fatalistic* nature. It will be more so, because, this warlord makes its headway in front of Sun. Sun and Mars are fiery planets, emitting warmth and heat in the atmosphere. So, such a transit is not favourable for timely rains during this year's rainy season. During summer, India will experience waves of heat, with the result there will be fires in several places manufacturing explosives and the like. In cotton, ginning and pressing factories, there will be several cases of fire accidents. Thus astrology indicates and does not compel. It is for the discerning people to act carefully at such critical junctures, and save themselves and the nation from losses of commodities and godown wares, of fire catching materials, oils, seeds and so on.

Jupiter passes through the 3rd and 2nd houses. Its transit presages increased facilities in inland transport, automobile and railway concerns, opening of new branches of railway and road transports, new post, tele-

graph and telephone lines and offices. Electric power supply will be increased and new installations will be carried out. It will facilitate the additional water supply driving dry season through tube-wells and the tillers of the land will have two or three crops in a year. The faminish state to be created by Saturnine transit through the 4th house, will thus be remedied by the position of Jupiter.

With reference to Cancer, Herschel, a planet of democracy is in the rising sign. This planet is of queer nature and uncertainties. It is for the good of the Indian masses, that such a queer planet is in a benefic aspect to the major benefic planet Jupiter transitting through 4th and 5th houses. The present-day administrators in India preach the welfare or a socialistic pattern ideal. This is the effect of Jupiterian transit. The Planning Commission has begun the first and second five-year Plans while Herschel from the ascending house squares Neptune in Libra, the 4th house in this chart. Crores of rupees have been sunk, but, Indian people have still to depend on foreign foodstuffs. The real cause behind this failure are the attributes of Neptune. This planet is a 'despot' and a day dawns when we shall read about fresh cases of Government money being embezzed in one way or the other.

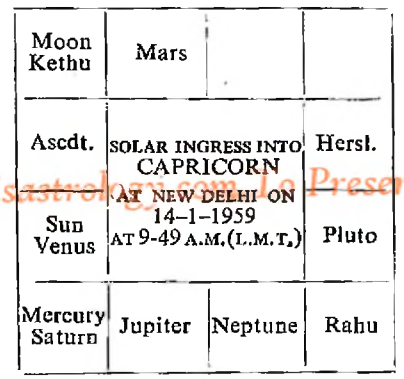
The benefic aspect between Herschel and Jupiter warns the hoarders of foodstuffs, black-marketeers and bribers to think what happened to their counter-parts in Pakistan. Saturn's movements according to the *Sarwato Bhadra Chakra*, brought Pakistan under military dictatorship. If India is to be saved from emergent laws, traders in general should be honest in their dealings with the public. Saturn's transits through Uttarashadha and Sravana constellations in opposition to Pushya ruling India's capital indicate adverse developments.

Coming to the subject proper, the Kartika Purnima (26-11-1958) fell in the constellation Krittika. Hence the period of four months should prove easier for foodstuff supply. Weather conditions would prove favourable to seasonal crops during this period.

Every year February is very important, because the annual financial budget is presented in the Parliament. Since Herschel has entered Cancer and Neptune is in Libra causing square aspect between the legislative house (11th) and the house of finance (2nd) in the Indian chart every year, the taxing capacity of the finance department has advanced further and further, in one direction or the other.

For the annual budgect indication, I must scrutinise the chart erected for Capricorn solar ingress time on 14-1-59 (9-39 A.M., L.M.T.) for New Delhi. In this Chart; the Sun is in the 12th and the Moon is in the 2nd with Ketu, in square to Mercury-Saturn, and trine to Herschel and Jupiter. Aquarius 19th degree is rising on Ascendent, Venus ruler of 4th and 9th and Sun ruler of the 7th being placed in the 12th.

This configuration presages that the Finance Minister not only wishes to increase the crop of the land but would like to have most of the cash crops for export purposes, to keep our balances with foreign countries, especially U.S.A. U.S.S.R. in equilibrium. To achieve this end, he will recommend to lesen expenditure in the administrative organs of the lower rung and at the top level.



With reference to India's ruling sign, Sun annually remains in the 5th house, at this time, but the lunar place and aspects to Sun and Moon are changeable. Moon and Kethu come in 7th house. Some eventful steps seem to be in the mind of the Finance Minister to vigorously check black-marketing on the boundaries of Indian outposts. Nationalisation of tea, coffee and mining industries seems to be the result of martian movements. Neptune in Libra—sign of equality in trade and business concerns—again indicates the severe steps, the Finance Minister wants to propose before the house. Some land reforms and increase in land revenues are not ruled out by this aspect. The man in the street need not fear any adverse effects on him due to this yearly budget. Death duties will be increased by a few annas per rupees above 50 lakhs. Stamp duty for the shares and speculative purposes will be enhanced. Taxes on piligrim places are not ruled out. The entertainment tax, surcharge on air travels and places of recreation are imminent. Summing up I think there will be some bullishness in stock, share and seeds markets and bullions till 4-2-1959. Budget rumours will bring sales on advancing rates or good inclines till 14-2-1959. Between 15-2-1959 to 28-2-1959, some nervousness in a bullish state would be evident in stocks and shares on account of *Jehad* cries across our eastern borders. The effects of the budget will thus be, first of depression on the markets till 9-3-1959 and thereafter of gradual bullish side, with spurts and declines in general.

Lunar appearance and New Moon affecting February 1959 fall on 9-2-1959 and 8-2-1959 respectively. The New Moon falls on Saturday in Sravana and Dhanistha constellations, that is, in opposition to Pushya and Cancer ruling New Delhi. Politically this will be a very important month, so one should remain in touch with the latest news. It is partly accompanied with Vyatipatayoga, which adds to its malefic side. Herschel and Cancer rule U.S.A. as well. So an important announcement from New York or Washington is most imminent to affect the trade, commerce and speculation in this country. The change in sea freight or exchange ratio is anticipated as a result of this planet's position.

Lunar Magha month begins on Sunday and there are five Sundays and five Mondays. Lunar appearance, Ashthami, full Moon day, dark fortnight Ashtami and Amavasya as well fall on Mondays, a day ruled by Moon, and as this planet is a fast-moving body, the repercussions of her transits create unstable and quick effects causing a bullish tone till 14-2-1959 on which date the 6th lunar date is duplicated. For foodgrains and commodities 14-2-1959 would be strong in a bull market, but shares and stocks would rule weak on account of sales by prominent operators in touch with the *informents*. From 21st to 28th February, commodities will rule weak, and a double sided market in shares and stocks with some advances in textile, plantation, tea, steel and coal shares will bring on sales at good inclines.

Stocks and Shares (Indian) :-Transit of Saturn in Moola is unfavourable to the progress of shares-prices in general. Under the impression that (textile industry would receive some favourable treatment) there will be purchases in the leading exporting textile mill shares, while steels and coal will draw sales at higher prices. Thus during this month, there will be separate type of fluc-

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tuations in steel and coal on one side and textiles and industrial shares on the other side. Between 1st and 4th and 14th to 20th every section will rule weak in stocks due to political matters; 21st to 28th, all counters will rule firm, with some prominent types in advanced position. A shake-out will be experienced after the Budget and during the first ten days of the following month.

New York Stocks and Shares.—This is not a favourable month for U.S.A's diplomatic heads. They are likely to commit glaring blunders, which will draw severe criticism from their own people. This is due to solar transit through Aquarius and the 4th angle in this chart. Steels and mechanical shares will appreciate, while tobacco, medicine, radio, oils and cable shares will have profit taking business and some falls. Grains associations will receive good falls. Principal falls will centre round 6th to 8th, 13th, 14th and 21st.

London Stocks and Shares.—During this month, Mercury ruling England and Herschel ruling U. S. A. (politically) are in opposition. American foreign policy will clash with that of Britain. The latter's fortunes in the Middle-East specially of oil concerns would be in serious jeopardy and in South African territories as well. It is not a favourable month for mechanical coal, steel, rubber, tin and oil shares. Textiles and woollen shares may witness some good incliness on account of their good export business in the southern parts of the world. Principal shocks would centre round 4th to 7th, 13th, 14th, 20th and 22nd and 26th to 28th. Bullions and tea markets would remain on progressive side.

Rubber (Malaya).—Jupiter ruling this section is placed in the 9th house —a favourable position. But Saturn its maraka is transitting through 10th house and aspects its own house. Demand from U.S.A. and the U.K. will appear in the stand-still market or one moving in small fluctuations till 10th. It is advisable for the stockists to hold on their stock and the bears should now clear out from bearish side. Some good spurts are in store during this month between 20th and 28th. It is not a favourable month for the rubber crops in Australia where fire accidents are very likely to reduce the stocks in the plantation areas or godowns. 1959 A.D. is a year for heightened prices in rubber section.

Black Pepper.—(Especially Indonesian, Java, Sumatra Products):—Entry of Jupiter into Scorpio heralds good crops in all spices from 28-12-1958. But the entry of Sun into Aquarius is not good for the political parties. Past rivalries will again come on the surface. Trade, commerce and export shipping will be greatly affected. The prices in the local markets will go down on account of political troubles while prices in the country side which depend on the supplies from these islands will advance. It is thus advisable to export goods before 12th February 1959, and remain care-free of destruction of stocks or inability to export goods during the disturbed times.

Coconut Oil.—(Ceylon and India):—The Governments concerned are likely to raise tariff rates, freight or reduce quotas, which will cause temporary sudden spurt in this section. The production is very likely to be lower than expectation in the following month; hence, those who can hold the stock till 20th February will profit thereafter. 1959 is in general favourable for higher prices. Indian stock is very likely to be consumed by U.S.A in very good quantity during this year, but this month itself is not favourable in that respect. Some good decline is indicated between 6th and 10th, 13th and 15th and 23rd to 25th.

Hides and Skins.—(Madras and Kanpur):—Higher market for goat and sheep skin comes to an end by 17th. Hence stockists should dispose off their stocks if the market has passed through bullish tone during past two months. Buffalo-skin is likely to be cheap on account of heavy death roll in buffaloes during last two months. Kine leather would rule high on account of good demand and less production. Skins of wild animals, *viz.*, deer, jackals and so on would experience bull market on account of increased demand and lesser stock. The freight is very likely to be reduced in case of export of bovine animals' skin and hide to European nations. Higher prices are expected on 2nd, 3rd, 11th, 12th, 16th, 17th and 21st to 23rd. So if the auction days coincide with any of these dates, it is good to avail of the chances. Traders in bovine animals' skin and hide have to be very careful as the prices are likely to touch bottoms during this year, which are not tipped during last 15 to 17 years.

Madras Shares and Stocks.—(Plantation, Tea, Coffee Scripts)—These sections will have very reactionary fluctuations on account of apprehensions created in the public mind by Government threat to nationalize tea, coffee, rubber and plantation industries. Productions are likely to go below expectations which is a bullish factor in those markets. Under this mixed situation, there will be great nervousness in trading circles and trading centres. Some good falls are anticipated on 7th to 9th, 16th, 17th, 23rd and 24th.

Cotton Market (Bombay Jarilla in particular).—Rates of cotton in U.S.A. are likely to affect the price-structure of cotton in India as well, and in the ending part of the month the Indian Government is likely to announce larger quota of lower cotton for export. In the commencement of the month, the March 1959 option will be nearing its maturity, and new one may be installed in its place. So there will be divergent trend in each of them. In the maturing contract local textile industry will be buying, as the new crop staple is likely to be of lower type, and unsuitable for superfine cloth production. Though the new crop will be plentiful in Punjab, Gujerat and Central India, the hurdle will be a lowered quality and its unsuitability for tendering in the maturing contract. Especially from 13th February as Mercury enters Aquarius, the cotton prices will begin to look up speedily. Side by side, there will be selling pressure by the prominent parties, under the impression that budget will contain duties on cotton and cloth export. On the whole, this month will prove profitable to those who will remain buyers in good declines. A straight rise is anticipated from 19th to 28th. Between 13th and 19th, there will be queer fluctuations, but it will pay to buy in good declines, in any type and contract and anywhere. 1st to 9th, reactionary; advisable to buy in good declines on 7th, 8th and 9th; 10th to 19th rise gradually; 21st reactionary on account of teji mandi business, but will emerge firmly bullish: and continues so till the budget time.

Groundnuts and Groundnut Oil.—(Bombay). Holland, Denmark, Belgium, New Zealand and China will be principal buying nations in Groundnut oil and groundnut oil cakes, while vegetable products will be bought by the State Trading Corporation on behalf of Burma, Egypt and Russia. But this fact will not come out in the principal centres of productions till 13th; so prices will advance narrowly with bearish reactions. But from 19th to 28th good advance will be achieved. However on the budget occasion, announcement of export tariffs will cause cut in prices spectacularly. It is well to consider the political atmosphere at the same time. February 1959 option will be closed on 28th. Tenders will be offered for deliveries in number greatly below than experienced tradesmen's expectations. Those offered

will be picked up against export items by prominent shippers. In the newly begun option, there will appear selling pressure, and, hence the rate parity between the two options will be very variable.

Castorseeds (Bombay).—Jupiter's aspect on Aslesha still continues. This is a major bearish factor. But Saturn's transit through the 4th in the chart of this section, indicates an inferior quality of the crop on account of heavy frost in the ending days of the last month. After the entry of Mars into Taurus on 14-1-1959, the American purchases in this section should appear at the reduced levels. During this year, the crop of this type of seeds will be either below standard or less than expectations throughout the world. Hence, the traders who will be able enough to hold on the stocks will see progressive rates in the future to come. 1st to 9th rise; 9th (latter part of the day) to 11th reactionary, small decline; 12th to 16th (noon) bearish; 16th (afternoon) to 22nd rise; 23rd to 24th reactionary fall; 25th to 28th good rise. This rise is not likely to be sustained as Mercury rises on 28th and budget is very likely to contain export tariff on this type of seeds. Cautious the trading on the bullish side is advisable.

Jute.—Fire accidents are expected in Jute mills and godowns in the eastern parts, U.S.A. will buy Pak Jute in larger quantity and resell to other nations, so foreign trade is very likely to be affected in India. Transits of Mercury and Venus indicate bearishness with some temporary inclines between 18th and 28th in consonance with other markets. During this period some business is likely to be transacted with Australia and China. It is a nervous and bearish month for this item.

Bullions (*Bombay*).—India Government is likely to consider the question of raising the restriction against the import of the precious metals. It will be well to watch the rumours coming over the bullion trading centres from 12th February. Pushya Amavasya falls on the opposite side of Krittika ruling bullions. Lunar Magha Amavasya on a Monday falls in Purvabhadrapada on 9-3-1959. Between these two dates important fluctuations are anticipated on account of the causes mentioned above. So it is worth watching as there are possibilities of very good fall. Contrary to this, there is a major general bullish factor—Saturn causes vedha on Punarvasu from Moola and Kethu is placed in Revati. Mars will be coming on Rohini. These positions indicate a bullish side if the above said rumours do not materialise. This as well indicates an uproar followed by a crash in the bullions market and gold prices in Paris—the Capital of France.

Chemicals.—This section will pass through a boomlet, on account of the Government intention to reduce or prohibit the foreign stuff, to save the foreign exchange situation and help the Indian industries to flourish.

Mercury.—This section will either rise speedily or fall speedily during this month. My apprehensions are for a good rise on account of our Government allowing its export with a favourable quota.

Sugar.—The administrators will encourage more export of sugar and prices are likely to advance by a few annas per maundage. Export facilities will be given to encourage foreign trade. From 19th one should watch the activities of the "informants". The consuming masses ought to remain careful.

Jaggery.–Jupiter's position indicates very good crops; but, Saturn and Mars transits indicate possibilities of Government taking over the possession of the productions. When the Sun transits through Aries, Leo, Sagittarius, Aquarius or Gemini, such a situation is likely to be created during Vikram Samvat 2016 (12-11-1958 to 31-10-1959). Watch the trend on 1st and 2nd; again on 4th and 5th if rates of the latter dates are higher than in 1st and 2nd please follow bullish line; if these are lower than on 1st and 2nd, then follow bearish line. The same trend will continue on 23rd. A reverse trend will be in progress thence after and till 9th proximo.

Commodities Markets (*New Delhi*).–New Moon of Lunar month Pushya is very unfavourable for speculative purposes in this section. According to Sayana system, Aquarius 18° is considered *explosive*. The very degree stands on mid-heaven point of New Delhi's Geodetic chart. It means that the Government of India may take over the grain and foodstuff stocks for distribution from the producers. The New Moon of lunar Magha indicates bearishness in all sorts of grains, skinned, bipeds, oils, and cereals. This thinking of mine is supported by the transit of Jupiter through Anooradha and Jyeshta. The general line is bearish till lunar Phalguna Purnima and backed by Saturn-Mars position in relation to Jupiter. But, if the Government scheme is ill-conceived (the square of Mars and Sun) Mars trine Rahu indicates failure in the attempts. It is possible as well that discussions in the legislative session may prove abortive and the Government maay find most opposition from its own followers to take away crop production from farmers.

There will be plentiful crops of winter season including wheat, seeds, pulses; but the position of Mars, Rahu and Saturn indicate destruction of crops by fire on the boundaries of India in her northern and western frontiers. Granaries are likely to be set on fire with intention to neutralise the Governmental intentions of taking over grain crops, production or stocks held by the producers. The Government should take suitable precautionary measures.

February 1959 is a bearish period for all sorts of grains, pulses, cereals and edible oils in short. If other Government restrictions are not announced on 28-12-1958, 16-1-1959, 24-1-1959, 2-2-1959 or 12-2-1959, the price structure ought to come down in all the commodity markets.

Dried Fruits Markets (New Delhi).—All malefic planetary rays have been

(*Continued on next page*)

Sri. K. S. Shastry

A correspondent writes: Sri. K. S. Shastry, Astrological Research Centre, Jalgaon, Bombay State, has been appointed as Asian Representative of Astrologers' International Ltd., Hollywood, U.S.A. with effect from 19th May 1958. His range of operation is whole of Asia.

Sri. K. S. Shastry is a native of Harihar in Mysore State and belongs to B. V. Raman's school of thought. He is a young man of 28 years, and a leading astrological practitioner.

On 4th June 1958 a reception was arranged in his honour to facilitate him on his new post under the auspices of Vedic School at Ahmedabad. The Principal of the School of Astrology Mr. Himmatram Jani presided besides a number of astrologers and scholars.

In his speech Mr. K. S. Shastry recalled the ancient manuscripts on Astro-Science and stressed the need for more research in the field of Astrology. He gave the details about the status of this Science in America and other European countries and the interest of American scientists towards Hindu Astrology. He has suggested legislature for removing quackery in this field which has considerably given a blow to the standard of our science. He was of the opinion that a research institution is quite a necessity in a place like Ahmedabad for the exchange of views among the scientists of the City.

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MARKET FORECASTS

(Continued from previous page)

removed from the constellation of *Sravana and Abhijit* ruling this section, so the production must be plentiful : but, trade over border lines may prove a barricade for good and ample transport facilities. It all depends on the political situation in our neighbouring country, for India has to depend on suppliers from the north western country parts. Incomes are very likely to be augmented after 19-2-1959 and prices must come down till 28th if everything goes well.

BY A. P. SATHE
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This month is important owing to the fact that Government budget will be presented for the financial year 1959-60. If we study the National chart with this subject specially in view, we find that the 2nd house at the time of presentation of the budget is being transitted by the Sun and Mercury ; second lord occupies 12th house and transits Moola ; Rahu transits 8th house from 2nd while the benefic Venus is afflicted by Kethu though transiting his exalted sign. Mars transits Taurus in square to the 2nd house. The 2nd house does not receive any benefic rays. All these factors present a gloomy picture. It is well known that our financial position is not sound. Planetary indications show that those at the helm of affairs will themselves not have a clear perspective to see through all aspects of planned economy. The result will not be very happy and instead of financial soundness the decisions taken will lead to dwindling of the financial position further. It is not however indicated that new avenues of indirect taxation will be resorted to at this stage, but more direct taxation specially on the growers might be decided and as a result this will mainly affect the commodity markets.

Change of sign by Mars on 24th January receiving benefic rays from Jupiter should help in stabilising the position of stock markets specially from 3rd Feb. Coming to the New Moon chart of 7th February it will be seen that placements of benefics are good. However the potency to push up prices is lacking, owing to the fact that general mutual aspects amongst the major heavenly bodies are unfavourable. The Lagna lord here is Venus. The transit of this planet specially with her entry into Meena is weak and in association with Kethu after the 22nd stock-market is bound to loose good ground. The positions in both the New Moon charts and the Nakshtra transits indicate that activity will be slowed down and very meagre business would be done in the stocks, resulting in lifeless market till 22nd February 1959.

In the January 1959 issue of THE ASTROLOGICAL MAGAZINE I have already mentioned that Solar ingress into Makara is bullish and upto 3rd February commodity markets will be rising. Thereafter till 12th bothway fluctuations are indicated. In the Solar ingress chart of 12th February the Lagna is Libra, 10th lordship rests with Moon in association with Kethu (in the Nakshatra of Revati) receiving vedhas from Saturn. The positions of this chart are not strong. Till Venus enters Uttarabhadra commodity markets will be strong, the peace of Bullish sentiment will be curbed thereafter and in the latter half of this *Sankranti* one could expect, good fall in prices of commodities.

Kethu		Mars	
Venus Sun Moon	7-2-1959 NEW MOON		
Mercury			
Saturn	Jupiter	Lagna	Rahu

Moon Kethu		Mars	
Sun Venus	12-2-1959 KUMBHA SOLAR INGRESS		
Mercury			
Saturn	Jupiter	Lagna	Rahu

Cotton and Allied Products.—Among the important Cotton Naksharas Punarvasu remains under *vedha* by Saturn throughout the month. Martian transit from Krittika is bullish though this planet remains all along under check owing to Jupiter's position in Scorpio. Mercury while transitting from Sravana receives vedha from Mars, while in Dhanista and Satabhisha remains with Sun, whose conjunction with Mercury is indicative of bullish conditions. The advance of price of cotton will more or less remain unchecked owing to all these facts during the first fortnight, the reation dates being 6th, 8th and 11th. Follow teji in the fortnight. In the latter half one good drop in values is indicated but will be short-lived. In general selling is not advised. 1st to 14th teji with mandi reactions on dates mentioned above ; 15th to 18th mandi : 19th teji; 20th to 22nd mandi ; 23rd to 25th teji and 26th to 28th mandi.

Oils and Oilseeds.—Hasta transit of Rahu and Saturn and Rahu transitting same Navamsa (from 4th) along the solar transit from Dhanistha and Satabhisha coupled with martian transit form Rohini when Swati will be under *vedha* the position appears to be *very bullish* in this section which will enjoy boom conditions. Mandi reaction is indicated after 20th. Groundnuts however will lack follow-up after 21st, it may even godown. Follow teji in every mandi reaction up to 21st. Groundnuts become mandi from 21st evening.

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Metals and Bullions.—Martian transit helps rise. Solar transit also indicates the same way, but transit of Jupiter is weak. Saturn's transit from Caneer Navamsa and Jupiter in Leo Navamsa denote that till 10th prices of precious metals will remain subdued, but thereafter will rise appreciably.—1st to 10th Steady ; 11th to 14th teji ; 15th to 19th morning Mandi ; and 19th evening till end teji. Silver prices will remain more or less subdued, while gold prices will show good rise.

Sugar and Molasses.—Steady trend indicated in the first fortnight. In the latter half *gud* prices will come down.

Food Grains.—Proper distribution and stricter watch by Government will keep the prices of foodgrains easy specially in the latter half.

Stocks and Shares.—Navamsa positions of Saturn and Rahu help rising trend in prices. However the indications available in New Moon chart are not very favourable for good rise. In fact no severe fall or good rise is indicated during the month. 1-2 dull; 3-4 steady ; 5th to 21st rise ; 22nd to 28th Mandi—drop in values.



FEBRUARY 1959

By MIHIRA

[The following forecasts based on Janma Rasi are 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, 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 transits Capricorn till 11th, then enters Aquarius. Mercury remains in Capricorn till 12th, then passes into Aquarius. Venus moves in Aquarius till 17th, then goes to Pisces. No other planets change signs during the month. Mars remains in Taurus, Jupiter in Scorpio, and Saturn in Sagittarius. Rahu and Kethu continue their retrograde motion in Virgo and Pisces respectively.

1. **Mesha (Aries):**—*Mars in 2nd; Rahu in 6th; Jupiter in 8th; Saturn in 9th; Sun and Mercury in 10th and 11th; Venus in 11th and 12th and Kethu in 12th.*

General:—Sun, Mercury and Venus transit favourable signs during the entire month. Of these, Mercury is under check throughout and Venus after change of sign only. Mars, Jupiter and Saturn are evil throughout and of these, Saturn alone is under vedha. Thus all the minor planets alone are good and the major planets are in evil signs. Therefore though the general results are certain to be mixed, the evil element is likely to predominate. General success, accomplishment of one's desires, gains, acquisition and enjoyment of articles of luxury, friendship of highly placed persons, happiness and prosperity, triumph over rivals and enemies, increase of name and fame, auspicious events and celebrations, etc. are the probable results due for the favourable transits. Troubles from enemies, difficult journeys, losses, ill-health, sorrows and unhappiness through loss of friends and relations, danger of dishonour, disputes, accidents, etc., are what may be caused by evil transits during the month. Of the three stars of the sign, those born under Krittika will fare best as the evil transits will touch them only lightly. Next best come those born under Aswini and those born under Bharani will fare worst.

Health and Domestic.—Health is liable to suffer no doubt and the native may have to suffer from windy and bilious complaints and those chronically subject to such ailments should take good care as to their health. Journeys should be avoided as far as possible as they may be the cause of ill-health and fatigue. Disputes and quarrels too should be eschewed as they may cause much excitement resulting in mental and health troubles. The domestic sphere may not suffer much though conditions may not be ideal.

Finance and Speculation.—As may be expected, there will be money difficulties during the month but they will arise not because your usual resourses fail you or there less is income and so on. There may be even increase in influx. But the expenditure items will mount up and strain your resources to the utmost. There is even scope for financial losses through extravagance, over optimism and ill advised monetary ventures and speculation may bring you to the verge of disaster.

Real Property, Services, Profession, etc.—Though the basic position does not improve in the case of landholders and landlords, this month may not witness any major setbacks and may even be considered as mildly favourable in general. Transactions of both sale and purchase may take place that are likely to prove advantageous later on. But this month cannot be said to be good for litigating about your rights in courts of law. It should prove better to settle things by arbitration. The services are the only exceptions to the general rule that this month will prove more unfavourable than otherwise, and new position, honours, promotion or beneficial changes may take place and those who have already completed the necessary tests beforehand will naturally reap the richest results. But success will not come readily for anybody and will have to be patiently worked for and only merit will tell. This may be said to be one of the best months for the profession and business.

Women only.—Some unexpected happenings will be among the events experienced by the fair sex this month and also strange experiences, in some cases emotional disappointments bringing keen suffering, may be an unfortunate love affair. Those religious minded and with spiritual leanings and practices may have their consciousness broadened by visions or other spiritual experiences, with a feeling of ecstacy. Much will depend upon the individual outlook and current directional influences.

Fortunate Dates.—Real property matters—2, 15, 18 (p.m.); money dealings and ventures—2, 4 (p.m.), 6, 9, 12 (p.m.) and 25; long journeys—2 and 15; dealings with corporate bodies—2 and 12 (p.m.); children's affairs—2, 12 (p.m.) and 18 (p.m.); Interviews, educational, etc., 4 (p.m.), 6, 11 (a.m.), 12 (p.m. and 18 (p.m.); personal and private matters 4 (p.m.), 6, 11 (a.m.) and 26; Partners and opposite sex—4 (p.m.), 9, 15 and 25; land affairs—6 and 25; profession and business—15; insurance and estate of the deceased—26.

Critical Dates:—Professional and business affairs—1, 7, 14, 21 and 23; educational interviews and tests—1 and 8; new ventures—1, 16, 21 and 28; journeys and accidents—1, 8 and 16; investment and real property—7 and 14; dealing with superiors, etc.—8 and 22; personal and private affairs—8 and 14; insurance activities—8, 14 and 16; and children's affairs—22;

Chandrashtama from about sunset of 1st till midnight of 3rd.

2. **Vrishabha (Taurus).**—*Mars in 1st; Rahu in 5th Jupiter in 7th; Saturn in 8th; Sun and Mercury in 9th and 10th; Venus in 10th and 11th; and Kethu in 11th.*

General.—Though Jupiter is the only planet in favorable sign for the entire month, he is unchecked and hence is a powerful influence on the good side. The second half has more favourable transits, namely those of Sun, Mercury and Venus who all become auspicious after change of sign. Thus Mars and Saturn are the only planets that transit evil signs

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throughout and of these, Saturn is under vedha. It is an easy influence from the above that the second half of the month will be much better than the first as no lesss than four planets are good one of them alone being checked. Gain of friends, acquisition and enjoyment of articles of luxury, happiness and general prosperity, auspicious celebrations or auspicious events in the family, such as birth etc., study of new subjects, probably philosopical and spiritual, success over rivals and enemies, fame, etc., are the good things due for the second half. During the first half enemities, loss of status, humiliation, obstacles and hindrances in all matters, wearisome journeys, quarrels, adverse ending in litigation etc., are likely. Of the three stars of the sign, those born under Krittika and Mrigasira will fare much better than those born under Rohini.

Health and Domestic.—Fatigue and general debility will be in evidence

(*Continued on next page*)

THE KALEIDOSCOPE

(*Continued from page 230*)

exits and entrances, and the beginning and end of things. It is singularly dramatic, with the full searchlight of world opinion centred upon the event it signifies.

The horsocope of Pope John XXIII is not known but he was born on the 25th November, 1881. The Greenwich Noon positions are as follows :—

Sun	10.18	Scorpio.
Moon	0.30	Capricorn
Mars	22.01	Gemini
Mercury	20.28	Libra
Jupiter	26.26	Aries
Venus	19.23	Libra
Saturn	14.00	Aries
Uranus	25.06	Leo
Neptune	21.34	Aries
Pluto	4.40	Taurus

The conjunction of Mercury and Venus in Libra in opposition to Jupiter and Neptune show ecclesiastical preferment and advancement through the Church. He rose from being a peasant's son born on Sotto il Monte, Near Bergamo, Italy. The remarkable triple transit of Sun, Jupiter and Venus in Libra fell exactly on his radical Venus and Mercury in opposition to his Neptune and Jupiter radical, and this brought him to power, the aspects being exact on the day of his enthronement, 4th November, 1958.

In view of my remarks about the prominence of 5° Taurus in the chart of his Proclamation and the Capsolar progressions, it should also be noted that this degree is the position of his radical Pluto.

The auguries of his installation are remarkably auspicious since it took place under the Chandradhi Yoga in Aries-Libra, but the coming transit of Neptune over Saturn radical in his chart, during the next few years will much affect his health, and when Saturn transits the Moon in his 80th year, that is in 1962, this may bring his demise. In 1960, Mars and Mercury form an opposition in his Solar Return on the place of his radical Pluto, and he may be shocked into indignation and protest, about some of the misfortunes befalling the Catholic Church. Saturn is now about to enter Sagittarius and the religious world will lose much ground.

The Military Coup D'Etat In Pakistan

The growing chaos in Pakistan came to a sudden halt with the declaration of martial law on 7th October, 1958 by President Mirza and the handing over of power to General Mohammed Ayub Khan. Law and order had so disintegrated that it finally became a free-for-all fight for personal power amongst the various Khans and political parties.

If we erect the Capsolar Chart for Karachi, we would find the L.T. was 0.16a.m. on the 15th Jan. 1958 with an S.T. of 7.50. The cusps would be 1° Cancer on the M. C., and 0.14 Libra on the Ascendant. The Sun is found to be exactly on the nadir with Jupiter and Neptune rising in Libra. This is a favourable sign and suggests a new start for Pakistan. If readers can supply me with the birth-date of the General or the President, I will comment on it at a future time.

Progressing the Capsolar Chart by the two methods of the Quotidians and the P.S.S.R's we get very significant directions in both cases. The Quotidian method gives an Ascendant opposition Mars, on the 7th October, 1958, and the P.S.S.R. an M.C. opposition Mars.

ASTROLOGY & DETERMINATION OF PROFESSION

(*Continued from page 221*)

temporarily—these are some of the noble doctrines developed and adhered to by the people in ancient times; no one who has studied ancient Indian culture will assert that Indian nation has suffered losses in its journey along such a path.

I am not writing a practical text-book on astrology. First of all the science must be accepted and recognised as a science by the peoples of the world; secondly, peoples in the world must realise the unity of modern sciences and the science of astrology. The attempts must be first to convert Indians themselves into a belief in the value of this science, and thereby to bring a new light to the other nations of the world. My desire is only to make out a case that **it is worthwhile to open a new track for the nation to travel so far as employment of the nation's talents are concerned, so far as the supply for the nation is concerned for a full life of happiness, by employing the Right man in the Right Place, to function at the Right Time through the application of Astrological Methods.**

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HOW IS THIS MONTH?

(Continued from previous page)

for the entire month. Natives with weak lungs should guard themselves against exposure to cold as this may bring on bronchial affections. Some care will be also necessary for those suffering from disorders of blood, bile and 'heat'. Conditions within the domestic circle should on the whole prove satisfactory with minimum disturbance on account of some troublesome relatives. Children should be protected against prevailing epidemics if any by prophylactic care.

Finance and Speculation.—There will be good influx of wealth and gains during the month especially during the second half of the month but conditions are such that the month is not proof against losses as well throughout and therefore greatest care will be necessary in financial ventures. Really enterprises should be avoided. Success in any matter will be below the best and not up to expectations. It will be advisable not to take risks in speculative ventures as the profits even if they are realised will be poor and not worth the trouble.

Real Property, Services, Profession, etc.—Even the favourable transit influences during the second half of the month may be unable to accomplish from the landlords and landholders whose lot will get only steadily worse. Quarrels, litigation, troubles in management and other losses as well are likely to create acute anxieties. Real property holdings are likely to decline in capital values and it may not be worth while to invest money in or advance money on security of immovable property. The services may not fare very well during the earlier half and may even incur the displeasure of superiors for something or other. The situation however improves very much during the second half and even though nothing may actually happen within the month, there will be support to your cause for those above you and this will produce satisfactory results sooner or later, perhaps next month itself. The profession and business will gradually improve and develop during the month as the month advances.

Women only.—For the fair sex as such this month cannot be said to be favourable for their interests. Their dealings with the other sex either within or outside the domestic circle may not shape out well and mutual suspicion or at least lack of harmony will produce only indifferent results in any matter. Social activities may not be the success they are hoped to be. On the whole, a month to keep quiet and undemonstrative and let routine prevail generally.

Fortunate Dates:—Real property matters—2; money dealings and ventures—2, 12 (p.m.), 25 and 26; long journeys—2, 6, 9, 11, 18, 25 and 26; dealings with corporate bodies—18 and 25; Children's affairs—18 and 25; interviews, educational, etc.—2, 12 (p.m.), 18 and 23; personal and private matters—12 (p.m.) and 25; partnership and opposite sex—6 and 11; profession and business—9, 12 (p.m.) and 26; insurance and estate of the deceased—6 and 11.

Critical Dates:—Professional and business affairs—1, 7, 8, 21 and 28; educational and interviews and tests—22; new ventures—1, 7, 8, 16 and 21; journeys and accidents—1, 7, 14 and 22; dealings with superiors, etc.—14 and 22; personal and private affairs—16 and 21; partners and opposite sex—1, 7, 8, 14, 16 and 21.

Chandrashtama from about midnight of 3rd till about midnight of 5th.

3. **Mithuna (Gemini).**—*Rahu in 4th; Jupiter in 6th; Saturn in 7th; Sun and Mercury in 8th and 9th; Venus in 9th and 10th; Kethu in 10th; and Mars in 12th.*

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General.—The majority of the transit influences of the month are unfavourable. In fact, it is difficult to single out the good ones. Mercury and Venus are favourable before change of sign. That is all. Sun, Mars Jupiter and Saturn are throughout evil, but there is much mitigation because of the fact that Sun and Saturn throughout the month and Venus so long as he is evil, are under check. Mars and Jupiter are evil and free of vedha all along. Under such conditions, scarcely any good results can be expected and the first half will be only less evil than the latter half. Quarrels and misunderstandings with friends, wicked associations, irritable and apprehensive mind, troubles through women, dishonour, wealth troubles, obstacles in almost all matters, unjust blame, tedious journeys, enmities, etc., will make the month a trying one in all respects. Of the three stars of the month, those born with Mrigasira as their birth star will suffer least during the month. But those born under Ardra or Punarvasu will have to bear the brunt of the evil transits more or less.

Health and Domestic.—Health will be generally indifferent though no serious illness need be apprehended. High blood pressure people should take normal precautions against further rise and be careful in their diet. Other forms of illness to which persons chronically liable have to be careful about, are eye troubles and bilious complaints. Conditions within the domestic sphere will give rise to quarrels and misunderstandings and disputes with relatives and internal harmony may be spoiled by worthless relatives.

Finance and Speculation.—Though the financial affairs will also be affected adversely by the impact of evil transits, they will not suffer much, at any rate during the first half. Provided extravagance and waste and rash enterprises are rigorously eschewed, there may not be much difficulty during the entire month. Usual income from normal sources will not fail and there will be also help from willing friends when needed. The danger about speculation this month is that some initial successes will engender false hopes and lead you on so that during the second half, you will meet with sudden and heavy losses.

Real Property, Services, Profession, etc.—Matters pertaining to real property and welfare of landlords and landholders born under this sign are liable to be severely affected by causes both foreseen and unforeseen. There is nothing in the transit influences to help them out at least during this month. Difficulties in management coupled with poor yield are liable to reduce their affairs to desperation. Of course there will be various grades of suffering from well-nigh total failure to comparatively higher losses. The services will be the only class of people that will escape much suffering but even be positivelly benefited during the month, that is, assuming that they, by their own actions, do not attract anything that will give impetus to the adverse influences, *i.e.*, by rash and inconsiderable actions, inefficient work, etc. Produce and discretion should be their watchwords and it can be expected that their powers of endurance will be strained to the utmost. Hence caution will be needed all the more what has been said of the services will apply so for as may be for the business and the profession also.

Women only.—The first half of the month cannot be said to be at all unfavourable for all matters pertaining to the fair sex as such but a generally smooth running period may be experienced during which things will shape out well to their satisfaction generally and they may expect and get helpful co-operation from those connected with them. The same state of things does not

continue during the second half and they will do well to restrict their activities to routine matters and not launch into ambitious enterprises.

Fortunate Dates :—Money dealings and ventures—2, 6, 25 and 26; long journeys—6, 9, 11 (a.m.), 12 (p.m.) and 26; children's affairs—4 (p.m.), 9, 15, 18 and 25; interviews, educational, etc.—15, 18 and 25; personal and private matters—2; partners and opposite sex—2, 6, 11 (a.m.), 12 (p.m.); profession and business—6, 9, 11 (a.m.), 12 p.m.) and 26; insurance and estate of the deceased—9.

Critical Dates:—Professional and business affairs—7, 16 and 21; educational and interviews and tests—8 and 16; new ventures—1, 7, 14, 22 and 28; journeys and accidents—1, 7, 14, 21 and 22; investment and real property—1 and 14; dealing with superiors, etc.—7 and 22; personal and private affairs—1 and 14; insurance activities—7, 21 and 28; children's affairs—28.

Chandrashtama from about midnight of 5th till morning of 8th.

4. Kataka (Cancer)—*Rahu in 3rd; Jupiter in 5th; Saturn in 6th; Sun and Mercury in 7th and 8th; Venus in 8th and 9th; Kethu in 9th; and Mars in 11th.*

General.—Venus, Mars, Jupiter and Saturn are favourable for the entire month but Venus, Mars and Saturn are unfortunately under check throughout so that their benefic influence is practically lost. Yet unchecked Jupiter in fifth is a great deal in itself on the side of good. Mercury becomes favourable after change of sign and is unchecked so long as he is favourable. Thus Sun is the only planet in an evil sign for the whole month but he too is under check all along. Five planets are in favourable signs for the second half and four for the first. Therefore the month should be productive of good results though because of vedha, they cannot be said to be very good. General success, happiness, auspicious events and celebrations, favours and respect from elders and influential persons, acquisition and enjoyment of articles of luxury, increased prosperity, meeting of friends, good name and fame, various gains, are the good effects that are due for the month. Of the three stars of the sign, those born under Punarvasu and Aslesha will reap better results than those born with Pushya as the birth star.

Health and Domestic.—Good health will be experienced for the entire month as practically all the transits are favourable and the few evil ones are under check. Some minor ailments may cause some trouble to the wife or children. There will be complete happiness and accord within the domestic circle during the second half. Minor bickerings with friends and children may be present during the earlier half. So far as this sphere is concerned, this month will be one of the best in the whole year.

Finance and Speculation.—This month is also very good for the finances. There will be success in money dealing and enterprises, with influx of wealth from more sources than one. It is quite probable that some entirely new venture may open a fresh chapter in your financial history during this month; this does not mean that caution can be thrown to the winds as rashness and extravagance can cause a lot of worry, even losses. This is all the more true in connection with speculations.

Real Property, Services, Profession, etc.—With all the unfavourable directions, it is not possible to visualise much good for the landlords and landholders as great confusion, uncertainty as regards future, reduced income, rentals, etc., will face them at every step and cause much apprehensions. One should also be prepared for unlooked disappointments and setbacks in general. At the same time, it is abundantly clear that because of the good transits, the worst will not happen during this month. The position with regard to the services can be said to be quite good though not very good. The native will be the recipient of official favours based on merit and previous achievements and in the case of most, it will be a smooth-running and promising period. The native should be alert to take advantage of opportunities by completing all technical tests and qualifications that may otherwise stand in the way of future advancement. This is one of the best months in the whole year for profession and business and an alround expansion and advancement is probable.

Women only.—Taking a long view, this month will later on figure as the spring-board for various achievements in the domestic, social and philanthrophic spheres of activity, though no significant events may happen within the month itself, so far as the fair sex is concerned, who will come into contact with older persons ripe in wisdom and experience from whom it is possible to imbibe wholesome ideas and plans. This is also the month in which the unattached will find themselves moving and associating with their future partner in life.

(Continued on next page)

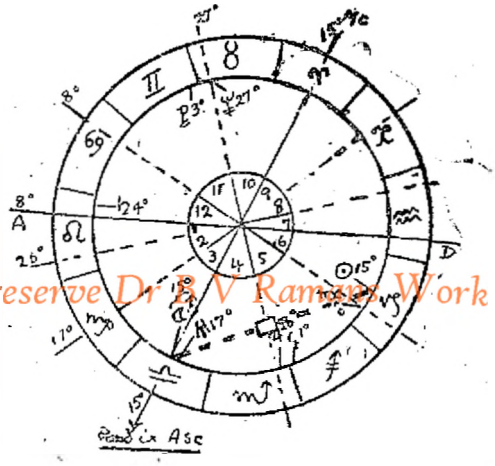
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TROINSKI'S TERTIARY DIRECTIONS

(Continued from page 222)

629 + 102 = 735 = 2 years + 5 days = 5th January 1888.

So the TDH for Thaelmann which would be valid for 6th May 1933, has to be set up for 5th January 1888, and for the thereafter following change of month (May/June)—the 6th January 1888 at 18*h.* 0*m.* Hamburg Local Time. This TDH for Thaelmann works out very catastrophically. Mars, Moon and Uranus on the cusp of the 4th hose (I/C) are in conjunction to each other and square to Sun



TDH: Thaelmann dated 6-1-1888 corresponding to June 1933 (his arrest).

Compare TDH: Alfonso dated 6-1-1888, corresponding to April 1931 (his abdication).

in the 6th house. Specially the I/C cusp (opposition M.C.) acts devastatingly. Had Mars, Moon and Uranus been in the 3rd house, the native would probably have absconded and evaded the murder planned by the State. Further, the relations in the Radix Horoscope do not show any contradictions. On the contrary Thaelman's birth Ascendant is 16° Libra and the conjunctions in the TDH take place exactly on the birth Ascendant.

(To be continued)

HOW IS THIS MONTH?

(*Continued from previous page*)

Fortunate Dates:—Money dealings and ventures—6, 9, 12 (p.m.), 15, 18, 25 and 26; long journeys—9, 13, 18 and 26; dealing with corporate bodies—11 (a.m.) and 25; interviews, educational, etc.—2, 6, 12 (p.m.) and 25; personal and private matters—2 and 15; profession and business—2, 6, 11 (a.m.), 18 and 25; insurance and estate of the deceased—26.

Critical Dates:—Professional and business affairs—8, 14, 16 and 21; educational, interviews and tests—23 and 28; new ventures—22; journeys and accidents—1, 7, 8, 22 and 28; dealing with superiors, etc.—8 and 28; personal and private affairs—1, 14, 16 and 22; insurance activities—1, 8, 14, 16 and 21; children's affairs—8, 14, 16 and 22; partners and opposite sex—7, 21, 22 and 28.

Chandrashtama from morning of 8th till sunset time of 10th.

5. Simha (Leo).—*Rahu in 2nd; Jupiter in 4th; Saturn in 5th; Sun and Mercury in 6th and 7th; Venus in 7th and 8th; Kethu in 8th; and Mars in 10th.*

General.—The only doubtful transit influence that is good for the entire month is that of Mars. All that can be said of Mars in 10th house is that he cannot be classed as an outright evil transit. Sun and Mercury are favourable before change of sign and Venus after change of sign. The other transits are not good. Venus, Jupiter and Saturn are under check for the entire month. Therefore this month is practically benefit of good as well as evil influences and this feature is likely to be reflected in the general results. Ordinary health, some success, gains, wearisome travels, minor quarrels and bickerings, humiliation, worries and anxieties, losses, enmities, popularity, vain temptations, obstacles, misunderstandings, false charges and apprehensions, some enjoyments, losses among friends and relatives, are the sort of mixed results to be expected from the transit influences of the month. Of the three stars of the sign, those born under Uttaraphalguna will fare best. Next come those born under Makha and those born with Poorvaphalguna will get the least benefit and maximum troubles.

Health and Domestic.—It may not be possible to enjoy good health for the entire month, though weather disturbances may occur, will not prove serious. Generally it is the stomach that may give some trouble though in the case of those chronically liable, urinary and rectal troubles are also probable. The health of wife and children also may demand more attention than in your case. While travelling, care against accidents is essential. Some quarrels and dissensions inside the domestic circle is also indicated.

Finance and Speculation.—Though conditions may be quite tolerable in the beginning of the month and may continue so for some time, steady deterioration is likely to set in from about the middle of the month. Great care in financial ventures will be necessary as some losses too are not improbable, that may arise mostly from rashness and haste, or from grave errors of judgment, not without element of some self-deception, or from vague or muddled thinking. Therefore all speculative transactions should be avoided as far as possible.

Real Property, Services, Profession, etc.—Landlords and landholders are liable to be subjected to various troubles. Though crops and rentals may be quite good, there will be great difficulties in the way of their realisation. Losses may arise through pests, acts of state, or other unavoidable causes. Disputes and unwanted litigation may arise and endless expenses may result therefrom. All kinds of worries will beset the mind which will be full of apprehensions. There may be considerable capital depreciation of your holdings. The services may fare ordinarily well during the first half which is somewhat favourably disposed to their interests. The situation is just the contrary during the second half. Various obstacles will arise and alter your position for the worse. It is not at all improbable that you may have to face some charges, however improbable, and unfounded though they may be or your own apprehensions regarding such may be found to be imaginary. There will be good activity in the case of the profession and business and the proportion of profit or advantage therefrom will depend upon how such activities are directed along proper lines without waste or being fostered away.

For Women.—Activities pertaining to the fair sex as such wil be subject to various vicissitudes during the month. Generally speaking, the first half is not so favourable to their interests as the second. Their plans may not shape out well, sometimes because of over-ambition or through interference and delays arising mostly from extraneous causes, such as setbacks to the principal earning member of the family resulting in less favourable circumstances. Such eventualities may not happen in the second half.

Fortunate Dates.—Money dealings and ventures—4 (p.m.) 12 (p.m.), 15, 18 and 25; long journeys—2, 4 (a.m.), 12 (p.m.) 15 and 25; dealing with corporate bodies—2, 4 (p.m.), 6, 11 (a.m.) and 18; children's affairs—2; interviews, educational, etc.—4 (p.m.) 6, 11 (a.m); personal and private matters—26; partners and opposite sex—9, 12 (p.m.) and 26; profession and business—2, 4 (p.m.), 9, 12 (p.m.) 15 and 25; insurance and estate of the deceased—2, 6, 11 (a.m.), 12 (p.m.), 15 25 and 26.

Critical Dates.—Professional and business affairs—1, 8, 14, 21 and 28; edcational interviews and tests—8, 14 and 21; new ventures—1, 8 16; journegs and accidents—7, 14. 16, 21 and 28; dealing with superiors, etc.—7, 8 and 14; personal and private affairs—22; insurance activities—7 and 21; children's affairs—8 and 16; partners and opposite sex—1, 7. 14 and 28; land affairs—21.

Chandrashtama from the evening of 10th till early morning hours of 13th.

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6. Kanya (Virgo).—*Rahu in 1st; Jupiter in 3rd, Saturn in 4th; Sun and Mercury in 5th and 6th; Venus in 6th and 7th; Kethu in 7th; and Mars in 9th.*

General.—No planet is in favourable sign for the entire month and even for part of the month, there are only two planets Sun and Mercury who become good after change of sign only and of these two, Mercury is under check all along. Thus the good influence of the month is practically reduced to one planet namely Sun for the second half of the month. Venus, Mars, Jupiter and Saturn are evil for the entire month of which Saturn alone comes under vedha. So there is not much relief by check either. It can easily be imagined that the month will prove trying without practically anything in the shape of good results. Difficulties through the action of rivals and enemies, sorrows, separation from friends and relatives, mental agitation and anxieties, quarrels and misunderstandings with friends and relatives, troublesome journeys, unwelcome changes, failure in undertakings, disgrace and dishonur, litigation, evil associations and consequent troubles, etc., are what one may expect for the transits of the month. Of the three stars of the sign, those born under Uttaraphalguna and Chitra will suffer much less than those born with Hastha as their birth star.

Health and Domestic.—General debility will be present throughout and chronic sufferers will have their particular ailments lighted up and suffer from them more or less. Precautionary measures will certainly reduce the extent of suffering. Accidents too may occur during the first half and wounds sustained through sharp instruments. Wearisome journeys will further deplete vitality. Troubles, quarrels and misunderstandings are likely to arise through the female members within the domestic circle.

Finance and Speculation.—There is no helpful inflence for finance except that of Sun for the second half. But this solitary influence cannot accomplish much; lack of ready cash will be felt much more during this month than at any other time during the year. Any financial venture or enterprise during the month will come to grief and end in loss. Even otherwise, setbacks may arise in your financial position owing to various and unexpected causes. It would be folly to think of speculation as the means of improving one's finances.

Real Property, Services, Profession, etc.—The worst sufferers from the evil transits of the month will be landlords and land-owners who will be hard hit from more sources than one. In addition to poor yield, losses may arise through pest and extraneous agencies as well. There will be capital depreciation, and even loss of property. Further losses, troubles and difficulties may arise although through litigation by being dragged to courts to defend your just rights. Nor can the services be expected to fare much better though in their case, the influences touch them more lightly. While the troubles will be acute during the first half, some betterment will be positively noticed in the second and you may be able to gain a point or two even over your rivals. During the first half, it is probable that you may incur the displeasure of your immediate superiors or those who can exercise power over you. The profession and business may continue normal though not without occasional setbacks.

For Women.—For matters pertaining to the fair sex, the first half may be said to be generally favourable and they can go ahead with their plans with the confidence that they may have a fair measure of success. They can be sure of co-operation from persons of either sex to further their aims. Though not highly favourable, a smooth running period can be expected. But the second half may not prove so favourable and greater care in their activities should be exercised to attain some measure of success.

Fortunate Dates.—Real property matters—6 and 9; money dealings and ventures—2, 4 (p.m.), 6, 9, 11 (a.m.), 12 (p.m.), 15 and 18; long journeys—6, 12 (p.m.), 15 18 and 26; dealing with corporete bodies—18; children's affairs—11 (a.m.); interviews, educational, etc.—2 and 25; personal and private matters—12 (p.m.), 15 and 26; partners and opposite sex—2, 4 (p.m.), 6 and 9; profession and business—11 (a.m.), 12 (p.m.), 15 and 26; insurance and estate of the deceased—4 (p.m.), 9 and 26.

Critical Dates:—Professional and business affairs—1, 8, 14 and 28; educational and interviews and tests —28; new ventures—1, 7, 8, 14, 21 and 22; journeys and accidents—16, 21, 22 and 28; dealing with superiors, etc.—1, 14 and 22; personal and private affairs—8 and 14; insurance activities—8, 14, 21 and 22; children's affairs—1, 21, 22 and 28; partners and opposite sex—7 and 14.

Chandrashtama from early morning hours of 13th till evening of 15th.

7. Thula (Libra).—*Jupiter in 2nd; Saturn in 3rd; Sun and Mercury in 4th and 5th; Venus in 5th and 6th; Kethu in 6th; Mars in 8th; and Rahu in 12th.*

General.—Jupiter and Saturn whose transit influence count for most are in favourable signs for the entire month but both are under vedha throughout. The only other favourable transit influences are those of Mercury and Venus. Mercury is good before change of sign and Venus after change of sign. Mercury is under check when he is good and Venus when he is evil. Sun and Mars are evil throughout. Thus, the good influences in substance do not amount to much. Neither are the evil elements formidable. The general results for the month are therefore likely to be of a mixed character. Obstacles and setbacks, quarrels and disputes with friends and relatives, pressure of money, difficulties caused by enemies, mental unrest and worries, health troubles, purposeless undertakings, litigation, dishonour and disgrace, are the likely results of the evil transits. General success, acquisition of position, luxuries and enjoyments, auspicious events and celebrations, help from willing friends, triumph over rivals and enemies, happiness, etc., are what one can expect from the good transits. Of the three stars of the sign, those born under Chitta will suffer least and get the highest benefit from the favourable transits. But those those born with Swati and Visakha as their birth star will not benefit much and may have to suffer more or less from the evil transits.

Health and Domestic.—Bodily illness may have to be endured. Loss of blood either through pathological causes or through accidents or injuries may occur and precautions against sepsis, in such cases, should be considered as absolutely essential. Conditions within the domestic sphere will reflect the mixed nature of the transit influences. Peace, harmony and happiness may alternate with troubled conditions, quarrels and anxieties. On the whole however domestic peace and happiness is assured and the troubles will be only slight.

Finance and Speculation.—The good transits will promote influx of wealth from more sources than one and the evil ones take their way with need left for more so that contant pressure for money will be present throughout the month. There will be a tendency to launch into hasty enterprises which if given effect to will be the cause of much greater pressure. Therefore by exercising great restraint and mature judgment, it should be possible to get through the month without much difficulty. Speculative transactions are liable to end disastrously.

Real Property, Services, Profession, etc.—Conditions are propitious for landlords and landholders and for many this month will prove to be a trying and testing period. They may be called upon to face hitherto unknown hardships, make sacrifices and experience a period of suffering that may appear unparalleled. Unwanted quarrels, disputes, litigation may be thrust upon you, involving your rights. Management of your holdings may become difficult and you may be forced to think of some long-range arrangements though they may prove disadvantageous to your interests. The services are generally more favoured than any other department of activity. These affairs are likely to run smoothly and the more favoured are even likely to secure new status and positions and though there may not be much difference between the first half and second half, it can be said that the former will prove ever so slightly more productive of good results. The above observations are substantially applicable to the profession and business as well which will function above normal levels with very few setbacks during the latter half.

For Women.—A month which is better left alone with routine matters and no extra activities, is the best guidance that can be given for the fair sex in so far as matters that are peculiar to their sphere. Lack of

harmony inside or outside the domestic circle, sometimes amounting to even mutual suspicion may act detrimentally to the full fruition of their activities and produce only indifferent results. Therefore it will be best to have no ambitious programmes for the month and await better times.

Fortunate Dates.—Profession and business—2, 9, 11 (a.m.), 18 and 25; journeys—2, 6, 11 (a.m.), 12 (p.m.), 15, 18 and 25; new ventures—2, 6 and 26; children's affairs—2, 9 and 26; private and domestic—4 (p.m.) and 25: dealings with superiors, etc, 4 (p.m.) and 18; partnership and opposite sex—4 (p.m.), 6, 11 (a.m.), 12 (p.m.) and 15; educational tests, etc. —9; insurance—9 and 25.

Critical Dates.—Speculation—1, 7, 14 and 21; children's affairs—1; partnership and opposite sex—1, 7, 14 and 22; profession and business—7, 14 and 21; interviews, etc.—7, 14, 21 and 28; journeys—14; real property —21; personal and domestic—28; insurance—21

Chandrashtama from evening of 15th till about sunrise of 18th.

8. Vrischika (Scorpio).—*Jupiter in 1st; Saturn in 2nd; Sun and Mercury in 3rd and 4th; Venus in 4th and 5th; Kethu in 5th; Mars in 7th; and Rahu in 11th.*

General.—Venus is the only planet in a favourable sign for the entire month and he is free of vedha. Sun is good before change of sign and Mercury after. This exhausts the good influences for the month. Mars, Jupiter and Saturn are evil throughout and free of vedha. The only evil transit that is under check is Mercury during the first half. It can be gathered that the bad transits are not only more numerous but are also powerful and unchecked. Therefore the general results for the month will be preponderatingly adverse. On the whole a month of trails and tribulations; the first half of which may be considered slightly less troublesome. Sorrows and unhappiness, quarrels and and disputes with friends and relations ill-health, financial pressure, losses, enemities with relatives, troubles from superiors, tedious journeys, disgrace and worries, heavy expenditure, delays and obstacles in all matters, etc., are the unwelcome results due for the evil transits. During the first half, however, some relief may be experienced and there may be some happiness with excursions, receipt of good news, auspicious events and celebrations and the like. Of the three stars of the sign, those born under Visakha and Jyashta will suffer much less than those born under Anuradha.

Health and Domestic.—Troubles incidental to bad digestion, such as stomachache, diarrhoea, etc., eye troubles, rectal haemorrhage are what one may expect during the month. But they should be preventable, by ordinary care and caution as to diet and general habits. But the mind is likely to be more troubled with disputes and quarrels within the domestic circle as well outside in social spheres. You may have to incur the enemities of relatives but you may gain friends. Much can be done to reduce such troubles by controlling your temper and actions.

Finance and Speculation.—Some acute disappointments are liable to occur in the financial sphere though the month may not pass without some good features as well. The influx for usual sources will be easy and ready but problems will arise because they cannot be disbanded and properly utilised for your legitimate expenses as unexpected and uncalled for drains upon your purse will be practically forced upon you. Your bank accounts may dwindle and your securites depreciate in value. It woule be wiser to refrain from speculation, though with considerable care and restraint and avoidance of risks it may be possible to net some gains.

Real Property, Services, Profession, etc.—The real property affairs will go only steadily worse from the point of view of landlords and landholders but this does not exclude the possibility of gains through dealings in real property, or purchase and sales of interests on land or mining companies, etc., short of speculation. In this as well as in the routine management of your holdings, you should avoid temper and take particular care in maintaining harmony in all your relationships and guard against erratic and rash actions, however strong the inclination thereto. Sun in 3rd is in the tenth sign of the zodiac and as this obtains only during the first half it should be utilised for furthering your interests in the service, by trying to bring your merits to the notice of your superiors and win their recognition as such attempts during the second half may not produce the same results if not results that are even contrary. It may not be possible to secure any postive results anyway during the month. There will be considerable activity in the profession and business though the results (profits and gains) may not be commensurate to the full extent of expectations.

For Women.—The month as a whole is not generally favourable for matters and activities pertaining to the fair sex as such and in most cases their activities and ambitious projects may not shape out well because of lack of enthusiasm on the part of those on whom they will have to depend for help and ultimate success, This lack of harmony, even mutual suspicion in some cases, may even completely wreck your schemes. Therefore it will be wise to restrict your outside activities this month and confine yourself to domestic matters.

Fortunate Dates.—Profession and business—2, 4 (p.m.), 6, 11 (a.m.), 18, 25 and 26; journeys—2, 4 (p.m.), 6 11 (a.m.), 15, and 26; new ventures —2, 9, 11 (a.m.), 15 and 25; children's affairs—2 and 4 (p.m.); private and domestic—6 and 26; dealing with superiors etc.—6, 11 (a.m.), 12 (p.m.) 18 and 26; partnership and opposite sex—4 (p.m.) 9, 15 and 25; insurance—15.

Critical dates.—Speculation—1, 7, 8 and 16; children's affairs—7 and 14: partnership and opposite sex—28; profession and business—8, 14 and 22; interviews etc.—1, 14, 16, 22 and 28; journeys —1, 7, 8, 16 and 28; real property—16; personal and domestic—14; dealing with superiors—7; insurance—16.

Chandrashtama from early morning hours of 18th till noon of 20th.

9. Dhanus (*Sagittarius*).—*Saturn in 1st; Sun and Mercury in 2nd and 3rd; Venus in 3rd and 4th; Kethu in 4th; Mars in 6th; Rahu in 10th; and Jupiter in 12th.*

General.—Venus and Mars are good throughout the month but Venus under check. Sun becomes favourable after change of sign. While Sun is free of vedha when favourable, just the contrary is true in the case of Mercury. Saturn in Janma is evil for the entire month. Jupiter in twelfth is neither wholly good nor wholly bad. Therefore this month's results will partake of a mixed character, in which the evil side will predominate somewhat and the seeond half may prove to be slightly better than the first. Some success, gains, domestic comforts, good friendships, some luxuries and pleasures, pleasure trips, good news etc., can be expected during the second half. But, difficult and tiresome journeys, separation from relatives, obstructions and setbacks in undertakings, ill-health, enemities with relatives, losses, etc., are also among the probable events for the month owing to the evil transits. Of the three stars of the sign, those

born under Uttarashada will fare best; next best will be those born under Moola and those who have Poorvashada as their birth star will suffer most.

Health and Domestic.—Inspite of the slight preponderance of evil transits, health may not suffer much as they are not of such a nature as to cause illness. There may be some general weakness and debility and some passing ailments only. But the impact in the domestic sphere will be somewhat severe. Illness to wife, difficulties, separation from family, bad news, quarrels and misunderstandings with relatives, enemities etc. are likely to arise and cause much mental adistress acute and anxieties.

Finance and Speculation.—There is likely to be much fluctuation in the financial position during the month. There will be much of financial worries and pressure for ready money. Heavy expenditure items will figure throughout the month. Waste and extravagance will also figure among the items and contribute to the dearth of cash. Therefore, much caution and restraint will have to be exercised to keep expenditure within bounds. This is not the month for financial venture and enterprises and will be much worse in the case of speculation.

Real Property, Services, Profession, etc.—Though unexpected events will contribute to make conditions steadily worse for the landlords and landholders, good yield and rentals and some other favourable factors will make conditions tolerable at least for this month. The conditions will still be much worse for whom radical Mars, Jupiter or Saturn is much afflicted. They must exercise much control, otherwise they may be rushed into actions, the consequences of which will prove very detrimental later on, to their own interests. The services come into conflicting influences. During the first half, anything that they may do or attempt to further their interests will not fructify and fail of their purpose. They may even produce contrary results. The second half will be more propitious. Their work and merit will get recognition from their superiors which will help them later on to acquire promotion, or new position and status. The profession and business will meet with only indifferent results. It will be better therefore not to be too ambitious in their ventures and enterprises.

For Women.—In matters also pertaining to the fair sex as such there will be much difference between the first and second halves of the month. The first half cannot be said to be favourable at all for their interests generally. However a smooth running period may be experienced during which they may ordinarily get the co-operation and help from those connected with their activities. As the influences are much worse during the second half, it would be better for them to confirm their activities to routine matters only and not launch into ambitious enterprises.

Fortunate Dates:—Profession and business—2, 4 (p.m.), 9, 12 (p.m.), 15, 18 and 26; journeys—2, 18 and 25; new ventures—4 (p.m.), 6, 9, 12 (p.m.), 15 and 25; children's affairs—4 (p.m.), 6 and 11 (a.m.); private and domestic—6, 11 (a.m.) and 25; dealings with superiors, etc.—4 (p.m.) and 25; partnerseip and opposite sex—12(p.m.) and 15; educational and tests, etc.—6 and 9; insurance—2, 9 and 29.

Critical Dates:—Speculation—1, 8, 14, 16, 21 and 22; children's affairs—8; partnership and opposite sex—1; profession and business—8; journeys—1, 7, 14, 16, 21, 22 and 28; real property—7 and 8; dealing with superiors—7; insurance—7.

Chandrashtama from noon of 20th to sunset of 22nd.

10. Makara (Capricornus). — *Sun and Mercury in 1st and 2nd; Venus in 2nd and 3rd, Kethu in 3rd; Mars in 5th; Rahu in 9th; Jupiter in 11th; and Saturn in 12th.*

General.—Venus and Jupiter, the two outright benefics are favourable for the entire month and unchecked throughout. The other planets, namely, Sun, Mercury, Mars and Saturn are all evil but all these planets except Mars are held up by vedha and so their rays will be powerless to do harm and the effects of unchecked Venus and Jupiter will dominate the results of the month. Therefore the month can be expected to be generally favourable inspite of the numerical superiority of the evil transits. General good health, happiness, prosperity, gain and enjoyment of articles of luxury, auspicious events and celebrations, gains of various kinds, new position, honours, increase in one's sphere of influence and popularity, triumph over rivals and enemies are the kind of good happenings to be expected for the favourable transits. Still as at least Mars is free of vedha and evil sign, there will be troubles through rivals and enemies, quarrels with near and dear relatives, anxieties and apprehensions, losses, etc. Of the three stars of the sign, those born under Uttarashada and Dhanishta will fare much better than those born with Sravana as their birth star.

Health and Domestic.—Slight deviations from health are liable to occur. Benign blood pressure may be present and ordinary cure would suffice to keep it under control. But it is likely that the health of a child may cause acute anxieties and require prompt medical aid. It is probable that you may have to undertake tedious journeys which will cause debility. But harmony will prevail in domestic circle and also in social matters.

Finance and Speculation.—This month is generally good for the finances also, though no lasting good can be expected nor any spectacular results. No doubt there will be gains but losses as well; not only losses in the conventional sense but also through not availing good opportunities for making money or netting gains either through indifference or through an extra conservative attitude. But this attitude will be useful to you in restraining your speculative activities which may otherwise cause heavy losses.

Real Property, Services, Profession, etc.—This month will prove to be quite ordinary for the landlords and landholders. There may not be much to complain of in the matter of yield and rentals. There is even scope for increased yield and profits and also for some additions to your existing holdings. But the month is not favourable for new enterprises or projects on a large scale to improve your holdings with a view to better yield generally as they may prove to be a deed loss later on. The month is on the whole favourable for the services though contrary elements contend for mastery in this sphere with the result that, though whatever promotion or new status you may be in for may be assured for you beyond doubt or controversy, the actualy coming into effect may be kept in abeyance for some time for no apparent cause and may be the source of annoyance and apprehension for some time. The

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profession and business will do exceedingly well this month, though owing to various causes, it may not be possible to achieve the best.

For Women.—This is a good month for the fair sex generally. At least some of the unattached among them will be moving in circles in which they will find their future partner in life, though it may not be even suspected at the time and the actual event may come much later. The fair sex generally will come into touch with persons who are older and wiser from whom they will learn much that is vital to their interests and will be helpful to them in their social and philanthropic activities.

Fortunate Dates.—Profession and business—2, 4 (p.m.), 9, 18, 25 and 26; journeys—2, 6, 11 (a.m.), 15, 18 and 25; new ventures—4 (p.m.), 6. 9, 11 (a.m.) and 26; children's affairs—2, 4 (p.m.) and 6; private and domestic—6 and 26; dealings with superiors etc.—4 (p.m.), 6, 11 (a.m.), 12 (p.m.), 16 and 26; partnership and opposite sex—2 and 25; educational and tests, etc.—4 (p.m.); insurance—2, 9 and 25.

Critical Dates.—Speculation—1, 16, 21, 22 and 28; partnership and opposite sex—1, 8 and 28; profession and business—1, 8, 22 and 28; interviews, etc.—8, 16, 21 and 22; journeys—1, 7, 8 and 14; real property—1, 14, 16, 21 and 22; dealing with superiors—7, 14, 16, 21 and 22; insurance—7.

Chandrashtama from sunset of 22nd till about 8 p.m. on 24th.

11. Kumbha (Aquarius).—*Venus in 1st and 2nd; Kethu in 2nd; Mars in 4th; Rahu in 8th; Jupiter in 10th; Saturn in 11th; and Sun and Mercury in 12th and 1st.*

General.—Venus and Saturn are the planets in favourable signs for the entire month. Though Venus is under check during the first half, Saturn is free for the whole month and Venus for the rest of the month. Sun, Mercery, Mars and Jupiter are in evil signs throughout and only Sun and Mercury are under check, Mars and Jupiter being free. The evil elements have therefore some preponderance and this feature will be reflected in the general results of the month. All sorts of obstacles and setbacks in your undertakings, troublesome and tedious journeys, loss of prestige, sorrows, quarrels with friends and relatives and troubles through them, low company with its incidental evil consequences, losses, unwelcome changes and removals, danger to property, scandals, etc,, are likely forms of suffering during the month. Still some luxuries and enjoyments, educational and academical successes, auspicious events in the family are also probable. Of the three stars of the sign, those born under Dhanishta will reap the richest results for the favourable transits and suffer least from the evil ones. But those born with Satabhishak and Purvabhadra as their birth star may not benefit much from the good transits and will have to suffer more or less from the evil transits.

Health and Domestic.—Digestive disorders, rectal troubles like haemorrhage, dysentery etc., may figure among the ailments of the month. But it should be possible to avoid them or at least alleviate them with care as to diet and general habits. Comparatively, the troubles incidental to the domestic and social spheres will be greater and mental sufferings more acute. Sundry bickerings and quarrels with friends and relatives inside and outside the domestic circle may be inevitable and it may be necessary to exercise considerable restraint.

Finance and Speculation.—The evil transits, however, touch the financial sphere lightly and the conditions in this respect may be fairly satisfactory throughout the month, though the second half may be expected to be somewhat better than the first. Increase in wealth, gifts, presents, also opportunities for improving one's financial position are the results to be expected from the favourable transits. At the same time, one should be wide awake not to suffer losses through deceit or confidence tricks etc., or through speculative activities.

Real Property, Services, Profession, etc.—It is difficult to visualise what will happen to landlords and landholders in respect of their holdings, rentals, profits etc., as both good and bad transits impinge upon their affairs. As the evil transits are more powerful, only adverse results are to be expected though their severity will be tempered by the benefic influences. Loss of property may occur. Yield may be affected by pests, rents may become unrealisable, quarrels and disputes, even litigation may arise with regard to your rights to property. The services will do fairy well this month. The unemployed may get employed and those entertained on a temporary footing may be retained on a permanent basis. As regards promotion or new status and positions, the influences are conflicting and some help from current directions may be necessary to implement them so that actual results may be realised within the month itself. The profession and business will have to experience ups and downs this month but they may not at any time go below average levels.

For Women.—The first half is generally more favourable for interests concerning the fair sex as such. Some altered circumstances in the family, or less co-operation from the earning members etc., may be responsible. Setbacks to your plans may also occur because of your plans being too ambitious or unrealistic. Though chances for at least partial success in your schemes may fluctuate widely throughout the month, it will be better if you concentrate all your efforts during the second half rather than allow them to run waste in the first.

Fortunate Dates.—Profession and business—2, 6, 9, 18 and 25; journeys—4 (p.m.), 6, 15 and 18; new ventures—2, 6 and 26; children's affairs—2, 9 and 26; private and domestic—4 (p.m.) and 25; dealing with superiors, etc.—4 (p.m.) and 18; partnership and opposite sex—2, 4 (p.m.), 12 (p.m.) and 15; educational and tests, etc.—9; insurance—9 and 25.

Critical Dates.—Speculation—1, 7, 14 and 21; children's affairs—1; partnership and opposite sex—1, 7, 14 and 22; profession and business—7, 14 and 21; interviews, etc.—7, 14, 21 and 28; journeys—14; real property—21; personal and domestic—28; dealing with superiors—14 and 22; insurance—7.

Chandrashtama from night of 24th till about midnight of 26th.

12. Meena (Pisces).—*Kethu in 1st; Mars in 3rd; Rahu in 7th; Jupiter in 9th; Saturn in 10th; Sun and Mercury in 11th and 12th; and Venus in 12th and 1st.*

General.—Mars and Jupiter are in favourable signs for the entire month. But it is a pity that both these benefic and powerful influences are throughout under check. Venus is good and free of vedha for the wole month. Sun and Mercury are in very favourable places before change of sign. Of these, Mercury alone is under check when favourable. The only other transit influence is Saturn who is in tenth where he cannot be said to be wholly evil. He is free of check. Thus there are many benefic transits for the month; in fact at the opening of the month, five planets are in outright favourable signs though three of them are under check. Still, the month will prove to be one of the best in the whole year and the first half will produce still better results than the second. General success, prosperity, gains, happiness, luxuries, pleasure from children, auspicious events and celebrations, educational and academical successes, enjoyments, etc., are the good happenings due for the first half. Troubles from rivals and enemies, quarrels and misunderstandings

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with friends and relatives, sorrows and anxieties may occur during the second half. Of the three asterisms of the sign, those born under Poorvabhadra and Revati will reap better results and suffer less than those born with Uttarabhadra as their birth star.

Health and Domestic.—Good health will be experinced throughout the month as even the evil transits have not much jurisdiction to cause illness. Those chronically subject to malarial fever will be well to take precautions however during the second half. Home and domestic conditions will be pleasant and harmonious with auspicious events and celebrations, visits of welcome friends, acquisition of luxury items and their enjoyment. The month is well suited for social and philanthropic activities which will bring fame and popularity.

Finance and Speculation.—The month should also prove good for finance. Fresh sources of income as well as increased income and gains from the usual avenues can be expected. Financial enterprises gain considerably greater chances for success during the first half than later on. It may even be necessary to take special precautions against losses through strained relationship with partners or others on whose co-operation you will have to depend for success in your schemes. Speculation conducted with much care and caution may bring in good profits.

Real Property, Services, Profsssion, etc.—Inspite of all the favourable transits, real property matters in so far as related to landlords and landholders will manifest a decided downward trend during the month, though there will be great variation on the way which affects individual members. In a great majority of cases, the native's own pessimism and defeatist mentality will be responsible for a much greater suffering or losses than need be the case. A positive and buoyant attitude with cheerful tackling of the problems relating to real property as and when they arise will go a great deal towards a satisfactory solution. The services stand to profit much during the month, especially in the first half even though what comes to them will not be easy or without striving for them. What seems quite near may be swept far away through unforeseen causes and what may will be beyond your control. With all this, there is scope for substantial betterment during the first half. The same observations also apply for the business and the profession who will succeed well in their enterprises but not without much effort and straining therefor.

For Women.—The month is generally favourable for all matters and activities appertaining to the fair sex as such and the difference between the first and second halves will be secured without much trouble or efforts and with the willing co-operation of all those interested in you of either sex will be much more difficult of achievement during the latter half as such co-operation will be lacking or half-hearted. Still this month can be said to be one in which matters generally run smoothly and without hitch.

Fortunate Dates.—Profession and business—2, 4 (p.m.), 6 11 (a.m.) and 26; new ventures—2, 9, 11 (a.m.), 15 and 25; children's affairs—2, 4 (p.m.) private and domestic—6, 25 and 26; dealing with superiors, etc.—4 (p.m.) and 18; partnership and opposite sex—4 (p.m.), 6, 11 (a.m.) 12 (p.m.) and 15; educational and tests, etc.—9; insurance—9 and 25.

Critical Dates.—Speculation—1, 7, 8 and 16; children's affairs—7 and 14; partnersship and opposite sex—28; profession and business—8, 14 and 22; interviews etc.—1, 14, 16, 22 and 28; journeys—1, 7, 8, 16 and 28; real property—16; personal and domestic—14; dealing with superiors 7; landlords—8; and insurance—16.

Chandrashtama from about midnight of 26th till midnight of 28th.

ERRATAUM

The author of the article "Influence of Planetary Colours on Racing" published on page 111 of January 1959 issue of THE ASTROLOGICAL MAGAZINE is Mr. S. Niogi and not Mr. Khiogi as wrongly printed.

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Astronomical Notes

By S. K. KAR, B.Sc.

*** Sayana Positions of Planets on 1st February 1959, true for 5–30 a.m. (Indian Standard Time).**

Graha (*Planet*)			*Dhruva* (*R.A.*)		*Kranti* (*Declin.*)		*Sphuta* (*Long.*)		*Kshepa* (*Lat.*)	
			°	′	°	′	°	′	°	′
Ravi	☉	...	313	50	17 S	22	11 ♒	22	...	
Chandra	☽	...	222	19	13 S	43	14 ♏	2	2 N	27
Kuja	♂	...	56	3	21 N	14	26 ♉	4	2 N	1
Budha	☿	...	304	52	21 S	28	2 ♒	10	1 S	51
Guru	♃	...	236	52	18 S	57	28 ♏	52	0 N	59
Sukra	♀	...	333	28	12 S	36	0 ♓	51	1 S	32
Sani	♄	...	273	12	22 S	28	2 ♑	53	0 N	56
Uranus	♅	...	136	25	17 N	11	14 ♌	26	8 N	43
Neptune	♆	...	215	12	12 S	10	6 ♏	56	1 N	46

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THE SUN

The Sun starts on his journey from 20th degree of Nirayana Capricornus, enters Aquarius on the 11th and terminates the journey on the 17th degree. His south declination decreases from 17° 22′ to 8° 20′ during this month.

THE MOON

The Moon begins to move from the 23rd degree of Libra, and then gradually completing the journey in the heavens, he stops on the 19th degree of the same sign. He attains maximum declination of about 18° 35′ South on the 4th, and again a maximum declination of about 18° 29′North on the 18th. He crosses the celestial equator towards the North on the 10th, and towards the South on the 25th. He comes to his Apogee on the 14th and to his Perigee on the 26th. He goes to his descending node on the 12th and the ascending node on the 26th. He forms with the Sun the following aspects in this month:

New Moon	on 8th	at about	1 a.m.
First quarter	on 16th	,,	1 a.m.
Full Moon	on 23rd	,,	2 p.m.
Vaidhriti	on 14th	,,	6 a.m.
Vyatipata	on 26th	,,	11 p.m.

MARS AND MERCURY

Mars starts on his journey from the 5th degree of Taurus and stops on the 17th degree.

Mercury begins to move on from the 11th degree of Capricornus. He enters Aquarius on the 12th and then stops on the 29th degree of the same sign. He crosses the celestial equator towards the north on the 5th and rises heliacally in the West on the 28th.

JUPITER AND SATURN

Jupiter begins to progress from the 8th degree of Scorpio and proceeds upto the 10th degree of the same sign. His average daily motion varies from 8′ to 4′ during the month.

Saturn starts on from the 12th degree of Sagittarius and stops on the 14th degree. His average daily motion is about 5 minutes in this month.

VENUS AND RAHU

Venus starts on his journey from the 10th degree of Aquarius, enters Pisces on the 17th and then stops on the 13th degree. He comes on the celestial equator on the 26th and crosses it towards the north.

Rahu moves back from the 24th degree of Virgo to the 22nd degree.

OTHER PLANETS

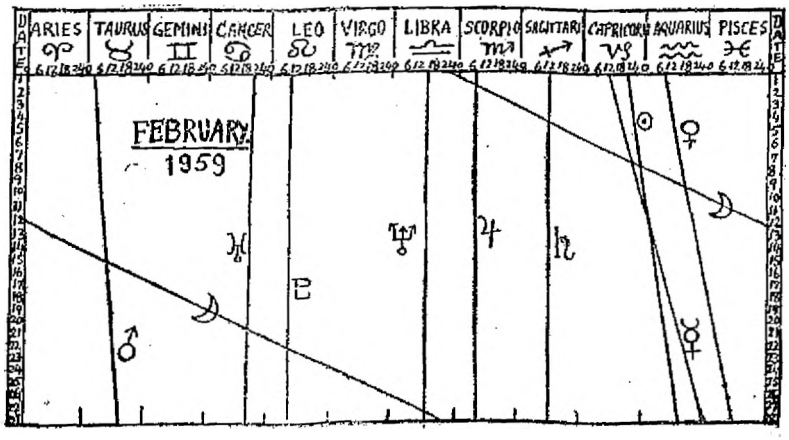
Uranus is retrograde and moves back from 22° 37′ to 21° 28′ of Cancer.

Neptune is direct at first, and then becomes retrograde on the 7th. He moves from 15° 7′ to 15° 1′ of Libra.

Pluto is retrograde and moves in a backward direction from 11° 42′ of Leo to 11° 0′ of the same sign.

LUNAR CONJUNCTIONS

The Moon will form conjunctions with planets in following order:



* 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° 49′ 38.789″.

Jupiter	on 2nd	at about	7 a.m.
Saturn	on 4th	,,	5 p.m.
Mercury	on 7th	,,	3 p.m.
Sun	on 8th	,,	1 a.m.
Venus	on 9th	,,	8 p.m.
Rahu	on 12th	,,	11 a.m.
Mars	on 16th	,,	1 p.m.
Uranus	on 22nd	,,	3 a.m.
Pluto	on 23rd	,,	1 p.m.
Rahu	on 26th	,,	8 a.m.
Neptune	on 27th	,,	11 p.m.

POURNIMA (FULL MOON) AND AMAVASYA (NEW MOON) TITHIS

Commencing moments for the meridian of New Delhi. (77° E 13′, 28° N 39′)

I. Amavasya tithi commences at 1h. 33m. a.m. (I.S.T) on 7th Feb. 1959

Cusps of Houses:—Ascendaut 213° 46′; 2nd 246° 1′; 3rd 278° 16′; 10th 130° 31′; 11th 158° 16′ and 12th 186° 1′.

Nirayana Positions of Planets

The Sun 295° 28′; the Moon 283° 27′; Mars 36° 35′; Mercury 290° 4′; Jupiter 217° 45′; Venus 316° 18′; Saturn 251° 39′; Uranus 111° 22′; Neptune 195° 8′; Pluto 131° 33′ and Rahu 172° 50′.

II. Pournima tithi commences at 16h. 15m. i.e. 4h. 15m. p.m. (I.S.T.) on 22nd February 1959

Cusps of Houses:—Ascendant 105° 33′; 2nd 133° 52′; 3rd 162° 11′; 10th 10° 29′; 11th 42° 10′ and 12th 73° 51′.

Nirayana Positions of Planets

The Sun 311° 14′; the Moon 119° 16′; Mars 43° 33′; Mercury 318° 8′; Jupiter 219° 14′; Venus 335° 42′; Saturn 253° 1′; Uranus 111° 42′; Neptune 195° 5′; Pluto 131° 10′ and Rahu 171° 42′.

PLANETARY ASPECTS

THE SUN

Opposition	Uranus	on the	3rd
Trine	Rahu	,,	4th
Conj. (Sup.)	Mercury	,,	14th
Paralle	Neptune	,,	17th
Paralle	Mercury	,,	19th
Square	Jupiter	,,	20th
Opp.	Pluto	,,	22nd
Sextile	Saturn	,,	24th
Trine	Neptune	,,	26th
Square	Mars	,,	27th

MERCURY

Square	Nepture	on the	4th
Parallel	Jupiter	,,	7th
Opp.	Uranus	,,	8th
Trine	Rahu	,,	8th
Square	Jupiter	,,	17th
Parallel	Neptune	,,	18th
Opp.	Pluto	,,	18th
Square	Mars	,,	19th
Sextile	Saturn	,,	19th
Trine	Neptune	,,	21st

VENUS

Parallel	Neptune	on the	2nd
Sextile	Saturn	,,	2nd
Opp.	Pluto	,,	3rd
Trine	Neptune	,,	5th
Trine	Jupiter	,,	25th
Square	Saturn	,,	28th

MARS

Parallel	Pluto	on the	5th
Opp.	Jupiter	,,	10th
Square	Pluto	,,	17th

SATURN

Trine	Pluto	on the	6th

URANUS

Sextile	Rahu	on the	22nd

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FUTURE OF BURMA

(*Continued from page 210*)

trouble which will become more manifest by April, will be overcome with methods involving tact and wisdom.

Summing up, though the future of Burma is indeed disquieting, General Ne Win will be giving the country a strong Government and his administration will be able to suppress the insurrection. But there is no indication that democracy will be restored in the immediate future. On the contarry, U.Nu's experiment will most likely result in the dissolution of the A.F.P.F.L. Real peace and prosperty for Burma can have any meaning only after 1962. Until then the country will have to pass through serious troubles. Though the army will be imbued with the idea of service, it will be drawn into the centre of serious controversy. There are chances of some insubordination even in the ranks of the military but General Ne Win's Government would be able to meet successfully all such threats to law and order. Whether or not democracy in Burma will be assured by authoritarian means, if U Nu had not acted in the way he did by way of transferring power to Ne Win, Burma would have had to pass through a civil war, thanks to the disposition of Mars and Saturn in Chart No. 1. General Ne Win will pave the way for prosperity and peace to come only after 1962.

To us, developments in Burma are of great significance. For, Burma is not only our neighbour in the political sense but a part of India in the cultural and religious sense for it was India that carried arts, culture and civilisation to all these Eastern countries and that Indian influence is still supreme. Even now Burma's cultural and religious life are so much influenced by Indian thought that it would not be wrong on our part to say that the people of Burma seem to be nearer akin to us.

—Written 28-2-1958.

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The Astrological Magazine EPHEMERIS

FOR FEBRUARY 1959

All positions are true 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	289	32	54	202	13	0	34	15	280	21	217	3	309	2	251	4	174	36
2	Monday	290	33	48	216	18	35	34	39	281	59	217	11	310	17	251	10	174	33
3	Tuesday	291	34	41	230	22	56	35	2	283	38	217	19	311	32	251	16	174	29
4	Wednesday	292	35	33	244	24	12	35	26	285	17	217	26	312	47	251	22	174	26
5	Thursday	293	36	24	258	19	49	35	50	286	58	217	33	314	2	251	28	174	23
6	Friday	294	37	15	272	6	34	36	15	288	38	217	40	315	16	251	34	174	20
7	Saturday	295	38	4	285	41	1	36	40	290	20	217	47	316	31	251	40	174	17
8	Sunday	296	38	52	299	0	0	37	5	292	2	217	54	317	46	251	45	174	14
9	Monday	297	39	30	312	1	57	37	30	293	46	218	1	319	0	251	51	174	10
10	Tuesday	298	40	24	324	45	34	37	56	295	30	218	7	320	15	251	57	174	7
11	Wednesday	299	41	8	337	11	44	38	21	297	15	218	13	321	30	252	2	174	4
12	Thursday	300	41	50	349	22	33	38	48	299	0	218	20	322	44	252	8	174	1
13	Friday	301	42	31	1	21	21	39	14	300	47	218	26	323	59	252	13	173	58
14	Saturday	302	43	10	13	13	25	39	40	302	34	218	32	325	14	252	18	173	54
15	Sunday	303	43	48	25	0	40	40	7	304	22	218	37	326	28	252	24	173	51
16	Monday	304	44	24	36	51	21	40	34	306	11	218	43	327	43	252	29	173	48
17	Tuesday	305	44	58	48	49	48	41	2	308	0	218	48	328	57	252	34	173	45
18	Wednesday	306	45	30	61	1	4	41	29	309	51	218	53	330	11	252	39	173	42
19	Thursday	307	46	2	73	29	29	41	57	311	42	218	58	331	26	252	44	173	39
20	Friday	308	46	30	86	18	23	42	24	313	33	219	3	832	40	252	49	173	35
21	Saturday	309	46	56	99	29	33	42	52	315	25	219	8	333	54	252	54	173	32
22	Sunday	310	47	22	113	3	0	43	21	317	18	219	13	335	9	252	59	173	29
23	Monday	311	47	45	126	56	43	43	49	319	10	219	17	336	23	253	4	173	26
24	Tuesday	312	48	7	141	7	0	44	18	321	3	219	21	337	37	253	8	173	23
25	Wednesday	313	48	27	155	28	47	44	46	322	56	219	26	338	51	253	13	173	20
26	Thursday	314	48	46	169	56	33	45	15	324	48	219	29	340	5	253	17	173	16
27	Friday	315	49	3	184	25	0	45	44	326	40	219	33	341	19	253	22	173	13
28	Saturday	316	49	19	198	49	38	46	14	328	32	219	37	342	33	253	26	173	10

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Daily Guide

FOR FEBRUARY 1959

By MIHIRA

1. Sun.—L.D. 8 till 12-30 p.m., then L.D. 9. Visakha till 3-25 a.m. (night), then Anuradha. A.M.: Generally unfavourable; bad for changes and removals, danger in travel, liability to accidents, bad also for money dealings, liability to losses, bad also for dealings with superiors, interviews, etc. P.M.: Continues evil; bad for business enterprises, dealings in real property. To women especially, liability to slander or disgrace.

2. Mon.—L.D. 9 till 9-50 a.m., then L.D. 10. Anuradha till 1-55 a.m. (night), then Jyestha. A.M.: Bad in general till sunrise but good thereafter for money matters, business dealings, new attachments, dealings with opposite sex, social activities, etc. P.M.: Continues less favourable for all above matters, good also for changes, new enterprises, increase of business but not so good for the female sex.

3. Tues.—L.D. 10 till 8-0 a.m., then L.D. 11 till 6-0 a.m. (night), then L.D. 12. Jyeshta till 0-25 a.m. (night), then Moola. A.M.: Mixed influences prevail though the good ones predominate; bad for courtships, love affairs, dealings with opposite sex in general; likelihood of emotional disappointmnnts but good for dealings with superiors, journeys, changes, new enterprises. P.M.: The same trends continue with less force—mostly nondescript.

4. Wed.—L.D. 12 till 4-20 a.m. (night), then L.D. 13. Moola till 11-45 p.m., then Poorvashada. AM.: Generally bad but specially so for money dealings, transactions speculation, standing surety, etc.; liability to losses by fraud and deception. P.M.: Continues evil till about sunset; bad for business enterprises, etc., but better influences prevail thereafter and may be considered good in general

5. Thurs.—L.D. 13 till 3-0 a.m. (night), then L.D. 13. Poorvashada till 10-45 p.m., then Uttarashada. A.M.: Not very important; bad for litigation, speculation, money dealings; generosity likely to be abused by friends; not advisable to travel as accidents are not improbable. P.M.: Continues evil for changes and removals, dealings with superiors, interviews, domestic matters; avoid dealings with public bodies, etc.

6. Fri.— L. D. 14 till 2-5 a.m. (night), then L.D. 15 (Amavasai). Uttarashada till 10-25 p.m., then Sravana. A.M.: A very good time in general, a period for steady enterprise activities in art, music, fine arts, holidaying, new enterprises, changes and removals, physical and athletic activities. P.M.: Continues favourable for business affairs, financial deals, social activities, etc.

7. Sat.—L.D. 15 (Amavasai) till 1-40 a.m. (night), then L.D. 1. Sravana till 10-30 p.m., then Dhanista. A.M.: Favovrable for all activities in general, professional and business enterprises, correspondence, ravels, interviews, litigation, changes and removals, contracts and agreements. P.M.: Generally unfavourable; bad for changes and removals, money dealings, credit dealings, dealings with superiors, public bodies, etc.

8. Sun.—L.D. 1 of increasing half of lunar Makha till 1-40 a.m. (night), then L.D. 2. Dhanishta till 11-0 p.m. then Satabhishak. A.M.: Not favourable in general; avoid heavy food and be careful in general habits as colds and minor ailments are probable; avoid journeys as far as possible; be careful in speaking and correspondence. P.M.: More unfavourable then favourable, though better than a.m.; Continue to exercise care in all of above matters.

9. Mon.—L.D. 2 till 2-15 a.m. (night) then L.D. 3. Satabhishak till 0-5 a.m., then Poorvabhadrapada. A.M.: Good for new enterprises and ventures, gains through industry and business, assumption of new responsibilities, purchase of articles of luxury, courtship, love affairs, activities in art, music, etc. P.M.: Continues favourable for all of above matters.

10. Tues.—L.D. 3 till 3-20 a.m. (night), then L.D. 4. Poorvabhadrapada till 1-40 a.m. (night), then Uttarabhadrapada. A.M.: Mildly favourable for journeys, correspondence, dealings with public in general, literary matters, interviews, activities in the art field. P.M.: Avoid extravagance and wastefulness, financial dealings and enterprises, litigation, travel and specultion, lending money, standing surety, etc.

11. Wed.—L.D. 4 till 4-50 a.m. (night), then L.D. 5. Uttarabhadrapada till 3-40 a.m, (night), then Revati. A.M.: Favourable for all matters in general, business activities, speculation, new contracts, money dealings, social activities, physical and athletic activities; women should beware of impulsive attachments. P.M.: Unfavourable in general, liability to delays and disappointments in all matters, business failures, avoid real property dealings and transactions.

12. Thurs.—L.D. 5 whole day and night. Revati till 5-55 a.m. (night), then Aswini. A.M.: Generally good; favourable time for exploiting inventions, original ideas, dealings with Governmental, political or Corporate bodies, contracts, changes and removals, journeys, romantic attachments. P.M.; Not favourable in general, avoid opposite sex, travel, money dealings, etc. For women specially harmful, avoid compromising situations, dealings with employers, etc.

13. Fri.—L.D. 5 till 6-37 a.m. then L.D. 6. Aswini whole day and night. A.M.: Generally favourable for all matters in general; specially good for journeys, correspondence, interviews, scholastic matters, changes, removals, contracts and agreements, litigation, publication work, etc. P.M.: Continues favourable for dealings with the public, social and philanthropic activities, new enterprises.

14. Sat.—L.D. 6 till 8-45 a.m. then L.D. 7. Aswini till 8-50 a.m., then Bharani. A.M: Mixed influences prevail. Good for business matters, real property affairs, new responsibilities, etc., but not for money dealings, litigation, activities connected with art, music, speculation, etc. P.M.: Bad for all matters in general; avoid rash actions, quarrels, disputes in general, travel, liability to accidents.

15. Sun.—L.D. 7 till 10-50 a.m., then L.D. 8. Bharani till 11-5 a.m., then Krittigai. A.M.: Good for pleasurable activities, purchase of articles of luxury, courtships, love affairs, new friends, theatre going, journeys, literary and journalistic activities, contracts and agreements. P.M.: Not favourable generally; avoid all important enterprises and activities, dealings with superiors, journeys, etc., as far as possible.

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16. Mon.—L.D- 8 till 12-50 p.m., then L.D. 9. Krittigai till 1-30 p.m., then Rohini. A.M.: Not generally favourable but not bad; avoid journeys as far as possible, correspondence and interviews, also money dealings, speculation, new attachments, etc. P.M.: Unfavourable for all matters in general; avoid specially dealings with opposite sex, bad company, travel, new enterprises.

17. Tues.—L.D. 9 till 2-35 p.m., then L.D. 10. Rohini till 3-45 p.m., then Mrigasira. A.M.: Ordinarily favourable for all matters but good for dealings with Government and Corporations, exploiting original ideas, inventions, journeys, changes and removals in general, new friends, etc. P.M.: Generally unfavourable; avoid lending moneys and becoming surety, avoid litigation, speculation; beware of false friends and traitors.

18. Wed.—L.D, 10 till 4-0 p.m., then L.D. 11. Mrigasira till 5-35 p.m., then Aridra. A.M.: Mildly unfavourable in general and even that only for matters connected with opposite sex, courtships, etc.; not bad for business pursuits and enterprises, dealings with Governmental bodies, superiors, interviews, etc. P.M.: Favourable for new enterprises in general, dealings with superiors, seeking help from opposite sex, journeys, changes, etc..

19. Thurs.—L.D. 11 till 4-35 p.m., then L.D- 12. Ardra till 7-0 p.m., then Punarvasu. A.M.: Mixed influences prevail, bad for new enterprises, dealings in real property and to women danger of slander, disgrace, etc., but good for activities connected with art, music, new friendships, journeys, excursions, etc. P.M.: Good for contracts, agreements, business advancement, long journeys, assumption of new responsibilities.

20. Fri.—L.D. 12 till 5-25 p.m., then L.D. 13. Punarvasu till 7-55 p.m.. then Pushya. A.M.: Not favourable for social or public activities, journeys, physical and athletic activities, dealings with superiors, Governmental or corporate bodies litigations, money dealings, standing surety. P.M.: Favourable for dealings with opposite sex, courtships, love affairs, purchase of articles of luxury,, presents, picnics, theatre going, etc.

21. Sat.—L.D. 13 till 5-15 p.m., then L.D. 14. Pushya till 8-30 p.m., then Aslesha. A.M.: Till sunrise, good and favourable in general. After sunrise: Evil for all matters, avoid bad temper, rash actions, journeys and conduct yourself above board in all matters; otherwise danger of dishonour and disgrace. P.M.: Much of the evil influences disappear; even favourable for physical and athletic activities, sports, journeys. To women, danger of impulsive attachments.

22. Sun.—L.D. 14 till 4-40 p.m., then L.D. 15 (Poornima). Aslesha till 8-25 p.m., then Makha. A.M.: Not favourable in general: danger in travel, liability to accidents, bad for dealings with superiors, beware of discord inside domestic circle, of organised opposition in the office or business, bad for dealings with opposite sex. P.M.: Generally favourable; good for dealings with Governmental offices, contacts, agreements, etc., interviews.

23. Mon.—L.D. 15 (Poornima) till 3-25 p.m., then L.D. 1. Makha till 7-45 p.m., then Poorvaphalguna. A.M.: Good for correspondence, journeys, interviews, service matters, dealings with superiors, money dealings and transactions, new enterprises and ventures; still great caution will be required as to some extent contrary influences also prevail. P.M.: Unfavourable; bad for changes, speculation, dealings with opposite sex, business activities in general, service matters.

24. Tues—L.D. 1 till 1-35 p.m., then L.D. 2. Poorvaphalguna till 6-55 p.m., then Uttaraphalguna. A.M.: Not very good; likelihood of disputes with friends and relatives, which avoid as far as possible; bad for literary matters, tests, examinations, publications, contracts, agreements, journeys. P.M.: Favourable; good for investments, dealings with professional people, real property matters in general, dealings with elderly people.

25. Wed.—L.D. 2 till 12-10 p.m., then L.D. 3. Uttaraphalguna till 5-45 p.m., then Hastha. A.M.: Quite favourable for all matters in general; specially good for dealings with opposite sex, courtships, love affairs, money dealings, speculation, social activities. P.M.: Very favourable in general, financial enterprises, benefits through women in general, social activities, lasting attachments, care with regard to real property matters necessary.

26. Thurs.—L.D. 3 till 10-10 a.m., then L.D. 4. Hastha till 4-20 p.m., then Chitra. A.M.: Very good in general for all matters; unexpected gains, good time to exploit original ideas, inventions, seeking benefits through Governmental or Corporate bodies, journeys, changes, etc., even speculation is favoured. P.M.: Becomes generally unfavourable but only mild afflictions prevail and ordinary business can be done.

27. Fri.—L.D. 4 till 7-55 a.m., then L.D. 5 till 5-35 a.m. (night), then L.D. 6. Chitra till 2-45 p.m., then Swati. A.M.: Favourable for general activities, bnsiness matters, new enterprises, changes, but not good for the female sex who may be subjected to anxieties, health changes, etc. P.M.: Generally favourable for business matters, real property affairs, investments, dealings with superiors, elderly persons in general.

28. Sat.—L.D. 6 till 3-10 a.m. (night), then L.D. 7. Swati till 1-5 p.m., then Visakha. A.M.: Mixed influences prevail in general; good for dealings wirh supetiors, Governmental bodies, contracts, interviews, tests, etc., but not for changns, removals, journeys, etc. P.M.: Bad for business matters, investments, liability to losses through deception, fraud, etc., bad for dealings with opposite sex, love affairs, liability to emotional disappointments, avoid undesirable persons in generai of both sexes.

LIST OF FESTIVALS.

HINDU :

7 Thai Amavasaya
15 Ratha Sapthami.
24 Masi Makha
Guru Ravi Das Birthday (Govt. of India Holiday)

MOHAMADAN

6 Sab-e-Meraj (Festival observed on the preceding night).
14 Shab-e-Barat (Festival observed on the preceding night)
26 Syed Shah Moosa Kadiri.

CHRISTIAN

1 Sexagesima
8 Shrove Sunday
10 Shrove Tuesday.

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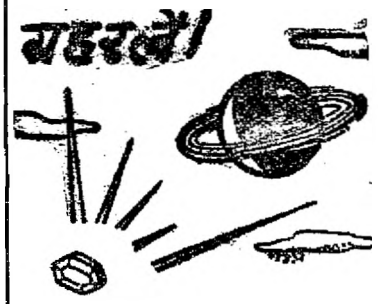
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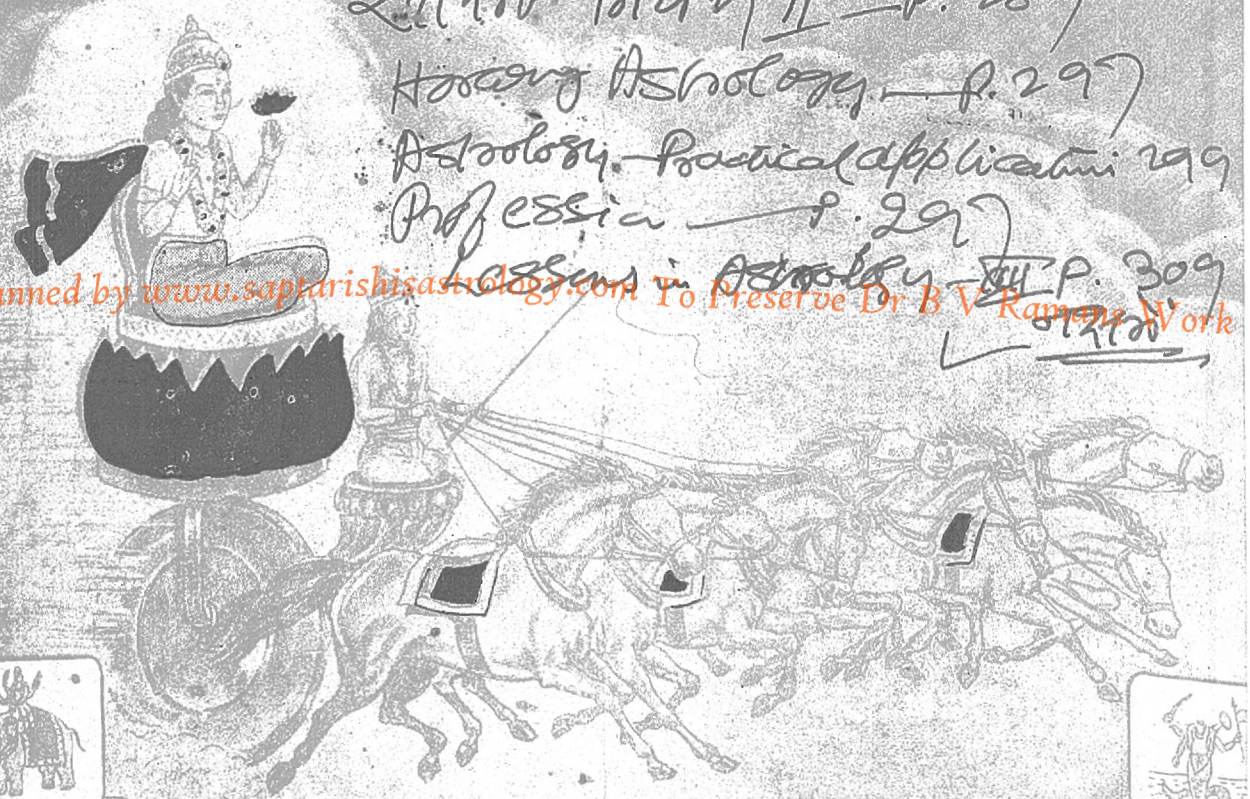
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Vol. 48] **MARCH 1959** **[No. 3**

DETAILED CONTENTS

		PAGE
1.	India	279
2.	As It Strikes Me *By Bhrigu and Agastya*	283
3.	Sayana Versus Nirayana in Astrology *By Prof. Jyotish Chandra Ghatak, M.A. (Triple) M.R.A.S.*	287
4.	Astrological Significance of Basic Instincts *By Wm. J. Tucker, D.Sc., Ph.D.* ...	289
5.	House Division and the Ayanamsa *By Ram Dularey Gupta, M.A.* ...	295
6.	Observations on Horary Astrology *By B. Surya Prakash*	297
7.	Astrology and Its Practical Application *By I. Aghorapati, B.A., B.Ed.* ...	299
8.	New Light on Jaimini Astrology *By M. K. Sastry*	303
9.	Cartomancy *By Walter Friedjung*	305
10.	Astrology and Determination of Profession: A Symposium *By Prof. Amarnath Mukerjee* ...	307
11.	Lessons in Astrology—XIII *By Vidyabhaskara, Prof. M. Ramakrishna Bhat, M.A.*	309
12.	The Kaleidoscope *By Yogiraj George Cecil Nixon* ...	311
13.	Around the World *By Douglas Hunt, M.A.*	313
14.	Planets and Developments in Pakistan *By Shambu Prasad*	315
15.	Pandit Nehru—A Numerological Appraisal *By Bageswar Prasad*	317
16.	Letters to the Editor	319
17.	Book Reviews *By Dr. R. Nagaraja Sarma, M.A., Ph.D., D.Litt.*	325
18.	Stars in their Seasons *By M. V. Ramakrishnan, M.A., L.T.* ...	328
19.	Your Scientific Difficulties Solved *By Mihira*	329
20.	Astronomical Notes for March 1959 *By S. K. Kar, B.Sc.*	331
21.	Market Forecasts for March 1959 ...	333
22.	Ephemeris for March 1959	334
23.	Hints for Agriculturists (March 1959) *By Mihira*	339
24.	Airways Guide for March 1959 *By Mihira*	341
25.	How is This Month (Mar. 1959) for You? *By Mihira*	342
26.	Daily Guide for March 1959 *By Mihira*	348

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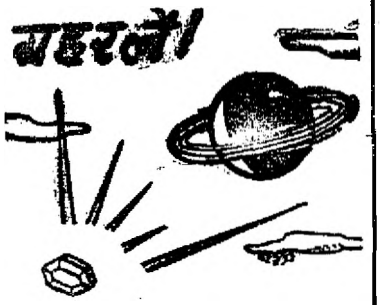
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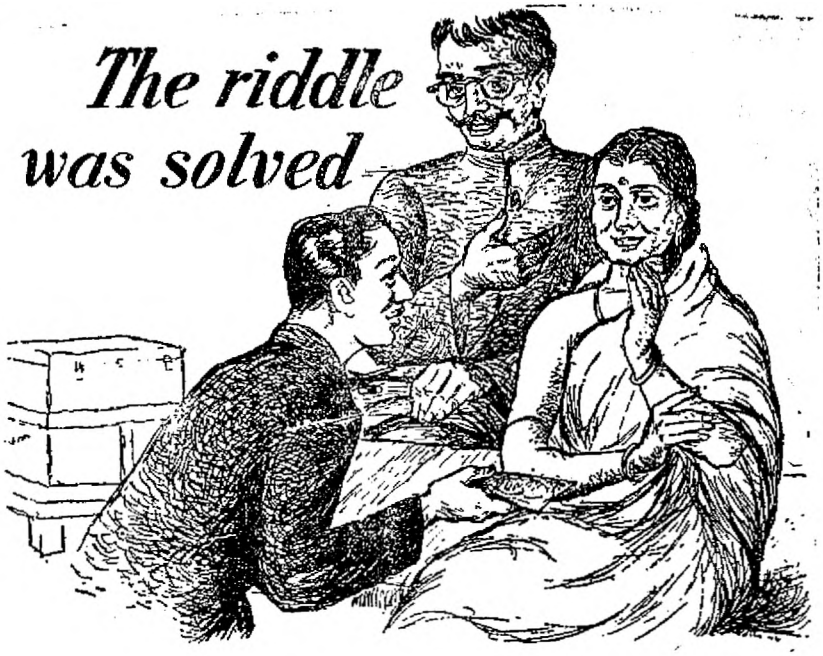
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Moon	PHYSICAL STRUCTURE—DIFFERENCE WITH MOTHER—LEFT EYE TROUBLE	PEARL
Mars	QUARRELS AMONG BROTHERS—TIMIDITY—TROUBLES OF FIGHTING NATURE	CORAL
Mercury	WEAK BRAIN—SLOW IN UNDERSTANDING—NERVOUS DEBILITY	EMERALD
Jupiter	IMPURE BLOOD—DISRESPECTFUL—OBSTINATE VIEWS	TOPAZ OR POKHRAJ
Sani	LOW MIND—WEAK BONES—RHEUMATIC COMPLAINT—LIAR—LOW CLASS ASSOCIATES	SAPPHIRE
Rahu	DISEASED BODY—PREJUDICED MIND	GOMEDAK
Kethu	WRONGLY CURSING THROUGH LIFE UNDER EVIL INFLUENCE OR MANTRIC POWER	CAT'S EYE
Sukra	CONJUGALLY UNHAPPY—HATER OF WOMEN—WEAKNESS OF ONE EYE	DIAMOND

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INDIA

INDIA celebrated on 26th January 1959 the ninth anniversary of her assuming the status of a sovereign democratic republic. There were, as usual, country-wide festivities and a torrential flow of sanctimonious words from the mouths of professional politicians eulogising the achievements of the Congress Governments during the past one decade of India's independent political existence. None of the professional politicians belonging to the Congress ever paused to reflect how, despite the stability we have attained at home and the great part played by us in world affairs, progress in the home front is more illusory than real and that the Congress brand of socialism has led the country to the brink of economic ruin and moral bankruptcy. Could any sane thinking person have foreseen at the time India got her independence that within a decade, the Indian National Congress, nurtured as it was in the Gandhian ideals of *satya* and *ahimsa*, would have degenerated itself into a body of self-seekers and opportunists, chiefly bent upon retaining power and completely oblivious to the risks and dangers, the country is being exposed to by their doctrinaire and unimaginative economic, social and political programmes? There are doubtless honourable exceptions amongst Congressmen who have always placed service above self and these remarks are not addressed to them. Why the Congress Party which has many serious tasks awaiting solution has been frittering away its energies by slogan-mongering and by exhibiting no signs of purposeful leadership, becomes evident if we study the Congress horoscope with particular reference to the present directional influences. We have examined in these columns the horoscope of the Congress several times and have clearly indicated the fate awaiting it unless the party sets its own house in order.

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What is ominous at the moment is the authoritarian trends increasingly discernible in the methods adopted by the Congress Governments, in forcing their pet reforms on the people in the name of socialism. With an eye on the next elections, the Congress is now holding the bait of 'land reform' before the masses and of course "this is a very big step, a revolutionary step, which will lead the country towards 'socialism'" and perhaps in due course to the monolithic communist way of life and the suppression of human personality.

These authoritarian trends evident in the Congress Government's policies are disturbing especially that there is a sustained campaign against members of the business community most of whom are no less patriotic than professional politicians. The question is posed whether India is in for any dictatorial regime, especially that the lamps of democracy all round India have gone out after a brief flickering. Answers to such questions can be found in the horoscope of the Indian Republic as different from the horoscope of Indian Independence. The latter chart, we have examined a number of times and have shown that India would continue to be independent for a long time and that the distant future of this country is indeed very bright. Before analysing the future trends in the Republic horoscope, we propose to reproduce *in extenso* our discussion of this horoscope in the earlier issues of THE ASTROLOGICAL MAGAZINE, for the information of our readers.

We observed thus: "We are concerned with two things, *viz.*, whether the new Constitution, built as it is by our great lawyers, statesmen and leaders, would survive the changes which are being effected in the political landscape with such kaleidoscopic rapidity and whether the Republic

would have a long lease of life. **With due deference to those political seers who dispose of the dangers due to the socialistic bias of the Constitution, it must be said that the conjunction of the democratic Saturn and the incendiary Mars in the fiery, fixed and royal sign of Leo, which happens to be the 8th from the sign ascending at the time the Constitution was signed reveals danger-spots.** This we shall elucidate subsequently. Our new Constitution has been admired by some, criticised by others and looked upon differently by different experts. The adoption of adult-franchise, abolition of communal electorates, the integration of the States' constitutions with that of the Union, and adherence to the ideal of what is described as the 'secular state' are the main features of the Constitution.

"A careful study of the horoscope reveals the nature of the Constitution apart from the fact whether or not it could be successfully implemented. That pride of place is given to the fundamental rights is revealed by the situation of the Moon and Jupiter in Lagna forming Gaja Kesari Yoga. Unfortunately, the Yoga is more nominal than real because of the great distance between the two planets. The fundamental rights are not constitutionally guaranteed. Some of them are subject to interpretation by Courts. Jupiter the planet of justice is *neecha* in Lagna (which rules the people). There is no *neechabhanga* for Jupiter. On the contrary, he is blemished due to the ownership of the 3rd house. Saturn, lord of Lagna, is in the 8th house in an inimical sign. This again makes it doubtful how far, the statutory responsibilities undertaken to prevent discriminations between citizens would actually work in practice. According to the new Constitution citizens shall have the right to (a) freedom of speech and expression, (b) to assemble peacefully and without arms, (c) to acquire, hold and dispose off property, (d) to practice any profession, and (e) to move freely throughout India, etc., but as these rights are subject to a host of restraints, it is felt that fundamental rights are limited to the extent they become ineffective. It looks as though the provisions relating to fundamental rights and their limitations are reflected by the conjunction of Mars and Saturn in the 8th. This conjunction is capable of a variety of interpretations. In this particular context, it may mean that in **enforcing the rights there will be an excess of display of force with the result the rights will become illusive.** Jupiter *neecha* in Lagna, Lagnadhipathi devoid of Jupiter's aspect or association, and Kethu's presence in the 9th or house of religion, make it clear that the State will not take upon itself any ecclesiastical responsibility and that it would be a secular State to all intents and purposes. We have often said in these columns that Mars, Saturn, Jupiter and Rahu are the most important planets which indicate outstanding events pertaining to national affairs. Here Saturn, representative of the common people, is in the house of the Sun, ruling royalty and aristocracy. Mars representing desire, aversion, changes and revolutions, is lord of the 4th (land, estate, property) and the 11th (gains). Both are in conjunction in the 8th, a house of death and destruction. Evidently **there will be many violent passages between the different social groups and in the exercise of some of the provisions of the Constitution, both the judicature and legislature will find it difficult to preserve individual freedom. Thanks to Saturn-Mars conjunction, there is danger of the deeply held beliefs of the majority equating with the good of all sections of people. Consequently the majority may be able to establish a dictatorship democratically. It is the bounden duty of the leaders concerned to eliminate such tendencies and their injurious consequences.**

"It must be noted that the successful working of democracy can be ensured only by means of an educated electorate functioning through an alert legislature. But the age-long communal patriotism that has persisted throughout recent Indian history plus the movements of an ideological character which are powerfully influencing our neighbours representing all nationalism as reactionary and seeking to fire the imagination of the masses by advocating economic short-cuts, these influences being again traceable to Mars-Saturn conjunction, are powerful enough to militate against orderly development of constitutional evolution. The introduction of the adult franchise is bound to have grave repercussions on the future course of events in this country. No constitution is perfect and no constitution can be perfect. The Constituent Assemby being predominantly composed of the Congress, has been guided in its main objectives by the visions cherished by that party. The republican ideal was never foreign to the Indian genius. India had made comprehensive experiments in different forms of Government and until the invasion of the foreigners there were republics functioning in several parts of the country. Indian books on polity furnish enough proof about the existence of popular Governments but the stress is invariably laid on the character of the man elected. Kautilya dealing with the duties of a King observes thus:

"'In the happiness of his subjects, lies his happiness: in their welfare his welfare: whatever pleases himself he shall not consider as good, but whatever pleases his subjects, he shall consider as good.' The form of Government depends upon the character of a people, the conditions of life obtaining among them and the principles of their social system. **The best form of Government**

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is that which enables only men of character, noble minds and wide sympathies to rise to the top and prevents men of shallow minds, mean capacities and unscrupulous characters from coming into power. If high moral principles guide the people, the Government is free from party strifes. It is due to a thorough recognition of this truth that the Indian sages laid so much stress on the necessity of formation of character on ethical and altruistic principles to secure political and social prosperity. The higher the ethical development the greater the freedom enjoyed by a people. Our present constitution is a sort of synthesis of American Federalism and French Centralism. Its not having its roots in Indian tradition is to be deplored. And the greatest omission from the Indian point of view that is repugnant to Indian sentiment, is the exclusion of any reference to God the Almighty, the source of all moral law. Whether or not our legislators believe in God, the majority of the Indian people have a living faith in the existence of a Supreme Force, and consistent with the Indian tradition, if Divine blessings had been invoked for the successful working of the Constitution it would have had a psychological effect on the mass-mind.

"India entered into a new phase of political existence in the comity of Nations on 26-1-1950 at 10-19 a.m. when she was declared a sovereign, independent Republic. Our Constitution aims to build a democratic Republic. This means upholding the worth of the individual, and the individual realising that he is ultimately responsible for the good of the country. That neither of these would be practically possible in the immediate future, becomes evident by the almost direct aspect, the ascending point receives from the incendiary Mars. At 10-19 a.m. at New Delhi, the 15th degree of Pisces would be rising, while Mars would be setting three degrees ahead of the opposite point, a circumstance which according to all astrological cannons, is capable of giving rise to unexpected and sudden happenings especially in regard to 7th house indications, *viz.*, foreign affairs and relations with neighbouring countries. In a horoscope, whether individual or national, the Sun, Moon and Lagna represent respectively the soul, the mind and the body.

Rahu Ascdt. Mandi	Moon			Mandi		Sun	Mars Kethu
	REPUBLIC HOROSCOPE RASI				NAVAMSA		Jup. Venus
Venus Jup. Sun			Sat.				Moon
Mer.			Mars Kethu	Sat. Mer.	Ascdt.		

In the above chart Lagnadipathi though *neecha* may be said to be fairly well placed on account of his exaltation in the navamsa. The Moon happening to be lord of the 5th occupies the 2nd aspected again by Mars, lord of the 2nd and 9th. While Mars is good by ownership, and consequently his

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A SYMPOSIUM ON

Eight-Planet Combination and World Affairs

As readers are aware, there is going to be a combination of eight planets in Capricorn (Aquarius according to Sayana or the Movable Zodiac,) on 2nd February 1962. This subject has been dealt with by us not only in August 1957 issue of THE ASTROLOGICAL MAGAZINE under the caption *The Third World War*, but reference has also been made to this great concentration of force in one part of the heavens, in our inaugural address to the All-Kerala Astrological Association, at Trichur. This unique celestial combination seems to have excited the curiosities of a large section of the educated public to such an extent that some of them have suggested the subject being discussed in a more detailed manner.

In view of the great importance of the subject, we have decided to start a symposium on **'The 1962 Eight-planet Combination and World Affairs'** and we expect astrological thinkers all over the world to participate in this symposium. The first paper will appear in the next issue of THE ASTROLOGICAL MAGAZINE.

Those intending to participate can kindly prepare a suitable paper on this subject and send the same for publication at an early date. It is left entirely to one's discretion whether to interpret the combination astrologically or astronomically, on the basis of the Nirayana or Fixed Zodiac or Sayana or Movable Zodiac. You have to set out what in your opinion, are the likely results to happen as a consequence of this eight-planet combination in the world as a whole with reference to the different countries, and/or in regard to individuals born in different signs. All points of view—whether based on ancient classical writings or on modern western texts or on one's own experience, are welcome.

The size of the article may be about 3000 words and it will be paid for.

EDITOR,
THE ASTROLOGICAL MAGAZINE.

aspect on Lagna may also be deemed to be good in a way, due to his inherent malefic nature coupled with the fact that the 12th house in the Navamsa has the evil influences of all the malefics (except the Sun) concentrated on it, the Republican ship has to pass through many a dangerous shoal before it can reach the goal. **Our rulers will doubtless be actuated by noble motives, but their achievements in the practical field will not be commensurate with their ideals.** After all the Moon is a visionary planet and his ownership of the 5th house endorses this inference. When Rahu and Kuja oppose each other, there will be ideological conflicts especially in regard to foreign affairs. The 2nd being aspected by Kuja is no doubt good. But Kuja as second lord being subjected to the aspect of Rahu is clearly indicative of a discouraging atmosphere in most financial matters. Mars is the planet of War. Even though the President has pointed out in his address to the Parliament that expenditure on defence would be reduced as far as possible, keeping, of course, in mind the security of the country, **the situation of Mars in the house of war seems to belie this hope: consequently there will be heavy military expenditure. It is absolutely necessary that the armed strength of the country is maintained at its highest level,** especially in view of the possible threats of war from neighbouring countries so clearly indicated by Mars. The 10th lord is Neecha and he is not free from affliction, especially that he is associated with two planets, *viz.*, the Sun lord of the 6th and the Venus lord or the 3rd and 8th. The disposition of all these planets in the 11th is no doubt good. But on account of the unfavourable conjunction happening in the 10th from the Moon, one could anticipate **that the country will be treated to further legislation covering every conceivable subject. Especially that Venus has got into the picture, there will be legislative onslaughts on the social structure affecting the Hindus.** Such measures may no doubt be actuated by very good intentions. But they will have very unfavourable repercussions. Mercury the planet of trade and commerce, who happens to own the 4th and 7th is in the 10th in a benefic place aspected by Mars, lord of the 2nd and the 9th. This means grandiose industrial plans and programes will be announced and that industries will considerably benefit. Nor is the Prime Minister's optimism about achieving self-sufficiency in food by 1951 justified in view of the agricultural planet Mars being conjoined by Kethu. **The Martain aspects lay emphasis on nationalisation of industries.** Saturn happening to be the lord of the 10th from the Moon occupies 5th. There is Parivarthana or exchange of places between the 10th add 5th lords from the Moon and 6th and 11th lords from Lagna. **This means ill-considered reforms will be rushed through solely with the desire of making political capital, while the approach to many important problems facing the country would be unrealistic and somewhat ludicrous".**

The Republic horoscope will be having the major period of Venus and the sub-period of Jupiter from 20th February 1959. The major lord Venus is not altogether happily placed. He owns the 3rd and 8th houses from Lagna and is a malefic. He occupies the 11th the sign of a friend. This is good as far as it goes. He is associated with the Sun lord of the 7th and Jupiter lord of Lagna who is *neecha*. Jupiter has obtained *neechabhanga* because of Mars who in his turn is in the 7th aspecting Lagna powerfully. The sub-lord Jupiter can not only give the effects of Lagna and the 10th but also that of the 7th. In the Navamsa, the disposition of both the major and sub-lords are not unfavourable. But from Chandra Lagna, they are in the 12th house. Therefore during the period covered by Jupiter as sub-lord, mixed results will happen. While the Republican form of Government will continue to be maintained, because of the *neechabhanga* being caused by Kuja, who in his turn aspects Lagna with Kethu, the Government will persist in implementing some of the resolutions passed at the Congress Party session held recently at Nagpur, despite opposition from many thoughtful Congressmen.

As Kuja aspects the Moon, lord of the 5th or *buddhisthana*, the 'land-reform' experiment will lead to all sorts of complications resulting in utter chaos. Cultivation will be affected and there will be agrarian disturbances of a violent nature. Apart from the directional influences, the Gochara movements are equally disquieting. Saturn is transitting the meridian place in the Republic horoscope while Rahu has been passing through the radical place of Mars and Kethu. The Gochara Saturn afflicts the 10th, 12th, 4th and especially 7th house most. There will be further onslaughts on the private sector. As Mercury the planet of trade is also involved in the affliction, State monopolies will create convulsions in trade and Governmental interferences will be alround. Even to enlightened criticism Government will continue to be unresponsive. India's food position will become acute and the Government's handling of the situation would be anything but realistic. Countries like Britain, Japan, America, Germany, etc., have made remarkable strides in socialism having solved important problems facing their countries—unemployment, food, industries, etc.—without having recourse to land-reforms on the model of communist countries. As during the next two and odd years, directional influences will be mainly those pertaining to the two natural benefics Venus and Jupiter and as the results of Martian disposition in the 7th are to manifest indirectly by virtue of Mars having caused *neechabhanga* of Jupiter, it is very unlikely that there is any danger of India passing under military rule. India will continue to be a Republic but Saturn's transits, by the intensity of their affiiction of the Republic horoscope, will render the Government more and more authoritarian and less and less responsive to public opinion. No real attempts would be made to tackle the urgent tasks facing the country either in regard to economic development or foreign matters. The land-reform experiment and the further extension of the public sector will have the effect of bringing out all the differences among the people and further breaking up the national integration. In view of the affliction of the 7th house, the problem of defence must receive special attention. The Moon in the Republic horoscope being placed in a movable sign aspected by Mars denotes irrational expositions of political ideologies and violent demonstrations. There will be a feeling of discontent and helplessness everywhere, the common man lacking happiness and security. Whilst India's distant future is indeed bright—and this point has been emphasised by us a number of times—for the next two to three years, planets are in a frowning mood. Let us hope that Providence will enable our leaders to overcome the crisis and build an India worthy of her past glory, tradition and greatness.

—Written 29–1–1959.

As it STRIKES ME

BY BHRIGU

Astrology and Psychology

OF late we are hearing of too many Conferences and seminars on subjects taught in our Universities in such a way that one wonders whether these subjects have a bearing on Indian traditions and whether they are useful at all. In November last there was a para-psychology seminar in one University. Setting aside the money and energy spent, if we ask what the outcome was, we have no satisfactory answer. We chanced to come across the participants. Not one could say that he believed in the reality of the para-psychic phenomena. And yet the seminar was intended to promote the development of para-psychic research in the country. Then again a few days back, we had a conference on psychology at Madras. Psychology is no longer the good old science of the mind. Just as there are the behaviourists who deny the reality of the mind, there are the psycho-analysts swinging on the unconscious. But the more fashionable have been endeavouring to make psychology an exact science by introducing the quantitative standards and measurement. Intelligence measurement has become the foundation. The psychologists are busy measuring the general and special abilities and the like. And some of our Universities have departments of experimental psychology even though they have no laboratory equipment. This is just like having teachers in archaeology who teach no one. Educational, vocational and industrial aspects of psychology are all quantitatively studied. In this craze for quantity, the psychologist gives up quality. A few activities known to the common man as mental are studied in isolation. When the unity of the mental life is thus broken, it is not possible to understand man or his characteristics. Man remains as the unknown. And yet these are acclaimed as the most scientific subjects. Europe and America have recognised them and we import them because of this recognition. **And yet a truly scientific subject like Astrology is condemned and brushed aside as unscientific. It is possible that astrology cannot be a science because it insists on the qualitative study of the whole man, of the unified personality.**

Astrology studies the human being in a specific context. The framework, in which this study is carried out, is the solar system to which the physical earth belongs. It is a framework which considers man as organic to universe. For a long time even the scientists studied the universe, isolating the human observer. But the recent advances in quantum physics have shown that this human observer cannot be isolated. Consequently **the basis of the astrological study is becoming more and more clear as science advances.** Man is originally related to the universe, not merely to the solar system; and this is the ultimate background of the astrological study. Now modern psychology tries to study man either as a creature belonging to some vocation or as having a certain faculty. Such a study, it need not be stated again, fails to tell us anything about the real nature of man.

Then again astrology offers an approach to a clearer understanding of the characteristics, and the tendencies of the human being. This study enables man to understand himself better, and to plan his career properly. It is a more useful study for the simple reason that it reveals the basic pattern of an individual's nature, features, energies and tendencies more adequately. This of course does not exhaust the scope of the astrological study. It at least offers a valuable clue which the psychologist can ill-afford to neglect. An eminent psychologist like Carl Jung frankly has admitted the immense benefit he derived from an astrological study of the horoscopes of the persons he had to examine.

In this connection, it is proper to remind the modern psychologist that there is a specific system of thought and enquiry known as Yoga which has outlined a clearer and a more comprehensive system of psychology. The Yoga thinkers have given us some valuable information about metapsychics. They have demonstrated that the mind can be dissociated from the senses and the brain Even this mind (Chitta), says the Yoga system, is the first product of the primal stuff which is both matter and energy. It is a product of the physical forces and it is its relation to a self that renders it self-conscious. It gets contracted or expanded in accordance with the medium in which it operates. The yogic discipline is intended to turn it back to its original all-prevading character. **The aphorisms of Patanjali, and**

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the valuable expositions of the system by Vyasa, Vachaspati, Bhoja and others have a great relevance today when the psychologist is groping in the dark about the very nature of his enquiry.

The yoga psychologist tells us that "the body can be made the basis of either animal incontinence or divine strength". Breath control can result in a certain serenity of the mind (See Yoga Sutras 1.33–39). Then again we have the process of introversion explained under the term *pratyahara*. The yogic discipline can and does give rise to certain supernormal powers. One such is the indifference to heat and cold. This is a power that can control and regulate bodily sensations. Concentration results in the heightened powers of the senses. Even today we do come across people who have what is called the sixth sense or second sight. A direct knowledge of the subliminal too is possible here. These and other psychic phenomena outlined in the works of yoga by the great Indian thinkers, mystics and *sadhakas*, form the true rational psychology. It is the only psychology that deserves a careful investigation. Once it is proved that these phenomena are correct, it will not be difficult to accept the powers of forseeing and the like, powers which astrology seeks to stimulate.

As long as the modern psychologist is blind to Indian Astrology and to the yoga system of thought and practice, he will achieve precious little. He will understand neither the human mind nor the direction of human life in an adequate manner.

Sir Mirza M. Ismail

BY AGASTYA

One of the distinguished Dewans of Mysore, Sir Mirza M. Ismail passed away on 5th January 1959 at the age of 76. A man of great vision and a patriot, Sir Mirza served Mysore with all his heart and brought to it the appelation of a model State. That the Government of Mysore did not think it fit to honour the memory of such a great Mysorean and Indian, by declaring a holiday on his death, because he was Dewan of "a former Princely State" is a sorry reflection on the state of democracy in India. The "Princely State" of Mysore, under the rule of the Maharajas and the great Dewans was indeed a welfare state with a progressive industrial policy and good administration. For those who have seen both the former "Princely State" of Mysore and the present 'democratic' rule, the contrast is evident.

Sir Mirza's horoscope is an interesting study. Cancer rising with Moon and Jupiter gives the clue to his nature and personality. He was a large-hearted

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STUDIES IN JAIMINI ASTROLOGY

By B. V. RAMAN

SECOND EDITION

This is the first attempt to present the complicated principles of Jaimini contained in all the four Adhyayas, is 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.

CONTENTS

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; Rajayogas 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.

Illustrated by two example Horoscopes. This is a book that no astrological student could afford to miss as this is the first time an attempt has ever been made to write a text-book exclusively based on Jaimini.

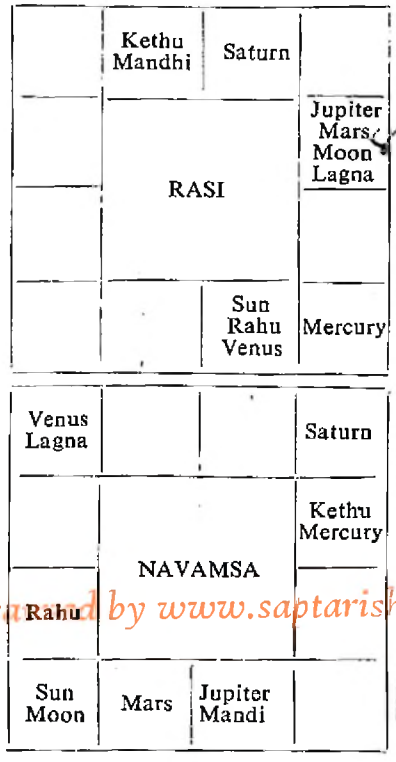
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gentleman, aristocratic in every way but greatly interested in the welfare of the people. It is not my purpose to analyse this horoscope in all its aspects.



Students of astrology will find a lot of interesting combinations. The Lagna is strong and subject to two powerful Raja Yogas—Guru-Mangala and Chandra-Mangala. The 10th lord Mars, who is Yogakaraka, is *neecha* but has *neechabhanga*. The 10th is aspected by Venus from his own house and by debilitated Sun. It will be seen that the Sun is also *neechabhanga*.

Another important feature of the horoscope is that Mars and Saturn or Mars and Rahu or Rahu and Saturn are not involved in mutual associations. Sir Mirza, though a Muslim, was highly catholic in his outlook and was completely free from religious bigotry or fanaticism. As one who knew him ever since my 12th year, I can say that he had true regard for Hindu culture and Sanskrit. Jupiter, as lord of the 9th in Lagna must give a clue to his personality and mental make-up.

It may be recalled that as early as 1914 or 1915, late Prof. B. Suryanarain Rao had given Sir Mirza the prediction that he would become Dewan during Sun's Dasa. It will be noted that the Sun's Dasa commenced in 1924. Sir Mirza was Dewan from 1926 to 1941 which covered the periods of the Sun and the Moon and the beginning of Mars. The Sun is lord of the 2nd and is in *parama neecha*. But the *neechabhanga* is equally strong as Venus who causes *neechabhanga* is in his own sign, having also caused *Malavya Yoga*. The Sun is eclipsed and is aspected by a *neechabhanga* Mars. The disposition of the Sun as Yogakaraka is intriguing as well as interesting. In the Navamsa, the Sun is in the 10th, with the Moon lord of the 5th. During the period of his Dewanship—1926 to 1941—Sir Mirza rendered great service not only to Mysore but to India as a whole. He beautified Bangalore and Mysore and developed the State "on carefully planned lines". Rural reconstruction made considerable headway. He was mainly responsible for the industrialisation of Mysore—despite the opposition of Congressmen then. The reorganisation of the great Bhadravati Iron Works and establishment of Sugar Factory in Mandya and the Hindusthan Aircraft Factory at Bangalore were all due to the progressive vision of Sir Mirza. Another characteristic of this great man was loyalty. He was throughout loyal to Mysore and the Mysore ruling family and stood firmly loyal even at the time of India's partition. I have had the good fortune of his friendship for 30 years. When I met him last about 3 months back, he expressed to me his profound sense of disappointment at the way public money is being squandered by the Congress Governments and the degeneration that has eaten into the vitals of public life in India. They say that administrators are born and not made and the horoscope of Sir Mirza justifies this dictum. He was not merely a Mysorean. He was one of the greatest administrators and statesmen that India has produced. And people of Mysore—whatever may be the excuse put forth by the Mysore Government in not honouring the memory of the deceased by declaring a public holiday—really mourned the death of such a great and true son of India. May his soul rest in peace.

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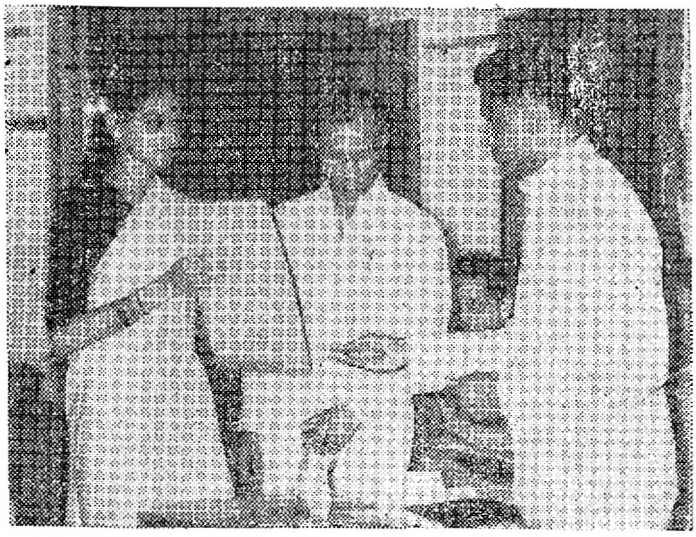
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Graha Nakshatra Phaladesh Mandal, Poona.

Certificates Awarding Ceremony

The successful candidates in the *Jyotisha Pragna* and the *Jyotisavisarad* examinations held by the Graha Nakshatra Phaladesh Sanshodhan Mandal, Poona, were awarded certificates at the hands of Shri Rambhau Telang, Mayor of the Poona Municipal Corporation on Sunday the 18th January 1959. Shri D. N. Narawane in his introductory speech emphasized on the necessity of studying astrology on more academic lines. He, furtheron, said that in order to facilitate the students who desire to take instrucions in this science, the institution started regular classes from the year 1956. Shri Rambhau Telang in his presidential address said that this ancient science is severely criticised by the educated people. It is useless to criticise any branch of knowledge without studying the same. He said that Poona City is a seat of learning. The City is famous for various educational institutions. This institution is definitely a pride of this City like other educational institutions. Shri S. K. Kelkar concluded this function, which was largely attended by the City astrologers and well-wishers of this science, by a thanks-giving speech.



PICTURE SHOWS—Kumari Sarla Patankar taking "Jyotish Pragna" certificate from Shri Rambhau Telang, Mayor of the Poona Municipal Corporation, (Right). (In the centre) Shri S. K. Kelkar.

Following students were awarded

Jyotish Visharad Certificates

Dr. P. L. Deshmukh, M.D.,
Shri G. N. Rajmachikar, B.Sc.,
Shri V. D. Bhat, B.Sc.,
Shri S.R. Rege.
Shri V.D. Juvekar.

Jyotish Pragna

Kumari Sarla Patankar; Shri S.G. Deshpande; Shri S. D. Rekhi; Shri B. R. Divekar; Shri Y.D. Gangal; Kumari Sumati Paradkar; Dr. S. K. Joshi, M.B.B.S. and Dr. M. N. Phadke, M.B.B.S.

Following persons were in the Board of Examination appointed by the institution for the purposes of examinations:

Shri J.S. Karandikar, B.A.,LL.B., Chairman.

Shri H.B. Bhide, M.A.,LL.B.,

Shri M. D. Bhat., LLB.

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A WARNING

This is to warn to all our readers and the general public that some unscrupulous person has been visiting different places of Rajastan and other States posing himself as Mr. B. V. Raman and thus impersonating as our Editor. By so impersonating, this person (whose photo appears marginally) is alleged to have induced some persons to part with money on the pretext of making predictions. We have reported the matter to Bangalore Police. We advise the public not to be misled by such impostors and further request them to kindly intimate to the nearest Police Station whenever they come across the alleged impostor. This is also to inform the public that whenever our Editor visits any place on professional work, the information will be generally published in THE ASTROLOGICAL MAGAZINE.

Manager,
THE ASTROLOGICAL MAGAZINE

Sayana Versus Nirayana in Astrology—II *

BY JYOTISH CHANDRA GHATAK, M.A. (TRIPLE) M.R.A.S.

IN the horoscope of Mahatma Gandhi who was so wonderfully magnetic in his influence, we only expect a majority of planets in the Cardinal signs and in angles and actually that is the case; as Mars, Venus, Mercury, Jupiter, Dragon's Head, Dragon's Tail and even Moon (according to some calculations), are all in *chara* or cardinal signs according to the Nirayana method and so is his Ascendant too. But according to the Sayana calculation only one planet, *viz*,, Sun (and three planets if Uranus and Neptune are taken into consideration) would be in the cardinal signs. Besides, Venus in his own sign Libra confers a sort of hypnotising influence over all, but this is possible only in the Nirayana calculation: since in the Sayana, Venus would be in Scorpio and not in her own house Libra. Thus according to Sayana method, the ascendant would be in Scorpio (or very well nigh on the border of Scorpio)—the sign Scorpio would afford a nature which is quite different from that of the Mahatma, which would make the native secretive or sensual or selfish (qualities which essentially belong to Scorpio). Similar is the horoscope of late C. R. Das. There also the Ascendant (according to the Nirayana method) is Libra with Venus in it (as in the horoscope of Mahatma). This chiefly accounts for the great magnanimity of his soul and his high magnetic power.

In the horoscope of the great poet Rabindranath Tagore, the Ascendant is Pisces with Moon in it, and Jupiter is in Cancer (his exalted sign). Moon in Aries (which is according to Sayana) makes poetic expression of a martial type, while Moon in Pisces (which is not only the house of Jupiter, the planet of wisdom and lofty thought, but also a watery sign where the Moon, a great friend of Jupiter, finds a congenial soil for full development and free growth) has made possible what the poet actually was. This is true only on the Nirayana basis.

Similarly in the horoscope of the great epoch-making Bengali novelist Sarat Chandra Chatterji, the Moon is in in 28° Cancer (Nirayana) which is Moon's own house and as such is in full agreement with his wonderful capacity of life-like characterisation, superb plot-making and highly facile and happy power of expression.

Again in the horoscopes of some great Bengali poets (1) Madhusudan Dutta (2) Hemchandra Banerji (3) Nabinchandra Sen and others the Moon is in watery sign (according to Nirayana) where he can develop his imagination's treasure best.

Similarly, the Moon is in his own sign Cancer in the horoscope of Wordsworth, Coleridge, Byron (according to the time indicated in the letter preserved in the British Museum) and the Moon is in the house of Venus (the great Kavi), *viz*., Taurus in the horoscopes of Tennyson, Milton, Keats and others. The Venus–Mars or Venus–Sun or Mars–Sun–Kethu conjunction which imparts a witty and facile pen would not be possible in such horoscopes as those of Bankim Chatterji (Venus–Mars conj.) D. L. Roy (the greatest of the wittty and humorous poets of Bengali (Sun–Mars conjunction), Dinabandhu Mittra the great Bengali satirist (Venus–Mars conj.), Joseph Addison (Venus-Sun conjunction), and Mark Twain (Mars-Sun-Kethu conj). The sign-conjunction (Rasi-yoga) of Sun and Mercury, which confers a great writing ability, especially when placed in their own houses or exalted houses or friend's houses, is found amply exemplified in horoscopes of many great and good writers *e.g.*, in those of Goethe, Tennyson, Wordsworth, Goldsmith, Charles Dickens, Lord Benjamin Disraeli, Indra Banerji, Hemchandra Banerji etc. and the still more rare sign conjunction of Sun-Mercury-Venus which happens in the horoscopes of (1) George Elliot (2) Rudyard Kipling (3) Thackery (4) Matthew Arnold (5) Aravinda Ghosh and others is only on the Nirayana basis of calculation. But such things do not happen in the Sayana computation.

Again the sign conjunction of Mercury-Venus which bestows great mathematical and scientific acumen is to be found in the horoscopes of (1) Sir Isaac Newton (2) Lord Ernest Rutherford (3) Alexander Graham Bell (4) Sir Arthur Conan Doyle (5) Thomas Henry Huxley and many others according to the Nirayana calculation. But according to the Sayana no such conjunction is to be had. Again the still more rare sign-conjunction of Mercury-Venus-Sun which endows the native with great mathematical and scientific genius is to be found in the horoscopes of Sir William Herschel (2) Sir Oliver Lodge (3) Laplace, and others.

Again in the horoscope of

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* The first part of the article has appeared in February 1959 issue of THE ASTROLOGICAL MAGAZINE.

Lord Reading, we find Mars exalted in 14° Capricorn (on the basis Nirayana calculation). Now, Capricorn is the sign of India, where he was no doubt the most exalted executive head and Jupiter also is (according to Nirayana) in the 30th degree of Cancer (his exalted sign) fully aspecting Capricorn (*i.e.* India).

Thus Gladstone, Bismarck, Woodrow Wilson (all executive heads in their respective countries) had Mars exalted in Capricorn (only according to the Nirayana system). But no such exalted Mars is to be had under the Sayana method.

Taking another singular instance we find that the great poet Rabindranath's high political excellence teeming in profound wisdom and saturated with high philosophy is not at all warranted if Jupiter in Cancer (his exalted house) and also Moon in Pisces (Jupiter's house) where not only the planets of wisdom and "muse" are powerful but are holding their houses in exchange (Bhavana-Vinimaya).

The inventive genius of the great epoch-making Scientists, *viz.*, (1) Thomas Alva Edison (2) Sir Isaac Newton (9) Albert Einstein and such others are not at all explainable or understandable unless Saturn (the planet of meditation and invention) is not placed in his own joy-house of Aquarius in conjunction with Venus (as in the horoscopes of the first two) or unless Venus (the planet of mathematics and physics) is exalted in Pisces being in conjunction with Saturn (as in the case of the last mentioned). Similarly is the conjunction of Mercury and Venus in Mercury's exalted house (Virgo) to be sought in the horoscopes of such great mathematicians and savants as (1) Dr. Brojendranath Seal; (2) Anandamohan Bose, etc. Similarly, the sign conjunction of "Mercury-Venus-Saturn" in Saturn's own house Capricorn is to be sought in the horoscope of the great Bengali mathematician Gowrishankar De.

The sign-conjunction of Venus and Saturn in a good sign, which is the hall-mark of scientific genius and invention, is to be found also in the case of the great Swedish chemist Alfred Bernhard Nobel (the inventor of dynamite), where both the planets are placed in Virgo (a sign where Saturn is advancing towards his exaltation house *Ucchabhitashmi* and is thus supposed by astrologers to be far more powerful and calibre-making than when actually placed in his exalted house Libra. All this is so according to the Nirayana. The late great Tantric Judge of the Calcutta High Court Sir John George Woodroffe has his Moon, Venus and Mars in Scorpio (according to Nirayana), thus, not only clearly explaining his innate liking for occult (Scorpio) science but also his profundity of knowledge in the science of Tantra. The deep and well-adjusted knowledge of religion, science and philosophy which the great theosophist Annie Besant had, speaks not only of a Uranian influence on the Ascendant mixed up with the ray of Kethu's, (both being placed in Jupiter's house) and aspected by an exalted Mercury but also of the location of Saturn (the great meditative and yogic planet) in his own joy-house of Aquarius. But the whole case should be totally altered if we go with Sayana calculation. In a very large number of horoscopes of judiciaries it would be found that Jupiter (the planet of wisdom and justice) is placed in "the Balance", *i.e.*, Libra, (balance being an instrument here symbolises the measurement of man's action in the light of right and wrong) or in his own house or in the house of his exaltation. But all this would be true only on the Nirayana basis.

Now turning our attention to Accidents, we would find that cases of (1) Burning have been found in nativities where Sun or Mars is afflicted in a fiery sign or Mars or Uranus afflicting the lord of the Ascendant who is in a fiery sign. Turning to (2) Drowning fatalities, the 8th house or the location of the 8th house, has often been found to be watery signs (according to Nirayana). Neptune (water) or Moon's (water's) opposition to Sun (life-spring) has a great susceptibility to drowning, if conjoined by other malign factors. Again, Neptune or Moon in watery signs afflicted by malefics, the malefics themselves being located in watery signs, is a fruitful source of drowning fatalities. Again the sign conjunction of Neptune and Kethu or Moon and Kethu in watery signs, brings about death by drowning. If we consult the horoscope of W. Thomas Stead (Editor of *Review of Reviews*) who was drowned in the Titanic disaster in April 1912, we would find that Moon is afflicted by Saturn (in Pisces according to Nirayana) and that there is a conjunction of Neptune and Kethu in a watery-airy (Aquarius) sign. But here, the drowning fatality is more in tune with the Sayana method, for the conjunction of Neptune and Kethu in a watery sign happens only in the Sayana method and the Moon also comes to locate Capricorn (an earthy-watery sign) according to Sayana basis. Thus, in Lord Kitchner's horoscope (on the Sayana computation alone) both the Sun and the Moon are opposed to each other in watery signs, and even Neptune happens to be in a

(Continued on page 344)

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*Astrological Significance of Basic Instincts

BY WM. J. TUCKER, D.Sc., Ph.D.

PSYCHOLOGICALLY speaking, a person's *ego* consists of his *natural self*, whereas his *super-ego* consists of his *moral self*, or *conscience*. Now in every form of psycho-neurosis the conflict is one and the same, namely a conflict between a person's natural self (ego) and his conscious (super-ego). Wherein the nervous breakdown occurs by reason of the compulsive refusal of the natural self to remain any longer represented by the rigid demands of the conscience.

Now, if the reader can see and understand the real meanings of the words "ego" and "super-ego" we can dispense with the terms "natural self" and "conscience" (moral self) and proceed a stage further.

If the reader stops to reflect he will realise that the little he knows about his ego and super-ego, he knows solely by virtue of his conscious mind. For he knows virtually nothing about that greater and more shadowy portion of his mind which psychologists refer to as the *unconcious* mind. Nevertheless he does apprehend the possibility of the existence of an unconscious mind because, in certain states of his existence (the somnolent state, for example), he becomes aware of the contacts and links between the conscious and unconscious parts of his mind by reason of the appearance of certain *subconscious* phenomena. "The thought occurred to me subconsciously"; or "It was on the tip of my tongue..."

What the reader does not perhaps yet realise is the fact that his conscious ego and super-ego are duplicated in his *unconscious* mind, and that these unconscious duplicates carry on their battle within depths of his psyche, unperceived by his conscious mind. Also therein, burried deeply with these two dynamic agents, is the Id (the name which Freud gave to the well in the unconscious from whence gush forth the dynamic springs of the basic instincts), the Libido (or dynamic psycho-sexual composition of his being), and that weird monstrosity which is capable of forming a horrible nexus of phantasies and associated effects called by Freud the *Oedipus Complex*. (According to Freud, it is this complex which sets in motion impulses to have intercourse with a parent).

Now it is no part of my purpose to decry the contributions made to psychology by Sigmund Freud, nor to contest the idea that psycho-sexuality does play an extremely large part in the development of our mental processes. Nevertheless I would suggest **that the theories of Freud have become a serious obsession in the minds of modern psychiatrists, with the result that they have come to assume unconscious and automatically that psycho-sexuality lies at the root of all mental ailments. This, however, is an idea which is far removed from the truth and which needs to be fundamentally corrected.**

In these days we hear a lot about psycho-analysis, which makes one wonder just what kind of an idea is being evoked in the mind of the average person unversed in the science of psychology when he hears the word. For "analysis" suggests dissecting: "taking to pieces for examination." And inasmuch as the word "analysis" is being applied to the *psyche*, it suggests that the mind is somehow being taken to pieces in order that it may be examined bit by bit!

Psychologists, of course, will explain that it is necessary to make a mental analysis in order to discover the cause or causes of the mental ailment which is afflicting the patient. But after all, this is only a process of deep introspection on the part of the patient. For the psycho-analyst is seeking to make the patient rake up the past and to make him re-examine ideas and incidents which have long since been buried and left forgotten deep inside the unconscious mind. It is introspection, therefore, which is the basis of the whole business. And, in the words of J.A. Dafield: "Introspection is nature's method of compelling us to face our inner problems; its true function is to solve them."

This, then, is a process which everyone can perform for himself—*provided he knows how!* For a healthy mind is the product of right thinking; of a proper adjustment of values; of a real plan for a living. Whereas **an unhealthy or deranged mind is the product of erroneous thought, of a disequilibrium of feelings and impressions, of an imperfect sense of values, of an aimless plan of existence.**

Most psycho-analysts blissfully imagine that all that requires to be done is to discover the alleged psycho-sexual cause of the ailment and explain its real nature and effects to the patient, upon which the patient will himself effect his own cure by means of a mental re-orientation. But unfortunately for them, this by no means always happens. Again to quote J. A. Hadfield:

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*The first part of the article has appeared in January 1959 issue of THE ASTROLOGICAL MAGAZINE.

"Suppose a patient could be told exactly in detail all that happened to him when he was blown up, it would not cure his war neurosis. A patient may accept the fact that he has a sexual fixation to his mother and know why, but still retains his headache, phobia and obsession. That is the weakness of interpreting the cause to the patient. It is like seeing a joke: it always seems a poor one if it has to be explained. The pleasure is in seeing it for oneself. The mere discovery of the cause may simply stir up a patient's complexes and make worse, as we have seen".

Exactly so; and one of the main reasons for not seeing the joke is that the discovered sexual fixation may bear no relationship whatever to the real cause of the person's mental ailment!

In the course of life, for example, worries may tend to crown in upon a man. He may fall out of work through no fault of his own, and with the best will in the world he may be unable to obtain another job (possibly because he is now over forty and it is inconvenient for modern firms to fit him into their superannuation schemes). But he has bills to meet and responsibilities to s h o u l d e r. He feels hemmed in and assailed from all quarters. As a result he begins *to fear reality*. This fear, in fact, is one of the first signs of his mental unbalance, for it reveals clearly that the man has not equipped himself with the right ideas to withstand this form of mental pressure. And with the growing of his phobia, the Escape Instinct becomes very stronger and more compulsive. The man knows full well that to take the escape route is to surrender his responsibilities and to seek in flight the coward's way out. Actually, thoughts of this kind constitute his mental battle: the fight between his ego and super-ego. However he still does not know how to dissipate or allay his basic fear; and with the growing of the phobia the compulsion of the flight instinct may grow to such an intensity that finally his super-ego may be swept out of the way by a blind panic-stricken rush of feeling, in order that the man may seek relief in escape—to what? Now that his defences have gone by the board, his escape-hole may be suicide. Or amnesia. Or a mental breakdown or grave physical illness. Or insanity.

Yet he could have been spared all this mental anguish with its horrible consequences had he but possessed a complete knowledge of the functions and consequences of the Escape Instinct and had known of the way to build up mental defences against it by means of a mental synthesis compounded of right thinking. For the man who relapses into insanity by virtue of mental stresses of this order has not necessarily achieved his sad state by reason of a sexual fixation to his mother! Possibly he may indeed have such a fixation; but pointing that fact out to him is certainly not going to cure him of his real trouble. Which is the reason why we must make it our business to discover a whole lot more about these basic instincts of ours and what they signify.

Let us first examine the Food-Seeking Instinct—an Instinct which is correlated with the zodiacal sign of Libra. It is an instinct which is identifiable with the instinct for self-preservation. Food is indeed a primary requisite for self-preservation, since without it the individual will assuredly perish.

But when we think of food we inevitably tend to interpret the idea in terms of alimentation of the body in order to satisfy our physical needs of food and drink. However, the instinct does not come to a halt with the mere satisfaction of physical needs. The intellect needs food too. And so does the spirit. And the instinct has been installed in order to clamour for the satisfaction of all these varied needs.

Is it necessary to build up mental defences in the form of the unconscious super-ego? Of course it is necessary—vitally necessary. For, even in the physical plane, if we do not do so we shall overeat and pay a heavy price in obesity. For our alimentation may cause fatty degeneration of the heart, a disturbed liver, high blood pressure and many other effects calculated to shorten life very considerably. Hence the necessity from the start for right thinking in the matter of food. We must learn to know what is good for us individually in terms of bodily economy, and we must gain clear ideas concerning the quality and quantity of the intake. As a matter of fact **many parents do endeavour in a crude way to impart correct ideas on this topic to their children by enjoining upon them that they should not eat to satiety but should leave the table with appetite for one more helping.**

On the other hand the instinct should not be repressed so badly on account of erroneous thinking that the individual develops a mania for "mortifying the flesh" on the lines of a fakir or ascetic. For that would endanger his life through malnutrition by reducing his calory-content so severely that resistance to disease is lowered to zero.

Also on the intellectual plane it is decidedly wrong thinking which produces a misologist (hater of knowledge or reason), this being a form of insanity created by the unbalance produced by a near-total suppression of the food-seeking instinct in its

application to mental pursuits. On the other hand control of the instinct by the super-ego is absolutely necessary if mental indigestion and nausea created through over-satiation is to be avoided.

The same thing is observable on the spiritual plane. Severe repression of the instinct will produce the atheist, the godless and the amoral—types which are the products of unrealistic and erroneous lines of thought. Sooner or later such errors upset or seriously disturb the mental balance by creating "religious difficulties", "guilt complexes" or mental conflicts based upon irreconcilables.

Libra is the sign of the Balance and demands *equilibrium* for satisfaction. This is a point which needs to be remembered in order to acquire the right ideas capable of leaving in the unconscious mind the 'memory traces' that will form the basis which the super-ego will operate to effect the unconscious control of the food-seeking instinct.

Broadly speaking, planets in the sign of Libra in the horoscope may indicate peculiar difficulties which the native may have to contend with. A knowledge of which is necessary in order to achieve equilibrium. The presence of Saturn in the sign, for example, will tend to produce an ascetic type, whereas with Jupiter in this sign a glutton may be the product. Mars in Libra is capable of producing the misologist; and Neptune can create "religious difficulties". It is hoped, however, to produce a fully detailed study of all these things in due course.

We must now turn our attention to the Mating Instinct. Which, of course, is an alternative name for the Sexual Instinct. In fact it is the energy attaching to this instinct which Freud styled "the Libido".

In the broadest sense this instinct may perhaps be considered a "creative" instinct, since psychologists seem persuaded that its energy may be transmuted and applied to the purposes of creative art in accordance with the process which they call *sublimation*. Its primary purpose, however, is that of procreation—the procreation of children. It is the instinct which clamours for satisfaction by inspiring the individual to seek a mate and discharge the energy of the instinct *via* the act of copulation. (Alternatively, the energy will clamour for discharge in other sublimated forms as already indicated).

The things which usually occasion erroneous thought on this topic are the sentient sensualities and colourful emotions which the individual contrives to channel through this instinct and which give rise to distorted ideas concerning the nature of love. It is rarely realised that motives can be mixed, and that the Libido can channel hate and sadism with the same facility with which it can channel love and tenderness. That it can channel spite and detestation as easily as it can channel affection. That it can be lust-ridden and perverted just as easily as it can express unity divine. Such bad effects are the products of wrong thinking of a kind one can expect from an apology for a super-ego.

Right thinking insists that the word "love" should describe solely the unselfish concern which we may feel for his welfare, the well-being and unhappiness of the person beloved, unconcerned with any consideration of personal satisfaction. For that idea alone can guarantee self-respect and at the same time inspire in us proper regard and respect for the personalities of others, in particular the personality of a person beloved. We cannot, however, make the right impress upon our unconscious mind in order to leave behind the vitally-necessary "memory traces" for the future guidance of the super-ego until we first, *consciously*, separate from our notion of love all ideas of sensuality, self-gratification, lust, etc. It is therefore vitally necessary to achieve that form of dissociation if we are to avoid future trouble.

It is true that in many instances correct mental adjustment can be achieved by reason of the impact upon us of the personality of a mate whom we have reason to respect and who has the necessary force of character to correct our misapprehensions whilst at the same time inspiring us with affection and esteem. But this is done through another mechanism built upon the fact that right from childhood our developing simple character traits has become enshrined in the process known as *identification*. Identification is in fact the second stage following *suggestibility*, and by its means we build up a special facility for identifying ourselves with others (especially with outstanding personalities), and, by absorbing their personalities, we unconsciously take over some of their characteristics. This is, in fact, a process of impersonation. However, it often does have the effect of correcting faulty thinking.

It is our conscious thinking on this topic which builds the shape of the unconscious censor (super-ego) and which determines the precise nature of the repressions brought to bear upon this instinct. Severe repression may be capable of producing frigidity, masochism, or other perverted forms of the instinct. But, of course, if the right forms of repression are

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absent, the compulsive power of the instinct can readily result in the promiscuity of a Don Juan or in the emergence of lustful, sadistic urges. But the final expression of the instinct will truly reflect the rightness of our thoughts on the topic of mating, or alternatively the grossness of our outlook will be fashioned by the perverted phantasies which we have cultivated in our conscious mind through the process of disordered thoughts.

Scorpio is the zodiacal sign correlated with the mating instinct, and the presence of planets in this sign can reflect the general attitude of the individual towards the mating instinct if the influences remain uncorrected. Lustful desires, for instance, may be inspired by the presence of Mars in this sign. Or if Venus be present, sensuality. If Jupiter, self-indulgence. If Saturn, a sense of responsibility and parental duty but possibly coloured by sadistic impulses. Uranus *might* inspire a degree of perversion. However, all these disabilities are capable of correction by dint of right thinking.

Very much more might be usefully contributed to our knowledge of the mating instinct but it is now time to turn our attention to the Self-Assertion Instinct which is correlated with the zodiacal sign of Sagittarius.

At first sight it might be supposed that the Self-Assertion Instinct is so useful and even necessary as not to need any form of repression or control. However, those who have witnessed the antics of any person who is giving free and uninhibited rein to this instinct will speedily be converted from that point of view. For **the quality of egotism, bombast, arrogance and megalomania which can attach itself to an overbearing indisciplined nature is something that can stink in the nostrils of men.** And if the individual in question should gain the powers of a *Dictator*, one can watch out!

Obviously right thinking is a prime requisite for the formation of the super-ego that can interpose the right inhibitions to tone down the instinct without unduly or unnecessarily repressing it. **For should the repressions be severe, the development of an inferiority complex beocmes inevitable.** Nor can we correct such a complex merely by trying to persuade ourselves that we are as good as the other fellow. There has to be conviction about it—based upon the certainty of knowledge. Otherwise our bluff may be called and our inferiority proven —with disastrous consequences to our mental balance once our defences have been penetrated. **Actually it is this form of errroneous thought which fashions the core of communism and which produces inevitably the very violent manifestations which all too frequently emanate from adherents to that creed.** The fact is that communists one and all are afflicted by a form of superiority complex (a simple inversion of the inferiority complex) which makes of them envious and malicious individuals, with no respect for human personality, but full of hatred and venom against any mark of distinction. People with whom a word is followed by a blow expressive of the unregulated Self-Assertion Instinct. People whose arrogance knows no bounds once they have gained the upper hand. People who regard the personalities they hate as "vermin". People who make their own laws to suit themselves without regard to the welfare rights or interests of the rest of the community. People who are prepared to ride roughshod over anyone attempting to impede their special and peculiar efforts at self-assertion. **All of which should give one a pretty shrewd idea of why it is so wrong to allow our Education Authorities to continue with the pernicious experiment of "free self-expression" in children of the rising generation.**

Very definitely. this is an instinct which requires judicious repression by the super-ego; and this can only be done through the process of right thinking.

Mars in Sagittarius may intensify the bellicosity of the Self-Assertion Instinct. Jupiter in this sign might intensify arrogance. Saturn could increase malice, and Uranus could generate the destructive forcefulness of self-assertion. Neptune, on the other hand, can inculcate cunning.

Now we must turn to consider the Laughter Instinct—an instinct which is associated with the zodiacal sign of Capricorn.

"Laugh and grow fat" is a commonplace expression symbolising the belief that laughter makes for contentment and well-being relaxes the nerves and adjust us so well with the world that for the time being we remain as it were in a state of blissful suspended animation, in which, through lack of exercise, we are liable to grow fat.

Gioberti has written: "Il riso fu dato all'uomo perche ne usi; e chi non ride mai non e uomo. L'anima e una cisterna che si secca se non e inumidita dal riso e dalla giovialita." ("Laughter was given to man to make use of it: and he who never laughs is not a man. The soul is a cistern which dries up if it be not moistened by laughter and joviality"). However, Perfetti, in his book entitled *L'uomo*, has recognised something else: "Il riso c'innebria; dopo il riso glorioso la procacita e la licenza." ("Laughter intoxicates us; after

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a glorious laugh comes impudence and licentiousness ").

Everyone knows of course that we may be induced to laugh over a witty saying, a good joke, over an object held up to ridicule, over our perceptions of what is incongruous or what we term "funny". Nevertheless there are many other forms of laughter ranging from sheer *joie de vivre* to the Homeric, the ironic, and the hysteric. Also there is the kind which the French term "la moquerie". In the words of La Bruyere:

"La moquerie est de toutes les injuries celle qui se pardonne le moins; elle est le langage du mepris et l'une des manieres dont il se fait le mieux entendre; elle attaque l'homme dans son dernier retranchment, que est l'opinion qu'il a de soi meme: elle veut le rendre ridicule a ses propres yeux: et ainsi elle le convaint de la plus mauvaise disposition ou l'on puisse etre pour lui et le rend irreconciliable." (Ridicule is of all the insults that which is least pardoned; it is the language of contempt and one of the ways in which it makes itself best felt; it attacks a man in his last d i t c h which is the opinion he has of himself: it seeks to render him ridiculous in his own eyes: and thus it manoeuvres him into the worst disposition that could exist for him, and renders him irreconcilable. It is therefore clear that laughter can frequently become something quite different from a benefactor, and that there may be less truth than at first sight appears in the often expression thought that a man who is given to laughter can never be dangerous). It all depends upon the motive that provokes our laughter and on the kind of emotion which is being channeled through the instinct. Consequently it is just as necessary to build up unconscious defences against certain aspects of this instinct as with the other instincts. We have to ensure, by dint of right thinking, that the unconscious censor (the super-ego) has been properly instructed to interpose the required inhibitions.

Certain planets in the sign of Capricorn in a horoscope may provide reliable indications of special difficulties which the native may have to contend with. For instance, Mars in Capricorn may destroy a true sense of honour and substitute biting sarcasm. Jupiter in Capricorn may provide that admixture of bonhommic which often appears to be a fount of laughter. The depressive Saturn in the sign of Capricorn strange as it may seem often yields as product the born comic.

Let us now take a glance at the Construction Instinct which goes hand-in-glove with the zodiacal sign of Aquarius. Whether or not this is the true creative instinct I know not, for the Mating Instinct is a heavy contender for this title having much to do (in sublimated form) with creative conceptions in the world of art. However, the real function of the Construction Instinct is to spur man on to build and construct, to conceive plans and execute them, to invent and to translate dreams into reality.

Obviously this is not the kind of instinct which one should repress too severely. For under repression self-reliance may tend to vanish, leaving us planless, formless lost sheep. On the other hand, are defences really needed at all? Of course they are! The Construction Instinct can, for example, be made the instrument of intrigue, of plots, conspirations and treasons. Not every plan or work of construction is innocent of intent. It all depends upon the colour of the particular emotion that is being channeled by the instinct. Many a wealthy man has built his "Folly" for reasons of personal vanity aggrandisement. Many an autocratic ruler has built his empire for the same reasons. Some build upon contempt—as did Alexander the Great. Others are driven to build through a lust for power and authority. Others for reasons of vainglory. However, it is still true that the majority, consciously or unconsciously, do build for the service of man. Hence the instinct can be a great benefactor like science itself. But again like science, it can become the Great Destroyer. Hence the necessity for the safeguarding unconscious Super-Ego which we individually build upon 'memory traces' left behind in our unconscious mind as the product of our introspective thoughts sorting out our motives, ends and purposes, and of our understanding as to how these things can become distorted or perverted through the channeling of undesirable emotional forms.

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Lastly, we have to consider the Escape Impulse in conjunction with the zodiacal sign of Pisces.

At first blush we might be tempted into thinking that the flight instinct might be a good thing to suppress altogether. But we have to ask ourselves: Is it desirable to repress the instinct entirely by depriving ourselves of every avenue of escape? Let us consider a set of conditions which may put our backs to the wall and confront us with the threat of annihilation. Under such circumstances, if we have not already conceived a well thought out plan of strategical retreat, one of two things is going to happen. Either we are anni-

hilated (by the circumstances or via suicide), or we take refuge in insanity. For there is no other way out, if we have blocked every other avenue of escape. The fact is, the dynamic energy belonging to the Escape Instinct refuses to be totally confined. It clamours to be discharged, and obliges us to provide safe routes for its discharge. On the other hand we certainly must not give free rain to the flight instinct, because the net result of that procedure is the blind panic action of the kind indulged in by the soldier of a routed army. It will make abject cowards of us, or it will make us cunning and ruse. Or it will turn us into creatures of grave indecision, so that we are constantly wavering, and to all intents spineless and supine.

The kind of emotion that is channeled with the Escape Instinct will define its ultimate character. If anger and hate be channeled by the instinct, the product may be the malicious coward who will shoot a man in the back and make his escape along a safe and prepared route, or the hired assassin or terrorist who shoots an unsuspecting victim from ambush and then disappears. Such people possibly trained boys who have the trick of kicking their opponent on the shins unexpectedly and then taking to their heels to escape retribution. The traitor who is experienced in the art of double-cross and whose main ends and purposes in life are compounded of treason and disloyalty, is another of kidney. Or if lust be the emotion, one will get the kind of individual who seduces and then runs in order to evade his responsibilities. And so on.

It will be seen, therefore, that the basic instincts, taken as a whole, require a preconceived and well thought out plan on the part of every individual in order to develop the really efficient form of unconcious Super-Ego which goes with a thoroughly healthly mind. And this really efficient unconscious Super-Ego can only be the product of right thinking with our conscious mind in order to lay the defences of 'memory traces' in the unconscious mind.

All the psychoses and all the psycho-neuroses known to man are the products of erroneous conscious thought that has left the defensive barrier of the Super-Ego weak and inefficient. Hence it is certain that the work of a psycho-analyst cannot be restricted solely to Freudist objectives based slowly upon the functions of the Libido and the Oedipus Complex in relation to the Ego and Super-Ego, or even on the Id considered as a relatively unimportant part of the cathexis. What psycho-analysis needs to do, on the contrary, is to explore the exact mental structure of a patient, conscious as well as unconscious, with a view to discovering and understanding the exact construction of the erroneous lines of thought which have resulted in production of the symptoms of the malady. For the transition to a throughly healthy mental state may be achieved only through a process of mental re-education presented in an ideally synthetic form.

In other words, the structure and composition of the unconscious mind may only be altered, influenced and transformed by the application of proper dynamic energies operated by the conscious mind and made to impinge upon the unconscious mind by consciously re-thinking the whole process over again.

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House Division and the Ayanamsa

BY RAM DULAREY GUPTA, M.A.

RECENTLY some Western scholars have raised certain fundamental issues about Hindu Astrology, which deserve our deepest consideration,

Yogiraj George Ceceil Nixon has contributed three articles to January, March and December 1958 issues of THE ASTROLOGICAL MAGAZINE, which have been published under the caption "Hindu Astrology Scientifically Analysed." His thesis is that there is a mixture of two different systems in the present day Hindu Astrology. One he calls the Karak or Natural Indicator System and the other he calls the House and the Sign Ruler System. He holds that as the Yogas (Rajayogas, Arishta Yogas, etc.) are not found elsewhere and as their interpretation is based on the ownership of houses, therefore, this system is indigenous to India. This is the system of Parasara, which includes the Vimshottari Dasa System. He feels that the Natural Indicator System does not belong to India and has been imported from outside about 300 B.C. when Greek Culture greatly affected Indian Astrology.

Yogiraj Nixon's main argument really revolves round the mode of House Division.

It is well known that a number of systems of House Division are prevalent. They can be divided into two broad categories, namely, (1) Quadrant Division System, and (2) Equal House Division System.

In the Quadrant Division System great circles containing the East-West and North-South lines of an observer on the Earth cut at four points giving four quadrants. These Quadrants of the great circle containing the East-West line of the observer on the Earth are then sub-divided into three parts each to give Twelve Houses. There are four variations of the Quadrant Division System given below :—

(*a*) The System of Porphyry (232 to 304 A.D.),

(*b*) The System of Campanus (died about 1297 A.D.),

(*c*) The System of Regiomantanus (1436 to 1476 A.D.), and

(*d*) The System of Placidus (1603 to 1668 A.D.).

In the West the Placidean System is mostly followed at present. The System of of Sripati, which is followed by the present Indian Astrologers, is identical to that of Porphyry.

The Equal House Division System does not recognise Quadrants. It only takes into cognizance the ascendant and erects subsequent houses by adding 30° each to them. In this System for Cancer ascendant, the second, third and subsequent houses will have Leo, Virgo, etc., rising at their cusps in their natural order. The degree of the ascendant will be repeated on the cusps of subsequent houses. Now this system of equal House Division appears to be crude and elementary, but of late it has been gaining ground amongst thoughtful Western scholars like Charles E.O. Carter and Mrs. Margaret E. Hone. Carter says:

"This ancient and simple method of house division, fallen into disuse during the would be 'scientific' age, when mathematical considerations outweighed the much more profound symbolism of astrology, has of late years had a strong revival in Britain and is now being accorded some attention on the continent of Europe.

"Without totally rejecting the significance of the Placidean cusps, I must state that only by using equal houses for natal work will the student be able to do justice to himself and his art"[1]

Mrs. Hone is a great follower of the Equal House Division System. She has devoted chapter 16 of her book *The Modern Text Book of Astrology* to the defence of this system of House Division. She has succinctly stated arguments for and against both the Quadrant and Equal House Division Systems, which I am sure, will bear reproduction in original. She says :

"The importance of the Meridian (as indicating a house cusp in the quadrant systems) has been insisted on since it is the great circle which passes through the North and South Poles of the equator, and the observer's Zenith, thus making it personal to his individual situation in longitude especially in the astrological significance of this as his birth-place.

"The degrees at which it cuts the ecliptic have invariably marked the cusps of houses 10 and 4 in such systems.

"What has not been realised is that the degrees of ecliptic which mark the cusps of houses 10 and 4 in the Equal House System are also cut by a great circle which passes through the observer's Zenith, and that this passes through the North and South Poles of the ecliptic, hence it is just as individual to a person at any birth-place but include the

[1]. Quoted in M.E. Hone's *The Modern Text Book of Astrology* on page 125.

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Poles of the circle which is being used, and not any other."[2]

What I have been driving at would be clear by now. **I am inclined to agree with Mr Nixon that Ancient Hindu Astrologers did not make any difference between the Signs and the Houses. It is, however, not because of their ignorance of a Quadrant System of House Division, but because they followed the Equal House System.**

It is correct that India is situated nearer to the equator than northern countries are. But it may be stated that Varanasi which has been a centre of Hindu learning since ancient times has a latitude of 25°.20.' At Varanasi the difference between the Signs and House Divisions according to the Quadrant System begins to make itself felt with sufficient force. Moreover, it is an historical fact that Buddhist monks travelled to China and Turkestan and other northern latitudes. Relics of even older Hindu culture have also been found in these northern latitudes. It would, therefore, be fair to presume that **Ancient Hindu Astrologers knew about the conditions obtaining in the northern latitudes but did not take note of them as they followed a system of house division which was not affected by them.**

Jaimini is usually regarded as older than Parasara. We know that Jaimini did not make any use of House Divisions, but relied only on the Signs in his system of Astrology. This is another argument in favour of the belief that Ancient Hindus were the followers of the Equal House Division System. They perhaps did so as they attached greater importance to the ecliptic in which the Sun and the planets appear to have their existence and motions.

Now, if this fact is taken into consideration, most of the difficulties that have arisen in the mind of Mr. Nixon will be laid to rest. The difficulty about the mixture of two different systems will also disappear. Broadly speaking, the purpose of the Natural Indicator system is to give a general reading regarding a horoscope and that of the House-Ownership system to help in the interpretation of Yogas and the Vimsottari Dasa of a chart. Both are complementary to each other. Yogas and the Vimsottari Dasa are peculiar to the genius of India, and the Natural Indicator system appears to have a common origin in the hoary past when Indians, Chaldeans, Babylonians and Egyptians practised Astrology as a part of their religion and learnt from each other.

In this connection it may be stated that Sripati flourished in the first half of the eleventh century. It seems to me that the System of Porphyry came to India at about that time and began to be followed by Indian Astrologers, giving rise to the confusion pointed out by Mr. Nixon.

Another question of fundamental importance which has recently been raised by Western scholars is about the value of the Ayanamsa. Hindu Astrology follows and belives in the Niryana Zodiac. Therefore, the fixation of the correct value of the Ayanamsa is of the utmost importance.

Indian Astrologers employ the value of the Ayanamsa between 19° to 24°. This naturally makes a considerable difference in the fixation of the ascendant and other cusps of houses, and a very great difference in the calculations of the Vimshottari Dasa system. We know that in the Vimshottari Dasa system $13\frac{1}{3}°$ of the arc is equated to the years of the particular planets. This means that in case of Venus $13\frac{1}{3}° = 20$ years. The difference in the timing of events that the difference of one degree in the value of the Ayanamsa would bring about can very well be imagined.

Cyril Fagan in his article "Zodiacs False and True" published in THE ASTROLOGICAL MAGAZINE of March 1955 has drawn our attention to the problem. He has correctly said that without the fixation of a correct value of the Ayanamsa the case for the Nirayana Zodiac would be lost as if by default. This is why a number of Indian Astrologers have begun to follow the Sayana Zodiac. We must fix a correct value of the Ayanamsa if we wish to present Hindu Astrology to the World on a firm ground.

The problems of House Division and the value of the Ayanamsa both require systematic research. This can naturally not be done by an individual who has limited means at his command. Research work of these problems should be taken up by some institutions. There are a number of societies for the study of Astrology in India. I regret I am not aware of the work they are doing at present. It is suggested that one or more of these societies may take up research work on these two fundamental problems, and we should be grateful to Western scholars for drawing our attention to them.

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[2] M. E. Hone's *The Modern Text Book of Astrology* on page 283.

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Observations on Horary Astrology

BY B. SURYA PRAKASH

IN my last article published in August 1958 issue of THE ASTROLOGICAL MAGAZINE, I had discussed the method of answering questions pertaining to missing articles, specially concerning thefts In this article, I propose to discuss one more example pertaining to the same topic and then deal with methods of answering questions pertaining to missing persons, and success or failure in litigation.

Query 1.—"A pair of golden ear rings has been lost. Is there any chance of recovery?" Questime 12–25 p.m., (I.S.T.) on 14–3–1958. Lat. 13° N; and Long 5–10–20E. Ayanamsa 21° 49'.

Sun Mercury	Kethu		Lagna
Mars Venus	RASI		
Moon Saturn		Jup. R. Rahu	

	Saturn		Venus
Mars	NAVAMSA		Kethu Sun
Rahu Mercury			
Lagna Jupiter	Moon		

Lagna is Gemini. Navamsa Lagna is Sagittarius. Lord of 7th (thief) Jupiter is in 5th in association with Rahu. Jupiter is well placed from Lagna. Hence the article is misplaced rather than stolen. The first decanate of Gemini rising indicates the person responsible for the misplacement of the article—'a handsome female, skilled in needle work'. The aspect of Moon from the 7th on the Ascendant and that of Saturn also indicate the physical characteristics and temperament of the person concerned. That is, the person must be tall (Saturn aspecting the Lagna and Gemini rising), with good physical features (Moon aspecting) and rather short-tempered (Moon conjunction Saturn), but of a good disposition (Jupiter aspecting the Lagna). The association of the 7th lord Jupiter with Rahu in Libra indicates that the article might be at some elevated and airy place but concealed from view (7th lord Jupiter conjunction Rahu), like granaries or shelves high above the ground.

As regards recovery, a superficial glance at the chart will surely mislead us in our judgment as Lagna receives the powerful aspect of Saturn, and its lord is debilitated in association with a malefic, Sun. Against these factors, it is but natural for us to conclude that Jupiter's aspect is of no use, and that the article is lost for ever. But on a closer examination, we find that Lagna in Navamsa is occupied by its own lord and further aspected by another powerful benefic Venus. Further, the lord of Navamsa Lagna is strong by being in his own house and having the aspect of Venus. According to *Chappanna* (English translation by Prof. B. Suryanarain Rao), "if the rising sign is benenficial and joins beneficial Shadvargas or if the rising sign be *Sirshodaya*, the object of the question will be successful. In the reverse, there will be failure".

In the present case, Gemini, a benefic sign rises with a benefic Navamsa, benefic Drekkana, benefic Dwadasamsa, and a benefic Saptamsa. Thus there is a majority of four benefic vargas. Hence Saturn's aspect over Lagna is of no great harm against Jupiter's aspect coupled with the fact that rising Navamsa and its lord are also strong. This is further aided by benefic Shadvargas rising. On these grounds, the prediction given was—that the article has been mis-placed by the querent herself (judged from the fact that Jupiter lord of 7th aspects Lagna, together with the indication given by the rising Navamsa), and that it must be in some elevated place concealed from view (7th lord Jupiter conjn. Rahu) and that would be recovered with some searching. The prediction was fully realised as anticipated and the querist later said that she herself had mislaid the article in a small packet contained in a basket suspended from a support.

Incidentally and curiously enough, this example illustrates the validity of the Navamsa chart and the usefulness of the Shadvargas.

Now we shall take up questions pertaining to missing persons.

General principles regarding questions about missing persons

1. First of all, the strength or weakness of Moon should be ascertained to know the mental state of the person who is missing.

2. The early return of a person who has gone abroad or missing, is indicated if at the

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time of query (*a*) all the planets are in 2nd, 3rd and 5th houses. (*b*) the above three houses are mainly occupied by the benefics —waxing Moon, well-associated Mercury, Jupiter and Venus. (*c*) any one of the above three houses is occupied by Jupiter and Venus. (*d*) the 6th house or 7th house be occupied by any planet and Jupiter occupies an angle. (*e*) Mercury and Venus occupy trinal houses. (*f*) Moon is in the 8th house and angular houses are free from malefic planets' aspect or association. (If benefic effects prevail in the above angular houses, then the person will return with some gain). (*g*) Moon in Lagna which should be a movable sign or Moon in Lagna (in Rasi) with a movable Navamsa rising, or in the 4th house—indicates that the person will return home safely after accomplishing his work.

About the time of return: The time within which the missing person would return is the number of days indicated by multiplying by 12 the number of the sign (nearest to the rising sign) which contains a planet. If the concerned planet is in retrogression, then the number of the sign (from the rising sign) where this retrograde planet is situated will indicate the number of days within which the person concerned will return. It need not be multiplied by 12.

Here is a practical example about a missing person.

Query 2:—"My cousin aged 32 went for an interview to..... but has not returned so for. What about his whereabouts and conditions?" Query-time 16-12-1958 at 7–11 p.m. (I.S.T.) at Bangalore. Ayanamsa 21° 49'. The Ascendant is Cancer, a watery sign. This indicates the place where the person concerned has gone. That is a northern place, probably a sea-coast town. The Ascendant lord though in the 8th is in Vargottama aspected by benefic Jupiter, both in Rasi and Navamsa. Note also the rulership of body and

Kethu	Mars R		
Moon	RASI		Lagna
Sun Saturn Venus	Mercury	Jupiter	Rahu

Kethu	Sun	Saturn	Jupiter
Moon	NAVAMSA		Venus
Lagna Mercury	Mars		Rahu

mind in this case rests with a single planet Moon, who is fairly well placed. This promises that the native is healthy without any worries and bodily troubles. Next the question is, what is he doing? Since it was mentioned by the querent that the native had gone for an interview, the 10th house also has to be examined. The 10th is occupied by its lord Mars but in retrogression, powerfully aspected by Jupiter. Mars is also well placed in Navamsa in his own sign. So this clearly points to the state of affairs as for as the profession of the native is concerned. This shows that the native would be fixed up in some decent job, but the confirmation would be delayed on account of the retrogression of Mars aided by his being aspected by Saturn in Navamsa. But Jupiter's aspect restores the equilibrium. Mars becomes direct on 20th December 1958, and hence it is probable that the querent would have his order confirmed on this day.

Next about his return. Now the factors that point to his return are as follows:—

1. Jupiter is in an angular sign and the 6th house is occupied by planets.

2. Moon is in the 8th house and the angles are free from malefic associations. Though the 10th is occupied by Mars the evil is practically neutralised, as it is occupied by its own lord Mars with the powerful benefic aspect from Jupiter.

Now about the time of return. In this case, Jupiter (the first planet from Lagna) is in 4th house and hence the time duration is 4×12 or 48 days.

The answer given to the querist was that the querent would most probably secure or be fixed up in his job by about 20th December and that he would return within 48 days. The forecast was correctly verified. The person queried about, had gone to a sea-coast town for an interview and though he was promised that the job would be given to him, he had to pass some anxious moments as some strong rivals were delaying his confirmation and in that state of affairs he was not in a mood to write to his people about the outcome as it might upset them. So he decided to stay till he could get the final word about his appointment.

Now we shall proceed to the method of knowing success or failure in litigations. Here it should be noted that these queries involve at least two parties or persons. Lagna represents the party or person concerned and the 7th house the opponent.

(*Continued on page 340*)

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Astrology and Its Practical Application

BY I. AGHORAPATI, B.A., B.ED.

THE biologist approaches national and international problems with their persistent evils of maladjustment and wars through an analogy of the human brain and suggests a solution. The astrologer asks humanity to look forward to the coming of the Aquarian Age when the equinox enters the sign of Aquarius (Kumbha), one of the intellectual signs belonging to the Trinity of Association. It will then usher in the 'Age of Reason' and the 'Age of Scientific Advancement.' Humanity will respond more and more to the vibrations of this sign. Men will be guided more by reason than by emotion (Pisces). We can then better understand the nature of 'Uranus' the higher octave of Mercury and the co-ruler of Aquarius. Reasonableness is a trait of Mercury and the signs Gemini, Libra and Aquarius. People who have Aquarius well pronounced can always appreciate different points of view and approach problems in a reasonable spirit. Humanistic ideals come largely under this sign, the natural eleventh sign of the zodiac. The sign Libra is noted for its pacifism. Men coming under its sway are pacifists and they always avoid conflicts and prefer compromise for the continuance of ties. The ruler Venus is always ready to effect a compromise or to arrive at a mutual understanding. It is noted for its spirit of give and take, forget and forgive and on it depends our happiness in life. Happiness, love, friendship, society and family are ruled by Venus. It makes friends easily, promotes social life and is the binding factor of the family. I shall illustrate its functions by a few examples. One is a doctor born with Libra as the Lagna and its lord Venus is in the fifth Aquarius. In the domestic sphere his love and affection for the family is so wide and deep that he gave high education to all his brothers. His home is open to all the vagrant train. In society he is a fine gentleman with elegent manners and refined speech. Mind you such people with a fine Venus in the fifth out of tender love for their children cannot keep them under control and discipline. There is a bosom friend of mine in whose horoscope Venus lord of 7th (Libra) is in 11th (Kumbha). He makes friends easily and has polished manners and tastes. He used to direct social dramas in the school and college. Unfortunately Venus is opposed by Mars from Leo a fiery sign. The outspoken nature bestowed by that planet worked against his own interests. With the advent of Sukra dasa, his co-workers through false C.I.D. reports brought about his fall. Moreover Sukra is in *shadastaka* (6th and 8th position) with Saturn (in Cancer) the ruler of the 11th house. Carter in his brief essay on the zodiacal signs has finely summarised the influence of this trinity as "can see now why afflictions to Libra or Venus, or indeed to any of the Airy signs cause some form of maladjustment or disharmony, either actual quarrels, or inner discord in mind or emotions. On the other hand benefic influences cause content and peace".

The chief and the most important derivative of the 7th house is marriage. Much has been written about the astrological aspect of marriage, but I wish to present briefly its biological, social and spiritual aspects. Evolution is a continuous process and the human species reproduces itself through the sexual process. It is the sacred debt of man to continue the race by reproduction. 'Prajaya Pitribhya'. This is the debt we owe to our ancestors. "Do not cut off the thread of offspring" is the advice of the Upanishads. Children are a source of spiritual sustenance to the parents. Man and woman are as purusha and prakriti—they are complementary. To think that woman is inferior to man in intellectual competence is erroneous. In *Geeta Govinda* Radha leads timid Krishna home. The daughters of Dakshyana are learned in philosophy and religion. Love binds man and woman together and has its spiritual and physical sides. Love and marriage are not merely union of body, but they are the union of two souls. Love is a supreme blessing. It is 'spirit calling spirit'. Savitri loved Satyavan body and soul and steadfastly stuck to him inspite of his short life—*Na dvitiyam vrunomyaham'*. Rama discards Sita after killing Ravana for he thinks she became impure. But Sita simply says,

'Saham tapah Suryanvitadiistir urdhvam prasutes karttnm yatisye' Bhuyoyathame janmantarepi tvameva bharta na caviprayogah"

Bhuyoyathame janmantarepi tvameva bhartana caviprayogah (Raghuvamsa). By Suryopasana She wants to take Rama as her husband in her next life without separation. How selfless Sita is; her love no longer depends on the way Rama treats her. Her love for Rama thus shines with a spiritual glow. Married life is not merely for natural

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passions but supremely for the sake of the spirit. Hindus look upon sex life as sacred. By judiciously regulating our sex life we can secure spiritual freedom. But in the present age we seem to forget these great teachings.

Man is not complete without a wife. She is called 'Ardhangi'. Mahadeva and Parvati are represented in one body. Both in flesh and spirit man and woman are one. The image of Ardhanariswara is India's monumental evidence to the fact that man and woman are incomplete separately but complete mutually. The chief aim of marriage is to achieve the four objectives of life—dharma, artha, kama and moksha. The several rituals at the time of marriage prepare the couple for the attainment of those great objectives. A man is fully born and complete only after he marries a woman. The position of wife is an exalted one in that all religious acts cannot be performed without her. During Sita's absence in Lanka, Rama performed the daily rites with the golden image of Sita by his side. It is an exalted one because women are better known for their trait of suffering born out of self-denial, patience, dutifulness and unselfishness. Uma won Siva through penance, austerity and suffering. Kalidasa makes Sakuntala unite with Dushyanta after a long suffering. Did not the Aswinidevatas learn from Sukanya that she married an old and ugly sage only because their souls were one. She never minded his age or his ugly features. Yagnavalka before retiring for penance wanted to give some material provision for his wives Anasuya and Maitraye. But Maitraye addressing her husband as 'O Brahman', requested him to teach them Atmavidya and give them spiritual sustenance instead of the material things. Gruhastasrama and Gruhinitva are ment for the attainment of liberation. Through performance of social duties, through service and austerity we can make a home a real home. Nowadays marriage has become purely a utilitarian institution. Only mercenary and beauty aspects govern the choice of a marriage partner. Marriage can be registered in a court at any time by the stroke of a pen and broken by the decree of a divorce. These are signs of degeneracy.

I wrote on the philosophy of marriage because it forms the background of the astrological injunctions prescribed by our sages. As the objectives of marriage are of a very high order, elaborate rules are laid down for proper muhurtam for a marriage. It is agreed on both sides, East and West, that on it depends the future well-being and prosperity of a couple. As married life is a journey of the couple towards the spiritual goal of liberation it is essential that none should lose the other. Hence the importance of 'Mangalyam' (8th house) and Kuja dosha. For the prosperity, welfare and marital felicity the sages have prescribed 'Marriage Kutams'. Many are satisfied if in the horoscopes of a couple a high percentage of marks is obtained in 'Poruthams'. There are cases of failures in marital life wherein the couple have obtained great agreement with regard to Kutams.

There is something more to be looked into. The greatest consideration should be given to the mutual aspects between the planets and houses in one with those in the other. The trinal relationship and the Upachaya relationship (excluding 6th) between the ascendants is desirable. My uncle and his wife have their Lagnas in Cancer and Pisces (both are trines) respectively. The ascendant in my wife's case is third from that of mine. In both cases good harmony is present. In the case of my Guru in Astrology, his wife's ascendant was 8th from his. His is Kanya and hers was Mesha. She was aggressive and always argued and disagreed with him in several matters. I have with me two cases of males of Kanya Lagna whose wives were natives of Vrischika Lagna (3rd and 11th positions). They prospered well. Next we come to the mutual relation of Sun in one with Moon in the other. This governs respect and reverence which each has for the other. They are Siva and Parvati (Sanatata Dampatulu). If the Sun in one is 3, 5, 9 or 11 from the Moon in the other good respect and reverence is denoted Sita used to remark to Anasuya that Rama treated her *matravat pitruvat priyat*. In Ramayana Kausalya is represented as '*Yada yadahi Kausalya dasivacca sakhivcca/bharyavad bhaginvaca matruvacca upathisthate*'.

Another factor is the physical aspect of sex—the sexual act. Mars and Venus govern this aspect. For proper consummation of this act trines are excellent testimonies. Dissociate signs (12, 2, 6, 8) are to be avoided. Mars in one conjunct Venus in the other is good. The opposition aspect is to be highly preferred. It is complementary in nature. It is said by the great Varahamihira in his *Brihat Samhita* that even a poor man is reckoned a king if he consummates sexual act and enjoys sexual bliss.

'*Striratna bhogosthi narasyayesya*
Nisvopi sampratyava iswarosow
Rajyasya saran sena anganascha

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Trushtnalodeepana daruses-ham.'

The hall-marks of kingship are but two—food and woman. The rest are auxiliaries. Let me reiterate 'Atmanastu Kamya' and abide by it.

With the horoscope of the couple before us, mark the Lagna point of the husband in the horoscope of the wife and note the respective position of her planets with reference to his angles and houses and do the same in the chart of the husband. Malefics in one should not fall in the angles of the other, especially if Mars or Saturn in one comes to 4 or 7 in the other it speaks of lack of domestic happiness, harmony and marital felicity. Below is an example of a would-be couple.

Uranus 22 43	Rahu 4.27	Mars 24.15	Jupiter 16.31
Ascdt. 13.25	MALE		Sun 22.25
Moon 12.52			Nep. 9.46 Mercury 14.17
Saturn 13.13 R	M.C. 19.50	Kethu 4.27	Venus 5.32

	Moon 24.12	Mars 5.40 Uranus 15.33 Asc. 22.32	Saturn 1.32
M.C. 19.56	FEMALE		Jupiter 18.16 Rahu 22.9
Kethu 22.9			Sun 4.46 Venus 26.46
			Mercury 0.57 Nep. 7.30

Birth particulars are not given. Mutual Sun, Moon, relationship is absent. So mutual respect and reverence for each other is below mark. Only Mars in the female chart is trine Venus in the male chart. But Venus is neecha and heading to a square of Saturn, planet of sorrow and gloom. The value is not up to the mark at all. From the Ascendant of the male 13° 25' of Kumbha, Uranus in the female chart comes to the 4th (house of domestic happiness) of the male! The eccentric and most independent nature bestowed by Uranus in the ascendant of the female will be the cause of domestic unhappiness. But Jupiter's (exalted) sextile aspect from the female chart is on the 4th angle of the male and it is the redeeming feature. From an examination of the 4th house of the male, we find Mars there and its lord is debilitated in the 8th and is receiving the aspect of lagnadhipathi Sani. Domestic happiness is below par. Such a Mars is conjunct the Ascendant of the female. Birth promise is fulfilled by having her as the wife. Therein we see the hand of destiny. My aunt has her Ascendant conjunct her husband's Moon the ruler of his ascendant. The ascendant in my wife's case is conjunct my radical Moon. "The commonest and strongest tie between a man and woman is probably the presence in the one horoscope of the Sun, Moon or Venus on the ascendant of the other. Such "positions occasion very strong physical attraction" (Carter). Deep sympathy and understanding will also be there. Benefics in one going to the angles of the other work in a beneficial way. A woman with Jupiter and exalted Venus conjunct in Meena placed the combination in the 7th of a man. Jupiter of that man, who happens to be lord of 4th and 7th, is in the 7th of the woman. The woman was married to the man when she was seven. All on a sudden the parents agreed and the marriage was performed. In another case of a man, his Venus lord of 4 happened to go to the Ascendant of a lady. and that lady's Jupiter, lord of 2 and 5 happened to oppose this Venus from the 7th. Moreover her Moon, almost full, came to the 7th of the man. Both were married before the age of twelve. There are several such intesesting cases where the parents could bring about marriages very easily without effort and expense.

Let us examine what evidence the horoscopes of the couple (given above) lend to the fact that from the time of her birth it was settled that she should be given in marriage to that boy (her paternal aunt's son). In the girl's horoscope Saturn from the Ascendant and Jupiter from the third house aspect the 7th house powerfully. True to their combined aspects the boy is a native of Aquarius ruled by Saturn. Both the lagna and its lord Saturn are aspected by Jupiter from the 5th house. Jupiter in the girl's horoscope is conjunct Sun in the other who rules 7th house and Moon stands in opposition to this combination. The angular houses in both are almost the same areas with the difference that Lagna in one becomes 10 in the other and so on.

I have thus placed before the learned readers a very liberal discussion on this aspect of marriage with a few examples. I have left out the importance of Sahams—Vivaha, Punya, Dampathya—for the present. They play a very important part. With all these elaborate rules and principles can we mitigate the evil—disharmony and conflict—indicated by the 7th house by suitable selection of the partner? Marriages are made in heaven!

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New Light on Jaimini Astrology

A Discourse on Somanatha Misra's *Jyothishakalpalatha* commentary

By M. K. SASTRY

IT was in the ancient times that the Jaimini Sutras was written by Maharshi Jaimini and ever since commentaries on such a great work are being written by scholars till the present day. About twenty such commentaries have been secured so far and there is every prospect of procuring about ten to fifteen more in the near future. The difficulty is mainly due to the reason that most of the commentaries are in manuscript, with the exception of one or two, which are available in printed form. Of these manuscripts some have given the information upto two chapters while some upto one chapter only. The present day scholars have given commentary for two chapters and printed copies are available. The five commentaries mentioned below are complete commentaries:

1. Neelakunteeya : 2. Jyothishaphalaratnamala : 3. Jyothishakalpalatha : 4. Vanchanadheeya : 5. Jainapandithavyakhya.

Of these works, the subject matter of Jyothishakalpatha, Jyothishaphalaratnamala and Vanchanadheeya is almost similar. And again of these three books *Jyothishakalpalatha* is found to be more useful and I wish to present "Jaimini Sutras" as given in this commentary.

In the exordium of the Jyothishakalpalatha it is stated:—

भगवानाचार्यः कालपरिज्ञानार्थं गणित-
शास्त्रं सूत्रचतुष्टयं निरूप्य
तद्वारा सर्वेषां जंतूनां फलपरिज्ञानार्थं च
आयुर्ज्ञानार्थं च, किंच
अथ भगवानाचार्यः पूर्वं गणितप्रवर्तक
सूत्राध्यायविधायकसूत्राध्यायचतुष्टयं
निरूप्य, तद्वारा फलविधायकसूत्राध्याय-
चतुष्टयौं विवृणोति ॥ इति ॥

Thus it is seen that Mahrshi Jaimini had written Sutras containing eight chapters four on astronomical calculations and four on predictive side and the former portion is yet to be secured.

I quote below some details contained in the four chapters concerning the predictive side:

प्रथमाध्याये प्रथमपादस्य संज्ञानिरूपणं,
द्वितीयपादे स्वकारकाधिष्ठितफलं, तृतीय-
पादे पदाधिष्ठितफलनिरूपणं, चतुर्थपादस्य
तु कलत्राधिष्ठितफलम् ॥

In the first chapter which consists of four padas, the first deals with the enunciation of the principles of prediction, the second predictions according to Karakamsa, the third Arudha and the fourth pada contains Upapadaphala.

द्वितीयाध्याये तु चत्वारिंशद्दशानयनम् ।
आयुर्ज्ञानम् ॥

This chapter gives the procedure of calculating Dasas in 40 different methods and also longevity.

तृतियाध्याये द्रेक्काणवैषयिकराजयोग,
आयुर्ज्ञान, अंतरंगदशानयनम् ।
स्त्रीलक्षणानि च ॥

This chapter also consists of four padas and the first pada is for determining the Rajayoga according to Drekkana, the second about the longevity calculations according to Drekkana and Ghatikalagna, and calculations of Antharanga dasa, the third and fourth padas to read the predictions of female horoscopes and some dasas.

चतुर्थाध्याये मृतिलक्षण, नानादेशसंचार,
परलोकविधायक चतुष्पद, वियोनि,
निषेक गर्भलक्षणं, अन्याश्चदशाः । तेषां
लक्षणानि ॥

Here indications of death, foreign travel, the horoscopes of animals and creatures, conception and its characteristics and other Antharanga dasas are dealt with.

Thus the subject has been discussed chapter by chapter in detail.

According to "Jaimini Sutras" it is said that 70 dasas are known and the entire *sastra* is suggestive of two different parts one discussing lagna and Karaka and the other Drekkana as quoted below:—

" चत्वारि सूत्राध्यान्यपि पर्यालोच्य,
सप्ततिरपि दशास्समालोच्य सर्वमपि फलं "॥
किंच, द्रेक्काणशास्त्रस्य अंतरंगत्वात्
अंतरंगबहिरंगयोरंतरंगो बलीयानिति
न्यायेन अंतरंगशास्त्रस्य दृगाणरीत्यैव
फलादिकम् प्रवृत्तम् ॥ इति ॥

So the first part tells about Bahiranga and the second about Antharanga, of which Antharanga being more prominent.

Dasas:

Of the 40 dasas, mentioned above in the second chapter, some are consulted for calculating the longevity and some for periodical predictions.

द्वितीयाध्योयोक्त चत्वारिंशद्दशासु
सार्वभौम, राजाधिराजयोगोद्भवानां पंच-
दशभिर्दशाभिः फलानि वक्तव्यानि ।
प्रभूणां च पंच, इतरास्तु साधारण्येन,
तत्रापि राजयोगप्रद, राजयोगजनितानां
योगार्ध, लाभाधिपस्यद्रेक्काण, भावरहस्य,
मंडूकप्लुतयः ॥ इति ॥

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As quoted above 15 dasas are exclusively meant for predicting the horoscopes of Kings and Emperors, five for Prabhuyoga category, and for those born in the special Rajayogas, the Yogardha, Labhadhipastha drekkana, Bhavarahasya, and Manduka are only applicable and the remaining dasas for calculating all the other common horoscopes. Common dasas for periodical pedictions are :

नक्षत्रभेद, नक्षत्रज, निसर्ग, चरपर्याय, स्थिरपर्यायादिभिः

as per the above quotation :

1. Nakshatrabheda :
2. Nakshtraja : 3. Nisarga :
4. Charaparyaya :
5. Sthiraparyaya, etc.

Dasas for calculating the longevity :

आयुर्दायविधये जंतूनां चतुर्था ब्रह्म, वर्णद, चर, तत्पर्यायैः प्रधान्येन, इतराश्च दशाश्च तत्तदनुगुण्येन निर्णयाः इति ॥

1. Brahma : 2. Varnada (three kinds) : 3. Chara : 4. Charaparyaya :

These four dasas are most important to determine the longevity and in some other exceptional horoscopes dasas other than these are necessary for finding out the longevity.

In order to calculate the 70 dasas completely it is stated that *Mulasastra* of Kalidasa might be taken as an authority and this work is to be obtained still on enquiries.

The procedure of calculating the balance period for the Prarambhadasa (first Dasa) is not permitted by the great commentator Somanatha. He has specifically mentioned about the twelve Rasis for a period of twelve years at the rate of one year for each Rasi.

Bhavas (Twelve).

Bhavaphalas are discussed in four ways :

1. Lagna ; 2. Karaka ; 3. Amsa : and 4. Drekkana.

The twelve rasis are termed as twelve bhavas calculated from the point of lagna and the Charakarakas are the twelve bhavas in karaka chakra and all the planets become twelve bhavas in navamsalagna and there is a speciality in drekkana and it is that the same drekkana which has been occupied by the lagnadhipathi is itself the lagna and in the same manner other bhavas are also determined in drekkana chakra.

Karakas :

कारकनिर्णयसु :—कारका बहुविधा तत्र च कारक, आत्मकारक, स्वकारक, दशाकारक भावकारक, चरकारक, स्थिरकारक, नित्यानित्यकारकाः । कारको नात्र भागाधिकः । आत्मकारकस्तु प्रसिध्धः । शास्त्रांतरैरवगंतव्यम् । स्वकारकस्तु विलग्नाधिपतिः इतरास्तु कर्णाये स्पष्टम् ॥ इति ॥

There are many kinds of karakas and only some are mentioned here for the present :

1. Karaka ; 2. Atmakaraka ; 3. Swakaraka ; 4. Dasakaraka ; 5. Charakaraka; 6. Sthirakaraka 7. Nitya and 8. Anityakaraka, etc.

Krishneeyam is the authenticated work for knowing the complete details of karakas. Of the karakas mentioned above Swakaraka only should be consulted for giving the general readings of any horoscope but never Atmakaraka and Vilagnadhipathi is the Swakaraka: (Vilagna will be discussed at a later stage.)

Kinds of Lagna :

1. Thripravana ; 2. Divya ; 3. Indu ; 4. Amsa ; 5. Sreelagna. The subject relating to the calculation of these lagnas also will be taken up later.

Rajayoga Planets :

1. Yogada ; 2. Kevala ; and 3. The lord of the Chandra rasi.

In any horoscope the Rajayoga can be determined with the aid of the already mentioned five lagnas and the three planets.

In my next article I deal with more important subjects of *Jyothishakalpa*.

(To be Continued)

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Cartomancy

BY WALTER FRIEDJUNG

CARTOMANCY is the art to prophecise through the help or the "mediation" of cards. The origins of this art are not known, but they must go far back into antiquity. The first we hear about it, is that the famous "Tarot" was already known to the Arabs in the early middle-ages (who presumably got it from the Chinese, with whom they traded, amongst others), and was generally used by sages everywhere by the end of the 15th century. It is still used in our day, alas, rather too much than too little, by individuals some of whom have neither the right understanding and insight nor the ethos that are required to use such a wonderful and holy tool satisfactorily. In consequence of which the Tarot quite undeserved-did come rather into disrepute of late.

There is still another origin to cartomancy. There existed in olden times, especially amongst some of the Indo-European peoples, a system of oracles that was based on the so-called "runes" rrunic letters but which were originally holy symbols scratched into wands of beechwood. This system served its purpose in view of the rather primitive and uncomplicated conditions that were then prevailing but it was from thence that, in tho course of the middle-ages, the 32 or 36 playing cards developed. (The packs of 52 cards representing a kind of compromise between the ordinary playing-cards and the Tarot). For a long time the playing-cards bore still the tradition of the 36 little wands with the runes scratched in, being used in their stead for oracles. It was not until the beginning of the last century, when Mme. Lenormand introduced special oracle cards, having them derived from the playing cards, according to which each playing-card bore a specific and meaningful and rather obvious picture, and a correspondingly obvious name. These simple oracle-cards (whose connection with the playing-card was later greatly lost, sentimental verses often replacing the allusions to them) are in our day very much in use, greatly for the forecasting of simple events, such as are connected with love marriage, with money or property, with travels, with birth and death and with illness. This usage, I do feel, is below the dignity of man.

Thus there is noticeable a definite decay in the ancient art of cartomancy in modern times. Attempts to revive the real thing are failing, are bound to fail, as the faculties of modern man differ decisively from those of earlier days, and what was good at one time, is not necessarily good and helpful at another time, *i.e.*, in our case, at present. But that does not mean that Cartomancy is of no purpose or use to modern man at all! Quite the contrary is true, and it is only those types of cartomancy just referred to, and developed from earlier days, that seem to be of no avail any longer, at least not to really progressive, really modern human beings!

In point of fact, modern man is, altogether, a far more complex and complicated being than was man in his earlier days. Therefore also—as its reverse side, as it were—the many neuroses and "complexes" amongst modern men, and the subsequent (or at least apparent) need for psychotherapeutic treatment. The discovery of the trans-Saturnine planets Uranus, Neptune and Pluto in modern times, and the necessity to empoly them in modern maps—especially (including Pluto) in maps relating to the present generation—without which those maps would be incomprehensible, surely is evidence that the increase of knowledge, including that of the universe, goes hand in hand with the increasing involvement and complexity of modern man.

What, then, should modern Cartomancy be like? Obviously, it should satisfy the needs and the quests of modern man, *i.e.*, it should comprise within itself, its own build-up, if possible, all the complexities and potentialities of modern life!—This need is met by two systems as developed by the well-known German scholar Dr. Walter Koch. Those systems resemble each other very much, the first one bearing the name "Astromantisches Schicksalsspiel" and having been printed and published in Germany many years ago, together with an excellent describing and explaining book, named "Kartomantie." Both —that particular pack of cards, as well as the book related to it —have been published under the pseudonym of Dr. Egenolf. The system we are referring to now, consists of 144 square cards that show no pictures or symbols, (apart from astrological ones) show instead certain words or terms that represent particular meanings.

The main-meaning of each card can be found in its centre. What are those various main-meanings? They do constitute those basic facts and principles that recur in life again and again, as are expressed by the

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various astrological "hieroglyphs" such as the signs or the constellations of the Zodiac, the planets, their dignities and debilities, the Moon's nodes, the astrological houses, the aspects, other fixed star-contellations, the phases of the Moon, the four elements, the prime qualities; beyond that by such fundamental pairs of opposites as light and darkness or heaven and hell, and so on, or by the basic forms of the weather, etc. Now, on each of the four sides of those cards there is being printed one of the *four principal expressions* of those individual main-meanings or basic principles (and also some relevent associations with them) as are significant in relation to each individual card: Namely the uninhibited expression, the inhibited one, the good one and the bad one. As Uninhibited and Inhibited on the one hand, and Good and Bad on the other hand, do constitute opposites that are always to be found at the opposite sides of the cards, the four sides, being numbered do always represent in their consecutive order: (1) Uninhibited; (2) Good; (3) Inhibited; (4) Bad. (See figure 1.)

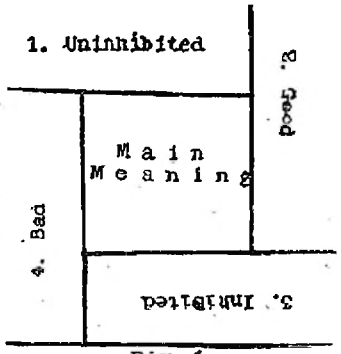


Fig. 1

Let us choose, as an example, say, the card for "Opposition" the 43rd card. According to those principles (as expounded by Dr. Koch) it looks like this. (See figure 2). Surely that makes sense, and shows clearly what is meant.

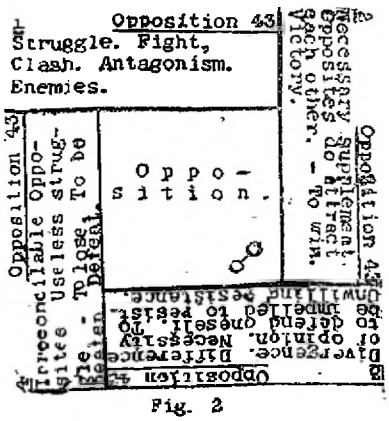


Fig. 2

Now, before drawing those cards, one has, of course, to mix them well, but as they are square cards, *not to trouble at all* on which side they are coming to lay or stand. When drawing them and interpreting them —*i.e.*, their particular meanings so far as each individual card is concerned, one has to *connect* its main meaning with that particular expression of it the position of which is coming to stand just at the top (or nearest to the top or top-horizonal). Of course, usually several cards will be drawn and will be interpreted together accordingly.

It is extremely important to realise that the use of such an elaborate pack of cards as that, when drawing the cards, will tend to reveal quite a lot as regards the momentary—or also general—mental state of the person who draws the cards, or the person who is seeking advice; quite apart from happenings in the nearer or distant future (or past!), more correctly, certain *tendencies* as regards that future (or past). That means, in other words, that the use of these cards will enhance *true self-knowledge*, will reveal the "Seelengemalde" (*i.e.*, the "image of one's soul"), as Dr. Koch calls it. According to him, it is really the "image of the soul" at the particular moment, that should always, *at the very first*, be looked for, namely before engaging in the task to prophecy, also in order to test whether one is really in the right disposition to do so. But in every connection and respect, the various meanings, submeanings, terms and associated terms on the cards, as being drawn—combined with one's own imagination, psychological understanding, and/or prophetic gift—will be of the greatest help and assistance.

By the way, there are two or three cards which, if drawn, are hinting that one should not ask a particular question—or questions — that is in one's own mind, at all, or that it is not a particularly suitable question. And if such a card turns up right at the beginning (when one isconcerned with examiningone's mind—or that of the person seeking advice—*i.e.*, with the "image of the soul", it is a sure indication not to proceed as oneself or the other preson is apparently not in the right state of mind on this occasion to carry on with the "psycho-test" (as Dr. Koch calls it). The reason for it may be false curiosity, or lack of humanity, or lack of awe.

However, in order to help to bring oneself into the right state of mind, to prepare oneself properly for the psycho-test, Dr. Koch advises that, even before starting with the first mixing of the cards, one ought to say a little prayer, so as to clear one's own mind and to direct one's own being towards the true, the Good, and the Divine, in the hope ("but not my will, Thy Will be done") that one may thus be sufficiently humble, that no evil influence may interfere, or may even get hold of the test with possibly disastrous conse-

(Continued on page 332)

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Astrology & Determination of Profession: A Symposium

[It is not our intention to try to prove that every event in life is predetermined by the positions of planets at the time of birth. Instead it is to suggest in what manner astrological forces influence or indicate life and how these indications can be utilised for the good of the individual concerned. One of the most important uses of astrology is the direction of education and selection of a profession. How often do we not come across misfits? Can any branch of modern science pretend to say that it can show the vocation for which one is best fitted? The psychological tests now employed to judge the aptitudes of persons are not only unscientific but unreliable. In initiating this symposium, we wish to give an opportunity to our esteemed readers to record their observations on the most important subject of determination of one's means of livelihood, in the light of astrology and to show the extent to which astrology can be used for the solution of the problem of vocational guidance. An astrologer can discover on the very day when a child is born, whether its aptitude, when grown up, would be for physics or philosophy. This symposium on vocational determination, on the basis of the horoscope, it is hoped will be of great practical value as it deals with the solution of one of the most baffling problems facing the modern man. Readers are therefore requested not to miss the issues in which this series will appear. The first nine papers by Drs. R. Nagaraja Sarma, P. S. Sastri, Srimathi M. A. Rukmini, M/s. L. Narayana Rao, V. Venkataramana Rao, S. P. Sambasiva Iyer, Prof. M. Ramakrishna Bhat, K. Kurian and Dr. C. Kunhan Raja have appeared in May 1958 to December 1958 and February 1959 issues of THE ASTROLOGICAL MAGAZINE.*—Ed., A.M.]*

PAPER No. 10: BY PROF. AMARNATH MUKERJEE

THE Editor of THE ASTROLOGICAL MAGAZINE has undoubtedly opened a very instructive forum of discussion by inviting articles relating to the 10th house of one's birth chart. The astrological literature is curiously not very illuminating regarding the most important aspect of one's life—*i.e.*, profession. It passes one's comprehension why the Sages were so particular about the different parts of a wife's body and maintained a comparative silence in respect of profession. In *Brihat Parasari Hora*, the learned sage Parasara has indicated profession by a study of the 1/60th division (shatiamsa) of Lagna or the Ascending sign. I do not know how we can arrive correctly at the 1/60th division of the Ascendant while the *Panchangas* vary widely in India. Every almanac maker claims to be correct and in matters mathematical, such complacency makes the whole thing ridiculous. It goes without saying that the Western Almanacs do not show divergence of such wild nature and if we can depend on them, we must find out what the correct Ayanamsa is. Here again we enter into another wilderness. The Ayanamsa differs widely as much and everyone who advocates a particular Ayanamsa claims it to be correct! Such a stand is wholly unscientific, to my mind, and all efforts should be directed towards finding an exact Ayanamsa, let alone one's prediction for a particular Ayanamsa. The importance of the matter cannot be gainsaid by anyone interested in the scientific basis of Indian Astrology. If our almanacs vary widely as they do today inspite of the efforts of the Calendar Reform Committee, it shows to my mind a kind of perversity which ill accords with a true scientific system of prediction. Truth is invaluable and must be accorded its due, however much it may create a sort of dismay in the mind of a particular supporter of a particular Ayanamsa. I am a bit out of my way because I feel the matter should be dealt with very thoroughly without any delay. May I suggest to the learned Editor to invite another forum for the discussion of Ayanamsa on a global basis so that all shades of opinion may be invited and truth about the elusive Ayanamsa may be found out? (A symposium on Ayanamsa will be initiated shortly—*Ed. A.M.*)

Now, after this digression, I return to my subject. I think it is well known to all students of astrology that 1/60th division goes by the name of *Shastyamsa* and the "S" (symbol for 1/60th division) is determined according to the Rasi being odd or even. In odd signs the "S" is counted for every 30 minutes and is assigned a name whereas in even signs, it is just the reverse. Some of these divisions are supposed to be good while others are bad. But I am concerned here chiefly with the indicator of profession and I submit a list here so that a further study of these divisions can be made in the light of one's experience. I believe that the Sage Parasara is right and the only trouble is that we have lost the correct interpretation on account of confusion in our Almanacs. As the division is 1/2 of any degree, *i.e.*, 30 minutes only, an error of a few minutes will throw the 'S' from one to another—changing the meaning completely. I give below the significance of each "S" of odd signs and it should be worth remembering that the 1st Shastyamsa of odd sign is equal to the 60th part of even sign. The Shastyamsa of Lagna (Ascending sign) is to be found out first and the profession then will be indicated. The indications of 'S' in odd signs are :—

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Shastya-msa No.	*Significance*	*Meaning*
1	Adhyapakastu Vedanam ...	Professor of Vedas.
2	Sevak ...	One holding a service.
3	Shastrapathak ...	Purohit (priest), scholar, professor, etc.
4	Asvasadivasadi ...	A good rider of horse. Jockey or Cavalryman ?
5	The same 'Ivasadi' sloka...	Expert in managing elephants. Mahuts ? Kheda Operator.
6	Lipilekhantatpara ...	Writers, Clerks, Editors, Reporters, Shorthand Writers.
7	Mandura Bandhako ...	Officer-in-charge of stables, Mandura may mean bedding requisites.
8	Natyo ...	Players in Dramas.
9	Desiko ...	Guru, Travellers, Professors.
10	Yagnik ...	Priests.
11	Guru ...	Preceptor, Teacher ?
12	Dhansil ...	A charitable man, founder of Institutions, Hospitals and such like charitable institutions.
13	Trinako ...	Dealer in Straw, Hay, etc.
14	Gramani ...	Leader of village, President of Panchayat, Zamindar, etc.
15	Byasanadhip ...	Promoters of Races, Lotteries, Games, owners of breweries.
16	Aramkaranodyukta ...	Proprietors or owners of Gardens, Parks, Caretakers, Horticulturists.
17	Pushpa Vikraya Tatpara ...	Sellers of flowers, florists, owners of flower gardens or Nurseries.
18	Rajkarya rata ...	One doing a job in the Govt.
19	Sena ...	Army, soldier, Infantry, or one connected therewith.
20	Latapushpya Phala Kraya..	Dealers in herbs, plants, flowers and fruits.
21	Nritya Gita Cha Kusal ...	Expert in Dancing, Song-Dancers, Musicians.
22	Tambul Phala Bikrayi ...	Sellers of nuts, betels, spices.
23	Nishidya Bikraya Karo ...	Sellers of prohibited or contraband articles, smugglers.
24	Gramanamadhikar Krit ...	Lords of Grams or Villages, Big Zamindars.
25	Bandi ...	Prisoner or Court Musician or Minstrel.
26	Deshika ...	(See No. 9 supra).
27	Pragnya ...	Learned men Scholars, Authors.

(Continued on page 310)

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Varshaphal

OR

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Based on Tajaka (6TH EDITION)

By B. V. RAMAN

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OPINION

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The Kaleidoscope

BY YOGIRAJ GEORGE CECIL NIXON

[Under this heading Mr. G. C. Nixon will astrologically comment on important happenings in the world such as political upheavals, natural calamities and train disasters, etc., with special reference to events in India. Mr. Nixon has been a keen student of Hindu Astrology and Yoga for a number of years. It is hoped that this feature will be welcomed by our esteemed readers. Publication of Mr. Nixon's views does not necessarily mean that the Editor endorses them.—*Ed., A.M.*]

The Horoscope of Dr. Kwame Nkrumah

THE Negro State of Ghana has been in existence for nearly two years now, and in that time has given several surprises to the world, the latest of which is the proposal to unite with French Guinea, a small territory to the West, which recently voted for, and unexpectedly received its freedom, in the French referendum.

At this juncture, I have received the birthdata of Dr. Kwame Nkrumah, the first Premier of Ghana, and this no doubt will throw some light upon his intentions and prospects. He was born on the 18th September, 1909, though unfortunately, the time is unknown. The planetary positions of Greenwich Noon are as follows: (Ayanamsa 23.29).

Sun	1.25	Virgo
Moon	13.31	Libra
Mars	8.57	Pisces
Mercury	27.51	Virgo
Jupiter	1.29	Virgo
Venus	8.18	Libra
Saturn	27.00	Pisces
Uranus	23.40	Sagittarius
Neptune	25.32	Gemini
Pluto	3.20	Gemini
Rahu	17.49	Taurus

In these positions it will be noted that the Sun is conjoined with Jupiter in Virgo, and the Moon is conjoined with Venus in Libra which are both favourable indications for success, popularity and personal charm. The Sun is also square Pluto which is a necessary ingredient for making one an outstanding personality, with an individualistic urge to be first and foremost in the race of life. At the time when Ghana became a free State, on the 5th March, 1957, the planet Jupiter had transitted over the radical place of the Sun and Jupiter in his horoscope. On comparing the planetary positions on that date, (see Horoscope of Ghana in THE ASTROLOGICAL MAGAZINE, May, 1957), it will be noticed that the position of the Sun in 21° Aquarius, was exactly in opposition to his Solar Jupiter, which occurred in his Solar Return for that year.

From Hindu Astrology point of view, it is not possible to divine much information from the mere birthday alone except, perhaps from a study of the Gochara system of transits, in relation to the Moon, and I propose to use this case to examine in detail its claims, with a view to testing its reliability, and to see if it has any truth in it at all. The Moon is in Libra, and on the date when Dr. Nkrumah assumed full power, the planets were disposed as follows in regard to the Radical Moon.

Saturn	in Scorpio	in the 2nd	sign from the Moon	in Libra	...	Bad
Jupiter	in Virgo	,, 12th	,,	,,	...	Bad
Rahu	in Libra	,, 1st	,,	,,	...	Bad
Mars	in Aries	,, 7th	,,	,,	...	Bad
Sun	in Aquarius	,, 5th	,,	,,	...	Bad
Venus	in Aquarius	,, 5th	,,	,,	...	Good
Mercury	in Aquarius	,, 5th	,,	,,	...	Bad
Moon	in Aries	,, 7th	,,	,, Radical	...	Good

Here it will be seen that the Gochara system fails miserably to give even a clue to the important events of that day. Six of the planets are in a bad position *vis-a-vis* the Moon radical including the major planets, Saturn, Jupiter and Mars, and only Venus and the Moon are favourable. It is all very well to say that the planets should be considered in conjunction with the Dasas, but how? A system of transits to be of any use at all, must at least show some effect of the planets, no matter how slight. Planetary transits as used in Western Astrology never fail to register, no matter how fleeting, both over the radix positions and in the Solar Return quite *independently*, of what the "directions" or the Dasas might be.

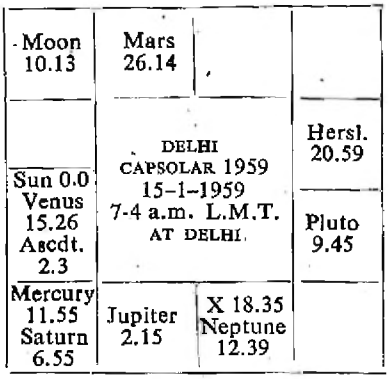
For instance, although we do not know the position of the Moon exactly in Dr. Nkrumah's case—it could range from 7° to 20° Libra, we notice that Neptune is about to transit this position probably during the next two years, and this denotes that political events will greatly confuse and upset him, and cause him much embarrassment and perhaps humiliation, and as a result, he will lose much of his popularity in his own country, in the not too distant future. When this comes about, we will be in a position to determine the exact position of the Moon and the approximate time of birth.

The 1959 Delhi Capsolar Chart

I now present the chart for the Solar Ingress into Sidereal or Nirayana Capricorn, using

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the Synetic Ayanamsa of 24° 10′ 13″, for the current year 1959. This occurred on the 15th January, 1959 at 7.04 a.m. L.M.T. at Delhi, or at 1.54 a.m. G.M.T. The chart is as follows :—



Here we find the Sun and Venus rising and Neptune near to the meridian Mars, however is in the 4th house, opposition Jupiter in the 10th house. The outlook is therefore very assuring for India during the coming year and the country will make rapid strides forward, and enjoy prosperity, and inflationary financial conditions, with good crops. The only really adverse position is that of Mars, which is on the nadir of 85° East, and which seriously affects the regions of Patna, Gaya, and the Eastern provinces of Bihar and Orissa especially. It also falls very close to Katmandu in Nepal and still further north, on Tibet. In all these regions there will be civil disturbances, serious accidents, great fires, mining disasters, and even risk of an earthquake.

Jupiter falls still further east on the meridian 91° East, which generally favours East Pakistan, Bhutan, and Lhasa in Tibet. There will be great prosperity and public rejoicing in these parts, owing to some important political development in these countries. It is reported that rebels are in control of large parts of Tibet, and it looks as though the prediction found in a Tibetan cave, that Tibet would regain her freedom is likely to be fulfilled in 1958/59. Venus would be exactly rising and Jupiter exactly culminating, forming a mundane square in 91° East. There will be big floods also in the lower Ganges and Brahmaputra valleys during the year. The position of Neptune culminating in 71° East will affect Saurashtra and Kutch, and bring some political confusion there, but the position will affect West Pakistan more than India.

Looking further affield, we find that Mars and Pluto form a mundane square on the angles of Italy and especially of Rome. There will be tumults in that city. The curve of Mars setting, stretches North between Budapest and Vienna, through Poland and the East Russian satellities to Leningrad. To the south, it stretches across the Mediterranean to Tunis, where Arab fighting may endanger the position of President Bourgiba. Pluto is also on the meridian of Berlin and foreshadows a tense situation there.

Saturn is on the meridian of South Japan and Manchuria and denotes natural catastophes, and some political crisis, as well as on the nadir of Brazil about 49° West. Depression should hit these parts. Again Mars is on the M.C. of about 90° to 95° West, which runs through South Mexico, and the central U.S. States of Texas, Louisiana, Akansas, Missouri, Kansas and Oklahoma; when I expect great tornados in the Spring and severe drought in the Summer.

In Retrospect—What was said.

At this point, I think it would be wise to take stock of what was said about last year's, 1958 Capsolar chart, and judge if it really did denote accurately the major areas of political development and major world disasters. The chart was published in the May number of THE ASTROLOGICAL MAGAZINE, page 511. Readers could also refer back to Mr. Kharegat's article of "Casualty Tracks in National Astrology", with advantage.

The most outstanding "casualty track" was obviously the Mars/Saturn conjunction which was rising over Indonesia, Borneo, the Phillipines, just going East of Formosa and Quemoy, and also through Japan to Kamchatka. This enabled us to predict the Civil War in Indonesia, at the beginning of the Year. Japan, recently at the end of September and beginning of October, 1958 had the worst typhoon in 24 years and some 600 were killed. This was especially forecast on page 511, last year. Quemoy, of course was heavily shelled for a while by the Chinese communists, and lead to American naval intervention around Formosa. I was not however, aware of anything untoward occurring in the Phillipines.

The other Mars/Saturn "casualty track" commenced in Brazil and ran northward through Venezuela, Cuba and Haiti, and crossed U.S.A., from Florida to Chicago. The continuous fighting with the rebels in Cuba is well-known and finally, the great school fire in Chicago, on the 1st December, 1958, in which 90 children lost their lives, is a tragic, if superb example, of the effect of Mars and Saturn, setting on the angle of that city.

As for the major meridional position, this traversed from South Africa, through the Rhodesias to the Sudan, Egypt, and just west of Cyprus, including both Greece and Turkey, the Balkan States and the Eastern satellites of U.S.S.R. Continual racial tension simmered in

(Continued on page 316)

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AROUND *the* WORLD

BY DOUGLAS HUNT, M.A.

WRITING in the last few days of 1958 I naturally look to see what some of our astro-prophets forecast for 1959.

May I be absolved of partiality if I turn first to Mr. Carter. I quote his editorial in *Astrology*:

"Generally I regard 1959 as a year of crisis, and have said so long ago, giving my principal reasons. Whether it will be, as others think, *the* year of crisis of the century only time will show.....I cannot help thinking that some widely-read writers tend to the gloomy point of view, drawing depressing conclusions, for example, from aspects so wide that I for one would almost ignore them, while turning a blind eye to the brighter side of mundane maps..... For example, the New Year map for 1959 shows Moon trine Venus and sextile Jupiter, the former being very close indeed."

Mr. Carter does not at this point further particularise, but in a later article he refers to a lecture by Brigadier Firebrace, in which the latter gave fairly conclusive proof that none of the three main national maps suggested for Great Britain—1066, 1707, and 1801—give positive results. As a student of history your columnist entirely fails to see why any of them should be expected to. What, then, is one going to take in their place? Mr. Carter suggests that the map of the Sovereign may often provide a useful basis, and gives some ten pages of examples to substantiate that claim.

Does this not once again imply that, while one can have exact data as to birth-time and place of an individual, from which one can construct a scientifically accurate chart, the same cannot be said of mundane astrology, which must remain to some extent speculative? Hence the widely varying mundane predictions of equally competent experts.

Let us see what another of them, Lyndoe, says.

In his article in *Prediction Annual* Lyndoe aligns himself with both Troinski and C.E.O. Carter in regarding 1959 as probably the "Weltschicksalsjahr" of the century. "That avoidance of war could be engineered I have no doubt," he writes, "but that people in charge of large affairs right across the world are of the kidney to make a genuinely altruistic effort lacks evidence in my subject, just as it does in the studies of political scientists."

One might remark in passing that whether the 'statesmen' of the world are altruistic or not there is very definite evidence that on both sides of the Iron Curtain there is an ardent desire for peace and a genuine settlement. It would appear that almost the *only* obstacle is the acute distrust which each side feels for the other. If this could be overcome then 1959 might indeed be a "Weltschicksalsjahr" in the most favourable sense.

Mr. Lyndoe then draws certain conclusions for Great Britain—and the world—from the 1801 map. But what, one may well ask, has a map for the Union of Great Britain and Ireland got to do with present-day Britain which no longer includes two thirds of Ireland? Was it indeed ever a real Union?

In the December number of *Prediction* Lyndoe does take up this question, and remarks that "it is entirely wrong to take the 1801 Chart for the Union as fundamental." He regards it as having been "superseded by the great chart for the Statute of Westminister."

Lyndoe views the 1959-map, however, with equal alarm and despondency, quoting Troinski's calculations, which support his own.

Within the bounds to which I am limited it is impossible to be really fair to any of the authorities quoted, so let me give Lyndoe's own words in summary of the prospects for 1959.

"I think (against my will and [illegible] reluctantly) that when Troinski talks of war he has judged fairly of the effects. I wish I could disagree with him entirely. The question I raise is whether, so far as 1959 is concerned, this is cold war or hot. In many ways the indications are of drift towards hot war, through some minor wars, while the cold war proceeds. And I conclude that 1959 is the year in which that drift will be halted by tremendous events. These seem likeliest in and from late September. Decisions taken then have immense gravity."

I am still not quite clear whether this means that there will, in Lyndoe's view, be a world war in 1959, or that 1959 will see the end of the drift towards war.

Finally one more comparison between the views of two authorities.

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With regard to the total eclipse of the Sun on 2nd October Lyndoe writes: "There is something almost satanic about it, just when the tertiaries are most seriously informative regarding Britain."

Mr. R. Marshall Harmer writing of the same eclipse in *Astrological Quarterly Review* remarks "There is not much to say about the October eclipse, which looks quite calm and serene. The strongest feature is Mercury conj. Mars on MC sextile Uranus. There are no strong afflictions, the eclipse having separated from square of Saturn in 1st. The MC bodies fall on the 7th cusp of the UN chart."

A hopeless amateur like your commentator can only look forward with bated breath to this 'satanic' event which 'looks quite calm and serene.'

Nevertheless Mr. Marshall Harmer does suggest, in a study of the United Nations horoscope, that the *April* eclipse may set off 'world-shattering events.' Lyndoe does not think it would be correct to term this eclipse map a pessimistic map, and writes of "a decided willingness for people to get together to settle issues, and this is the direction in which many of the changes of the period occur."

To add to all these complications it has been suggested that astrologers will have to take into account the various satellites, directed missiles, sputniks, and assorted ironmongery now circling our planet.

Surely this is a complete fallacy. Is one wrong in supposing that the planetary influences are not exerted by the physical mass of the planets, but by the spiritual entities informing them? And is it seriously suggested that these coffins of unfortunate dogs and monkeys are the outward and visible signs of some inward spiritual Being?

I fear that some readers may be indignant with me for pointing out the fallibility of mundane astrology. In fact I have not done this, but have only implied that mundane astrologers, being human like the rest of us, are fallible in their interpretation of the celestial data, and are not even agreed on exactly which data they have to interpret. I do not believe that nations, any more than individuals, are *compelled* by their stars, so that to that extent *all* predictions must be liable to error, since it cannot calculate the effects of human will. But if I doubted the *influence*, both individual and national, of the heavenly bodies I should not have the honour to be writing for THE ASTROLOGICAL MAGAZINE.

The invitable deduction would seem to be that if we wish not to be slaves we must cultivate our will to a far greater extent than most of us do. Is that perhaps the message of the superb statue of Ajax defying the lightning? The divine will within man can defy even the stars.

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BY B. V. RAMAN

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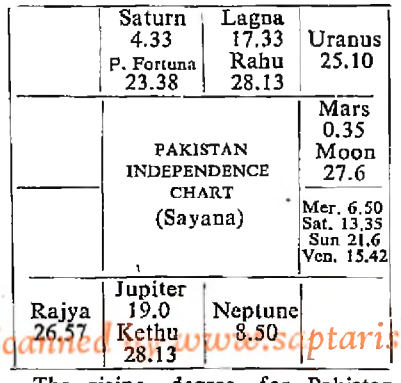
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Planets and Developments in Pakistan

BY SHAMBU PRASAD

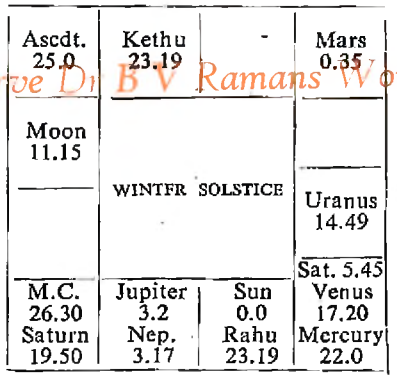
RECENTLY an article was published in *Film India* of August 1958 issue by Sri Jaswant Keshav Pradhan, Bombay, on the comparative charts of India and Pakistan. It is known to all that on the midnight of 14th and 15th August 1947 India and Pakistan were declared as independent countries. Though Greenwich Mean Time for Karachi and Delhi is the same, yet the local times for Delhi and Karachi are different and even the latitudes also vary. Except the ascendants and mid-heaven, all the planetary positions are common to both charts :—



The rising degree for Pakistan taking Karachi as the seat of Government is 17° 33′ in Taurus whereas for India it is 0° 52′ in Gemini. Recent change of Government in a sudden way in Pakistan gives sufficient material for students of astrology to make researches in political astrology. I have given here the charts showing radical as well as progressed position of Pakistan for 24 N 51 latitude and 67 E 4 longitude. The calculations are as per Sayana system based on tropical zodiac. The lord of Lagna Venus is in conjunction with Saturn and Sun, all situated in the 4th in Leo. Mercury the lord of 2nd is also placed in Leo. The location of Venus in Leo is not desirable and more so in conjunction with Saturn. Mars, the war lord, here at present representing open friends and foes, is in Cancer debilitated. The 7th house in a Mundane chart governs all matters pertaining to foreign countries, disputes, wars and international affairs. The debilitation of the lord of the 7th is a clear index of the behaviour of the rulers of Pakistan. Of course in the 7th house there is Jupiter near its cusp. This is a happy sign to some extent but unfortunately it is squared both by Venus and Sun which shows how the aristocratic society and the landed interests differ both in foreign matters and home affairs. As Sri Yaswant points out selfish and carnal desires are rampant and so change whimsically the policies of the country to suit their designs. The Satru Saham is in Aries at 4.33 and the Rajya Saham is located in Sagittarius 26.57. The Rajya Saham is nearly in exact opposition to Uranus. When we progress the planets for the year 1958, we will be surprised to find the following aspects :—

1. Progressed Ascendant conjunction Rahu radical.
2. Progressed Venus square progressed Ascendant.
3. Progressed Satru Saham trine Sun radical.
4. Progressed Mercury square radical.
5. Progressed mid-heaven opposition progressed Saturn and Venus radical.
6. Progressed Rajya Saham opposition progressed Mars.
7. Kethu by transit conjunction fortuna radical in winter solstice chart.

All the above aspects show ominous events. Progreesed Satru Saham in trine to Sun shows that the country's enemy is very powerful and is situated in its own house. Hence it should be interpreted that the country's top man, the President at the moment, is the country's present enemy. Sun is the 4th lord in the chart and now has come to trine with the progressed Satru Saham. Rajya Saham coming in opposition to Mars, the war lord shows how the 'lord' of the country —here the President—together with the head of the Army disturbed the country's peace under the garb of maintaining peace and bringing prosperity to the country. Ultimately it will become evident that this unholy alliance will be hated by all the other Nations. When Mars progresses to the square of Neptune by the end of 1960, events in Pakistan will take a further violent turn and countries which are patting Pakistan at present might themselves be taken unawares due to the chaotic conditions prevailing in the country. By the end of 1959 both Venus and Mercury are goining to be sextile with Mars radical. This indicates that the present regime might try to show some inclination to settle the Kasnmir issue or the Canal Waters dispute. At that time India will have also the same planetary configuration, i.e., progressed Mars coming in square with Neptune. Of course, the ascendant of India will be improved by coming into sextile with Saturn but yet this Mars square Neptune is going to affet the country in a peculiar way. There may be huge defence expenditure and there is a great danger of a financial crisis in India. It is quite possible that some of the proposed projects may be given up as Mars is situated in the radical horoscope very near the second cusp which shows huge wastage of national funds. By the end of 1960 Pakistan will prove a problem in international affairs, though for a short period. By the end of 1959 she may try to come to some agreement with India and other nations. When we scrutinise the winter solstice figure the present



events are clear. Ascendant and mid-heaven are in dual signs and added to it Saturn is located in the 10th house. In the 7th cusp in Virgo both Mercury and Venus are situated which shows the double standards and underhand dealings in the policies of Pakistan. The lord of the 10th house, Jupiter, is in exact conjunction with Neptune in the mysterious 8th house Scorpio. All the planets are afflicted in the winter solstice figure. The policies or the agreements made by Pakistan will be shrouded in mystery and there is every reason to interpret them in two diametrically opposite ways at the opportune time. The only source of some consolation in the winter chart is that Sun and Mars are in trine.

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Some fellow researchers might say that I have tried to enter the political arena and conclude that what is destined for Pakistan nobody can stop. My past experience shows that when we see bad stars, it is better to give warning to the concerned individual, group or country to be careful in their dealings either private or public. Otherwise there is no use of studying astrology at all. As we use weather guides both for rain and earthquakes and thereby caution ourselves by placing ourselves as far as possible in convenient situations not to be harmed by vicissitudes of the nature, so would we do in astrology. Unforutnately there is a fashion in the country to denounce every astrologer and science itself. To them I only submit as Newton said: "You know nothing of stars and you are not capabable either to comment whereas I have studied".

I request the fellow researchers to comment on the charts of both India and Pakistan. I have discussed the charts only for Karachi and a passing reference has been made to Delhi chart.

THE KALEIDOSCOPE

(Continued from page 312)

S. Africa, and further north, on the 17th November, 1958 an Army Revolt occurring in Khartoum. Nasser was checkmated in Tunisia, the Cyprus Civil strife continued to inflame Graeco-Turkish relations, but as far as the situation inside the U.S.S,R., no-one knows anything.

Coming to India, the rising position of Jupiter and Neptune brought further prosperity and expansion to India, some confusion at the Centre, greater expenditure on the Second Five Year Plan, whilst the position of Uranus on the M.C., brought major Cabinet changes, as well as political upheavals in the provinces along the meridian 82 East. I also mentioned that this ran through Eastern Ceylon, and this lead to the racial disturbances there. Altogether, it was a very imposing array of accurate indications of the major political developments of the year. There were many more evidences with regard to the other planets, but let these suffice to illustrate that mundane astrology's "New Tool", is indeed a most effective one!

The Horoscope of Crown Prince Akihito of Japan

According to *American Astrology*, October, 1958 issue, page 14, the Crown Prince was born on the 23rd December, 1933 at 6.39 a.m. I.S.T., in Tokio. The Horosope is as follows—Ayanamsa 23° 49' 18".

Hersl. 29.41			
Moon 24.19	CROWN PRINCE AKIHITO OF JAPAN 23–12–1933 6-58 a.m. L.M.T. AT TOKIO		Pluto 0.17 Kethu 28.14
Rahu 28-14 Ven. 20-27 Sat. 19-38 Mars 2-5			Nep. 18.33
Sun 6.48.7 Ascdt. 3.53	Mercury 21.17		Jupiter X 23.0

In this chart, there are strong evidences of Rajayoga, with the Sun ruler of the 9th sign, in the first sign Sagittarius, denoting a great inheritance or patrimony, Jupiter ruler of the first sign, in the 10th sign Virgo, on the meridian; Mars, ruler of the 5th sign is exalted in Capricorn, the 2nd sign, conjunct Saturn, Venus and Rahu, and receiving the trine aspect of Jupiter from the 10th.

The Prince has been in the news recently, since it has been reported that he is expected to marry, this year, 1959. He has decided to marry a commoner, Miss Michiko Shoda, 24 year old daughter of a rich miller, and this has received the approval of the Japanese Imperial Household,

Mercury, ruler of the 7th sign is in the 12th sign Scorpio, and the Karaka of wife Venus, conjoined with Saturn and Rahu in Capricorn in the 2nd. These are not favourable indications for marriage and denote sorrow, loss and risk of bereavement. There is some personal sorrow here which needs more careful consideration and analysis than space allows at the moment. The Moon is in 24° 19' Aquarius in the Taurus navamsa of P. Bhadrapada, ruled by Jupiter and the unexpired portion of Jupiter dasa was 10.66 years. The dasa and sub-periods are as follows:—

0. Jupiter in Virgo Dasa

10.66	Saturn in Capricorn Dasa	
2.97		
13.68	Mercury in Scorpio sub-period	
2.65		
16.28	Kethu in Cancer	,,
1.09		
17.37	Venus in Capricorn	,,
3.13		
20.50	Sun in Sagittarius	,,
.93		
21.43	Moon in Aquarius	,,
1.56		
22.99	Mars in Capricorn	,,
1.09		
24.08	Rahu in Capricorn	,, January 1958
2.81		
26.89	Jupiter in Virgo	,, November 1960
2.50		
29.39		

It will be seen that the Crown Prince is now in his Saturn Dasa and Rahu sub-period in Capricorn, the second sign. Since it is conjoined Venus, the Karaka for marriage, this event is likely in this sub-period, though the presence of the malefics, Mars and Saturn in Capricorn, bring dangers of some sorrow, illness or bereavement. The outlook is not at all reassuring, in view of the fact that Saturn is about to transit the position of his radical Sun. This transit always

(Continued on page 318)

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Pandit Nehru—A Numerological Appraisal

BY BAGESWAR PRASAD SINGH, B.A.

OUR Prime Minister was born on November, 14th, 1889, which has reference to the zodiacal sign of Scorpio, covering the period 21st October to 20th November. Personalities like President Roosevelt, Harding, Garfield, King Edward VII, Charles I of England, Lord Mount Gomaery, George Eliot, Saint Augustine, Sunyat Sen, Chiang Kai Shekh, Sir C. V. Raman, Sri Ashok Mehta, Professor N. G. Ranga, Sri Bipin Chandra Pal, Maulana Azad, Doctor Pattabhi Sitaramaya, Sir C P. Ramaswami Aiyar, Mrs. Indira Gandhi, Mira Behn and Cheiro himself were all born during this period.

Pandit Nehru's birth number is 5 (14 is reduced to single number 5 by addition of 1 and 4) which stands for planet Mercury and is versatile and mercurial in all its characteristics. Mercury is the first prince of heavenly bodies. It is a very strong and magical birth number. The Greeks carried number 5 as a mascot to the battlefields. This number has got the best capacity of making friends.

St. Louis of France, Louis XVI, King George VI, Shakespear, Thomas Hood, Karl Marx, Subhas Chandra Bose, Sir R. S. Krishnan, Achyut Patwardhan, S. K. Patil and others have all been born under this number.

Number 5 people are mentally very highly stung, quick in thoughts and decision and impulsive in their actions. They are born speculators. Sometimes they exhaust their nervous strength to such an extent that they often fall victim to nervous breakdown of the worst kind and under any mental tension they easily become irritable and quick tempered, unable to suffer fools gladly.

Number 5 (Mercury) rules over mechanism, commerce, speech, education, intellect and currency. Its favourable direction is North and hence India's present politics should suit Russia.

All those born during the same period or even if their birth numbers are the same a true and prosperous affinity is predicted. This affinity stands between man and man or man and place or even between place and place.

Our present Independent India was born one minute after midnight on 14th of August, 1947. The calendar date is 15th but for astrological purposes 14th continues till the sunrise. Thus free India's birth date is 14th which gives the single number 5. Having this highest affinity of birth numbers for Nehru and India one can safely say that India will flourish with Nehru and *vice-versa* The prospects of India and Nehru are interrelated. The next current of destiny for India comes in the year 1947+21 =1968. This 21 is the sum total of 1 + 9 + 4 + 7 which constitutes the birth year of Free India.

The current of destiny of our leader is the total of 1889, *i.e.*, 1 + 8 + 8 + 9=26. His first current of destiny was in the year 1889 + 26 = 1915. Near about this year he had delivered his first political impressive speech at Allahabad on which Sir Tej Bahadur Sapru had embraced him. Near about the same period he had met Mahatma Gandhi, who also blessed him like his son. He came in the forefront in the Indian History of revolution.

The next current of his destiny was in the year 1915 + 26 = 1941 from 14th November till 14th November 1942. The Indian history of revolution stands as a most convincing evidence as to how this second current of destiny re-acted with the life of our leader.

His third and probably a last current of destiny commences from November 14, 1967 (1941 + 26) and lasts till 14th November, 1968.

Coincidently the first current of destiny for India and the third current of destiny of our leader Pandit Nehru coincide in the year 1968. This year therefore should be a most remarkable thing affecting both India and Nehru. This year may bring the Indian politics and Nehru at the top of the world situation. Our leader may meet some serious type of accident.

The influences of period of birth indicates that Nehru is intensely emotional. He has magnetic influence and psychological power over others. He can sway his audience as he chooses and can keep them spellbound. He has extra-ordinary talents to make original contributions to the contemperory thought. In sudden crises he can maintain his balance of mind and pursue his final purpose with dauntless determination and indomitable will.

He has to be a great humanitarian, with great plans for making the world and Utopia. He has got the inborn tendencies to make sincere efforts in settling down the quarrels of other countries and bringing the situation to normal but he has to be looked up to and his services recognised. The world can safely depend upon the advices of this leader as they would be the best ones. Cautions for him are that he should always gauge the extent to which he should honour the world opinion, lest it may occassion others to blackmail him. However he is not to "put any thing for tomorrow" for procrastination is one of his besetting signs. He is a good mental fighter being subtle in argument, strong in organisation, but always detests bloodshed.

This is why he is gaining and would succeed in gaining a world reputation for him as a peace-maker.

Our leader has got the inherent tendency to pay back ten-fold for any help that he might get for his country. Other nations of the world may note that the investment of generosity towards India through Nehru is bound to be returned with more than the compound interest.

The period of birth does not support the ideas of Nehru being on rest. Though it would be too selfish to deny such a proposal, yet country's well being is not seen even astrologically in such a suggestion.

Thus he has to perform two roles in life: one as the Indian leader and the other as the world leader.

Now I proceed with the above two roles of his life calculating according to the occult significance of numbers as indicated by Cheiro in his *Book of Numbers*.

Calculations are to be based on the name by which a man is known. In India he is known as Jawaharlal Nehru, whereas the world calls him more as Nehru (simply by adding Mr. before it).

	As Indian Leader	*As World Leader*
	JAWAHARLAL NEHRU	NEHRU
	1 1 6 1 5 1 2 3 1 3 5 5 5 2 6	5 5 5 2 6
	= 24 = 6 23 = 5	= 23 = 5
	6 + 5 = 11 = (1+1) = 2	

Probably under some divine force our great leader has already renounced the word Pandit from his name. Pandit in itself was giving a very good compound as well as single number for him but the total compound number of the entire name was being very fatalistic as it was coming to compound number 16.

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The readings are getting muddled up to some extent because of non-harmoneous vibration between his birth number and his name number (changeable), specially in the calculation of his name as Indian leader. For Jawaharlal we get the single number 6 and for Nehru we get 5. Thus the final single number is 6 + 5 = 11 giving 1 + 1=2 which stands for Moon whereas his birth number is 14 giving 1 + 4=5 Mercury. The best modification has already been suggested above. Addition of one "L" more in a Lal mends the entire conflict. The valuation of "L" according to Chaldean origin is 3. Thus Jawaharlal would have come to a compound number 27 giving the single number 9 by addition of 2 and 7. For Nehru we get single number 5. Thus the final compound number would have been (9 + 5) = 14 giving 1 + 4 = 5, which would have the best of harmonious vibration.

Turning to the more mysterious or hidden influences indicated by the compound number of birth we get November 14, influencing his career. We find for this number in Cheiro's *Book of Numbers*, the following. "14—This is a number for movement, combination of people and things, and danger from natural forces such as tempests, water, air or fire. This number is fortunate for dealing with money, speculation and changes in business, but there is always a strong element of risk and danger attached to it, but generally owing to the actions and foolhardiness of others".

The next important compound number occuring in his calculation is 11 as a final compound number of his name. 11 reads in the same book as:—

"11—This is an ominous number to occultists. It gives warning of hidden danger, trial and treachery from others. It has a symbol of a clenched hand and a lion muzzled of persons who will have great difficulties to contend against".

This changeable compound number of the name adds something to the fatalistic indications of the birth compound number 14.

The third compound number 24 comes in the calculation of Jawaharlal only which reads as follows:—

"This number is fortunate; it promises the assistance and association of those of rank and position with one's plans; it also denotes gain through love and the opposite sex; it is a favourable number when it comes out in relation to future events".

The 4th compound number is 23 which is found in the word "Nehru", which is another fortunate number and reads as follows:—

"This number is called the Royal Star of the Lion. It is a promise of success, help from superiors and protection from those in high places. In dealing with future events it is a most fortunate number and a promise of success for one's plans".

However, a numerologist would have been as much pleased to see him wearing a diamond set in platinum as he is pleased to see him in white garb.

THE KALEIDOSCOPE

(*Continued from page 316*)

frustrates high hopes and ambitions in some way.

If we erect the Solar Return for his 25th birthday, which occurred on the 23rd December, 1958 at 7.33 a.m. G.M.T. or 4.33 p.m. I.S.T., we find that Venus is in the 7th house denoting possibility of marriage but the Sun and Saturn are also on the cusp of the 7th, bringing some untoward event which confuses the issue. Again Uranus is opposite to the Venus-Saturn conjunction in the radical chart, to which Mars throws a square aspect.

However, we may note that Jupiter is opposite the Solar Moon and will become exact on the 30th January, 1959, together with a square from Venus, and this suggests a favourable development such as a betrothal. It is also reported that a Palace is being built for them. Again the

	Mars 22.9	Moon 4.32	Ascdt. 8.5
X 19.0	SOLAR RETURNS FOR PRINCE AKIHITO 23–12–1958 4-33 p.m. L.S.T. AT TOKIO		Hers. 21.45
Ven. 17.0 Sun 6.48.7 Sat. 4.18	Mercury 17.4	Neptune 12.13 Jupiter 28.10	

transits are very remarkable in the month of July 1959, being a mixture of both good and bad, and it will be very interesting to observe how this unique astrological situation works out, so far as the Japnese Royal Family is concerned.

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[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 columns.—*Ed., A.M.*]

1959 Annual Number

Sir,—I have received the 1959 Annual Number of THE ASTRGLOGICAL MAGAZINE. It is a worthy successor to the many excellent annuals put out by you in order to acquaint the world of the worth and value of true Hindu Astrology.

The get-up of the 1959 Annual as well as the solid matter it contains make the modest sum of Rs. 3.75 seem too little. I believe you are making some sacrifice in order to bring Hindu Astrology within reach of everybody. No student of astrology could be called widely read if he or she does not subscribe to your valuable monthly magazine. May the Goddess Saraswati confer on you mental and physical power to carry on your noble task.

Let me wish you and your dear ones a very happy and prosperous New Year.—"Om".

Colombo-4. CYRUS D.F. ABAYAKOON.

Sir,—I have just gone through the articles in the 1959 Annual Number of THE ASTROLOGICAL MAGAZINE and I am emboldened to state that this number excels in the quality of contents all the previous annuals. Your "World Predictions" are simply marvellous. The article "Astrological Affiliations of Religion and Theology" by Dr. R. Naga Raja Sarma provides a very interesting reading. "Interpretation of a Planet's Influence" by Prof. P.S. Sastri is one of absorbing interest. "Foundation Map of Independent India" by Mr. C. M. Ghosh throws a new light on the fate that is in store for India. The article "Astrological Appraisement of Behaviour-Patterns" by Srimathi M.A. Rukmini is balanced, well-argued and very interesting. I cannot but mention here the bold prediction that Netaji is still alive contained in "Horoscope of Netaji Bose". One thing is to be mentioned here. If Netaji's birth Lagna is taken as Aries, then Saturn would be in 8th and as the dictum *karako bhavanasaya* does not apply to Saturn, Saturn would be promoting the longevity of Netaji. If the Lagna is taken as Taurus (as the contributor has now taken) this aspect, we lose. This requires to be examined. In "Significance of Fingers in Palmistry", the author has not dealt with the Sankus and Chakras found at the end of the fingers and their significations. This information would have added to the quality of the article. Moreover, a detailed article touching on the "Life Line, Fate Line, Head Line, and Sun Line" in the hand is eagerly awaited by me. Regarding "A Tragedy" in the correspondence columns, in the bridegroom's horoscope, there is Rahu in 8th and the principle, *Rahu Saniyathu, Kethu Kujavathu* does not apply to Rahu in the special exemption given to Sani for Ayus when it occupies eighth. Hence Rahu in 8th must have been the reason for the Alpayus of the native.

To sum up, just as Shri K. Ramanathan of Hyderabad has pointed out in his letter under the caption "Leprosy", the educated men of India today would not have taken that much interest in astrology as they have been taking nowadays, had it not been for your untiring efforts and unremitting zeal to make astrology a popular science. Your annual number every year is really a superb, scholastic feast to the discerning public. The articles in this year's annual have been very carefully selected so as to include all sides of astrology—predictive, nadi, mundane etc. Many highly educated doctors, engineers and lawyers in Hyderabad eagerly look forward to reading the annual of THE ASTROLOGICAL MAGAZINE and the interest you have created in such highly intellectual type of men in the seemingly less accurate science of astrology is tremendous. Your caseless efforts to make astrology a complete, up-to-date science, can never be forgotten. In this pious duty, you have a chain of scholarly contributors whose contributions are well digested by even more voracious readers of THE ASTROLOGICAL MAGAZINE. The annual edition has been superbly got up and in these days of soaring prices of paper, the quality of the paper used for the magazine is also splendid. What repayment can a reader make to this splendid intellectual feast that you have provided now and you have been providing every year. We raise our hands with humility towards the Almighty to spare you for many more years to do such incalculable service to this noble science of our holy foresighted Rishis of ancient India.

Hyderabad. V. SANTHANAM.

Perpetual Calendar

Sir,—With reference to the above article published in November 1958 issue of THE ASTROLOGICAL MAGAZINE may I draw the attention of your readers to the fact that there exists a very simple rule for deducing the day of the week corresponding to any date of the Christian Era,—B.C. or A.D; Old or New Style? No tables are required and the whole of the arithmetic can be performed mentally. The rule was expressed as a formula by Gauss, the great German mathematician. This formula is: $W=D+M+Y+L-C$ (Modulo7), where W is the day of the week required, starting from Friday as 1 for dates in the Julian calendar, D is the date of the month, M is a constant for the month obtained from the following table:

Jan.	0	April	5	July.	6	Oct.	0
Feb.	3	May	1	Aug.	2	Nov.	3
Mar.	3	June	4	Sept.	5	Dec.	5

Y are the last two figures of the given year, L is the quotient obtained after dividing Y by 4 (rejecting the remainder), and C=first or first two figures of the given year. Modulo 7 means that the sum is to be divided by 7 and the reminder kept.

I—All dates in the Old Style:

A few examples will make the method clear.

(1) What day of the week was 1st January, 601 A.D.? (Mr. Bhat's example) Here D=1, M=O, Y=1, L=O, C=6. So, W=1+1+7—6=3. Counting from Friday as 1, the week day is Sunday. (Note that as 6 is greater than the sum of D+M+L+Y, we add 7 and then subtract.)

(2) For B.C. dates convert the year first to the astronomical reckoning by subtracting 1 from the year and prefixing the negative sign. Then add any convenient multiple of 7 as will make the year positive and proceed as above for (1). Example: Required the week day of 18, February, 3102 B.C. which was the first day of Kaliyuga Era. Here, 3102 B.C.

$= -3101$ Astronomical. Adding 3500 (a multiple of 7) gives 399. So the day of the week was the same as on 18, Feb., 399 A.D. or $W = 18+3+99+24-3 = 141 = 1$, or it was a Friday. Example: What day of the week was 15 June, 763 B C. 763 B.C. $= -762$ Astronomical, add 840 giving 78 A.D. so $W = 15+4+78+19 = 116 = 4$, or Monday. This was the day of the great historical Solar eclipse observed at Nineveh, when the Sun was totally eclipsed at noon, while the emperor was having his dinner, and which caused consternation throughout the Middle East.

II—Dates for the 19th and 20th Centuries, New Style.

As we at present are more interested in the dates of the present and last centuries, we can simplify the above formula, by omitting the value of C and taking W to begin from Wednesday and Monday respectively.

(3) What day of the week was the 4 November 1939?

Here, D=4, N=3, Y=39, L=9, so W=55, or rejecting multiples of 7=6, so counting from Monday as 1, the day of the week was Saturday.

(4) What day of the week was 24 May, 1819?

D=24, M=1, Y=19, L=4; so W=48=6, rejecting multiples of 7, so counting from Wednesday as 1, the week day was Monday.

It might be observed that the addition need not be carried through to the end, for as we go on adding we can simultaneously go on casting out the 7s, as for instance in the last example instead of saying $24+1+19+4$; we may mentally say, $3+1+5+4$ or total 6.

For January and February of *leap* years, subtract 1 from the value of L, as the year has not "leaped", as it were, till the 1st March. For B.C. reckoning a year is a leap year if the Astronomical year is a leap year.

III—Dates for all centuries. New Style.

The above formula gives week days for all dates in the Julian calendar, and to the 19 and 20th centuries in the Gregorian calendar. We can make the formula universal for the Gregorian calendar also by slightly modifying it to read:

$$W = D + M + Y + L - 2\left(\frac{C}{4}\right)_r.$$

Here the count is to be made from Sunday as 1. $\left(\frac{C}{4}\right)_r$ means that C is to be divided by 4, and the remainder taken. For instance, for all years beginning with 19, the value of $-2\left(\frac{C}{4}\right)_r$ will be 161.

VI—What day of the week was May 24, 1819?

$W = 24+1+19+4$ or $3+1+5+4 = 13 = 6$. The day was Monday counting from Wednesday as 1.

This method of Gauss in an improved form is given by A.H. Russell in his book *Rapid Calculations* (Gregg Publishing Co.) An admirable book which should be in the possession of all who perform calculations.

The process is extremely easy and the only thing to remember are the figures for M. An examination of these figures will however reveal that they follow a certain law so that even if they are forgotten they can be readily revived. With a little practice the whole of the calculation can be carried out mentally and the result obtained in a few seconds without tables or any other external aid. This method of Gauss (improved by Russell) is not generally known, and so I trust will be of interest and value to your readers.

Bombay. K. M. Kharegat.

Sidereal Solar Returns

Sir,—I thank Mr. D. R. Munsiff for having supplied the relevant data in connection with the Broach gentleman who had to resign his job. But before dealing with it, I have to refer to the Ayanamsa question.

Ayanamsa:—Mr. Munsif says that his case was that I was not justified in using Mr. Bradley's Tables of Ayanamsa for Cyril Fagan's Solunars as the two are different, the former using 45″ or 46″ per year and the latter 50″ per year. I beleive that Mr. Munsif ignores the difference between true Ayanamsa and mean Ayanamsa. Cyril Fagan gives the mean Ayanamsa in Table I to which two further corrections have to be applied for Solar and Lunar Nutation and these are given as Tables II and III respectively. The true Ayanamsa for the date required has to be computed on the basis of Tables I to III, whereas Mr. Bradley gives the calculated result for every tenth day.

The examples should suffice to show that both employ the same values.

The case of the Broach Gentleman:—The relevant Sidereal Solar Return calculated for Calcutta (place of residence at the time of resignation) shows Nirayana M.C. Aries 17°, Sun Aries 29°, Saturn Libra 11°, Pluto Cancer 29°. Thus Saturn, Sun and Pluto are all seen to be in the foreground. Therefore the statement of Mr. Munsif that "there is no planet except Pluto in the foreground taking the Sidereal Zodiac according to Bradley's reckoning which Mr Fagun follows", is not justified. The following additional features may be noticed. There is an almost exact square between Sun and Pluto. Solar Mars is within four degrees of the radical meridian, Solar Mars is in exact opposition to radical Mars which is in the radical foreground (close to 4th cusp). Cyril Fagan says, "Nothing prospers when Saturn is in the foreground and in business and official life, the native meets with reverses and is not popular with those in authority ..... when directions are made to transitting Saturn (Solar) the native may be hard pressed by creditors and should be beware of his enemies who conspire to injure him and destroy his fair name". "Among the planetary host, Pluto is the astrological mile-stone, *par excellence* he signifies the parting of the ways and when he exerts to bring about an event it can seldom be redressed". For squares and oppositions between Sun and Pluto Bradley says "Impatience to the extreme, nervously tant appears on the verge of cracking. Nervous breakdowns seldom occur without the 'last straw' coming about through Pluto's influence. A native's whole life may change under the aegis of a foreground Sun-Pluto configuration". Space forbids further quotations and the above must suffice as they practically paraphrase the act done by the native—"resignation under pressure of superiors and under high strain".

For example:

(1) Cyril Fagan's Vernal Point for January 1, 1957	(Table I) ...	5° 45′ 32″
Solar Nutation for ... do	(Table II) ...	plus 4″
Lunar Nutation for ... do	(Table III) ...	− 14″
	Result ...	5° 44′ 22J
Bradley's Vernal Point for January 1, 1957		∴ 5° 45′ 22″
(2) Cyril Fagan's Vernal Point for January 1, 1958	(Table I) ...	5° 44′ 42″
Solar Nutation for ... do	(Table II) ...	Plus 4″
Lunar Nutation for ... do	(Table III) ...	− 10″
	Result ...	5° 44′ 36″
Bradley's Vernal Point for January 1, 1658		... 5° 44′ 37″

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Rulership:—Mr. Munsif gives five reasons for above event based on Tropical Solar Return all based on *rulership of planets*. I have not referred to rulership of planets in the above analysis as not being necessary. Cyril Fagan's objection as understood by me is the same. If rulership is permitted anything can be made to fit anything and there is no sure basis for *predictions*. All known events can be ideally accounted for. In the above Sidereal Solar Return, there are some rulership positions also having the same complexion. (*a*) Mars ruler of 10th is in in 6th, (*b*) Jupiter ruler of 6th occupies eleventh, (*c*) Mercury ruler of 12th occupies ninth, (*d*) Saturn ruler of 8th in 4th aspecting 10th and Sun is posited there. I am not an adept in the interpretation of tropical Solunars but in the light of guidance given in the letter of Mr. Munsif, all these appear to be evil and (*e*) is at least common to both for which the effects given by him are "Risk of social and business position, native will be forced to accept sacrifices. In every way diminution of prestige".

The above quotations from Mr. Fagan's *Solunars* and Bradley's book and those that follow should also suffice to correct another statement made by Mr. Munsif in his present letter as well as in the first that with Fagan's *Solunars* all that can be said is whether the period that follows is lucky or not. In fact differentiation is made under several groups (*a*) radical planets coming to the foreground of Solunar maps, (*b*) Planets in the foreground of Solunar (*c*) Solunar planets configurating radical planets, (*d*) planets progressed configurating radical as well as Solunar planets, and so on and detailed effects are given for each, of which the above quotations form a very small part.

Uranus.—Mr. Munsiff puts within brackets "Uranus is a benefic for the Sidereal Zodiac!" The exclamation mark indicates that he is not in agreement and implies that this is against the rules obtaining in Tropical (Sayana) Astrology, *i.e*, according to Sayana Astrology, he should be considered as a malefic. I have convinced myself that it is not so in Tropical Astrology by reference to such books as I possess in that Astrology from Simmonite to M. Hone. But I may be mistaken and if so, hope to be corrected. As it is not possible to give quotations from all these books, I shall give only one from the latest book of Colin Evans, Section 36 (P.9): *Benefics and Malefics*. "Uranus, Neptune, Pluto all of recent discovery have naturally no traditional character but each when newly known tended to be regarded as 'bad' which by no means describes *their now more fully studied effects*" (italics mine). Even Alan Leo one of the older writers appears to treat Uranus as a benefic. He gives the following effects for conjunction of Uranus and Jupiter. (*a*) Where the slower planet is the significator: "Original, inventive, deep musical ability, occult tendencies, peculiar religious views, imagination, eloquent, persuasive". (*b*) where the quicker planet is the significator: "Inspirational, marvellous, devotional, aspiring, dramatic power, sense of dignity". More striking is his delineation of the effects of Moon separating from the aspect of one to the aspect of the other: Moon separating from an aspect of Uranus to Jupiter—success in foreign lands, sudden good fortune and for Moon separating from an aspect of Jupiter to one of Uranus "Romance and good fortune". Here the nature of the aspect is not mentioned as a factor in the judgment as in the beginning, it is stated that there can be good only if the planet applied to *is a benefic*. Cyril Fagan has given almost identical effects to transitting Uranus configurating natal Jupiter and transitting Jupiter configurating radical Uranus.

Loss of Mother.—Mr. Munsif says that in the case of native born in Bombay on 10–2–1923 at 8–35 p.m., I.S.T., who lost his mother during last January, the event can be read only with the Sayana Solar Return map. The matter cannot be dealt with fully here as already the letter has become too long. The reason stated is that Mercury ruler of 12th is in 4th and no other is given. I do not know if it is the only reason. I worked out the Sidereal Solar Return Chart and find the Solar Moon square natal Saturn. Also in the Solar Chart, Venus square Neptune (very close) Neptune being practically upon the radical Mars on the cusp of the Solar 8th house. For Moon–Saturn configurations, Bradley says "where personal relationships are involved, a bereavement is not unlikely". For *Solar Venus configurating radical Mars*, Cyril Fagan says "Events are often anguishing and may on occasion betoken tears, grief, laments. Under its transit husbands have mourned the loss of their wives, parents of their children and *children of their parents*". Venus is not in foreground but in midground but radical Mars and Solar Neptune are on the cusp of the 8th house implying anguish through death. Since the date of death is not given, it cannot be shown which malefic became angular for the time of death and caused the death.

I may say here that I hold no brief for either Tropical or Sidereal Zodiac or for the methods of Fagan or Bradley. I follow them and find results adequate and in some cases astonishing. If others are able to get the same results by other methods, who is to question? I do not at any rate, but want to place the facts as they are before the readers to be judged.

Mayuram. S. RAJAGOPALA Iyer.

Political Forecasts

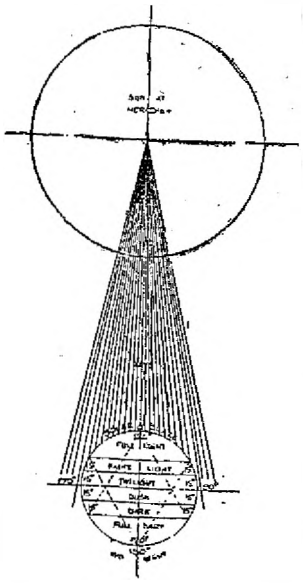
Sir,—Ever since you wrote about the United States getting involved in the Middle East, and forecasting that she would for some reason get out of it and that there would be no involvement in war, I have been wanting to write and congratulate you but I waited for the final withdrawal which has now taken place. Your prediction has completely come true as many others in the past. I have read your latest article on Pakistan and its future. Your past writings on Pakistan have all come true and I am sure you will study this subject a little more in detail and with greater devotion and write another article which should make the unbelievers in Astrology sit up and take note of what is forecast on the study of the planets. My congratulations to you and good wishes for your continued success and progress in your inestimable and invaluable work.

Bombay. A. S. BHARATAN.

A New Astrological Theory

Sir.—Many learned men are under the notion that the Sun's rays fall on the hemisphere because they are impressed by the demonstration (a rotating globe with Moon and candle light) witnessed in their educational institutions. This impression coupled with the ignorance—to distinguish between the *rays* of the Sun and *light* has made Mr. V.K. Pantulu of Bombay cast some aspersions on my article written under the above caption in August 1958 issue of THE ASTROLOGICAL MAGAZINE.

Modern Astronomy tells us that on the day of Equinox the day and night are equal as the light of the Sun falls on the hemisphere because it is spherical. We should note that only light and not the Rays of the Sun fall on the hemisphere.



From the above illustration it is clear that only two thirds of the hemisphere (*i.e.*) 120° of the globe) get the Sun's rays or solar blaze. In other words only 120° of our earth (60° on either side of the meridian point) recive the Sun's rays directly. The remaining one third portion of the hemisphere (the places between 120° and 180°) gets only the diffused light of the rays of the Sun that travel in the outer space, the brightness varying according to the distance of the rays from the earth.

So only 120° of the earth (60° on either side of the meridian point) gets the rays of the Sun directly and perpetually and we call it "full light". The Places lying between 120° and 150° (15° on either sides of it) receive "faint light" and the rest (between 150° and 180°) *i.e.* 15° on either sides beyond) gets "twilight"

The formula 1/3 x 360 x 69 miles etc. to find out the distance of the Sun etc. given in my article is based on the above facts. Since the distance of the Sun and Moon arrived at by my formula nearly tallies with that of *Kandha Purana* I have given the scientists some food for thought.

Our present day scientists are making fast strides in their effort to land a rocket on the Moon. We won't be surprised if the scientists so engaged give out some new astronomical theory out of the facts borne out of their experiments in the outer space in the near future, which may corroborate the theory expounded by me.

In this connection I wish to add a word to Mr. V. K. Panthulu, who thinks that *Kanda Purana* is a synonym for a bundle of fairy tales. The stories of King Arthur and his knights of the round table are also fairy tales to all appearance; yet they are based on facts and pertain to the history of England and similarly every popular myth and legend in Puranic literature could be traced invariably to a fact in nature, provided one takes necessary pain. Moreover Mr. Panthulu does not seen have correctly read my article regarding the Eclipse wherein I have stated that only the luminary of the Sun enters the shadow and not the Sun itself. (*Copy right reserved by the Author*).

Tuticorn KARAIYALA PILLAI O. P. MUTHURAMALINGAM.

A Request

Sir,—Will any reader of your esteemed magazine let me know the names and addresses of well-known English Astrological journals published in foreign countries together with their rates of subscription and help me in becoming their subscriber. I have tried my best in this respect but my efforts have gone in vain. In December 1957, I enquired the address of *American Astrology* from Raman Publications, Bangalore, and they provided me the address.

Jammu. ASHWINI KUMAR SHARMA.

Saturn and Makara Lagna

Sir,—Reference letter of Sri A.A.N. Sastry of New Delhi under the above heading, I would like to make the following observations:

The data given is not complete but from what has been given, it is clear that Sun is in Thula, *i.e.*, he is debilitated. In absence of the degrees, it is not known if he is within 10° and if so he is *parama neecha* and in that case his effect is still worse. Such a position of Sun in itself is sufficient to neutralize the good effects of Saturn and also to play havoc. In support I would refer to *slokas 16 and 17 of Adhyaya 39 of *Saravali*. Sloka 17 says "If other Grahas are in their Moolatrikona or Uccha (exalted) or in their own house (स्वक्षेत्र) but only one planet Sun is in debilitation (अतिनीच) then it alone destroys all the above mentioned good effects of other Grahas and their beneficent effect is not possible under such circumstances".

From this it is clear why the good effects of Saturn in Makara in Lagna, which is a very good position for Saturn are destroyed and Saturn being a malefic by nature is free to exercise his bad effects in conjunction with bad Sun.

As for Jupiter in Kumbha, I do not understand why Sri Sastry supposes that it will check Sun. Firstly Jupiter is in Aquarius (the degrees are not given) but he may actually be in Makara where he is debilitated in which case he will be bad. Anyway it is very near his debility position and hence not good. Thus Sun is the most powerful of planets and has supremacy over all other planets. That is why when he is debilitated he counters all other Raja Yogas. It is not clear on what basis Sri Sastry thinks Sun has obtained *neechabhanga*.

I would like to add that a horoscope has to be considered in its entirety and not piece-meal depending only on one fact.

Ayodhya, DR. VIDYA DAT RAM.

*जूकस्य दशमे भागे स्थितः कमलबोधनः ॥
सहस्रं राजयोगानां मन्दमेव करोत्यसौ ।
स्वत्रिकोणगृहं केचित्स्वोच्चं याताः स्वमन्दिरम् ।
अतिनीचे रविश्चैको न तेषां फलसंभवः ॥

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Astrology—East and West

Sir,—With reference to the above article by Mr. V. Thiruvenkatacharya appearing in the January 1958 issue of THE ASTROLOGICAL MAGAZINE, referring to the Hindu method of rectification of birth time said to have been discussed in *Brihat Jataka* of Varaha Mihira I feel that the rules detailed by the writer are not traceable in the edition of *Brihat Jataka* published in Sanskrit and Bhasha in Hindi during 1938 A.D. from Lucknow. And the slokas mentioned therein do not mean the same as detailed in the article.

Rules No. 1 and 2, are not traceable in any standard book.

Rule No. 3 is contra-indicated to rule No. 4 and does not fit in the practical application as shown by the learned contributor in an example given on page 65, except in two conditions only viz. when distance is 1 and 2 rasis or 11 or 12 rasis and the dwadasamsa chosen is 1st, 7th 6th and 12th respectively. The above two conditions only agree with rule 3. Otherwise it is quite impossible, if the rasi occupied by the Moon at birth is the same as the *dwadasamsa* occupied by the Moon at conception.

Suppose the 8th dwadasamsa of

Meena is taken. It is Thula at conception and Moon in Thula at birth (rule 3) indicates a difference of rasis from conception Moon in Meena to birth Moon in Thula (=8) while it should be 3 or 4 for the 8th dwadasamsa as taken; similarly it varies in each case (rule 4).

And as per slokas given in *Brihat Jataka* :—

तत्कालमिन्दु सहितो द्विरसांशको
कस्तत्तुल्य राशि सहिते पुरतः शशांके ॥
यावानुदेति दिनरात्रि समात भागस्तावद्गते
दिन निशोः प्रवदन्ति जन्म ॥

—Ch. 4, Sl. 21.

and again according to *Gargi* :—

यावत्सये द्वादशांश शीतरश्मिर्व्य-
वस्थितः ॥
तत्संख्यो यस्ततो राशिर्जन्मेन्दुस्तङ्गतो
वदेत् ॥

Both the slokas do not mean as shown by the learned writer. The above mentioned slokas mean that the Rasi occupied by the Moon at birth is to be counted from the dwadasamsa occupied by the Moon at conception and the distance would be equal to the number of dwadasamsas elapsed at conception. Suppose the Moon at conception is in Aquarius 19° and in 8th dwadasamsa of Kanya; the Moon at birth should be in the 8th Rasi from Kanya Dwadasamsa, *i.e.*, Mesha.

Hence the rule 4 alone cancels the rules 1, 2 (not traceable) and also rule 3. And rule 4 is the only key which belongs to the given slokas.

As regards rule 5, that is also wrongly interpreted by the learned writer in his example shown on page 65, though the meaning under rule 5 is correct to find out the traversed part of the rasi by the birth Moon or Nakshatra at the time, proportionate to the portion of the dwadasamsa traversed by her at the time of conception.

The formula is clearly given in *Brihat Jataka* and *Jataka Parijata* also. One dwadasamsa or 150 minutes is equal to 1 Rasi, or 1800 minutes. The traversed part of the dwadasamsa will be equal to the part of the rasi required by the rule of three. The result would be the traversed part by the Moon at birth time.

Similarly the rule No. 6 is totally wrong and does not tally with the sloka. Varahamihira says *Yavanudeti Dinaratri Samanbhagas Tavadgate Dina-Nishoh Pravadanti Janma.*

(*Continued on page 327*)

DETERMINATION OF PROFESSION—(*Continued from page 310*)

Shastyamsa No.	*Significance*	*Meaning*
51	Phala muladi Vikrayi ...	Sellers of fruits, tubers, etc.
52	Shanta Krit ...	One who establishes and maintains peace—may include Policemen, Defence Organisers, Ambassadors of Peace missions, etc.
53	Swarnakar ...	Goldsmith, one dealing with bullion, ornaments.
54	Krishikrit ...	Same as No. 33.
55	Pala Vikrayi ...	Pala=Meat. Sellers of meat, owners of piggery, abattoirs.
56	Yajako ...	Priests, Teachers, etc.
57	Adhyapaka ...	Professors, etc.
58	Adhyaksya ...	Owners or Proprietors, Principals of Institutions.
59	Pratigrahapara ...	One who accepts gifts from others. This may include beggars, to Directors of Charitable Institutions.
60	Phali ...	Sellers of fruits, owners of orchards, gardens.

The meaning or significance can be stretched to a great extent to suit modern conditions and varieties of occupations. This section of "Shastyamsa" in Parasari Hora should merit the serious attention of astrologers and offers fruitful field of research.

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LESSONS IN ASTROLOGY

(*Continued from page 310*)

star should be the natal star or one of its trines. In the given example this rule does not hold good. But if you take 8 gh. 31.5 vgh. you get a remainder of 6 which gives the required star Satabhishak. Yet another method is this :—Multiply the time of birth in ghatis by 6. Add to this the particular date of the solar month. This total would reveal the number of degrees by which the lagna is removed from the very commencement of the sign occupied by the Sun. It was the 24th day of Simha month. If you add this to 51-30, which is the product you get by multiplying the Ishtaghati by 6, you get 75°-30′ According to this rule the cusp of the first house or Lagna must be 75°-30′ farther from the beginning of Leo, because the Sun is situated in that Sign. But actually our Lagna-sphuta is 6s-10°-31′-41″. However, this will help us in locating the Ascendant broadly. I shall give you yet another method :—Note the Rasi and Navamsa occupied by Mandi as well as by the Moon. Now the Lagna of birth will have some connection with this Rasi. The Lagna may be the 7th, 5th or 9th from the sign or Navamsa of Mandi or the Moon, whichever is stronger of the two. In our example Mandi is in Makara both in Rasi and Amsa. The Moon is in Kumbha Rasi and Makara Navamsa. But the latter is stronger. Here the Lagna is actually in the 9th house from the Moon, the degrees of both being exactly the same *i.e.* 11th. According to another view the Lagna may be trine to the lord of the sign or Amsa of the Moon or Mandi.

There are some simple rules to find out the sex of the child. In this case too you have to be doubly careful before pronouncing judgment. Convert as before the Ishtaghatis etc. into Vighatis. Divide this by 225. Now you may have a remainder upto 225. What you have to do with the remainder is this: Have five groups of 15, 30, 45, 60, 75, *i.e.* from 1 to 15 first group, 16 to 45 second, 46 to 90 third, 91 to 150 fourth, and 151 to 225 fifth. In the odd groups male births are indicated. Take our example. Divide 515 by 225. You will get a remainder of 65. This falls in the third group. So the child must be male. Another method is to multiply the Ishtaghati by 4 and to add to it the number of Rasis alone in the Lagna-sphuta. Divide the result by 8. If the remainder is an even number, it is male, and if odd, it is female. In our example, 8-34 × 5 plus 6=40*g*-20*v*. Leave off the Vighatis. By dividing 40 by 8 you get nil remainder or 8 as remainder, which being an even number indicates male birth.

In this connection I must tell you that Gulika and Mandi are not identical though both are the sons of Manda or Saturn. You have already seen how the position of Mandi is to be calculated. The position of Gulika is found out thus:—When the duration of daytime is 30 ghatis Gulika rises at 26, 22, 18, 14, 10, 6 and 2 ghatis respectively on the seven days beginning with Sunday. Suppose the duration of day is 32-15 ghatis, then you have to do it thus for Sunday:—26/30 × 32-15 ghatis. For the night you have to take the figure for the 5th day *i.e.* if you want to know the time of Gulika's rise on a Sunday night, you have to take 10 ghatis and make the necessary calculations. Of course, there are some people that make no distinction between these two planets. There are others who interchange the methods for finding out their periods.

I shall tell you another interesting point in this context. From the Lagna of birth you can find out the direction of the lying-in-chamber in the house. If the Ascendant be Aries, Cancer, Libra, Scorpio or Aquarius, the chamber would be in the eastern portion of the house; if Leo or Capricorn, in the south; if Taurus, in the west; and if Gemni, Virgo, Sagittarius or Pisces, in the north. Before making any pronouncement you will have to see which of the two *viz.* the Lagna or its Navamsa, is stronger. In case the Navamsa is stronger, then you will have to give the direction indicated by that sign and not by the Lagna-Rasi. What do you mean by the Navamsa being stronger? See if that particular sign whose name the Amsa bears is well aspected or occupied and also see if its lord is strong, in benefic house and has the aspect of and association with benefics. You can similarly find out the direction which the lying-in-chamber faces. The planet that occupies a Kendra position in the birth chart gives the direction. You know the quarters presided over by the planets. Suppose there are many planets in Kendras. Then you will have to declare the direction from the strongest of them.

The women or obstetricians etc., in attendance on the expectant mother would depend on the number of planets posited between the Ascendant and the Moon. The number of persons standing or waiting outside is equal to the number outside that range. The quantity of oil in the lamp will correspond to the portion of the sign yet to be covered by the Moon in the particular Rasi occupied by her. The part of the wick remaining is to be guessed from the part of the sign of Lagna that has not yet risen. The nature of the lamp whether movable or fixed is to be deduced from the nature of the Rasi occupied by the Sun. These details may not be needed now in view of the existence of maternity homes and electric lights. Still I have given them because of their scientific character and interest.

It is said that if in the chart the Moon does not aspect the Ascendant, the child's father must have been away from home at the time of birth. This means that the Moon should be in 7th house from the Lagna for the father to be at home. I advise you not to take this Yoga too literally. See if the lord of the 9th house is in the visible hemisphere—six signs counted backwards from the Lagna—and in a fixed Rasi or Amsa and has some sort of connection of aspect on the Lagna or its lord and the Moon or the lord of its Rasi. If these conditions are satisfied you can say the father was at home. In the above conditions, *i.e.*, when the Moon does not aspect the Lagna, if the Sun is posited in the 9th or 8th house, which is a movable, fixed or dual sign, the father is in another village, in his own village or on his way home respectively.

(To be continued)

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When the Government of a Country with all its tremendous resources in men, money and materials, commences its own publications, it is natural to expect that publications would be presented in fairly attractive get-up, whatever be the intellectual and cultural value of the contents thereof. From a standpoint like this, publications of the Government of India listed above, are noticed in the ensuing paragraphs, necessarily in a brief manner, and it is sure that these publications would be welcomed by all for whom they are presumably intended.

We Plan for Prosperity is a booklet in which all about the *Five-Year* Plans of the Government are described in fair detail. These National Plans are described as wonderful things. River-Projects, Industries and village reconstruction and other aspects and items of the plans are given, and the booklet is illustrated. It is amusing to note that this Government Publication tells the kindergarten story of King and his three sons to bring home to the world the importance of UNITY. Who is doing all this wonderful work? Is a question. The answer is—Yes. Government is doing a great deal. But, the people also should co-operate.

In *Facts about Goa*, certain items of information are furnished. Some idea can be had of the difficulties under which the people suffer from the following. In the Settlement neither freedom of speech nor of association is recognised. The press is said to be rigorously controlled, and even invitations to weddings, etc., should have prior approval of the Censor. The Armed Forces are said to be 14,000 strong and important posts in the different services would appear to be held by Europeans. The entire administration is said to be colonial. There is not even the slightest semblance of self-government.

The Metric System of Weights and Measures contains a descriptive account of the new system of weights that is to be introduced by Government. What is the metric system? Why and how? Why this change-over? The New Weights and Measures, are the topics explained and expounded. The Act of 1956 relating to Standards of Weights and Measures is printed. Simple conversion tables are also given. Present conditions are described to be chaotic. Poor traders are duped by unscrupulous middlemen. So, with a view to avoiding such victimization, Government would seem to have come forward to standardise Weights and Measures. This step is also in conformity with International practice.

World Opinion on Goa sums up the collective judgment on Goa from different quarters. "Support for India", "Christianity and Goa", "Goa, a Port of India", "Goa and NATO", "Dulles–Cunha-Statement" are the topics explained. It remains to be seen what the Portuguese authorities propose to do in the light of world-opinion assembled and marshalled in this booklet. Most enlightened people judge that Portuguese have no place in Goa after Indian Independence. But, the Portuguese counter-propaganada consists in telling the world that the denizens of Goa are quite happy under the present foreign regime. Only astrologers can predict what would eventually happen to Goa.

Inscriptions of Asoka are too widely known to all students of Indian History and Culture to need any elaborate explanation. These inscriptions are given in translation into English. Dr. D. C. Sircar, Epigraphist for India, has done the inscriptions into English at the request of Buddha-Jayanti-Working Committee formed by Government of India. The object is said to be carrying of Asoka's message to the people. Asoka has reigned and gone. Buddha has preached and gone. But, the world goes on for ever in its own ways driven under the urge of Karma and driven alike by some sort of directional destiny. The volume must have, still, undoubted cultural interest.

Foodgrains is concerned with the vital problem of finding two square meals a day to the toiling millions of India. The "Introduction" dramatically begins—The First Five-Year-Plan has ended. The Second has begun. By putting the Second-Plan into execution, authorities hope to produce 15½ million tons of additional foodgrains by 1960–61. This is hoped to be achieved by means of improved technique and intensive methods of cultivation. Meanwhile, complaints and murmurs are heard about shortage of rice, and it is amusing Pandit Nehru is advocating birth-control. But, those already brought into existence should be fed and clothed. I hope Free-Bharat may be able to do it.

The volume on *Scientific Research* gives an account of the work accomplished by National Laboratories,

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and of Sponsored Reasearch, and India is doing Atomic Research as well (P. 76). The Indian Science Congress has been meeting all these years in fact, for over forty years and more, and it would be interesting to inquire if the Indian Scientists have made any new discovery or discoveries. In the interests of public Finances, it must be asked if there is real and genuine advancement of Scientific Knowledge in India comensurate with the huge and enormous amount of public money expended. The Book contains no answer.

In the booklets on *Irrigation*, etc., it is pointed out that notwithstanding the best that had been done during the progress of the First Five-Year Plan, India could not secure self-sufficiency in the production of food. So, the Second Plan has been patterned in a more ambitious manner. Irrigation will be improved. Seeds of improved quality would be made available. Land reclamation would be accomplished. All this and possibly more would enable, India, in due course to obtain self-sufficiency in the production of Foodgrains.

In *Geology in India*, an account is given of India's mineral wealth and what was been done and what is being done to utilise the mineral wealth to the best and maximum advantage of the country. "India's Mineral Wealth", "Early History", "1856 and after", "Since the Independence" "The Indian Bureau of Mines", and "Mining Education" are the topics explained and elaborated in the booklet. Nature has kept hidden mineral resources, and industrialization means utilization of the mineral wealth and potential of the country. It is to be hoped that mining and metallurgical achievements of Free Bharat would in due course elict world-approval.

Since Independence, the term *Panchaseel* is on the lips of almost everybody who may be somebody. The booklet explains that *Panchaseel* as used and understood in contemporary political parlance is different from the Buddhistic doctrine. Buddha wanted people to refrain from injury to bring, not to take what is not given, not to commit sexual immorality, not to utter falsehood, and not to drink wine or liquor. Indonesia was the first to bring the term into contemporary politics. Panchasila in relation to Indian Foreign Policy, to United Nations and to co-existence is described in the booklet.

The *Andaman and Nicobar* Islands have acquired a new meaning, new status, and new importance, since Indian Independence. They have been forgotten as quandom penal settlements. Since 1947, the Government of India would appear to have launched several schemes for the development of the natural resources of these Islands, and naturally great difficulty is felt on account of lack of manpower, skilled labour and so forth. It may not be irregular or out of place in political possibilities to hope that in due time, these Islands develop to be tropical health-resorts or holiday-resorts for Free Bharat's Ministers and other V.I.P's.

Save Your Home from Fire is an important booklet which would be found useful in fire-fighting and in prevention of fires. The title WHY FIRE seems outlandish. One may as well go on interrogating *Why Water—Why Government* and so forth. Escape from Fire, First-Aid, Rescue from Fire, Village-and-rural Fires are some of the topics dealt with. The Fire-Brigade is emphasized as being most essential. Day in and day out, fire-accidents are reported in the Press. Deepavali crackers have caused disasters. Government must ban high-explosive - crackers — the so-called Atom-Bombs. This Pamphlet would be welcomed by individuals and institutions.

Kurukshetra Anniversary Number dated October 2, 1957 which is described as an Open Forum on Community-Development, contains a number of highly instructive and informative contributions from eminent sons of India like Bharata-ratna C. Rajagopalachar, and others. Since advent of Independence, a great deal has been heard of Community-projects and Community-development, but, judging from concrete economic conditions and cost-of-living index and other criteria, Independence has not meant anything real or substantial to the man-in-the-street the adult voter. *Kurukshetra* was the battle-field where the Bhagavad-Gita was taught. It has nothing to do with community-development so far as one can see. But, the peasant actually pays for Ministers' Air-travels to all places between the poles. That may justify.

Children of India contains photographic representations of different groups of children of India. It is an album. It has been compiled by Children's Bureau of the Indian Council for Child-Welfare. In this album, children of India, future citizens, Ministers and others are presented pictorially, in all activities, in work and in play, in fun and frolic, in study and sport. If Bharat adopts birth-control on the advice of Pandit Nehru, there may be in course of time dearth of material for the publication of albums like the present one. Children and elders would like the album carefully and attractively assembled.

1857 has been pictorially represented. Many historians and chronologists consider that to be year of dawn of struggle for Indian Independence. In this pictorial portraiture, the leading incidents and personalities connected with the Great Indian Sepoy Mutiny as it is usually and familiarly known in History-books, have been presented in black and white in an attractive way. Jhansi Lakshmi Rani's picture on Pp. 60 presents a resolute face and as physiognomy may testify, her eyes flash forth strong will and determination.

Whether the Mutiny of 1857 was just a simple Sepoy Mutiny, or, it was politically well-informed and direct agitation for Independence is still an open question.

Gandhi in Champaran is a work by D. G. Tendulkar, a devoted student of the life and ideals of the Mahatma. It may be recalled that Mr. Tendulkar is the author of *Mahatma* in 8 Volumes. Mr. R. R. Diwakar ex-Governor has contributed a "Foreword". The work "Satyagraha in Champaran" by President Rajendraprasad is supplemented by the author. Unpublished material marked "confidential" by the British has been used and the material is in possession of the Bihar Government. Gandhi took his first plunge in Champaran in 1917, and it is observed that within a period of 30 years from the date, he liberated India from thraldom of British. The British have kicked the dust of Bharat off their feet. But how do Indians feel?

The *Tenth Year* contains survey of the achievements of the Central Government and the different States and the Union Territories for the period—ranging between April 1956 and March 1957. Social, Economic, Internal and External affairs and achievements are chronicled. It is the first year of the Second Plan. Reorganization of the States is chronicled as a notable event of this period. It should be interesting to note that in this period the number of trade-unions increased by 106, bringing the total to 315 at the end of the year. The total cost of Atomic Reactor is stated to be in the neighbourhood of 7 crores of Rupees. Thus, the tenth year has a good story to tell.

Speeches of T. T. Krishnamachary are assembled together in a single handy volume. The speeches have

been arranged, it is said, in chronological order. The speeches were made in the Parliament during the Union Budget Debate. These speeches relate, of course, to the Five-Year Plan in the progress and execution, structure of Taxation and Foreign Exchange. Readers going through these speeches will wonder whether after the advent of Freedom the burdens of taxation falling on the devoted heads of poor millions have in any appreciable manner been lightened. For travel in Railways, Posts and Telegraphs, the citizens of Free-Bharat have been called upon to pay more and more.

Literatures in Modern Indian Languages seems a misnomer. For, it is actually found the volume does make reference to Ancient and Medicaval periods as well. There is an account of the development of literature in different languages like Assamese, Bengali, Telugu, Kannada, Marathi and so forth. The volume constitutes a collection of broadcasts from the All-India Radio and they have been edited for publication by V. K. Gokak. The Editor has contributed an "Introduction" (Pp. 38) in which the plan and purpose of the publication are explained.

Occasional Speeches and Writings of Vice-President Dr. Radhakrishnan runs in its second series. They relate to "International Affairs", "Education and Culture", "Philosophy and Religion", "General" and "Prefactory Introductions". These speeches range between practically all subjects under the Sun commencing with Agriculture and terminating perhaps with Zoology. In the speeches of the Vice-President made in foreign countries, there reigns supreme a dull monotony. He invariably thanks the Governments of the countries visited by him. He conveys India's good-will. He returns literally groaning under the heavy weight of honorary Degrees and good-will given by other countries to India. The World would await with interest a subsequent volume in the series.

India—1957—is a valuable reference volume intended for use both by Indians and Foreigners. The First Annual was published in 1953. This is the fifth issue. This annual is observed to include new sections. The Annual contains facts and data collected from reliable and authoritative sources. On P. 16, it is observed that "The South compensated for whatever the North lacked". The North-South distinction has been incorporated into the Annual. The Annal will receive the same welcome as its predecessors.

From the fore-sketched brief notices of the Publications issued by the Government of India it would be realized immediately, that most if not practically all of these are intended for purposes of propaganda and commendation of the efforts of the Government in different directions. It would be a palpable error if readers will run away with the impression, after a perusal of these volumes, that India is a land flowing with milk and honey after the advent of political independence.

The facts, data and interpretations, statistics, figures, etc., are all taken from different Government Departments. Just for instance, take the Railways. I know from personal experience that the lot of poor third class travellers (others know it too) is daily growing from bad to worse. There is abnormal over crowding. No reservation is guaranteed. There is no speeding up of trains. A Madras train takes over an hour to clear a distance of 18 miles (from Tambaram to Egmore). But, the Annual sings the glory of Railways, sings hellelujahs to all concerned with running of the present Governments at the Centre and in the States. The publications illustrate a grand truth: It is one thing to get political freedom. It is totally another to utilize it in securing the maximum good for maximum number of persons and poor adult voters.

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LETTERS TO THE EDITOR

(*Continued from page 323*)

It means that if at the time of Nishe-ka, the Navamsa of the Lagna is in Dina or Ratri Rasi then the birth will be according to that in day or night after sunrise or sunset as the case would be. And not if day and night as being equal as mentioned by the writer in rule 6.

Therefore may I request your readers to throw more light on this subject and clarify the matter.

Thanking you,

Dehra Dun. G. CHANDRA JAIN.

Seventh House

Sir,—In the horoscope given by Sri V. K. Balakrishnan in his letter appearing on page 1075 of December 1958 issue of THE ASTROLOGICAL MAGAZINE, Libra is rising. For this Lagna, Jupiter, Sun and Mars are malefics while Saturn and Mercury are benefics. Mars is also a *maraka*. Kalatrakaraka Venus is in Vrischika, the negative sign of Mars, his enemy and a maraka. 7th house from Lagna is aspected by malefic Jupiter and exalted *yogakaraka* Saturn. Seventh lord Mars is in 6th (satrusthana)—a fiery planet in a watery sign! Mars though placed in an Upachaya house is not completely purged off its inherent malefic nature. By his rulership and aspect the matters ruled by the 1st (body) 2nd (family), 7th (wife), 9th (fortune) and 12th (loss) houses are destined to suffer in some form or the other. From Chandra Lagna, 7th house is aspected by Moon ruling 12th. Venus, Saturn and Mars are respectively in the constellations of Jupiter, Mars and Saturn. These planetary positions coupled with the aspect of Mars on Saturn in the Lagna give the clue to the nativity being separated from his partners and denied a happy matrimonial life.

All about the first wife should be divined through the Darapada and its Upapada. Information about the second wife should be sought for through the 8th house from these two *padas*. Sages say that the number of wives that would be lost should be declared through the amount of *papatva* (malevolence), if any, in the pada over and above that in the Darapada (Sloka 40, Khanda IV, Uttarakalmrita).

Applying this principle to the chart we see that the seventh pada is aspected by Moon afflicted by *kendradhipatya dosham* (quadrangular ownership) and occupation of the eleventh. The sixth (Upapada) receives full aspect of Mars. This explains the death of the first wife. Coming to the second wife, it may be observed that the second pada is occupied by malefic Rahu and aspected by Kethu another malefic in opposition are indeed bad. Its upapada (first) is occupied by Sun, Jupiter and Mercury. The only benefic in the group viz., Mercury is also afflicted considerably by his association with the malefics as well as rulership of the twelfth. Thanks to the aspect of Yogakaraka Saturn on both the padas, the second marriage ties lasted a little longer than the first one. The position of the seventh lord Mars in Meena, a double-bodied sign, is not without significance, when we analyse astrologically the causes of more than one marriage in this case. By the way, I may mention that there are indications for the third marriage also in the chart which may last longer. The ninth pada and its upapada (eighth) being aspected by their respective lords Mercury and Venus support this conclusion. The aspect of Sun and Jupiter on the ninth pada can, in my opinion, produce passing domestic quarrels only now and then.

Bhopal. P. C. SUBRAMANIAN.

STARS IN THEIR Seasons

By M. V. RAMAKRISHNAN, M.A., L.T.

Night Sky in March 1959

Zodiacal Constellations

THE zodiacal constellations that are visible this month at about 9-30 in the night are, from west to east, Aries (Mesha), Taurus (Vrishabha), Gemini (Mithuna), Cancer (Kataka), Leo (Simha) and Virgo (Kanya). Aries is setting, and you can see Aswini and Bharani, very close to western horizon. Virgo has already risen and is shining prominently with its bright star spica a little above the eastern horizon to the south. Leo has not yet crossed the meridian, and is in a favourable position for observation at about 9-30 p.m. The curve of stars forming the head of Lion, called the 'Sickle' starts from Regulus, the brightest star of the group. On the convex side of the sickle lie the other stars of the constellation. Cancer is very nearly overhead and is therefore in a favourable position for observation. Although it contains no bright stars, it contains a star cluster, called Praesepe or the Beehive, which to the unaided eye appears as a hazy-looking spot. Gemini and Taurus have crossed the meridian and are attractive at their present elevation in the western sky.

Non-Zodiacal Constellations

Of the non-zodiacal constellations Ursa Minor and Ursa Major are shining prominently in the north. Ursa Major—the constellation of the Rishis—has come out fully of the north-eastern horizon. Between Ursa Major and Virgo is seen the small but attractive constellation Coma Berenices. This constellation contains a large number of nebulae. A large portion of the south-eastern sky is occupied by the long winding, constellation Hydra, balancing on its back the two small constellations Crater and Corvus. The Crater or the 'Cup', is in the shape of a goblet tilted to one side and consists of a number of dim stars. Corvus consists of a group of five fairly bright stars, four of which form a square with a fifth outside it. This group is Hastha of the lunar zodiac.

The south-western sky is occupied by the winding river Eridanus; Argo Navis in full sail with its principal star Canopus shining prominently, and Canis Major and Orion shining with a brilliance all their own. Low down in the south-east is seen the constellation Crux, popularly known as the Southern Cross. In the north-western sky you can easily identify the constellations Auriga and Perseus and the principal Stars in them.

Lunar Asterisms

The lunar asterisms that can be identified in the visible hemisphere are Aswini and Bharani in Aries, Krittika and Rohini in Taurus, Mrigasira and Ardra in Orion, Punarvasu in Gemini, Pushya in Cancer, Aslesha in Hydra, Makha and the Phalguni in Leo, Hastha in Corvus and Chitta in Virgo.

The Milky Way

The Milky Way traverses the sky from south-south-east to north-north-west and is seen to pass through or between constellations Crux, Argo Navis, Canis Major, Canis Minor, Orion, Gemini, Taurus, Auriga, Perseus and Cassiopia.



[The chart should be held in such a way that the horizon marked at the bottom in the chart corresponds to the horizon the observer is facing. Then the constellations he sees before him from the horizon to the zenith will be found in the chart from the bottom to the centre. The constellations to his right and left will be found in the corresponding positions of the chart].

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*) *Bhavartha Ratnakara* page 18, stanza 5, states that Venus can cause no yoga if placed in tenth. But if Venus occupies 10th for those born under Leo, the yoga is Malavya. Please explain. (*b*) There is a Tamil saying that if an exalted planet aspects another exalted planet, the person will become a beggar. In Morarji Desai's horoscope, this is present. Can the view be taken as correct? (*c*) In Sakata Yoga (Guru in 6th from Moon) where Moon and Jupiter are in 6, 8 positions 1/3 Adhi Yoga also occurs. Which will prevail—Adhi Yoga or Sakata Yoga. (*d*) If according to Srimathi Rukmani (vide her article in Adi Sankara in January 1958 issue of THE ASTROLGGICAL MAGAZINE), four or more planets combined should make one a Sanyasin. Why did not Hyder Ali who had six planets in 2nd become a Sanyasi? (*e*) There is a belief that the first child if it is a female, brings luck to the parents as if Mahalaxmi herself comes to the family. Is there no astrological sanction for this? (*f*) Can Mercury in 4th house promote good education if it happens to be sign of an enemy? (*g*) Are Ayatna Dhanalabha Yoga and Sakata Yoga applicable to Navamsa chart? (*h*) As between Mars and Saturn occupying 7th house in a girl's horoscope which is more baneful? (*i*) How is it that Neechbhanga Raja Yoga is present even in the horoscopes of persons born as kings and emperors and do not work up far below. (*j*) Is not Virgo a double-bodied sign? (*k*) When Jupiter is exalted and retrograde, does he become powerful or powerless? (*l*) On page 397 of 1954 issue of THE ASTROLOGICAL MAGAZINE, Sri D. V T. V. Chari says that lords of 6th, 8th and 12th houses destroy completely the houses they occupy. But on page 384 of the same issue, you state that the lords of 6th, 8th and 12th if they occupy these houses cause a favourable yoga. Please reconcile. (*m*) When a planet rules two houses, the effects of that house which is Moolathrikona will be mainly felt. Is it correct? (*n*) A planet is in exaltation in the Rasi and in debility in Navamsa chart. But in Navamsa chart, there is cancellation of debility. Will the fact of debilitation affect the powers of the planet adversely? (*o*) All standard books state that Vargottama is good. But *Jataka Parijata* contradicts this in chapter VI *verse* 1, regarding Sun and Venus. What is your opinion? (*p*) Between 3rd and 12th houses which is the more favourable house for the combination of 9th and 10th lords? (*q*) In *Lagna Chandrika* by Pt. Maitri Prasad, it is written that when three planets occupy their own signs that will usher in a Maharaja. Here Kendra from Lagna is not mentioned. Nehru has Moon in 1, Venus in 4 and Jupiter in 6. Can this be taken as correct? (*r*) Of the various kinds of Neechabhanga, which is most effective? (*s*) Is it true that persons having Angaraka dosha will be (*i*) haughty and arrogant, (*ii*) will be very passionate, (*iii*) will be expert in mathematics, (*iv*) will have a scar in their bodies, (*v*) will posses a hot constitution. (*t*) We see a large number of persons losing their wives at the age of 34, 38, 42 and marrying another. Correspondingly we do not see a large number of girls being widowed at the age of 14, 16, 18 and 19 why? (*u*) Is it true that in the case of a male having Angaraka dosha, he will not lose his wife if he is made to have his first marriage after his 26th year. (*v*) So also if a girl has got Angaraka dosha for whom Mars dasa obtains from 23 to 30, if marriage is celebrated in the 30th year there will be no widowhood: state the authorities. How do they combine the result of a radical chart and Gochara position?

—*V. V., Hyderabad.*

Ans. (*a*) Malavya Yoga is a general yoga. What you state *Bhavratha Ratnakara* lays down is intended to those born under Simha Lagna. Why ignore alternatives and be bent on only seeing difference. (*b*) What about Sri Rama's horoscope? (*c*) There is no such thing as 1/3 Adhi Yoga though some people are in the habit of saying these things. (*d*) If you read every rule in astrology as being applicable to all cases without exceptions, it will lead you nowhere. It is not correct to say that all persons who have got four or more planets in a sign or house should be a Sanyasi. There are exceptions. If the most powerful planet of the group is combust or defeated in conjunction, the yoga will not materealise. But in this case, the reason is different. There is more than one Raja Yoga in Hyder Ali's horoscope. In such a case Raja Yoga will have precedence over Ascetic Yoga. (*e*) Astrology is a science and has nothing to do with superstitious beliefs of old women. (*f*) Mercury in 4th will be Karaka in the concerned bhava and so will not promote education. Being in inmical sign also will make matters only worse. (*g*) *Vide* answer supra. (*h*) Each will be baneful in its own way. (*i*) Are you sure there are no other yogas present? (*j*) No. (*k*) "If a planet is retrograde in his motion while in his exaltation house, he gets only his neechabala, *i.e.*, nothing—*Uttarakalamrita* Chapter II, *Verse* 6. (*l*) The first is a general statement and the second is an exception. (*m*) Yes. (*n*) Yes. (*o*) Your quotation is wrong. Chapter VI, *Verse* 1 refers to something else. (*p*) No common answer is possible as it will vary according to the Lagna. (*q*) May be taken as correct. (*r*) There is not much difference. (*s*) The effects of Mars in places where it is mentioned to be a dosha namely 2, 4, 7, 8 and 12 cannot have all of them the same well defined characteristics. The effects of Mars in these places have been given in all text books which should be refered to. (*t*) As we have not had a similar experience of a large number of people losing their wives at the ages specified above nor of girls becoming widows at these ages, we cannot answer such questions. Please do think of botter questions to put in these columns. (*u*) We are not aware of any such exceptions. (*v*) By this question, you exhibit your own ignorance of astrological terminology. Angaraka dosham is a radical influence, that is, it is referrable to the radical horoscope. Mars dasa 23 to 30 refers to directional influences. There is nowhere Gochara to be seen in the data. How to answer your query regarding the combination of radical and Gochara influences? Moreover we are also curious to learn the authorities that state where Mars dasa obtains from 23 to 30 there will be no widowhood if the marriage is celebrated after the 30th year.

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Q. 2. (*a*) Hitler and Stalin had Mars in 7th both Thula Lagna but they were dictators and cruel people. But Ramana Maharshi was different. What is the correct definition of Ruchaka Yoga ?. (*b*) Does any yoga arise by the combination of Mercury and Venus, Mercury and Moon, Sun and Moon, Mercury and Jupiter, Venus and Saturn, Mercury and Mars, Venus and Moon, etc. Why are these not at all recognised in astrology ? (*c*) Is it a fact that persons having Venus and Moon combination, will be interested in natural scenery, forests and the like ? (*d*) Mechanical engineers are always highly passionate because Mars has to be strong. Is this true ? (*e*) In great men's horoscopes and always so if Rahu is in 3rd, they are generally brotherless. What is your opinion about this point ? (*f*) An authoritative Tamil astrological work says that Mesha, Kataka, Thula, Simha and Dhanus are Lagnas in which Maharajas are born. What is your opinion ? (*g*) It is stated that Venus in Libra will give Vahana Yoga. Does a clerk's trip to office and back in a Government transport vehicle means Vahana Yoga ? (*h*) Does Venus in Libra confer love for the whole world ? Gandhi, Nehru, Rajendra Prasad, etc., have this position. But Tippu who had this was a cruel man. Why ? *R.R., Hyderabad.*

Ans. (*a*) It has already been pointed out that Mars is in 8th bhava in Sri Ramana Mahrshi's horoscope though in 7th sign from Lagna. (*b*) You are wrong. An entire chapter is devoted to Dwigraha Yogas in *Brihat Jataka* and also in other standard works. (*c*) This combination develops the artistic sense and therefore there is a fondness for the beautiful in nature, scenery and so forth. (*d*) The statement as a fact and the reasons alleged for the statement are questioned. (*e*) There are also great men without Rahu in 3rd. So nothing follows. (*f*) It is probable as the first four angles of the zodiac and the other two are royal signs. (*g*) Yes in the sense that peons employed to sweep their buildings are in Government service and are called Government servants.

Q. 3. (*a*) Some film producers and cinema actors have sexual intercourse with hundred to two hundred girls. What combination in their horoscopes makes this possible ? (*b*) Venus in Cancer will make a drunkard. Is this correct ? (*c*) In Electional Astrology which Lagna is better for a couple to have sexual intercourse for getting a virtuouse son ? (*d*) In answer to question 5 (c) in February 1958 issue of THE ASTROLOGICAL MAGAZINE, it is stated that exaltation is more powerful than own sign. Nehru has not even one exalted planet but only 3 planets in own signs. But he commands great wealth, is a Prime Minister and has political power. How to explain ? (*e*) In very few horoscopes, exchange between lords of 9th and 10th is seen but their conjunction is more common. Which is the most powerful one ? (*f*) Will Venus in Lagna without being in own sign or exaltation, produce Malavya Yoga ? (*g*) Is Lakshmi Yoga present only when rulers of 1 and 9 are benefics ? (*h*) Out of the Panchamaha Purusha Yogas, Bhadra Yoga formed by Budha is not much spoken of. Why ? (*i*) Between Chandra Mangala Yoga, Gurumangala Yoga and Gajakesari Yoga, which yoga is more powerful for giving wealth ? (*j*) Born 2-8-22 at 6-18 a.m., at Madras. Chart as follows :—Lagna–Aries with Mercury and Sun ; Virgo–Venus and Saturn ; Libra Rahu and Jupiter ; and Sagittarius Mars and Moon. Balance of Saturn's Dasa years 11–6–15. The native passed in I.A.S. and was in service for 3 years. Suddenly died in May 1949. Please state the reason for Alpayur Yoga. (*k*) Lord of 8th in 12th or 6th, lord of 6th in 8th and 12th, lord of 12th in 6th or 8th. These give rise to Vimala, Harsha Yogas, etc. What is the technicality involved in the lord of one dusthana being in another dusthana. (*l*) It is stated at times when lords of 10th and 11th combine, there will be Raja Yoga. Another authority states that Raja Yoga arises by combination of 9th and 10th lords. Which is more powerful ? *—R. R. Hyderabad.*

Ans. (*a*) We cannot give the combinations without the horoscopes before us. But if you want geneneral combinations for such occurrences, *vide verse* 29, 30 and 31 of Chapter VII of *Sarwartha Chintamani*. (*b*) Varaha Mihira gives the following effects for Venus in Cancer. "The person concerned will have two wives, will solicit monetary help from others, will be timid, but very arrogant and will suffer great misery". (c) Any Lagna ruled by benefic and aspected by Jupiter. (*d*) Three planets in own signs are more powerful than one planet in exaltation. (*e*) Both are equally powerful. (*f*) No. (*g*) It is not so defined in standard texts. (*h*) Not much spoken of by whom ? (*i*) None of them are wealth producing yogas (Dhana Yogas) and so there is no basis for comparison. (*j*) It must have been due to the mischief of the astrologer who cast the horoscope as for a birth which took place in August, he has placed Sun in the sign Aries with Mercury. But if the Lagna is taken as Cancer as is more probable, then Alpayur will be indicated as per Jaimini formula : *viz.* (*i*) Lord of Lagna Moon in common sign and Saturn lord of 8th in common sign—medium. (*ii*) Lagna movable, Moon common, short life. (*iii*) Lagna and Hora Lagna movable and fixed—medium. Majority for medium group. As Atmakaraka Venus is joined with lord of 8th Saturn, reduction to short life. (*k*) We can only surmise. B. V. Raman has suggested that the principle of two negatives being a positive may be responsible. (l) We are only familar with the latter kind of Raja Yoga.

9. A wide circle of Ceylon astrologers adopt a verse which means "If the birth sign or the ascendant of a nativity is not aspected by either Venus or Mercury or if Kendras are not aspected by Jupiter or if 10th bhava is not aspected by Mars, such a horoscope serves no purpose or is rendered useless." Is it justifiable ?

L. W. Ratnapura.

Ans. The verse is not to be taken literally but only as an exaggerated way of emphasising the importance of the positions given in the manner of old text writers.

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Re. 1 or Sh. 2

RAMAN PUBLICATIONS

"Sri Rajeswari", Bangalore-3



BY S. K. KAR, B.Sc.

*** Sayana Positions of Planets on 1st March 1959, true for 5–30 a.m. (Indian Standard Time).**

Graha (*Planet*)		*Dhruva* (*R.A.*)	*Kranti* (*Declin.*)	*Sphuta* (*Long.*)	*Kshepa* (*Lat.*)
		° ′	° ′	° ′	° ′
Ravi	☉ ...	341 15	7 S 57	9 ♓ 39	...
Chandra	☽ ...	233 27	15 S 39	24 ♏ 56	3 N 27
Kuja	♂ ...	66 28	23 N 39	8 ♊ 32	1 N 57
Budha	☿ ...	352 6	3 S 31	22 ♓ 11	0 S 27
Guru	♃ ...	239 35	19 S 27	1 ♐ 29	1 N 2
Sukra	♀ ...	5 36	1 N 22	5 ♈ 36	0 S 56
Sani	♄ ...	275 46	22 S 24	5 ♑ 20	0 N 56
Uranus	♅ ...	135 55	17 N 31	13 ♌ 14	0 N 43
Neptune	♆ ...	215 4	12 S 6	6 ♏ 49	1 N 48

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THE SUN

The Sun progresses on from the 18th degree of Nirayana Aquarius, enters Pisces on the 16th and then terminates on the 18th degree. He comes to the Apogee on the 14th and to the Vernal Equinox on the 21st. His south declination decreases from about 8 degrees to zero degree. Then from 20th his north declination gradually increases upto about 3 degrees during the latter part of the month.

THE MOON

The Moon begins her journey from the 4th degree of Scorpio, and after completing a round of the heavens she terminates on the 12th degree of Sagittarius. She attains maximum declination on 3rd, 17th and 30th. She crosses the equator towards the north on the 10th and towards south on the 24th. She comes to her descending node on the 11th and to her ascending node on the 25th. She goes to her Apogee on 14th and to her Perigee on the 26th. She forms with the Sun the following aspects in this month :—

Last quarter	on	2nd	at about 8 a.m.
New Moon	on	9th	,, 4 p.m.
First quarter	on	17th	,, 8 p.m.
Full Moon	on	25th	,, 1 a.m.
Last quarter	on	31st	,, 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° 49′ 4.978″.

N.B.—There will be a partial Lunar Eclipse on the 24th.

MARS AND MERCURY

Mars starts from the 17th degree of Taurus and after entering Gemini on the 26th he stops on the 3rd degree.

Mercury commences to move from the 1st degree of Pisces. He becomes retrograde on the 19th and terminates his journey on the 15th degree. He goes to his Perihelion on the 8th and attains greatest elongation on the 12th. He sets heliacally in the west on the 23rd.

JUPITER AND SATURN

Jupiter begins to move on from the 10th degree of Scorpio, and slowly proceeds upto the 10th degree.

Saturn starts from the 14th degree of Sagittarius and very slowly proceeds upto the 16th degree of the same sign.

VENUS AND RAHU

Venus begins her journey from the 14th degree of Pisces. She enters Aries on the 14th and then goes upto the 21st degree of the same sign.

Rahu as usual moves in a backward direction from 23° 6′ of Virgo to 21° 40′ of the same sign.

OTHER PLANETS

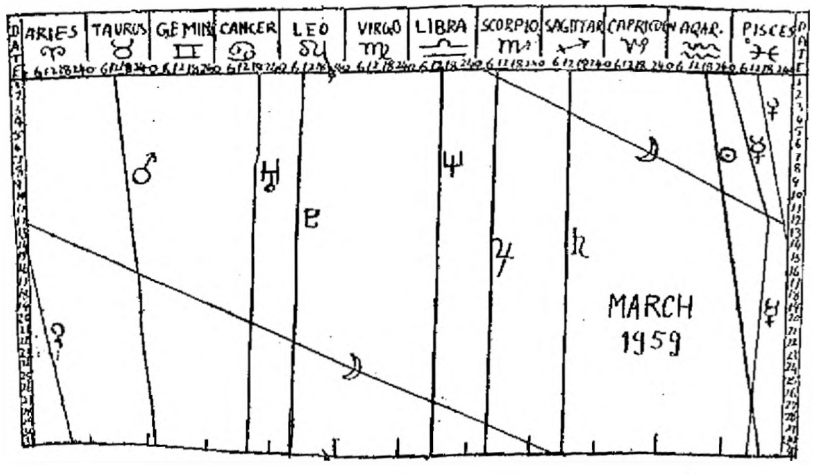
Uranus [moves back an arc of 52′, *i.e.*, from 21° 28′ of Cancer to 20° 36′ of the same sign.

Neptune is still retrograde and moves back from 15° 0′ to 14° 28′ of Libra.

Pluto moves back from 10° 59′ to 10° 18′ of Leo.

LUNAR CONJUNCTIONS

The Moon forms conjunctions with planets in the following order :—



Jupiter	on 1st	at about	4 p.m.
Saturn	on 4th	,,	3 a.m.
Sun	on 9th	,,	4 p.m.
Mercury	on 11th	,,	7 a.m.
Mars	on 17th	,,	1 a.m.
Uranus	on 21st	,,	11 a.m.
Pluto	on 22nd	,,	10 p.m.
Rahu	on 25th	,,	5 p.m.
Neptune	on 27th	,,	7 a.m.
Jupiter	on 28th	,,	12 p.m.
Saturn	on 31st	,,	11 a.m.

POURNIMA (FULL MOON) AND AMAVASYA (NEW MOON) TITHIS

Commencing moments for the meridian of New Delhi. (77° E 13′, 28° N 39′)

I. Amavasya tithi commences at 15h. 30m. (I.S.T.) on 8th March 1959

Cusps of Houses:—Ascendant 106° 52′; 2nd 135° 5′; 3rd 163° 18′; 10th 11° 30′; 11th 43° 17′; 12th 75° 4′.

Nirayana Positions of Planets

The Sun 315° 16′; the Moon 313° 18′; Mars 50° 25′; Mercury 342° 38′; Jupiter 219° 59; Venus 352° 54′; Saturn 253° 59′; Uranus 111° 11′; Neptune 194° 55′; Pluto 130° 49′ and Rahu 172° 45′.

II. Pournima tithi commences at 4h. 28m. a.m. (I.S.T.) on 24th March 1959

Cusps of Houses:—Ascendant 298° 50′; 2nd 332° 55′; 3rd 7° 0′; 10th 221° 7′; 11th 247° 1′ and 12th 273° 5′.

Nirayana Positions of Planets

The Sun 340° 44′; the Moon 148° 45′; Mars 58° 35′; Mercury 350° 6′; Jupiter 220° 8′; Venus 11° 51′; Saturn 254° 46′; Uranus 110° 44′; Neptune 194° 38′; Pluto 130° 27′ and Rahu 171° 52′.

PLANETARY ASPECTS

THE SUN

Trine	Jupiter	on the	23rd
Square	Saturn	,,	28th
Conj. (Inf.)	Mercury	,,	29th

MERCURY

Trine	Jupiter	on the	6th
Square	Saturn	,,	9th
Trine	Uranus	,,	17th
Opposition	Rahu	,,	19th
Trine	Uranus	,,	22nd
Square	Saturn	,,	30th

VENUS

Sextile	Mars	on the	5th
Trine	Uranus	,,	7th
Opposition	Rahu	,,	7th
Trine	Pluto	,,	23rd
Opposition	Neptune	,,	26th
Trine	Saturn	,,	26th
Square	Uranus	,,	31st

MARS

Sextile	Uranus	on the	9th
Trine	Rahu	,,	10th

SATURN

Sextile	Neptune	on the	21st

CARTOMANCY

(Continued from page 306)

quences. But even if such a danger does not exist (because of the high morality of the person or persons concerned), such a prayer, right at the beginning will usually prevent one's asking the cards out of pure curiosity, as such a prayer will either dispel or transmute it, and, not seldom, after—or even during—if one may feel not to be worthy or pure enough to undergo a test at that particular moment. Also the prayer may help to bring about the drawing of one or the other of the cards just mentioned, indicating that one should not proceed with the test at that time!—What matters here, is really a moral question.

Dr. Koch compiled another pack of cards on very similar lines (existing yet only in manuscript) called the "Mantik Spiel" which resembles the one just referred to in every respect—also based on the very same high standards of ethics—, with the sole difference that it comprises only 72 cards (instead of 155). The smaller pack is handier than the larger one, and in several respects rather preferable. It would appear to be the more suitable one of the two to be transtated into English (if only one of them were to be translated), which seems to be an urgent need anyway.

Also, as regards both these systems of packs of cards, Dr. Koch is well aware as to certain minor improvements that could still be brought about, and it is his wish that the English edition should be as perfect as possible. Let us hope that it will come out soon!

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RAMAN PUBLICATIONS

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FOR MARCH 1959

[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 D. R. MUNSIF, B.Sc. (Econ). (London), B.A. (Hons.) (Bombay),
5/1, Russel Street, Royal Court, Calcutta–16

Economic Section

IT is said that when politics enter the heads of rulers, economics fall out. Unfortunately politics by which I mean oppurtunism is always able to discover a crack in many heads. Such a spectacle we find today in the framing of jute policy.

When India attained independence, it found itself obliged to feed its jute mills by importing the raw material from Pakistan. The partition was decided upon by our power-hankering politicians to avoid the conflict-betwen the two major communities and yet as soon as it came to function, the the commercial politics of both the countries were anything but framed in a spirit that would lead to accord harmony. India wanted to be self-sufficient in jute production; a programme to increase jute production was decided upon—a measure in the spirit of nationalism.

Today we are trying to run away from its economic implications. Even in 1948, the world as a whole was producing more jute than it consumed and our policy for reaching self-sufficiency was certainly to lower the price of the fibre. Today when we have achieved our objectives, we are evolving measures to fight the consequences. Our rulers, to make matters worse, are adopting measures which throw dust in the eyes of the tax-payers. It has been decided that the state—authorities can buy jute from the cultivators and thus support the price-level; and the Central Government will compensate the States if any loss results; and the State Trading Corporation will enter the jute markets.

Let us examine the suitability of each of these measures. First jute of the highest grade is in demand from the foreign countries. We are still short of such jute and if it is exported, we shall again have to import the required fibre from Pakistan. Thus on our hands will be left a glut of jute which would remain always surplus. Secondly the ministry of the provinces will gladly buy all the jute from cultivators to catch votes because the state-Governments have been promised protection against loss. Thirdly the State Trading Corporation which made a hash of our manganese exports is now to try its hands at jute purchases and exports. Further the personnel who will be busily engaged in buying jute will be recruited God knows from what class. The technical efficiency of our administrative army is being post-poshed everywhere to which of course will be added one more round of hurrahs.

The private sector did a major disservice to jute trade during the Korean crisis—now the official sector is doing the same thing by supporting artificially price-levels and encouraging the development of substitutes. The foreigners are not likely to lose sight of the fact that our country by adopting a restrictive policy tries to earn more. The U.S.A. disposes of its surplus in foodgrains at prices below the world price-level; we do the contrary. That is what will happen precisely on a larger scale to the disadvantage of every Indian consumer and taxpayer if we give up the principles of economic internationalism.

The private sector in jute industry is lending its support today to such nationalist practices. Once again these narrow minded capitalists have failed to see beyond the tip of their noses. Since 1936, our jute industry has been adopting restrictive practices. Today over and above sealing of the looms, it is working short hours and has thus contributed directly to powerful competitors abroad. The result in the long run will be that the tax-payers will be making a contribution to the election fund of the ruling party.

The boiling fervour in the iron-trade is at a low point. At the height of the year when demand for rods and bars increases, there is no stockist willing to purchase even at falling prices. In some sections, the market prices have fallen by nearly Rs. 500 per ton. The five-inch billets, the controlled price of which is Rs. 476 per ton, are reported to have been sold in the open market at Rs. 440 per ton. The imported cost including freight and duty of many articles of prime quality is lower than the local cost. This is a piece of direct evidence that in the long run when our steel plants come into operation, the sale of the products to foreign countries will have to be subsidised.

The readers therefore are warned of the long trends because the public has been dreaming of the astronomical figures in the prices to be of stocks and shares. No doubt, this year both on astrological and economic grounds will unfold a picture of rising prices; but they must be prepared to see a reduction also in the retention price—this stage is now drawing near. The investors must clearly foresee a time that the industry which had been in the fore-front of offering a rise in wages at every turn, will now suffer the most in the coming future when a cut in the retention price will be made.

In the annual number, it was stated under this column, that the purchase of jute shares will be found profitable. When the price of raw jute was Rs. 27 some three to four months ago, the price of B. Twills was Rs. 97 yielding a profit of nearly Rs. 200 per ton to the mills. Today the price of raw jute is a little over Rs. 23 and the price of B. Twills is a little less than Rs. 96. And this margin of profit will remain throughout the year.

It was also stated that after a fall in December (and mark the dates of fall given under the stock-market section) prices will grind for some time and begin to rise. At the time of writing this, the news has come through that there was going to be no ceiling on urban incomes, this piece of news has already started the process of a rise in prices.

For the month of December, an absolute bearish note was sounded for jute markets—the readers could not have expected more. And mark also, that in astrology, it is not enough to study the planets and their aspects; one has to delve deep into reading

(Continued on page 335)

The Astrological Magazine EPHEMERIS

FOR MARCH 1959

All positions are true for 5-30 a.m. (I.S.T.)

Mar	Day of the Week	Sun ☉ *Ravi*			Moon ☽ *Chandra*			Mars ♂ *Kuja*		Mer. ☿ *Budha*		Jup. ♃ *Guru*		Venus ♀ *Sukra*		Saturn ♄ *Sani*		Rahu ☊ *Rahu*	
		°	′	″	°	′	″	°	′	°	′	°	′	°	′	°	′	°	′
1	Sunday	317	49	32	213	7	8	46	43	330	22	219	40	343	47	253	31	173	6
2	Monday	318	49	45	227	15	18	47	13	332	10	219	43	345	1	253	35	173	3
3	Tuesday	319	49	56	241	12	45	47	42	333	56	219	46	346	15	253	39	173	0
4	Wednesday	320	50	6	254	58	41	48	12	335	41	219	49	347	29	253	43	172	57
5	Thursday	321	50	14	268	32	32	48	42	337	22	219	52	348	43	253	47	172	53
6	Friday	322	50	21	281	53	49	49	13	339	0	219	54	349	56	253	51	172	50
7	Saturday	323	50	26	295	2	2	49	43	340	33	219	57	351	10	253	55	172	47
8	Sunday	324	50	31	307	56	49	50	13	342	3	219	59	352	24	253	59	172	44
9	Monday	325	50	30	320	38	0	50	44	343	27	220	1	353	37	254	2	172	41
10	Tuesday	326	50	30	333	5	49	51	15	344	45	220	3	354	51	254	6	172	38
11	Wednesday	327	50	27	345	20	59	51	45	345	58	220	4	356	5	254	9	172	34
12	Thursday	328	50	23	357	25	33	52	16	347	4	220	6	357	18	254	13	172	31
13	Friday	329	50	17	9	21	18	52	47	348	3	220	7	358	31	254	16	172	28
14	Saturday	330	50	8	21	11	28	53	19	348	54	220	8	359	45	254	19	172	15
15	Sunday	331	49	57	32	59	34	53	50	349	38	220	9	0	58	254	23	172	22
16	Monday	332	49	44	44	50	22	54	21	350	13	220	9	2	11	254	26	172	18
17	Tuesday	333	49	30	56	48	1	54	53	350	40	220	10	3	25	254	29	172	15
18	Wednesday	334	49	12	68	57	29	55	25	350	59	220	10	4	38	254	32	172	12
19	Thursday	335	48	52	81	23	27	55	56	351	10	220	10	5	51	254	34	172	9
20	Friday	336	48	30	94	10	12	56	28	351	12	220	10	7	4	254	37	172	6
21	Saturday	337	48	6	107	20	35	57	0	351 R	6	220	10	8	17	254	40	172	3
22	Sunday	338	47	40	120	56	36	57	32	350	53	220 R	9	9	30	254	42	171	59
23	Monday	339	47	11	134	57	47	58	4	350	32	220	8	10	43	254	45	171	56
24	Tuesday	340	46	45	149	21	29	58	37	350	4	220	8	11	55	254	47	171	53
25	Wednesday	341	46	7	164	2	46	58	32	349	30	220	7	13	8	254	49	171	50
26	Thursday	342	45	33	178	54	49	59	41	348	51	220	5	14	21	254	51	171	47
27	Friday	343	44	56	193	49	52	60	14	348	7	220	4	15	33	254	53	171	44
28	Saturday	344	44	17	208	40	12	60	46	347	20	220	2	17	46	254	55	171	40
29	Sunday	345	43	37	223	19	15	61	19	346	31	220	1	17	58	254	57	171	37
30	Monday	346	42	54	237	42	8	61	52	345	40	219	59	19	11	254	59	171	34
31	Tuesday	347	42	10	251	45	58	62	25	344	49	219	56	20	23	255	1	171	31

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MARKET FORECASTS

(*Continued from page 333*)

what the degree positions reveal. I repeat therefore that Saturn's position in the first decanate of Capricorn, though in malefic aspect with Uranus will prevent a fall and mark its tenure as a constructive period for the stock-markets.

Astrological Section

This article will cover the month of the budget. The two lunations of February 23 and March 9 will reveal the trend for the month of March, while the former would at the same time disclose the secrets of Morarji-bhai.

The lunation of 23rd February falls across the axis of the 2nd and the 8th house, and the ruler of 2nd house is placed in the 8th house. Further Saturn, the ruler of the 8th is in the 6th well aspected by the ruler of 2nd and also with Neptune ruler of the 9th. But the Sun is mal-aspected with Mars, the ruler of 10th and 5th. Since the ruler of the 5th house is afflicted, the taxes on pleasures will be increased. You can take it for granted that excise duties on liquor, tobacco, cigarettes will be raised. The taxes on expenditure will be increased as well. Finally Neptune's placement in the 4th house is the warning to agri-cultural landlords to pack up. Since the luminaries are closely aspecting the various major planets involved, the conclusions arrived at will prove to be more to the point. There will be some rise in the estate duty as well and taxes on holding companies not directly engaged in productive enterprises. I therefore confidently expect that the budget will prove in long run to be bullish but for a week after the budget the prices will have a little shake out.

The lunation of 9-3-1959 will give a signal for a quick march forward on the stock markets, because Saturn the ruler or part ruler of 5th house is placed in the same house in good aspect with both Neptune and Pluto. The ruler of 5th and 8th well placed in the lunation immediately after the budget is a good sign for the in-vestors.

The period between 1st and 9th March is a period of uncertainty. It is such a period as when on the expectation of good news, there has transpired an overbrought position, which actually results in liquidation on receipt of the actual good news.

The dates for a noticeable rise are 9, 10, 12, 21, 22, 25, 26, 27, 28 and 29.

There is however one warning. Some time in the last week of March, some news of troubles between the great powers will percolate which can make the market move in an erratic fashion, but trend will be bullish.

Commodities:—The important *vedhas* are between Mercury and Rahu, Mars and Kethu, Sun and Rahu, Mercury and Saturn and once again between Saturn and Rahu. Guru passes through Anuradha, Saturn through Mula leaving it on the 24th and entering Purvashadha and Kethu through Revati. The passages of other planets are not mentioned because the effects of *vedhas* this month will subordinate the effects of the minor planets' stay in certain nakshatras.

Cotton:—The prices will continue to sag. The fall will be more marked between 18th and 24th. From the 25th onwards, there will be both-sided movements but on balance the prices will remain stable.

Jute:—Upto the 16th, prices will fall. Thereafter, adverse political news on the international sphere will give a lift to the prices; but at the same time, Sun's afflicting of Saturn will not allow a big rise.

Foodgrains:—The price will fall—particularly rice prices.

During the first three weeks, the fall will be prominent.

Sugar and Molasses:—Please follow the same trend as for food prices.

Kariana Goods:—The same remarks remain good.

Silver and Gold:—The basic trend is bullish but between 18th and 24th will witness a good reaction.

Oil, Oilseeds and Cocoanut:—The prices will move within a very narrow range except between 16th and 26th when a fall is indicated.

BY MANUBHAI P. SHUKLA, Esq.
Shuklavas, P.O. Patdi,
Dt. Ahmedabad.

On 25-3-1959 Tuesday an important Lunar eclipse takes place in Hasta-Virgo—the ruling sign of India, after midnight at 1-32 a.m. (I.S.T.). The results of such a lunar eclipse according to ancient texts are:—

तेजोयुनाश्च वणिजो रथिकुंजराश्च
पण्यानि शिल्पि तुष धान्य राजाधिरोह्याः ।
चौराश्च शास्त्र कुशलाः परिपीडिताः स्युः
हस्ते यदा ग्रहणमिन्दुनयोस्तदानीम् ॥

"Chivalrous persons, commercial magnates, commanders-in-chief of armies, commodities, grass, lower types of pulses, *viz.*, moonga, matha, urad, etc., elephant riders, outlaws, thieves and those well-versed in Sastras will suffer".

The effects of this lunar eclipse wi be experienced more severly by the Martian transit over this eclipse point during September 1959.

The masses in general become more *tamasic* in nature, and consumption of foodstuffs will be increasing day in and day out. Rahu in Virgo becomes more powerful, it being its own house. Brahmins, warrior-tribes and cows will pass through agonied times and grain markets will see higher rates for six months. Dancers, songsters, cinema actors and actresses, the best amongst the fair sex, arms and ammunition makers, kshatriyas, ascetics, pious and religious personalities, forest dwellers in Bengal, Austria, Malwa, territories around the banks of the river Narmada will pass through distressed times till September 1959. Gram and rice markets would go higher, during August and September.

वायोर्गणे कोऽपि यदोपसर्ग भवेत्सहानीं
पवनोऽतिचंडः ।
सित्ताग्रहो वीरहतोरणानां लोके नृपे
चापि महामधर्मः ॥

Hasta belongs to airy group of constellations; hence there will be heavy cyclones, gusts of wind passing at high speed, military classes will be much perturbed, the rulers and the ruled will act in an unjust manner and experience agonies of malefic times. (This means that black markets and curruption would thrive).

Other effects of the eclipse are scarcity of rains in southern regions and famine conditions, the price-levels of urad, moonga, matha, black coloured grains, iron, manganese, ore, coke and coal, krishnagaru, kasturi and black coloured articles going up.

New Moon affecting March 1959 occurs on 9-3-1959 Monday in Purva-bhadrapada aspected by Saturn. Lunar Phalguna begins on Tuesday and the New Moon appearance takes place on the same day in Uttara-bhadrapada aspected by Jupiter. Pratipada, Ashtami and Purnima fall on Tuesdays. Mars in Taurus and Sun in Pisces are under favourable aspect from Jupiter. Therefore Government actions pertaining to foodgrains con-trol will be effective and prices will be under good check. In fact, this will be due to favourable crop posi-tions and good estimates. The crops of the Vasant Ritu (Spring) will be favourable as Venus and Mars are posited in each other's signs. Mars is the ruler of lunar Phalguna and he is

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aspected by Jupiter. Retrogression of Mercury in Pisces and Jupiter in Scorpio, further lend helping hands to the administrator's actions pertaining to foodgrains. On the whole, March 1959 will be bearish. Almost all commodities will have easy supply positions except some export items. It is advisable to stock in those commodities which are available in markets now, *viz*,, grain, barley, wheat, sarsoo, linseed, tilli, groundnut, cottonseeds, castorseeds, moonga, matha, urad, rice, ghee, coconut oil.

From April 1959 beginning, the markets will begin to yawn up. The general day to day trend for March 1959 will be as under except for the commodity for which fluctuations are given in their individual columns.

Datewise fluctuations for March 1959 :—

1st and 2nd (10 a.m.) bearish ; 2nd (10 a.m.) to 9th (5 p.m.) bullish ; 9th (5 p.m.) to 12th (9 a.m.) bearish ; 12th (9 a.m.) to 15th (3 a.m.) bullish ; 15th (3 a.m.) to 17th (8 p.m.) bearish ; 17th (8 p.m.) to 18th (5 p.m.) reactionary rise ; 18th (5 p.m.) to 21st (11–30 p.m.) bearish ; 21st (11–30 p.m.) to 24th (11–30 p.m.) bearish with reactions ; 24th (11–30 p.m.) to 26th (10 a.m.) buying time ; change of trend, bearish to bullish ; 26th (10 a.m.) to 29th (0 a.m.) buying period ; 29th (0 a.m.) to 30th (4–30 p.m) rise ; 30th (4–30 p.m.) to 3 (11 p.m.) reactions, steady.

Low levels of the month will be touched on 24th and 26th during this month. It is a bearish month for all markets, unless specified in the individual columns.

New York (Stocks and Shares) :— Mars the ruler of the ascending sign transits through 7th house in opposition to Jupiter transitting through Scorpio and is in square aspect to the New Moon. Further Mars is in sextile aspect to Herschel. This means U.S.A.'s diplomatic relations with Britain on the Middle East question will be the cause to uplift the New York stocks and shares levels. Saturn in the 2nd—the house of finance—is getting separated from Mercury—the planet ruling India. The latter planet comes in trine with Herschel. This will enable the U.S.A. Senate to grant a still big 3rd loan to India to purchase her requirements for proceeding with her 2nd Five Year Plan. These causes put together will serve as a tonic to uplift N.Y.S.E. prices. Good advances will be made during the following periods :—9–11 : 20–22 : and 28–30.

London Stocks :—Mars transits through 10th house and is in trine aspect with Rahu in the 2nd house. Saturn is transitting through the 5th aspecting Rahu, but. this is already under the sadastaka aspect from Mars in accidentally dignified position. It is advisable to clear out of the bullish side before Mars enters Gemini on 29–3–1959. The opposition of Mars and Saturn is anticipated to bring a pretty good fall in British stocks and shares on account of Britain's failure in manipulating her diplomatic missions in the Middle East. It is a bullish month for this section. Good upward swing will be noticed during periods mentioned in the New York Stocks Sections.

Indian Stocks.—(Bombay and Calcutta):—March 1959 opens with a bearish attitude, chiefly due to uncertainities as regards the progress of the 2nd Five Year Plan and nationalisation of some industrial and agricultural concerns. Mars and Jupiter in opposition from fixed signs as a matter of fact gives constructive measures; under the circumstances, it is adviseable to remain a buyer in good lapses, as the Vedha from Saturn to Rahu is expected to uplift the prices of steels and metals of lower types. Rahu and Saturn are conjoined in the same Cancer Navamsa aspecting Jupiter in Virgo Navamsa till lunar eclipse on 19th. With ups and downs the shares prices are expected to remain bullish till this date. It is essential to watch the trend here, as some good fall or further sudden rise is possible on account of martian transit through the last Navamsa and degrees of Taurus, the house of speculation for this section. My anticipations are for a sudden critical stage between 18th and 28th.

Madras Stocks market will be very nervy as Mars is separating from the sextile aspect of Herschel and joining a square aspect with the Sun. Some Governmental steps are likely to create a scare in a bullish trend market and a plunge into declining date is expected. Nationalisation of tea, coffee and plantation industries are likely.

Textile shares will have separate trends for individual scripts as this is the season of declaring the dividends and annual interests on the total outlay of the shareholders. Saturn's transit through 9th house, do indicate success for the Government in curbing power to announce more dividends to shareholders. Foreign exports are most likely to remain on the improving side on account of Jupiterian transit through the 7th house, at some reduced rates. It is anticipated that textile industrial magnates will choose to reduce rates of export items to clear stocks and encourage export.

Cotton Market (*Bombay Jarilla*).—Jarilla March 1959 will come to an end and new option must have either started during the last days of February or beginning of this month. Those who have concern in March 1959 option have to remain careful from 24–3–59 when Saturn–Rahu get separated from Cancer Navamsa ; if the cotton rates have advanced to a pretty fair scale, it is profitable to clear out from bullish side. Some good fall is anticipated between 25th March and 3rd April. Bearish periods are :— 2nd to 7th, 15th to 18th, 7th to 10th. In the primary stage of the month, local textile concerns are anticipated to purchase cotton and hence prices of good staple types would improve. If new option opens high rated, it is advisable to sell in higher levels between 24th and 29th and keep sales pending to be cleared during the first week of the following month. It is a very important month for this section as Government will announce import of foreign cotton and export of Indian cotton between 17th and 22nd and 29th and 3rd proximo. Between 5th and 7th incomes of the new crop will be at their best.

Seeds Section.— *Groundnuts*.—New option must have been started during the preceding month. During this month, there will be good purchases from crushers, millers and factory owners—for oilcakes and vegetable productions. In every type of seeds, there will be pretty good chances to earn, as India Government will be bent upon to export seeds, oils and oilcakes as best as posible to earn foreign currency exchange. Good aspects of minor planets and luminaries with Neptune will be periods of such export possibilities. Some good spurts are possible between 3rd and 5th ; 8th-9th ; 12th-14th ; 22nd-25th ; and 28th-31st.

Castor Seeds.—Jupiter's entry into Virgo Navamsa on 9-2-59 has most do with the fluctuations in the prices of this commodity. There are possibilties of U. S. A's purchase of castor oil from India. The first fortnight is bullish. Watch the market trend between 14th and 19th. Bullishness with reactions is anticipated till the end of the month. But in case the income of stocks is on the increase, care and caution should be applied, before a plunge for the upward swing. It is practically a bullish month on the whole. Major bullish periods are as given in groundnuts.

Cotton Seeds.—Oil cakes of this section will be greatly in demand and the bullish tone is likely to be maintained with occasional declines for profit taking. Buyers in the lowered rated reactions would

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be in good position as export of oilcakes will bring purchases from the millers and vegetable product-factory owners. Between 26th and end of the month, heavy fluctuations are expected. Second week of March 1959 offers easy conditions, when it is advisable to enter the market on bullish side. Major bullish periods are as given in groundnuts column.

Cocoanuts and Cocoanut Oil:–Imports from mofussil countries are likely to be greatly lessened on account of either increase in sea freight or increase in export-import tariffs. In India the crop will be below expectation. Hence, importers will be the chief buyers, in addition to those dealing with vegetable products and soap-manufacturers. It is a bullish month with occasional declines caused by profit-taking business between 18th to 28th; major bullish periods are as given in the groundnuts section.

Linseeds:—This section will rule very steady and maintain its bullishness till 10th: after which some good decline is possible for a week till 6th, and thereafter will recover prices till end of the month. Good export business is likely to be registered during this and following month.

Sarsoo Seeds and its Oil:—Good crops are anticipated, but, the new stocks are likely to be consumed soon, on account of strength of other seeds markets. Ist to 24th is a bullish period and thereafter decline is anticipated.

Jute Markets:—Very good crops are expected in both Bengal regions. Pak-area will sell at reduced rates, which would affect morale of Indian jute markets as well. Heavy fluctuations inclined bearishness are possible between 15th and 28th. The recoveries will follow thereafter.

Bullions (Bombay).—Rahu – Saturn remaining in Cancer Navamsa is a bullish factor for silver market. While retrogression (from 19th) of Jupiter and Mercury at the same time is another bullish factor for silver and gold as well. There will be some fall between 3rd and 10th and 23rd and 28th. But it is advisable o pick up in good dips. Strong bullish sentiment will prevail between 14th to 23rd. It would be no wonder if new levels are touched during this period. Oils and bullions would remain very active during this and following month.

Grains Markets.–The Governmental actions and incomes of new crops will keep wheat, barley, gram and pulses markets under the thumbs of bearishness. The retrogression of two benefics Mercury and Jupiter—is a factor for bearish or easy supply position. The arrivals of new foodgrains would be heavier in northern Indian rural areas between 5th and 20th. The month is bearish one for foodgrains. The stockists should purchase in the ending days of this month for future good rises after four months. Unless precautionary measures are taken to protect the foodgrain store-houses and godowns, there are planetary indications to create fire havocs in such places by the inimical elements of the Congress party and interested parties in the grain markets trading with intention to create chaos in the country (Mars square Rahu square Saturn opposition Mars) during following three to four months.

Sugar and Jaggery:—Incomes are likely to be delayed in southern India due to late start of crushing. The north Indian markets would rule strong due to heavy purchases from Rajputana, Gujrat and eastern regions of India. Prices would rule strong between 20th and 10th proximo. The Government would allow larger quota of sugar to be exported during this month nearby 6th, 17th or 22nd March 1959 and those elements who get information secretly would remain buyers in advance of these periods and take profits soon after the Government announcements. The consumers should buy the stocks for their future rise in the bearish periods.

Black Pepper:—The imports will be very limited and some good higher rates will be registered between 10th and 24th March 1959. The prices will rule steady thereafter.

Kiranas:—Dhania, mithi, rai, jira turmeric, onions, garlic, chillies would rule steady to strong position. All incomes would be purchased by the industrial area merchants and shippers, as exporters would be having very good profits.

Chemicals:—Alcohols, soda of every type, sulphur preparations would rule very steady to bullish market positions. Black, yellow and white colours and their counterparts would have animated prices. Local industrial concerns would have flourishing times. Salt prices will rule weak on account of good products; but, transport difficulties would create bottlenecks in some areas. So the prices will depend on the position of supply and demand.

Dried Fruits.—(New Delhi). Transit of Mars through Rohini and Mrigasirsa, presages inadequate supplies and hence the prices would rule strong during the first fortnight of March 1959 and thereafter will remain inactive.

Leather and Skin.—Buffalo and cow skin markets would rule very steady and strong. While skins of wild animals would remain easy priced. Leather market would rule strong and highest rates of the month will be touched between 10th and 20th.

Mercury.—The month opens with a bullish tone and with actions and reactions would register highest points between 15th to 20th. After this date, there will be a gradual fall off from highest levels.

Rubber Markets.—It is evidently a bullish month, as Jupiter will be trining Sun during this and coming month. But one has to take into consideration administrative controls over import and export problems. The output would be estimated now below expectation and foreign demand would appear as the month progresses. Malaya and Indonesian rubber stocks will be purchased by U.S.A. and China in a competitive market prices. Fire episodes are most to be threatened during this month, to lessen the output and raise market prices.

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BY A. P. SATHE
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At the time of writing this article, the Congress (A.I.C.C.) session at Nagpur continues and all eyes are set on its resolution as the ruling party people are anxious to see the decisions that are being taken. On the fears that some definite line of action will be decided so as to reach the advertised socialistic pattern of society and to satisfy the rank and file of the congress members all sections of the forward and ready markets, specially stocks were subdued at the beginning of the current month. However these fears seem to have vanished by themselves before the Session is over and markets as indicated by planetary forces are staging a recovery. Since this article has to deal with the indications available for March 1959 I do not wish to discuss here about the outcome, etc., of the ruling party's decisions.

By the beginning of March 1959 Government's policy on economic matters, budgetory provisions for various planned projects and new taxation measures must be known to the public. Planetary indications do not suggest any drastic or sudden change in the policies so far announced. I myself disregard any possibi-

lity of any drastic fall in prices either of commodities or of stocks; though initial reaction of the new taxation measures is bound to create some selling pressure.

Solar Ingress Charts of 12th February and 14th March 1959

Coming to Solar Ingress chart of 12th February, readers are aware that I had hinted that towards the ending part of the Aquarius Sankranti commodity prices will go down. If the planetary positions are studied as at the beginning of March 1959 in relation to the chart already provided for in the last report this view is still strengthened and I am of the opinion that during the first half of this month commodity prices will remain subdued and would lose ground to a small extent at least. The positions of planets in the Pisces Ingress chart and their inter-relations indicate and do favour a rising tendency, but I cannot forget the fact that majority of the planets transit signs favouring bearishness. Specially Meena transit of planets is never taken to indicate rise and it will be my advice to sell in the occasional spurts that would be witnessed during the second half of the month, this relates to commodities in general.

New Moon Charts of 7th February and 9th March 1959:

If indications for the first 9 days are judged from the previous chart, it would be observed that there is no new factor that either helps rise or fall. Market is likely to maintain a steady tone, but between 3rd evening and 7th March one small rise in prices would be witnessed and on other days market will be dull or somewhat bearish. The New Moon chart of 9th March 1959 is also lacking strength. Moon the Lagna lord in 8th shows inherent weakness though other planetary positions are quite favourable. Amavasya falling in the 8th house, is surely inharmonius and indicates bearishness. At the beginning of this period therefore one should expect a *crude jerk* to the Stock Markets and between 8th and 10th it is likely that the market will be unnerved by factors which I cannot discuss here. Thereafter again good recovery is indicated too. In fact planetary positions are such that no definite straight line could be marked for the period from 9th till end of March, abrupt changes, sudden spurts and fall will be witnessed during the whole period and traders should do business by applying options, or by limiting losses.

Commodities

Cotton and Allied products: Mars the first ruler for Indian Cotton still transits Taurus, Nakshtras transitted being Rohini and Mrigasira. He receives *vedha* from Mercury for a short period between 16th and 20th and again from Sun on the last day of the month. The transit indicates higher levels and it may be stated that this factor would help maintaining steady conditions. Venus all along her passage from Uttarabhadrapada and Ravati remains under *vedha* from Rahu and Saturn and afflicted by Ketu. During the latter half transit from Ashwini cannot be said to be bearish and would be a helping factor for maintenance of steady levels. Mercury during the period upto 20th is direct but then gets retrograde and sets on the 22nd. This planet also during the period 3rd to 27th remains under *vedha* by Rahu and Saturn. While Rahu's *vedha* is inharmonious, *vedha* by Saturn are likely to help the rise in prices. It could be summarised therefore that this section will have a good set-back upto 15th and thereafter will have two—sided activities and hovering in a narrow margin. Bombay is the main centre of this market. March 1959 contract would be coming to a close. Looking to the Vaida horoscope with entry of Sun into Pisces, this chart also gets weak and it would be well advised if bulls get out of the market by about 12th to 14th. 1st mandi; 2nd to 5th teji; 6th to 11th mandi; 12th to 19th teji; 20th to 25th mandi; 26th to 28th teji; 28th evening to 30th mandi; 31st teji.

Oils and Oil Seeds: Saturn in Moola does not denote rise. But Navamsa positions of Saturn, Rahu and Mercury remaining under *vedhas* of Saturn should keep this section, specially Castorseeds in demand and contrary to the indications available in the Solar Ingrass chart, this section is likely to stage advance in prices; 1st to 11th bearish; 12th to 27th rise; 28th till end dull. Specially castors, will be strong, other sections being weak or dull.

Metals and Bullions: Excepting martian transit, Solar and Jupiter transits are bearish. Jupiter getting retrograde on 19th adds to his strength and I expect a good jerk in bullion values. Silver will witness a good jerk between 14th and 16th. 1st mandi, 2nd to 5th teji, 6th to 9th dull; 10th to 16th mandi, specially silver; 17th to 31st bothways narrow movements.

Sugar and Gud: Uttarabhadrapada transit of Venus, Mercury and Sun under *Vedha* of Rahu will keep this section particularly weak and one can see a sagging tendency throughout the month.

Stocks and Shares: Indications available in the New Moon chart do not show any definite trend. Navamsa positions of major planets—Saturn and Rahu favour rise and might be during the period 10th and 18th one can expect abnormal rise in stock-values. 1st to 10th mandi; 11th to 18th good rise; 19th to 23rd mandi; 24th steady; 23rd to 28th again mandi; and 29th till end steady.

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FOR MARCH 1959

By MIHIRA

"THE Moon on account of the proximity to Earth, her reflection of the solar light and the swiftness of her motion is considered to be the most powerful significator in Astrology. It is therefore of the utmost importance that the Moon be free from affliction and in close aspect to either one of the Fortunes or the Sun or the planet ruling the business on hand when election of an opportune moment of the commencement of such business is desired". —*Ptolemy.*

"At the time of digging a well, no planet should be found in the eighth house. Lagna should be preferably Taurus, Cancer, Capricornus, Aquarius or Pisces. Day should be wednesday, Thursday or Friday and asterism Rohini, Pushya, Mrigasira, Aslesha, Makha, Hasta, Anuradha, Sravana, Satabhishak or Revati.

—*Kalavidhanan.*

The soil should be tilled on days ruled by benefic planets. Generally the sign Leo, or the sign occupied by the Sun or the constellation governed by him is favoured. The benefic stars are Rohini, Punarvasu, Pushya, Uttara, Hasta, Anuradha Moola, Uttarashada and Uttarabhadrapada.

—*B. V. Raman.*

WEATHER

Weather conditions mostly dry.

COMMODITIES

Gold.—First half general rise, steady at about the middle, later uncertain trends will manifest.

Silver.—Trends generally to lower levels during first half, then later good rise.

DAILY GUIDE

1. Marana Yogam throughout, no activities recommended.

2. L.D. unfavourable for any kind of work. Stick to routine.

3. L.D. not good throughout day. Yogam bad till 8-30 a.m.; better keep to routine matters; but the day is traditionally recommended for planting creepers, which should be done after 8-30 a.m.

4. Asterism good only for purchase of cattle.

5. A good day for all kinds of agricultural beginnings.

6. Marana Yogam day and night; to be avoided for all kinds of agricultural activities and new beginnings.

7. A fairly good day but to be avoided for ploughing, planting, etc., after 4-20 p.m. as Yogini turns towards sky.

8. Yogini towards sky and earth throughout day and night; hence unfitted for ploughing, planting, manuring, etc.; but weeding, levelling, fencing, etc., routine work can be done.

9. Yogini towards earth till 5 p.m.; activities like ploughing, planting, etc., to be done only thereafter.

10. Marana Yogam till 8-55 a.m.; thereafter good for all kinds of ordinary work, most suitable being manuring; for best effect, use organic manure.

11. Till 10-50 a.m. one of the best days in the month for all kinds of work; thereafter Marana Yogam; avoid all new beginnings thereafter; but work begun previously can be continued.

12. One of the best alround good days in the whole month for all kinds of work, and also purchase of cattle.

13. An ordinary day favourable for all kinds of agricultural work.

14. Asterism throughout day is not good for any new beginnings.

15. Both lunar date and asterism not propitious for new works.

16. A very good day in which all kinds of agricultural work can be begun and continued. For best effect, use farm yard manure.

17. Day, L.D. both not good; Keep to routine works.

18. L.D. continues bad. Yogini too towards sky; avoid planting, ploughing, etc.

19. Yogini towards sky or earth whole day and night; avoid ploughing planting, etc.

20. Marana Yogam throughout day and night; avoid all new beginnings.

21. Marana Yogam throughout day and part of the night; avoid all new beginnings.

22. Everything same as above.

23. L.D. not favourable throughout. Keep to routine works. Not favourable for new beginnings.

24. Good for harvesting, planting, storing grain, defraying paddy, etc.

25. Marana Yogam till midnight; hence whole day unfit for any new beginnings; routine matters alone to be attended to.

26. One of the best days in the whole month for all purposes in general—also for buying grain, cattle digging wells, etc.

27. Same as above for all purposes.

28. Yogini towards sky or earth whole day and night; to be avoided for ploughing, planting, manuring, etc., but good for purchase of grain and cattle.

29. Whole day and night ruled by Marana Yogam; avoid all new beginnings.

30. Asterism good only for purchase of cattle and digging wells, etc.

31. Till 10-30 a.m. favourable ordinarily for all purposes. Specially good for manuring. For best effect, use combination of minerals and organic manures.

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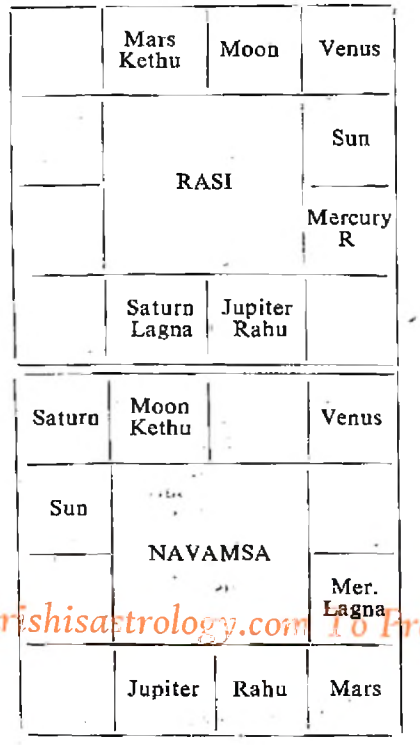
OBSERVATIONS ON HORARY ASTROLOGY

(Continued from page 298)

According to standard Indian astrological treatises, in such queries if Lagna is occupied by a malefic it indicates success to the querent. The occupation of Lagna by a benefic does not do any harm but at the same time it does not promise success. But in case of aspects, the aspect of a malefic planet on Lagna is always bad, whereas the aspect of a benefic planet assures success. Similarly with regard to the 7th house. Many people who have judged query charts concerning court cases, competitive examinations, etc., are disappointed to see their predictions going off the mark. It is because of this peculiar rule. When a malefic occupies Lagna, they say it is destructive to the querent and *vice-versa*.

To take an example: The querent was a film distributor and he had been promised by a producer the right of distribution of a popular release. Accordingly the distributor made arrangements for the distribution of the concerned film which his producer had assured him. But to the surprise of the distributor, the producer never cared to carry out his promise and finally on account of the losses suffered by the distributor, through his not getting the right to distribute the promised film, a case was filed. The case was defended by well-known lawyers on both sides and the distributor thought that the case would definitely go against him. Since he had sufficient belief in Astrology and since he was also much perturbed about the outcome of his case, he put a query on 9th August 1958 at 1–11 p.m. (I.S.T.), at Bangalore. Ayanamsha 21° 49'.

Lagna is Scorpio, a reptile sign with its lord Mars in 6th with Kethu aspected by Jupiter lord of the 2nd and 5th. This indicates the involvement of the querent in a court case with regard to false (Mars conjunct Kethu) promises resulting in loss of finance (Jupiter lord of 2nd in



12 conj- Rahu) Mars as lord of 6th aspecting the lord of finance and also natural Dhanakaraka Jupiter indicates that the loss was considerable.

Now the opponent is represented by Taurus (a sign ruled by Venus—the planet controlling the film industry). Its lord Venus is in 2nd from 7th powerfully aspected by Jupiter lord of 2nd and 5th from Lagna indicating that the producer did derive considerable profit by deceiving the querent (distributor). But the presence of the ruler of the mind Moon (exalted) in 7th (representing the mind and person of the producer) aspected by Saturn clearly indicates that though at first he managed to get a huge profit by deceiving the querent, his judgment of the situation was erroneous and that he would be the loser. The exaltation of the Moon aspected by Saturn as far as the 7th house (producer) is concerned only points that he was hasty and over-confident in depriving the querent of his rights with regard to the concerned film. As otherwise Lagnadhipathi of the producer Venus quite unafflicted from the 7th and also as he is aspected by Jupiter, it indicates that by nature the producer was an honourable gentleman. The same situation of Venus in 2nd shows that the producer would not suffer seriously even if the judgment were to go against him.

Now about the outcome of the case: Lagna is occupied by Saturn a malefic aspected by exalted Moon. But here it should also be noted that the Moon is a malefic as he is decreasing and his exaltation gives him only more malefic powers as far as the querent is concerned. But Lagna is equally powerfully occupied by a strong malefic Saturn. Hence both the 1st and 7th houses are more or less equal in strength. So also Lagna lord as Mars is in his own sign and Venus is in a friendly sign aspected by a benefic, Jupiter. So this only indicates that neither of the two parties would be affected by the judgment and the powerful situation of Mars as Lagna lord in his own house as compared to that of Venus in a friendly sign, gives the querent a slightly upper hand. On the basis of these combinations, it was told to the querent that neither the querent nor his opponent would suffer from the judgment and both would be benefited. Accordingly, the Judge in his judgment gave them some time within which to settle their disputes between themselves. Accordingly the querent and the

(Continued on page 344)

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FOR MARCH 1959

BY MIHIRA

"TO stop start in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism is to bring reproach upon Science". *Sir W. Crooks.*

Man has harnessed some of the most potent forces of nature and has used them to his service but for some as yet unknown reason he perfers to remain in ignorance of the laws which relate him to his greater cosmical environment. We have imagined that by controlling these natural forces, we have asserted the mastery of destiny. The heavens from out of the immeasurable depths of space are the silent witnesses of our folly and arrogance. We are fated to the extent that we are ignorant of these laws and culpable to the degree that we know". —*Sepharial.*

DAILY GUIDE

1. Marana Yogam rules day and night; avoid all journeys especially by air and towards west.

3. Marana Yogam till 8-30 a.m; avoid journeys till then, especially towards north.

4. Marana Yogam till 7-20 a.m; avoid journeys till then, especially towards north.

6. Marana Yogam whole day and nearly whole of night: avoid air journeys towards west.

7. Yogini towards sky after 4-20 p.m.; avoid journeys by air thereafter especially towards east.

8. Yogini towards sky or earth whole day and night; avoid air journeys towards west.

9. Yogini towards earth till 4-55 p.m.; avoid air journeys till then, especially towards east.

10. Marana Yogam till 8-55 a.m.; avoid journeys till then, especially towards north.

17. Marana Yogam after 0-50 a.m. (night); avoid journeys after that specially towards north.

18. Yogini towards sky after 6-15 a.m.; avoid air journeys afterwards, especialy towards north.

19. Yogini towards sky or earth whole day and night; avoid air journeys especially towards south.

20. Marana Yogam day and night; avoid all journeys especially towards west.

21. Marana Yogam till 4-0 a.m. (night); journeys only thereafter.

22. Marana Yogam till 3-35 a.m. (night); no journeys till then especially towards west.

25. Marana Yogam till about midnight; journeys only thereafter.

27. Yogini towards sky after 7-25 p.m.; avoid night journeys by air especially towards west.

28. Yogini towards sky or earth whole day and night; avoid journeys by air especialy towards east.

29. Maran Yogam throughout day and night; avoid all journeys especially towards west.

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Research in Astrology

The Editor of THE ASTROLOGICAL MAGAZINE will be glad to receive birth particulars of persons suffering or having suffered from chronic diseases, misfortunes pertaining to family life, loss of children, loss of political power, social status, etc. Persons who are very rich, who are extremely poor, who occupy high positions, who have suffered from incarcerations (political or otherwise) will also do well to send their birth particulars (time, place and date) giving dates of such important happenings and also enclosing their photographs and palm impressions.

These horoscopes will be made use of by our Research Department for purposes of astrological investigation. They will be treated confidentially and illustrated for demonstrating typical astrological principles. Readers should note that making predictions is beyond the scope of this section. Those who wish to submit their horoscopes should fill in the details called for above in a questionnaire which will be supplied free on request to

THE EDITOR,

THE ASTROLOGICAL MAGAZINE

"SRI RAJESWARI", BANGALORE-3



MARCH 1959

BY MIHIRA

[The following forecasts based on Janma Rasi are 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, 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 transits Aquarius till 13th, then enters Pisces. Venus remains in Pisces till 14th, then passes on to Aries. Mars remains in Taurus till 26th, then enters Gemini. Mercury is in Pisces throughout. Jupiter and Saturn continue in Scorpio and Sagittarius respectively. Rahu and Kethu are in Virgo and Pisces respectively.

1. Mesha (Aries).—*Mars in 2nd and 3rd; Rahu in 6th; Jupiter in 8th; Saturn in 9th; Sun in 11th and 12th; Mercury and Kethu in 12th; and Venus in 12th and 1st.*

General.—Venus is good throughout the month, Sun for the first half and Mars for the last few days. This sums up all the favourable transit influences for the month. But when it is remembered that Venus is throughout under check, there is not much that is left. Saturn however is under check for the entire month and Mercury for the first half, Mars and Jupiter being evil and unchecked throughout. This means that evil elements have upperhand but the first half will be less troublesome. Sorrows and anxieties, quarrels, disgrace, losses, troubles from rivals and enemies, misunderstandings, fear of humiliation, wearisome journeys with likelihood of accidents, failure in enterprises, are the likely evil results more especially for the second half. Of the three asterisms of the sign, those born under Krittika will suffer least from the evil rays of the transitting planets, next come those born under Bharani and probably those born under Aswini will have to bear the brunt of the transit influences during the second half.

Health and Domestic.—Though the evil transits are very many, they do not affect the health directly. Bilious and windy complaints may be present off and on. But the domestic sphere will not escape the evil effects. There will be quarrels and misunderstandings, even estrangement with those near and dear to you either inside or outside the domestic circle. Sorrows from death of relatives or friends are not unlikely. The liability to accidents during journeys should not be overlooked and journeys in which some risk is involved, should be avoided as far as possible.

Finance and Speculation.—During the first half, both good and bad influences are present but the second half cannot be said to be at all favourable and losses from various causes may arise. It may come through rash and reckless enterprises, or through deceit and confidence tricks and ill-luck may dog your footsteps everywhere. But this does not preclude the possibility of some unexpected gains through exploiting original ideas, inventions and the like and also benefits through even strangers. Speculative activities however are completely ruled out in any form.

Real Property. Services, Profession, etc.—This would certainly prove to be a difficult month for landlords and landholders. Still something or other may turn up so that their sufferings may not be as great as may have been apprehended at first. In most respects, the second half would prove really bad. Disputes with tenants, legal actions, heavy expenses, worries and anxieties, unsatisfactory yield, etc., would all contribute to make this month unhappy and unprofitable for them. Therefore, landlords and landholdrs should be careful in whatever they do during the month, especially during the latter half. The services too cannot but be affected adversely by the influences. But the first half will be exempt. During the second half, displeasure from Government, from superiors in office, troubles and disgrace through the activity of rivals and enemies and other setbacks may occur. The same will be more or less the case with the profession and business. Some success and prosperity will attend them during the first half but the same levels will not be maintained and obstacles, even losses may be the case thereafter.

For Women.—Contrary to what may be inferred from the foregoing, the first week of the month will prove quite favourable to the interests of women as such so far as social activities are concerned, but at the same time they will have to be on the guard and have a tight control over their emotions as there is a likelihood of dangerous attachments and entanglements. Of course, as the month advances, conditions become only worse and it will be better to refrain from all kinds of activities, social or otherwise and confine oneself to routine.

Fortunate Dates.—Personal and domestic affairs—2, 4, 6, 21, 26; money dealings and transactions—1, 2, 6, 21, 26; journeys (short)—2, 6, 10, 17; real property matters—1, 2, 4, 8, 15, 21, 25: children's affairs and prospects, speculations, excursions, love affairs, etc.—8, 10, 23; service affairs and prospects—2, 4, 6, 21, 26; partnerships, dealings with opposite sex in general—1, 2, 6, 21, 26; insurance affairs, matters connected with estate of deceased—2, 4, 6, 21, 26; journeys (long) 6, 10, 23; professional and business enterprises—13, 21, 22.

Critical Dates.—Personal and domestic affairs—1, 9, 13, 16, 23, 26, 29, 30; money dealings and transactions—7, 22, 26, 31; journeys (short)—4, 9, 13, 30, 31 (long) 3, 8; real property matters—1, 3, 4, 6, 9, 10, 11, 13, 16, 18, 20; children's prospects affairs and speculation, excursions, love affairs—2, 9, 12, 17, 28, 31; service affairs and prospects—1, 4, 9, 10, 18, 20, 26; partnership and dealings with opposite sex—7, 10, 23, 26; insurance and dealings with estate of deceased—1, 9, 13, 16, 23, 29, 30; professional and business enterprises—2, 17, 25, 28, 29, 30, 31.

Chandrashtama from the beginning of the month till early morning hours of 3rd and again from about sunrise of 28th till forenoon of 30th.

2. Vrishabha (Taurus).—*Mars in 1st and 2nd; Rahu in 5th; Jupiter in 7th; Saturn in 8th; Sun in 10th and 11th; Mercury and Kethu in 11th; and Venus in 11th and 12th.*

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General.—Sun, Mercury, Venus and Jupiter, are all favourable for the entire month. What is more remarkable still that all the above planets except Sun for the second half only are free of vedha. Mars and Saturn are in evil signs for the entire month, but Saturn is under check all along. Thus it is seen that benefic influences are not only more numerous but also more powerful and this month will, in consequence, prove to be one of the best months in the whole year. Gradual success, achievement of one's desires and wishes, gains, acquisition of articles of luxury and their enjoyment, good associations and friendships, success and prosperty in undertakings, domestic happiness and felicities, auspicious events and celebrations, study of new subjects, educational and academical success and triumphs, new status and positions are all due for the favourable transits. But as Mars is unchecked and unfavourable, there may arise some obstacles now and then, displeasure of superiors, separation from relatives and mental anxieties. Of the three asterisms of this sign, those born under Krittika will derive the greatest benefit from the transits and suffer least from the evil ones and those born under Rohini will get only the least benefits. Those born under Mrigasira will rank equally with those born under Krittika.

Health and Domestic.—Generally quite a healthy month but as Mars transits Janma and 2nd stars for those born under Rohini, ill-health, dangers through accidents, falls, etc., are the results mentioned. Therefore those born under Rohini should take appropriate precautions. But no serious apprehensions need be entertained as the majority of the planets are favourable. The domestic sphere will be harmonious and happy with auspicious celebrations and events, beneficial changes and removals, enjoyment of luxuries, etc.

Finance and Speculation.—Inspite of the predominence of favourable transits, the financial sphere will not benefit as much as can be expected. There will be reduction even in the usual sources of income with multiplication of items of expenditure that lack of ready cash will be keenly felt several times, within the month, though with some difficulty they will be tided over. The real trouble will be only during second half. At no time within the month, conditions can be said to be favourable for speculation, and are very bad during the latter half.

Real Property, Services, Profession, etc.—Nor are the influences capable of giving relief to the landlords and landholders very much during the month. Their affairs will become unstable and sudden misfortunes may befall them and losses accrue through political or Government action. Disagreements, quarrels and disappointments and adverse changes have all to be feared as they are all in the background though much of it may not erupt within the month because of the favourable transits. Beware of trying short-cut methods in any matter as they will not end as expected. The services will do very well during the month, as conditions are exceptionally favourable for them. All your previous works, associations and connections will begin to give results and help in the accomplishment of your desires and gain of new position and honours. However, it may require great effort as well as efficiency on your part to have them realised within the month itself; otherwise such events will tend to be postponed. The profession and business will have good opportunities for advancement and enterprises which will bring them results proportionate to effort.

For Women.—Generally speaking, this is not a favourable month for the fair sex. But this fact need not deter them from their usual activities as only some select dates will really affect them adversely which can be learned by reference to the critical dates. But it will be good to remember that success in any matter will not come up to expectations. The unattached will do well to avoid the opposite sex as far as possible, as it is probable that undesirable attachments may be formed which it may be difficult to shake off later on when found to be so.

Fortunate Dates.—Personal and domestic matters—2, 4, 7, 20, 22, *26*; financial matters in general—2, 6, 17, 22; short journeys—1, 2, 4, 8, 10, 11, 14, 20, 21, 22, 24; long journeys—13, 26; real property matters, affairs connected with landlords and landholders, educational and academical activities, etc.—4, 8, 10, 14, 20, 23; speculation, excursions, courtship and love affairs—2, 6, 22; services—1, 2, 4, 7, 22, 26, 27; partnership, dealings with opposite sex in general—4, 6, 9, 26; insurance activities, matters pertaining to estate of deceased—1, 6, 10, 15, 23, 28; professional and business enterprises—13, 21, 22, 26.

Critical Dates.—Personal and domestic matters—4, 7, 10, 18, 22, 26, 31; financial matters, standing surety, etc.—4, 9, 18, 20, 30, 31; short journeys—1, 3, 6, 8, 10, 13, 17, 25, 31; long journeys—3, 9, 16, 18, 21, 25, 28, 30; real property affairs, educational matters, etc.—2, 4, 8, 24, 28, 31; excursions, courtship, love affairs; speculation, etc.—2, 4, 9, 18, 20, 30, 31; service matters—4, 10, 18, 22, 26, 27, 31; partnerships, dealings with opposite sex in general—1, 4, 9, 13, 16, 23, 26, 30; insurance matters, matters connected with estate of deceased—3, 6, 8, 15; professional and business enterprises—3, 9, 10, 25, 28, 29, 30, 31.

Chandrashtama from early morning hours of 3rd till forenoon of 5th and again from forenoon of 30th till end of the month.

3. Mithuna (Gemini) —*Rahu in 4th*; *Jupiter in 6th*; *Saturn in 7th*; *Sun in 9th and 10th*; *Mercury and Kethu in 10th*; *Venus in 10th and 11th*; *and Mars in 12th and 1st.*

General.—No planet except Mercury is favourable for the whole month and Mercury is under check throughout. Sun is good for the second half only and good or bad he is under vedha for the entire month. Venus is good for the second half and also free of vedha but this influence does not amount to much anyway. Mars, Jupiter and Saturn, all major planets, are evil for the entire month and of these, Saturn is under check. Therefore this month cannot but prove a difficult one generally, but the second half may prove somewhat less troublesome than the first. Despondency, humiliation, enemities and quarrels with elderly people, relatives, apprehensions and worries, dishonour, losses. obstacles in all matters, adverse results in litigation, tedious journeys and fatigue are what one should be led to expect from the evil transits of the month. Of the three asterisms covered by this sign, the evil transits will affect those born under Mrigasira least and those born under Aridra most, while those born under Punarvasu will come in between.

Health and Domestic.—You may not be able to enjoy good health during the month and your wife and children too may be afflicted with sickness. Bilious complaints will be prominent in your case unless you are careful in your diet and general habits. Quarrels and misunderstandings with near relatives may develop within the domestic sphere and in bad cases may even lead to estrangement and separation, though it may prove to be only temporary. It will be wise therefore that you should refrain from quarrels as it requiries two persons for a quarrel to develop to undesirable proportions.

Finance and Speculation.—Finances cannot be expected to be satisfactory

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for the month but may not prove very bad. No doubt some misunderstandings with money as the principal reason and expenditure may develop to undesirable lengths. At the same time, some unexpected gains may accrue as well and help in tiding over difficulties. Benefits and other help from relatives and friends too will be available at times of need. The month is not unpropitious for exploiting original ideas, inventions, etc. But there is nothing to help in speculative activities.

Real Property Services, Profession, etc.—Matters pertaining to landholders and landlords will suffer progressive deterioration during the month and the usual expectations as to yield etc., may not be realised. There may be damage to crops through pests, adverse atmospheric conditions, etc. Many contrivances may arise with regard to your rights, and differences with your agents, tenants etc., may well lead to very depressing conditions. A very difficult month to pull through unless you exercise considerable patience and fortitude. The services will experience both good and bad times during the month itself and the principal troubles will occur during the first half when you may have to incur the displeasure of your superiors; though this may totally disappear during second half, you can succeed in vindicating your position during this period. Perhaps it is only the profession and business that will forge ahead during the month inspite of the adverse transits though there may be obstacles and setbacks now and then.

For Women:—Though the month is unfavourable in many respects, matters pertaining to the fair sex as such will not be affected adversely to any great extent. Their relations with the opposite sex will be happy and harmonious and they are likely to succeed in their objectives generally. But they will do well to restrict their activities to the first three weeks only as later on conditions are not favourable for progress. These observations are more applicable to courtships and love affairs for the unattached and for social and philanthropic activities in the case of others.

Fortunate Dates.—Personal and domestic matters, dealings with relatives, etc.—1, 2, 6, 17, 22; money dealings and transactions, financial ventures, etc.—1, 2, 10, 11, 15, 20, 22, 28; short journeys—8, 10, 11, 20, 23, 24; long journeys—13, 26; matters connected with landlords and landholders—2, 6, 11, 12, 17, 22; excursions, courtship, love affairs, speculation—1, 2, 7, 11, 22, 26, 31; service matters and prospects—4, 19, 26; partnerships, dealings with opposite sex in general—1, 8, 10, 15, 20, 23, 28; insurance affairs, dealings with estate of deceased—13, 22, 26; professional and busines advancement and enterprises—1, 6, 10, 15, 20, 23.

Critical Dates.—Personal and domestic matters, dealings with relatives—3, 4, 9, 10, 20, 30, 31; money dealings, standing surety, financial ventures, etc.—3, 4, 8, 9, 13, 16, 18, 23, 25; short journeys 2, 9, 12, 17, 28, 29; long journeys—3, 9, 21, 29; real property affairs in general—3, 7, 9, 10, 13, 18, 30; excursions, picnics, courtship, love affairs, speculation—2, 4, 10, 18, 25, 27; service matters and prospects—1, 9, 19, 23, 29, 30; insurance matters and dealings with estate of deceased—3, 9, 21, 25.

Chandrashtama from forenoon of 5th till afternoon of 7th.

4. Kataka (Cancer).—*Rahu in 3rd; Jupiter in 5th; Saturn in 6th; Sun in 8th and 9th; Mercury and Kethu in 9th; Venus in 9th and 10th; and Mars in 11th and 12th.*

General.—Jupiter and Saturn are in auspicious places for the entire month, but Saturn is under check. Mars is good till change of sign, that is, for the greater part of the month, but unfortunately he too is under check so long as he is favourable. Venus is good for the first half only. Sun and Mercury continue in evil signs for the entire month. Mercury is under check for 1st half and Sun for the second. Therefore, so far as the general results for the month are concerned, a fixed pattern is presented. Quarrels with relatives and friends, undesirable associations, apprehensions, ill-health, enemities, humiliation, dishonour, losses, obstacles and setbacks in undertakings, etc., are the unwelcome probabilities

(Continued on next page)

SAYANA VERSUS NIRAYANA IN ASTROLOGY—II

(Continued from page 288)

watery sign. But this is not the case in Nirayana. If we turn to Poet Shelley's birth map (Poet Shelley met his death by getting drowned in the sea while returning from Leghorn, where he had gone to welcome his friend Leigh Hunt) there is a sign-conjunction of Moon (water) and Kethu (accident) according to the Sayana method. But in the Nirayana system this does not happen. In the birth map of Lord Gouranga (Sri Chaitanya) who in an ecstatic fit of divine love saw Lord Narayana in the waters of the ocean near Puri and jumped into the water to lay hold of His Blissful Feet and was drowned to death, we find that Moon (water) and Kethu (accident) are conjoined. Here according to the Nirayana system, the 8th house is a watery sign (Pisces) but according to the Sayana method, the 8th house is a fiery one; while the lord of the 8th is in an earthy-watery (Capricornus) sign (according to the Sayana). But in the Nirayana method, the lord of the 8th happens to be in a fiery sign. So in this case at least the claims for each are quite well-balanced.

Another case of Drowning which has peen illustrated in "Cosmos and Human Destiny", has also the same Moon-and-Kethu conjunction in Gemini (the 8th house). In the Sayana sytem the lord of the 8th is Mercury, and is placed in a fiery sign. Evidently, the Sayana system has a much greater and better claim than the Nirayana in this case, in-as-much-as actual verification is concerned.

(To be Continued)

OBSERVATIONS ON HORARY ASTROLOGY

(Continued from page 340)

producer came to an understanding and producer out of his own will, paid compensation to the querent and thus ended the matter. Curiously enough this chart shows that where both 7th and Ascendant are equally strong, it would not be an easy matter to give an astrological judgment. I shall recur to this subject on a subsequent occasion.

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HOW IS THIS MONTH?

(*Continued from previous page*)

from the evil transits. But Jupiter in 5th and unchecked is a great asset on the favourable side and this will secure for the native the favours of superiors, respect from elders, wealthy friends, luxuries and increased prosperity in general. There is also likelihood of auspicious events and celebrations in the family. Of the three asterisms of the sign, those born under Punarvasu and Aslesha will fare much better than those born under Pushya.

Health and Domestic.—There are both good and bad influences in the matter of preservation of health. Therefore there will be only minor ailments which will quickly respond to treatment, and the health during first half may be even trouble-free. But those subject to habitual blood pressure should be careful. There will be peace, harmony and joy in home surroundings with auspicious functions and celebrations, acquisition and enjoyment of luxuries With all this, there is yet some likelihood of fatigue and troubles from journeys, petty enemities and jealousies.

Finance and Speculation.—Here also though conflicting influences bear upon this sphere, conditions will on the whole prove to be tolerable during the greater part of the month. There will be influx of wealth from more sources than one and though there will be heavy expenditure and nothing left over at the end of the month, there will be no room for regrets as such expenditure will be devoted to luxuries such as new clothes, items of jewellery, auspicious functions, etc. Though conditions are not unfavourable for speculation, still the attendant risks are too great and so it will be better not to indulge in such activities.

Real Property, Services, Profession, etc.—Confusion is likely to prevail in all matters pertaining to real property affairs in general and particularly in respect of landlords and landholders. They may have to face losses on all sides and are also liable to suffer much from purely extraneous causes. What has been once considered to be a good investment may prove a source of loss owing to causes beyond your control. Still there is some balancing influence which will prevent matters going too far and you will get indirect help from others that will enable you to tide over difficult situations. This is a fairly good month for the services. There will be honour, fame, and advancements and various benefits through superiors. This is the month you can build up also for your future advancement by preparing the ground completing tests, interviewing important persons, etc. It would be good to remember at the same time that for all such matters the last week is not so favourable, even adverse. Business and profession will flourish fairly well throughout.

For Women.—This is really good month for all matters in which the fair sex is apt to be interested as such. This is favourable for bargaining a matter that is always dear to the feminine heart and in which they generally excel the stronger sex. It does not matter what, whether household necessities or articles of luxury or building up stock of what may be required in future, it would be found advantageous. This is also an ideal month for parties, excursions, courtships, love affairs and all kinds of social activities.

Fortunate Dates.—Personal and domestic matters, dealings with relatives interviews, etc.—1, 2, 4, 11, 15, 20, 22, 25, 31; money dealings and transactions, financial ventures, investments—4, 8, 10, 20, 23, 24; short journeys—2, 6, 11, 17, 22, 25; long journeys—1, 3, 6, 15, 20, 23; real property matters, educational and academical activities, tests, etc.—1, 2, 7, 22 26, 31; speculation, children's affairs and prospects, excursions, courtship and love affairs—4, 6, 7, 9, 11, 21, 26; service matters, interviews, dealings with superiors, etc.—1, 6, 10, 15, 20, 28; partnership, matters connected with opposite sex in general—8, 13, 22, 26, 27; insurance matters and affairs connected with the estate of deceased—8, 13, 22, 26, 27; professional and business enterprisess—4, 6, 9, 11, 21 and 26.

Critical Dates.—Personal and domestic affairs, dealings with relatives, etc.—1, 2, 3, 6, 15, 16, 25, 31; money dealings and transactions, financial ventures—1, 17, 24, 31; short journeys—3, 18, 25, 30; long journeys—8, 22; real property affairs, educational and academical matters, etc.—4, 20, 29; speculation, children's affairs and prospects, courtship, love affairs, etc.—1, 5, 9, 16, 23, 30; service affairs and prospects—8, 22; partnership, dealings with opposite sex in general—3, 10, 18, 25, 28, 31; insurance matters and dealings with estate of deceased—3, 10, 18, 25, 28, 31; professional and business enterprises—1, 5, 9, 16, 23, 30.

Chandrashtama from afternoon of 7th till midnight of 9th.

5. Simha (Leo).—*Rahu in 2nd; Jupiter in 4th; Saturn in 5th; Sun in 7th and 8th; Mercury and Kethu in 8th; Venus in 8th and 9th; and Mars in 10th and 11th.*

General.—Mercury, Venus and Mars are in good places throughout the month, but Venus is under check throughout. The other planets Sun, Jupiter and Saturn are evil for the whole month. Of these, Jupiter and Saturn suffer check for the entire month and Sun comes under vedha for the second half only. With both the good and bad transits under check mostly it is not to be expected that the month will prove remarkable for either good or bad. Some successes, mental satisfaction and happiness, increase in influence, auspicious events, gains, good health, meeting with friends, gain of articles of luxury, acquisition of new knowledge and prosperity, etc., are the results due for the beneficial transits. Tedious journeys, health troubles, lack of harmony at home and in social circles, mental depression, humiliation, varied anxieties, wicked associations, losses, false implications, etc., are the results of the inimical transits. Of the three asterisms covered by the sign, those born under Uttaraphalguna will reap the best results for the good transits and suffer least. Next come those born under Purvaphalguna and those born under Makha come only last.

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Health and Domestic.—During the first half, it is probable there may arise troubles due to stomach and rectal disorders, dysentery, fever, etc. The second half may prove comparatively more healthy but blood pressure may have to be watched The wife and children may fall sick and give rise to anxieties. The domestic circle too will experience troubles of its own. There may arise sundry quarrels, bickerings and misunderstandings, marring domestic harmony and peace. But as none of the evil planets are powerful, these things will pass off without leaving any serious consequences behind.

Finance and Speculation.—There is not much in the evil influences to effect the financial matters adversely and the month may be said to be on the whole more favourable for finance than otherwise. It will be possible to realise outstandings due for a long time and monetary enterprises will be generally successful. Some unexpected item of gain too may take place. Expenditure too will be on the increase especially during the latter half of the month. With Saturn in 5th aspected all along by Mars, there is very little scope for success in speculative dealings.

Real Property, Services, Profession, etc.—Many worries may arise with regard to real property affairs so far as landlords and landholders are con-

cerned. Yield and rentals may be alright and may even reach above average levels. But there may be troubles from agents, tenants, unwanted litigation may arise and lead to unnecessary expenditure, worries, anxieties, tedious journeys, etc. Still as there are good influences also to balance the evil transits, no serious troubles, inconvenience or losses need be apprehended within the month itself which may be passed tolerably. There is nothing special that calls for mention in respect of the services who may pass through a normal month in all respects, and everything may pass on smoothly except during the last week when you should be careful as you are likely to come into conflict with your employers and those above you generally. Even loss of employment is threatened in the case of those in temporary employment through carelessness or rashness. Business and profession will progress normally without any obstacles or setbacks and may even improve as the month advances.

For Women.—The month for the greater part is favourable to all matters pertaining to the fair sex as such. It is the closing week that is rather unfavourable. The month is ideally situated for courtships, romance and love affairs that will have desirable consequences and may ripen into permanent alliance later on. Except for the last week, the month is favourable for parties, social activities, etc. During the last week however, some troubles from servants, inferiors, etc., may happen which may prove obstructive to the smooth flow of events and hence care is necessary.

Fortunate Dates.—Personal and domestic affairs, dealings with relatives, etc.,—4, 14, 20, 23, 26; finance and money dealings and enterprises—5, 6, 11, 16, 21, 22, 28; short journeys—1, 2, 4, 6, 11, 22, 26, 31; long journeys—4, 6, 11, 26; real property matters, educational and academical activities, etc.—4, 6, 11, 26; speculation, courtship, love affairs, excursions, etc.—1, 6, 10, 15, 20, 23, 28; service affairs, prospects—8, 13, 25, 27; partnerships, matters connected with opposite sex in general—8, 13, 21, 25, 27; insurance activities, dealings with estate of deceased, etc.—1, 6, 10, 15, 20, 23; professional and business enterprises—1, 2, 4, 6, 11, 22, 26 and 31.

Critical Dates.—Personal and domestic affairs, dealings with relatives, etc.—2, 9, 17, 24, 28, 31; money dealings, financial ventures, standing surety—10, 11, 18, 25, 30, 31; short journeys—6, 13, 20, 27, 29; long journeys—1, 9, 15, 22, 28, 29; real property affairs, educational and academical activities, tests, etc.—5, 9, 18, 25, 31; speculation, excursions, picnics, courtship and love affairs—8, 19, 22, 28, 29, 31; service affairs and prospects—3, 10, 18, 22, 25, 31; partnerships, dealings with opposite sex in general—3, 10, 18, 21, 25, 31; insurance activities, dealings with estate of deceased—4, 9, 10, 15, 22, 31; professional and business enterprises—6, 13, 20, 27 and 29.

Chandrashtama from about midnight of 9th till forenoon of 12th.

6. Kanya (Virgo):—*Rahu in 1st; Jupiter in 3rd; Saturn in 4th; Sun in 6th and 7th; Mercury and Kethu in 7th; Venus in 7th and 8th; and Mars in 9th and 10th.*

General.—The good influences for the month are very few. No planet is in a favourable sign for the entire month and those that are good for at least part of the month are only Sun and Venus. Mars is in a good sign for the last few days only. Mercury, Jupiter and Saturn are evil throughout. Saturn is under check, and Mercury for the first half only. Sun is also checked so long as he is evil. Still the evil transits are sufficiently powerful and can make the month quite an uncomfortable one generally. The first half, because of Sun, will be less troubled than the second. Tiresome journeys, worries, humiliation, failure in attempts, misunderstandings and quarrels with all and sundry, loss of position, death among friends and relatives, unpleasant changes in work or environment, troubles through the opposite sex, lossess, friends becoming enemies, etc., are liable to be experienced during the latter half of the month. But, some gains, successes, triumph over rivals and enemies, are probable during the first half. Of the three asterisms of the sign, those born under Uttaraphalguna will be among the least troubled and those born under Hastha will fare worst and those born under Chitra will rank nearly equal with those born under Uttaraphalguna.

Health and Domestic.—The month may not pass without the health being upset in some way or other. Stomach, rectal and urinary affections may arise but are not likely to prove serious. But liability to injuries through wounds from sharp instruments is real and while handling such instruments or gadgets, you should be extra careful. In a few cases, an operation is indicated. With so many evil transits converging in eighth, it is only natural to expect that peace and harmony within the domestic circle will be disturbed and strained relationship subsist between yourself and the important members of the family, such as your wife and children.

Finance and Speculation.—Inspite of the preponderance of evil transits, the financial affairs will not be affected very much adversely during first half when there will be gains through relatives and friends and an item of sudden and unexpected financial gains as well, perhaps through exploitation of original methods, ideas, inventions, etc. There will be free and generous expenditure also which may even increase to extravagant proportions during the second half. The possibility of losses through fraud and deception cannot be ruled out during the second half. There is no support whatever for speculative activities and the liability to losses therefrom increases as the month advances.

Real Property, Services, Profession, etc.—The position this month, is worst for the landlords and landholders who still suffer from the effect of the evil transits. Many are the causes that will contribute to their sufferings. Yield and rentals will deteriorate or become irrecoverable. Litigation is likely to prove expensive with practically no advantage therefrom. Relationship with tenants, agents, co-owners will become highly strained and cause much apprehensions and anxieties. Investments made during the month may not shape out well and may end in serious losses. There will be troubles from the services also but they may do ordinarily well during the first half. During the second half, you will have to be careful in your dealings with your superiors and with your inferiors as well as disgrace, loss of reputation, danger to employment, accusations and charges, etc., are within the scope of the evil transits. The caution applies not only to spoken words but also extends fully to what you commit to writing in despatches, explanations, statements and the like. The month does not also favour the profession and business and there is likely to occur considerable reduction in the scope and extent of your activities without consequent decrease in income and profits.

For Women.—So far as women and interests peculiar to them are concerned, the month is likely to pass off fairly well without any important happenings either way. Their activities are liable to be attended with ordinary success. Their social standing and popularity will improve. But uniform success in all such activities may not be possible and they should

be predared for setbacks and disappointments as well which are likely in spite of the best of care on their part, as they will be due to causes beyond their control. Total strangers should be avoided as far as possible.

Fortunate Dates.—Personal and domestic matters, dealings with relatives, interviews, etc.—5, 6, 11, 12, 16, 21, 22; financial matters, money dealings, investments, etc.—2, 4, 6, 11, 16, 22, 31; short journeys—4, 6, 11, 21, 26; long journeys—7, 8, 26; real property matters, educatonal and academical activities, etc.—6, 10, 13, 27, 31; excursions, picnics, speculation, courtship, and love affairs—8, 13, 22, 27; service affairs and prospects—8, 13, 21, 22, 27; partnerships, dealings with opposite sex in general—1, 5, 10, 15, 20, 23, 24, 28; insurance activities and dealings with estate of deceased—4, 6, 11, 21, 26; professional and business enterprises—2, 6, 11, 16, 21, 22.

Critical Dates.—Personal matters, dealings with relatives, interviews (private), etc.—7, 9, 10, 18, 30; financial matters, money dealings, standing surety, etc.—1, 10, 20, 26, 31; short journeys—1, 9, 16, 22, 29, 30; long journeys—1 9, 10, 20, 26, 31; real property affairs, educational and academical matters, tests, etc.—9, 10, 18, 21, 25, 31; speculation, excursions, picnics, courtship and love affairs, etc,—3, 10, 14, 18, 25, 31; service affairs and prospects—3, 10, 14, 18, 25, 31; partnerships, dealings with opposite sex in general—9, 10, 18, 21, 25, 31; insurance matters, dealings with estate of deceased persons—1, 9, 16, 22, 29, 30; professional and business enterprises—7, 9, 10, 18, 30.

Chandrashtama from forenoon of 12th till midnight of 14th.

7. **Thula (Libra).**—*Jupiter in 2nd; Saturn in 3rd; Sun in 5th and 6th; Mercury and Kethu in 6th; Venus in 6th and 7th; Mars in 8th and 9th; and Rahu in 12th.*

General.—Mercury, Jupiter and Saturn, all of them transit favourable signs for the entire month and on this account alone this month should prove to be one of the best in the whole year but for the fact that almost all the above planets suffer check, Jupiter and Saturn throughout the month and Mercury for the last few days only. Sun who is good for the second half and evil during the first is under check throughout. Venus and Mars, the remaining planets are evil for the whole month, but Venus is under check all along; thus, Mars is the only planet evil and free of vedha. Thus evil transits are in minority but the good transits are powerless. While one can be assured of freedom from evil effects this month, nor can good results of any magnitude can be expected and generally the second half will be better than the first. Success, gains, triumph over rivals and enemies, peace of mind, popularity and renown, auspicious events and celebrations, enjoyments, acquisition of new position and status are the results due for the beneficial transits. Of the three asterisms governed by the sign, those born under Chitra will get the utmost benefit from the good transits and suffer least. Those born under Visakha will fare next best and those born under Swati come last.

Health and Domestic.—The only evil transit of the month, namely Mars is unchecked and he is likely to upset the health and chronic sufferers from ailments should take adequate precautions against acute exacerbations of their complaints. There is also a likelihood, although the month, of accidents from sharp things entailing loss of blood, or it may be a case for operation. Whatever it may be, the danger from sepsis should be had in mind and provided for. On the other hand, the domestic sephere will be peaceful and harmonious and full of joy and happiness with success also in social activities.

Finance and Speculation.—The financial sphere is well favoured this month. Influx of wealth from various sources, success in financial ventures will make the month happy and prosperous and may constitute increase of wealth, though for various causes, the extent of increase may not be considerable or quite up to expectations. Those in the literary and publishing fields may have special facilities this month to met sizable profits and extend the sphere of their demand for them by adequate advertisements and pushing their sales. Speculation too may bring in some profits provided it is done carefully and within limits.

Real Property, Services, Profession, etc.—The greater part of the month is generally favourable to the interests of landlords and landholders. This does not mean that everything will be alright. There will be a lot of pinpricks, difficulties in management, dealings with tenants, reduction in yield and rentals but these will never prove serious and you will be able to tide over all such difficulties without much effort with the help of the favourable influences. The only precaution that needs to be specially mentioned is that you will be tempted to take the law into your own hands on many an occasion but you should refrain from doing so. It may be said that it is the services that are most favoured this month. Increased influence and power, success over rivals and enemies, new status and positions, popularity with superiors or those in power, etc., may mark this month as a memorable one in the whole year, and it is the second half that is to be looked to for best results. At the same time, it is essential that in your dealings with co-workers associates and superiors, you should be circumspect and give no cause for any controversies, etc. The profession and business will also register good advances and witness expansion almost throughout.

For Women.—Women too will benefit in all matters and activities peculiar to their sex. But uniformity in any matter is what cannot be expected by them. The first is no doubt good for courtships and love affairs but referring to the critical dates below they will find that 1st and 4th are liable to get them into dangerous attachments and entanglements and therefore they should be necessarily be on their guard on these dates. But in all other matters such as parties, philanthropic activities, social calls, etc., their actions will prove successful. The unexpected element will no doubt play a part in their activities.

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Fortunate Dates.—personal and private affairs, domestic matters; dealings with relatives, etc., 4, 7, 11, 16, 21, 22; financial matters, money dealings and transactions, 4, 9, 11, 21, 26; short journeys, 1, 5, 6, 10, 15, 20, 24, 28; long journeys, 5, 11, 16, 22; real property affairs and matters pertaining to the interests of landholders and landlords; educational and academical activities, tests, etc., 8, 13, 22, 27; children's affairs, travel and prospects, speculation, courtship and love affairs, 8, 13, 22, 27; service matters and prospects, 4, 11, 21, 23, 26; partnership matters and business, dealings with estate of deceased persons, 4, 7, 11, 16, 21, 22; professional and business enterprises, 7, 9, 11, 16, 25.

Critical Dates.—Personal and private affairs, domestic matters, dealings with relatives, etc., 1, 4, 20, 22, 26, 31; financial matters, money dealings and transactions, standing surety, 1, 9, 16, 23, 27, 30; short journeys, 8, 22, 29; long journeys, 3, 9, 10, 26, 30; real propety matters, matters connected with landlords and landholders, academical, educational activities, tests, etc.—3, 9, 10, 18, 25, 31; speculation, matters pertaing to children and their prospect, courtship, love affairs, parties and excursions—1, 4, 9, 10, 18, 25, 31;

service affairs, dealings with superiors, etc.—8, 22, 29; partnership buiness, dealings with opposite sex in general—1, 9, 16, 23, 27, 30; insurance activities, dealings with estate of deccased—1, 4, 20, 22, 26, 31; professional and business enterprises—4, 8, 19, 21, 27.

Chandrashtama from about midnight of 14th till noon of 17th.

8. Vrischika (Scorpio).—*Jupiter in 1st; Saturn in 2nd; Sun in 4th and 5th; Mercury in 5th; Kethu in 5th; Venus in 5th and 6th; Mars in 7th and 8th; and Rahu in 11th.*

General.—Practically this month is without any favourable transit. Venus in fifth for the first half is the only good one and that is not much on any account. All the other planets transit inauspicious signs all the time without much alleviation from vedha either. Mercury is under check for the greater part of the month and Sun for the second half only. That is all. The effects so far as transits alone are concerned can be more imagined than described, and should be prepared for a rather troublesome period. Many troubles and sorrows in all directions, quarrels and disputes with friends and relations, ill-health, troubles caused by rivals and enemies, varied anxieties, purposeless endeavours, loss of position, delays and setbacks in all matters, heavy expenditure, tedious journeys, dishonour, litigation, losses, etc., death of relatives, loss of comforts, etc., are the sort of troubles due for the evil transits. During the first half, however, there is scope for some happiness, help from friends, success, etc. Of the three stars of the sign, those born under Visakha or Jyeshta will not suffer much from the evil transits and only those born under Anuradha may have to feel the full force.

Health and Domestic.—It would be difficult, with the best of care, to maintain good health throughout the month, though timely precaution will reduce the extent of suffering very much, and each may suffer according to his constitutional pre-disposition such as eye-troubles, stomach ailments, blood pressure and so on. Wounds, injuries and accidents is an ever present possibility and may not be ignored. There is no promise of peace and harmony within the domestic circle as well as in social circles with the likelihood of conflicts arising almost in respect of every matter. The month is likely to be full of domestic worries over something or other.

Finance and Speculation.—Contraction of financial resources with the increasing expenditure with some items superadded will mark the month as one of the most difficult ones in the entire year to be passed. In bad cases, it may even reach the extent of pressure from creditors, litigation and consequent unpleasantness. But the first half may not prove so bad as there is likely to be help from willing friends which will enable you to tide over difficulties. The temptation to meet the difficult conditions by resorting to speculation will be great but to actually do so, will be only to court disaster.

Real Property, Services, Profession, etc.—As in all other matters, conditions will be difficult for landlords and landholders also who will have to face depression in almost all respects and should be prepared for much disappointments, even losses. Many of the anxieties will be traceable to relations with tenants, agents, inferiors generally. Troubles may arise from unexpected quarters. Compulsory alienation of lands may entail much suffering. Yield and rentals are also liable to suffer and go below average. It is difficult to visualise what adverse effects the transits will cause to the services in the absence of any favourable influences which may range from mere pinpricks to loss of position or dismissal with disgrace and bad name. Sun in 5th is stated to cause displeasure from Government or people in power and position or superiors in office and Mercury in the same place and Jupiter in 1st will contribute to the dishonour of the employee. Therefore, the services should be generally careful in their routine work and in their dealings with their superiors, so that there will be no scope for the evil influences to work harm. There is nothing special to be mentioned as regards profession and business except it be that they are not directly hit by the transits and may function along normal lines.

For Women.—After the above dismal picture of the possibilities of the month with regard to the various spheres of activity, it is somewhat heartening to turn to matters governthe fair sex as such and note that the evil transits do not have much play here. But all the same, it is good to remember that success in any matter will not come up to expectations. The unattached will do well to avoid the opposite sex as for as possible as it is not unlikely that undesirable attachments may be formed which to shake off later, may prove difficult.

Fortunate Dates.—Personal and private affairs, domestic matters, dealings with relatives, etc.—4, 6, 11, 20, 21, 26; money dealings and transactions, financial ventures, etc.—1, 5, 6, 10, 15, 20, 24, 28; short journeys—8, 22, 27; long journeys—1, 10, 20, 28; real property affairs, matters pertaining to landlords and landholders, educational and academical activities, tests, etc.—8, 13, 22, 27; speculation, children's affairs and prospects, courtships, love affairs, excurcions, etc.—1, 5, 10, 15, 20, 23, 24, 28; service affairs and prospects 6; 11, 21, 26; partnerships, dealings with opposite sex in general—1, 6, 11, 17, 22, 27, 31; insurance activities, dealings with estate of deceased—5, 11, 16, 21, 25; professional and business enterprises—4, 14, 20.

Chandrashtama from noon of 17th till night of 19th.

9. Dhanus (Sagittarius).—*Saturn in 1st; Sun in 3rd and 4th; Mercury and Kethu in 4th; Venus in 4th and 5th; Mars in 6th and 7th; Rahu in 10th; and Juqiter in 12th.*

General.—Mercury and Venus are in favourable signs for the entire month and the only planets under check are these two. But they are not so for the whole month. Both are under check only during the first half only. So the only planet evil for the whole month is Saturn and he is unchecked thoughout. Jupiter in 12th may not be considered as wholly evil or wholly good. In a month of mixed general effects, the first half will be better than the second. Happiness, success, comforts and luxuries, good friendships and associations, good health, new position or status, triumph over rivals or enemies in litigation or otherwise, prosperity, gains, pleasure trips, good news, fame, honur from elders, etc., are the good results to be expected by the transits during the first half. Fears and apprehensions, sorrows, quarrels and disputes with friends and relatives, obstacles and setbacks, even losses, distant journeys, death among friends and relatives, are the possibilities for the second half. Of the three asterisms of the sign, those born under Uttarashada will reap the best results from the favourable transits and suffer least from the unfavourable ones. Next come those born under Poorvashada and probably those born under Makha will have to bear the brunt of the transit influences during the second half.

Health and Domestic.—Health can be expected to be fairly good during the first half and only some slight disturbances due to cold or indigestion may occur. These may grow somewhat worse during the second half and even haemorrhages may occur if suffi-

cient precautions are not taken in advance. Domestic comforts and happiness are assured for the first half as also purchase and enjoyment of articles of luxury. An auspicious event in the family is not also improbable. But the second half may not witness the same conditions of harmony at home and in social circles and some bickerings even quarrels and in bad cases, the possibility of separation may arise. But a little tact and forbearance will be all that is required to avert or resolve such occurrences.

Finance and Speculation.— Though there will be no lack of income from the usual sources and may be from a few additional ones as well, there will be constant pressure for money felt all through the month because of heavy expenditure, increasing items, journeys, etc. Losses may arise through theft, through servants and inferiors or through envy or through undesirable friends. Care should also be taken to see that your own carelessness and extravagance do not aggravate the situation further. There is very little support this month for speculative activities.

Real Property, Services, Profession, etc.—With all the troubles and difficulties that are likely to befall the landlords and landholders, there may be some steadying influence which will prevent their sufferings going too far. There may be nothing to complain of in the matter of yield and rentals and you may be the recipient of various benefits, gifts, etc., which will be materially helpful to you in connection with your estate matters. Attempts to improve the level of the yield through resort to modern methods of cultivation, manuring, etc., should prove successful and yield satisfactory results. This month especially the first half should prove favourable to the services, many of whom may find improvement in their prospects in general and perhaps gain a position or two over those in the same run as yourself. To some this month may mean the acquisition of new position and status by reason of the recognition of your merits in proper quarters and special honours and increase in sphere of influence may result. The profession and business may not meet with the same amount of success, though not much difference may be noticeable during the greater part of the month. The close of the month may witness some inevitable setbacks and obstacles though temporary only.

For Women.—The month is generally favourable to the interests of the fair sex. Their relationship with the opposite sex will be happy and harmonious with success in all their objectives. But these observations hold good mostly for the first half only. The unattached may find that their engagements are definitely fixed and suggestive of promise to assume a more permanent footing later on. In the case of quite a number of them, matrimony may take place within the month itself.

Fortunate Dates.—Personal and domestic matters, relations with friends and relatives, interviews in general—6, 10, 15, 26, 24, 28 ; money dealings and transactions, financial ventures—8, 13, 22, 27; short journeys—1, 13, 22, 27; long journeys—4, 20; real property matters, educational and academical activities—6, 10, 15, 20. 24 ; children's affairs and prospects, speculations—6, 11, 21, 26; service affairs and prospects—1, 6, 17, 22, 31; partnerships, dealings and business matters connected with opposite sex in general–6, 11, 16, 21, 26 ; insurance activities, dealings with estate of deceased—1, 3, 8, 18, 24, 30; professional and business enterprises—6, 11. 16, 21, 25.

Critical Dates.—Personal and private affairs, dealings with relatives, interviews in general—10, 11, 19, 25 ; money matters and dealings, standing surety, financial ventures—9, 10, 18, 25, 28, 31; short journeys—10, 25, 29, 31 ; long journeys—2, 9, 17, 24, 31 ; real property matters in general, matters pertaining to landholders and landlords–8, 11, 19, 22, 31 ; children's prospects and affairs, speculation, excursions, courtships and love affairs —1, 9, 16 23, 30 ; service affairs and prospects, dealings with superiors—4, 20 ; partnership dealings and matters connected with opposite sex in general—3, 18, 25, 31; insurance matters, dealings with the estate of deceased—1 8, 15, 28 ; professional and business ventures 8, 11, 12, 22 31.

Chandrashtama from the night of 19th till sunrise of 22nd.

10. Makara (Capricornus).— *Sun in 2nd and 3rd ; Mercury and Kethu in 3rd ; Venus in 3rd and 4th ; Mars in 5th and 6th; Rahu in 9th ; Jupiter in 11th ; and Saturn in 12th.*

General.—Though no single major planet except Jupiter is good for the entire month, still Jupiter in eleventh and unchecked is a mighty influence on the favourable side and this coupled with the fact that principal malefic influence, Saturn in twelve is on that account muzzled by vedha, the month's general results will be quite good. Venus too is good and unchecked throughout and though not very much by itself will make its influence felt alongside of Jupiter. Both Sun and Mars become good after change of sign on 13th and 26th respectively. But much benefit may not acrue therefrom as they are under check so long. But it can be said generally that in a month of mixed effects, the second half would be much better. Success, gains, comforts, valuable friendships, happiness, purchase and enjoyment of articles of luxury, auspicious events and celebrations, honours, respect and prosperity; increased influence and position, pleasure trips and excursions, etc., are the things promised by the good transits of second half. Troubles through rivals and enemies, enemities with friends, and relatives, quarrels with sons and relatives, obstacles and setbacks are what one may expect from the evil transits of first half. Of the three stars covered by the sign those born under Uttarashada will derive the greatest benefits from the good transits and suffer least from evil ones ; and those born under Sravana will get only the least benefits. Dhanishta will rank equally with Uttarashada.

Health and Domestic .—Some well disturbances in health are to be expected during the first half such as, fever, accidents, or it may be mere physical weakness and debility. Everything would depend upon constitutional predisposition. But these troubles will be quite ordinary and easily amenable to treatment. It is the first half again that may cause some disturbance in the domestic sphere also with quarrels with sons and relatives, mental agitation and worries. The ill-health of some one or more of your children may add to your anxieties.

Finance and Speculation .—Though the finances for the month may be quite satisfactory, this is not the sphere most favoured. But Jupiter in eleventh is a very good and powerful influence and will ensure good income from more sources than one. Still there is the basic weakness of lord of 1 and 2 occupying twelfth though held up by check. As in almost all other matters, the second half would prove much better than the first. All the same, some losses through theft, deceit by false friends, or through servants and inferiors may occur. There may be temptation to make some easy money by speculation but the attendant risks are too great for such an adventure to prove a success.

Real Property, Services, Profession etc .—There is nothing special that calls for mention in connection with real property matters or the interests of landlords and landholders as con-

ditions will continue more or less the same as the previous month and continue so for some time more as well. This month if favourable for introducing up-to-date facilities, new methods, mechanised methods, etc., in all stages of cultivation work from the preparation of the soil to manuring, and pumping water by power sources. These will yield good returns in the future. The month will prove fairly good for the services also though it is likely that expectations will not be fully realised and some last minute obstacle may crop up to prevent the realisation of your hopes to the full. The opening of the month will not be promising but conditions will improve as the month advances and the best position will be the closing week. Still for any important work, it would be advisable to refer to the dates listed below as the above is only a general statement. Business and profession are also favoured well and will function on above average lines throughout.

For Women.—This month is unreservedly a good one for all matters in which the fair sex are liable to be interested as such. This month favours the purchase of luxury items and other fineries, silks, ornaments, etc.. in which the feminine heart ever delights, not always approved by the other sex though. This is also a good month for parties, picnics, outings, courtships, etc., in fact all kinds of social activities. But it is a matter to be taken into account that however successful all this may be, they are likely to have no lasting but only temporary values.

Fortunate Dates.—Personal and domestic matters, dealings with friends and relatives, interviews, etc.—8, 13, 22, 27; money dealings and transactions, financial ventures, investments, etc.—4, 5, 14, 22, 27; short journeys–1, 5, 10, 15, 20, 24, 28; long journeys—5, 16, 21; real property affairs, educational and academical activities—8, 13, 22, 27; children's affairs and prospects, speculation, excursions, courtship and love affairs —1, 6, 11, 17, 22, 27; service affairs and prospects—5, 11, 16, 21, 25; partnership business, dealings with opposite sex in general—4, 5, 8, 13, 22, 27; insurance activities, dealings with estate of deceased—4, 10, 14, 20, 23; professional and business enterprises—6, 11, 17, 22, 27.

Critical Dates.—Personal matters, dealings with relatives, interviews, etc,—7, 9, 10, 18, 30; financial matters, money dealings, standing surety, etc.—1, 10, 20, 26, 31; short journeys —1, 9, 16, 22, 29, 30; long journeys —1, 9, 10, 20, 26, 31; real property affairs, educational and academical matters, tests, etc.—9, 10, 18, 21, 25, 31; speculation, excursions, picnics, courtship and love affairs, etc.—3, 10, 14, 18, 25, 31; service affairs and prospects—3, 10, 14, 18, 25, 31; partnerships, dealings with opposite sex in general—9, 10, 18, 21, 25, 31; insurance matters, dealings with estate of deceased persons—1, 9, 16, 22, 29, 30; professional and business enterprises—7, 9, 10, 18, 30.

Chandrashtama from sunrise of 22nd to sunrise of 24th.

11. Kumbha (Aquarius).—*Sun in 1st and 2nd; Mercury and Kethu in 2nd; Venus in 2nd and 3rd; Mars in 4th and 5th; Rahu in 8th; Jupiter in 10th; and Saturn in 11th.*

General.—Venus and Saturn are the favourable planets for the entire month and both are practically free of check, vedha in the case of the latter planet being negligible. Sun, Mercury, Mars and Jupiter are all in evil signs throughout and the vedha element here too is negligible. Sun is under check only for the second half and Mercury from the last few days; that is all. Hence the general trends for the month will be predominatingly unfavouvable and a somewhat trying period awaits those born under this Rasi. Of the stars covered by this sign, those born under Dhanishta will get the utmost from the benefic transits and suffer least from the evil ones. Those born under Poorvabhadrapada will come next, but those born under Satabhisha rank last. Loss of prestige, obstacles in undertakings, troublesome and aimless journeys, quarrels with friends and relatives, troubles arising from wicked associations, deceit through friends sorrows through relatives, troubles through enemies, unjust blame, unwelcome changes, etc., are the sort of unsavoury effects due for the evil transits. The good transits would reduce the tempo of these effects no doubt. Still the month may prove somewhat trying.

Health and Domestic.—All sorts of troubles and setbacks in heath may arise such as indigestion, pains in chest, heart region, respiratory difficulties, eye affections. This of course does not mean that all these ailments will visit the same individual but only defines the scope and nature of the evil transits. Each will be affected only according to his constitutional idiosyncrosies. Precautionary care will do much to alleviate the extent of sufferings and recovery will also be quick with the aid of the good transits. There is likely to be much irritation, fears and anxieties with regard to domestic matters and may give rise to actual unhappiness with regard to private matters because of bickerings and quarrels with near and dear relatives within the domestic circle.

Finance and Speculation.—The fact that numerically evil transits are greater does not mean that every sphere of activity will be affected adversely. In fact the least affected will be matters pertaining to the financial sphere as there are sufficient compensatory factors are at work. Gains and other money facilities would be available during the greater part of the month though some losses and setbacks are inevitable in between and the gains will not be very much. With Mars in 4th and 5th and Saturn also aspecting 5th there is no use expecting any additions to wealth through speculation. On the other hand, losses alone are probable.

Real Property. Services, Profession, etc.—Both good and bad awaits landlords and landholders and the policy of the Government bodies no good for either class. In the sweltering confusion, that is likely to spread far and wide, with nothing known as to what is definitely going to happen, it may be some comfort to know that those born under this Rasi may not immediately feel the depressing effects, at least so far as this month is concerned, though who is ultimately going to gain or going to lose still remains problematical. Yeild and rentals may be good and give no room for complaint. But it can be said with a greater measure of certainty that the services will benefit in some way or other this month. Though initially there may be some troubles, unjust blame, displeasure of superiors, etc., these will gradually give place to better appreciation as the month advances, and the ground may well be laid for future preferments. There is a likelihood of some of the unemployed getting into service and those temporarily taken may gain permanence in their respective jobs. The profession and business though not exempt from various viscissitudes and setbacks that may befall them this month, they will be able to forge ahead all the same as the month advances and their income and profits may never reach below average levels.

For Women.—But for the closing days of the month, this month is generally favourable for the interests of the fair sex as such. The month is well suited for romance, courtships, love affairs, etc., that will give real pleasure and leave desirable consequences, such as by refining into

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permanent alliances later on. Some care, however, should necessarily be exercised during the last week in your dealings with the opposite sex in courtship, love affairs, etc., as there is a liability to unwary commitments about which one may have to regret later on.

Favourable Dates.—Personal and private affairs, dealings with relatives, friends, interviews, etc.—8, 13, 23, 27; money dealings and transactions, financial enterprises, investments—1, 5, 10, 15, 20. 23, 24, 28; short journeys—6, 11, 21, 26; long journeys—1, 6, 11, 17, 22, 27, 31; educational and academical activities, matters pertaining to landholders and landlords—6, 11, 17, 22, 27; matters connected with children and their prospects, speculation, excursions, picnics, courtship and love affairs—5, 11, 16, 21, 31; service affairs and prospects—1, 9, 13, 23, 27: insurance activities, dealings with estate of deceased—5, 11, 16, 21, 31; professional and business enterprises—6, 11, 21, 26.

Critical Dates.—Personal and private affairs, domestic matters, dealings with friends and relatives, interviews, —3, 10, 18, 25, 31; money dealings and transactions, financial ventures; standing surety for others—8, 15, 19, 23; short journeys—1, 5, 9, 16, 23, 30; long journeys—4, 20, 27; real property affairs, educational and academical activities, tests—4, 20, 27; children's affairs and prospects, speculation, excursions, courtships and love affairs—3. 18, 25, 31; service affairs and prospects—3, 10, 18, 25, 31; partnership business, dealings with opposite sex in general—2, 9, 17, 24, 28, 31; insurance activities, dealings with estate of deceased—3, 18, 25, 31; professional and business enterprises—5, 9, 16, 23, 30.

Chandrashtama from about sunrise of 24th till morning of 26th.

12. Meena (Pisces).—*Mercury and Kethu in 1st; Venus in 1st and 2nd; Mars in 3rd and 4th; Rahu in 7th; Jupiter in 9th; Saturn in 10th; and Sun in 12th and 1st.*

General.—Venus and Jupiter transit favourable signs throughout the month and beyond the fact that Saturn in 10th cannot be said to be wholly evil as being a malefic in an Upachaya house, there is no other transitting influence which can be said to be good for even part of the month except Mars and he is under check so long as he is favourable. Even the two good transits are mostly under check, Jupiter for the entire month and Venus for the second half. Mercury and Sun are evil throughout but come under vedha only for the second half. Therefore mixed results alone can be expected for the month and the evil element may even preponderate generally. Sorrows and anxieties, quarrels with friends and relatives, ill-health, loss of prestige, obstacles in undertakings, delays and setbacks, increase of rival and enemies, losses through relatives, false friends, etc., unwelcome changes, etc., are the sort of troubles liable to be caused by the evil planets. Some success and prosperity, auspicious events and celebrations, increased returns, etc., are also due for the favourable transits. Of the three stars of the sign, those born under Poorvabhadrapada or Revati will not suffer much from the evil transits and only those born under Uttarabhadrapada may have to feel the full force of the bad transits.

Health and Domestic.—Some erratic trends in health may be witnessed during the month in the beginning and towards the close. Feverishness, digestive troubles, etc., may be the likely forms. The middle part of the month may be fairly healthy. So far as domestic matters are concerned, various problems may arise which will not lend themselves easily for solution and may entail a perplexing and anxious state of mind and difficulties may be caused by your own relatives. But with Venus and Jupiter favourable, all these problems are likely to be satisfactorily resolved within the month itself.

Finance and Speculation.—The first half is fairly good for financial gains that some extra expenditure, even losses may prove inevitable. Practical work and enterprises will prove fruitful though the returns may not be realised within the month itself. This is also a good month to exploit new ideas, inventions and derive financial benefits from them, especially through machinery or as a reseult of mechanical ability. In the case of some, it would be found advantageous to leave the beaten track and take to new activities and change of environments. Speculation is not without its attractions this month but should be warily done, though it is also probable that there may be an unexpected stroke of luck.

Real Property, Services, Profession, etc.—The month is not a promising one generally for landlords and landholders, though ordinarily tolerable conditions may prevail during the greater part of the month. Yield and rental may be alright. It is almost certain that Saturn aspecting the fourth may affect major changes before he is through with the sign but this is no peculiar feature for this month only and wtth Jupiter in ninth and Venus too favourable, no acute troubles or losses may arise within this month itself. You should beware of being drawn into controversies, or disputes and quarrels at about the close of the month. From the point of view of the services, this month is quite equivocal. Apparently beneficial changes may not prove to be so in the long run and some unwelcome changes that happen to you this month, may prove to be productive of highly beneficial results in the not distant future. Within the month itself may be found dates that are highly propitious and some that are very disadvantageous to your interests. The same unsettled features will characterise the profession and business which are likely to experience much of ups and downs but never far from average levels.

For Women.—So far as women and interest peculiar to them are concerned, this month may be quite uneventful and likely to pass off without any important happening either good or bad. But by a few judicious and timely activities, it may be possible to improve one's social standing and become more popular in social circles but the nature of the transit influences may not permit uniform success in any achievements and one should be prepared for some setbacks and disappointments in between which may be due to causes entirely beyond your control.

Fortunate Dates.—Personal and private affairs, domestic matters, dealings with relatives, interviews, 5, —1, 6, 10, 15, 20, 24, 28; financial ventuse, money dealings and transactions—6, 11, 21, 26; short journeys—1, 6, 11, 17, 22, 31; long journeys—6, 21, 26; real property affairs, educational and academical activities—6, 11, 16, 21 25; children's affairs and prospects, speculation, excursion and

(Continued on page 354)

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Daily Guide

FOR MARCH 1959

BY MIHIRA

1. Sun.—L. D. 7 till 0–50 a.m. (night), then L.D. 8. Visakha till 11–30 a.m., then Anuradha. A.M.; Good for all purposes in general; specially favourable for matters connected with writings, literature, journalistic activitiess, etc. P.M.: Favourable for dealings with opposite sex, courtship, love affairs, etc., also for excursions, picnics, activities connected with arts.

2. Mon.—L.D. 8 till 10–40 p.m., then L.D. 9. Anuradha till 9–55 a.m., then Iyestha. A.M.: Unfavourable ingeneral; specially bad for journeys, physical and atheletic activities, dealings with opponents, rivals, Governmental and Corporate bodies, superiors generally. P.M.: Generally favourable good for occult activities, religious matters, journeys, dealings with opposite sex, literary and journalistic enterprises, pleasurable pursuits in general, also for financial matters.

3. Tues.—L.D. 9 till 8–45 p.m., then L.D. 10. Jyeshta till 8–30 a.m., then Moola. A.M.: Not good for social and public activities, journeys, interviews, literary and publication affairs, occult and religious interests. P.M.: Continues unfavourable for real property matters, dealings with tenants and servants and inferiors, money matters in general.

4. Wed.—L.D. 10 till 7–0 p.m., then L.D. 11. Moola till 7–20 a.m., then Purvashada. A.M.: Favourable for activities in art, music, dealings with public in general, journeys, dealings with opposite sex, courtship and love affairs. P.M.: Mixed conditions prevail ;not good for religious and occult interests; not bad for dealing with superiors, Governmental and Corporase bodies, contracts, etc.

5. Thurs.—L.D. 11 till 5–40 p.m., then L.D. 12. Purvashada till 6–30 a.m., then Uttarashada till 6–0 a.m. (night), then Sravana. A.M.: Favourable for pleasurable activities, physical and athletic matters, money dealings and transactions; but women have to be specially careful against undesirable attachments: P.M.: Unfavourable for journeys, dealings with superiors, Governmental and Corporate bodies and public in general, care during journeys necessary.

6. Fri.—L.D. 12 till 4–45 p.m., then L.D. 13. Sravana till 6–0 a.m. (night), then Dhanishta. A.M.: Favourable for journeys, correspondence, literary activities, religious and occult matters, money dealings and financial enterprises. P.M.; Continus favourable for journeys, physical and athletic matters, journeys, publications, interviews, money dealings financial enterprises, dealiings with opposite sex, courtship and love affairs.

7. Sat.—L.D 13 till 4–20 p.m. then L.D. 14. Dhanishta throughout day and night. A.M.: Favourable for romantic adventures, excursions, picnics, etc., but not for literary matters, dealings with public *en masse*, real property matters in general. P.M.: Unfavourable for all above matters as also for dealings with opposite sex.

8. Sun.—L.D. 14 till 4–20 p.m. then L.D. 15 (Amavasai). Dhanishta till 6–25 a.m. then Shatabisha. A.M.: Unfavourable for journeys, money dealings, matters connected with opposite sex, public *en masse*. P.M.: Favourable for dealings with opposite sex, Governmental and Corporate bodies, real property affairs, musical and artistic interests, theatre-going and enjoyments.

9. Mon.—L.D. 15 (Amavasi) till 4–55 p.m. then L.D. 1. Shatabhisha till 7–25 a.m. then Purvabhadrapada. A.M.: Bad for journeys and travels, likelihood of accidents but not bad for literary matters and popular activities. P.M.: Unfavourable for dealings with Governmental and Corporate bbodies, literary and academical activities, real property affairs and service matters in general.

10. Tues.—L.D. 1 of increasing half of lunar Phalguna month, then L.D. 2. Purvabhadrapada till 1–55 a.m. then Uttarabhadrapada. A.M.: Not favourable generally, specially unsuitable for journeys, interviews, activities connected with fine arts, money matters, opposite sex, and religious matters. P.M.: Favourable for interviews, dealings with superiors, Governmental bodies money matters in general.

11. Wed.—L.D. 2 till 7–30 p.m. then L.D. 3. Uttarashada till 10–50 a.m. then Revati. A.M.: Generally favourable, specially good for literary and journalistic activities, publications, journeys, contracts, dealings with Governmental and Corporate bodies and Religious matters. P.M.: Continues favourable generally but specially suitable for physical and athletic activities, sports, etc.

12. Thurs.—L.D. 3 till 9–20 p.m. then L.D. 4. Revati till 1–5 p.m. then Aswini A.M.: Favourable for journeys, excursions, picnics, dealings with opposite sex, courtship and love affairs, also for money matters in general. P.M.: Practically without any influences, good or bad. May be taken as mildly favourable for all ordinary matters.

13. Fri.—L.D. 4 till 11–10 p.m. then L.D. 5. Aswini till 3–25 p.m. then Bharani. A.M.: Favourable for real property matters in general, dealings with public *en masse*, journeys, from elderly people. P.M.: Unfavourable generally. Specially unsuitable for journeys, artistic and musical interests, service matters, dealings with superiors. Governmental and political bodies, contracts.

14. Sat.—L.D. 5 till 1–20 a.m. (night then L.D. 6. Bharani till 6–0 p.m. then Krittika, A.M.: Not good for journeys, dealings with Governmental and Corporate bodies, religious and occult matters, new beginnings and innovations; sudden and unexpected events, liable to be put under pressure, to do something unusual but which later on prove to be unfavourable, keeping to routine matters is essential. P.M. Same as A.M.

15. Sun.—L.D. 6 till 3–20 a.m. (night) then L.D. 7. Krittika till 8–35 p.m. then Rohini. A.M.: Favourable for service matters, dealings with superiors, Governmental bodies and public generally. But not favourable for journeys, literary and journalistic enterprises. P.M.: Unfavourable generally, continues evil for journeys, dealings with public, new departures and innovations in general.

16. Mon.—L.D. 7 till 5–0 a.m. (night) then L.D. 8. Rohini till 10–50 p.m. then Mrigasira. A.M.: Generally favourable for journeys, literary and activities, dealings with opposite sex, courtship and love affairs. P.M.: Favourable for journeys, literary activities, publishing, religious and occult interests, dealings with public.

17. Tues—L.D. 8 whole day and night. Mrigasira till 0–50 a.m (night) then Aridra. A.M.: Not favourable

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for physical and athletic activities, sports, dealings with rivals, litigation, etc. Not also favourable journeys, musical and artistic interests. P.M.: Good for journeys, excursions, picnics, courtships and love affairs, dealidgs with opposite sex in general. But not favourable for dealings with superiors and Governmental bodies, interviews, etc.

18. Wed.—L.D. 8 till 6-15 a.m. then L.D. 9. Aridra till 2-25 a.m. (night) then Punarvasu. A.M.: Nondescript influences prevail but general trends are mildly unfavourable. P.M: Unfavourable for journeys, real property matters, investments dealings with elderly people, interviews in general.

19. Thurs.—L.D. 9 till 7-30 a.m., then L.D. 10. Punarvasu till 3-45 a.m (night), then Pushya. A.M.-Bad for journeys, literary aetivities, interviews. publications, dealings. with Governmental bodies, religious and occult interests. P.M.: Mildly unfavourable generally for dealings with public *en masse*.

20. Fri.—L.D. 10 till 7-35 a.m., then L.D. 11. Pushya till 3-55 a.m. (night), then Aslesha. A.M.: Favourable for dealings with Governmental bodies, Corporations, contracts, dealings with superiors, interviews, journeys, money matters, etc., but not for dealings with opposite sex, courtship and love affairs. P.M.: Not good for journeys, physical and atheletic activities, sports, musical and artistic activities, romance, etc.

21. Sat.—L.D. 11 till 7-25 a.m., then L.D. 12. Aslesha till 4-0 a.m. (night), then Makha. A.M.; Mixed influences prevail; not good for religious and occult matters, journeys, etc., but favourable for literary and academical activities, interviews, publications, journalistic enterprises. P.M.: Unfavourable for dealings with superiors, service matters in general but good for dealings with opposite sex, courtship and love affairs, physical and athletic activities sports.

22. Sun.—L.D. 12 till 6-40 a.m., then L.D. 13 till 5-35 a.m. (night), then L.D. 14. Makha till 3-35 a.m (night), then Purvaphalguna. A.M.: Not good for matters connected with real estate, affairs of landlords and landholders, musical and artistic interests, romance and courtships, also journeys. P.M.: Favourable for literary and academical matters, tests, interviews, journeys, money dealings and enterprises.

23. Mon.—L.D. 14 till 4-5 a.m. (night), then L.D. 15. (Poornima). Purvaphalguni till 2-45 a.m. (night), then Uttaraphalguna. A.M.: Good for all matters pertaining to real estate, landlords and landhylders, journeys, service affairs, dealings with superiors, interviews, Governmental bodies—good alround. P.M.: Continues less favourable for all of the above matters except dealings with Governmental and Corporate bodies.

24. Tues.—L.D. 15 (Poornima) till 2-10 a.m. (night), then L.D. 1. Uttaraphalguna till 1-40 a.m., then Hastha. A.M.: Till sunrise, not good for travels, liability to accidents also for physical activities. *Till noon*: Generally favourable but specially good for journeys, dealings with superiors, Governmental and Corporate bodies, contracts, etc. P.M.: Favourable for money dealings and transactions, enterprises, religious matters, philanthropic activities.

25. Wed.—L.D. 1 till 0-5 a.m. (night), then L.D. 2. Hastha till 0-15 a.m, (night), then Chitta. A.M.: Not good for dealings with superiors, interviews, etc., service matters in general, nor matters pertaining to real property, journeys, literary and academical matters, etc. P.M.: Continues unfavourable for journeys especially by water, liability to accidents and hurts; great care necessary: avoid crowds.

26. Thurs.—L.D. 2 till 9-45 p.m., then L.D. 3. Chitta till 10-40 p.m., then Swati. A.M.: Good for journeys, literary and academical activitics, interviews, physical and athletic activities, sports, but not for romance and courtships and dealings with opposite sex in general, liability to entanglements. P.M.: Good for monetary and financial matters, ventures, investments, benefits from friends, favourable attachments.

27. Fri.—L.D. 3 till 7-25 p.m., then L.D. 4. Swati till 9-5 p.m., then Visakha. A.M.: Mixed conditions prevail; good for all matters connected with real estate, new friends. benefits from elderly people, also for investments, etc,, but not for journeys, liability to accidents. P.M.: Not favourable for dealings with Governmental bodies, interviews with superiors, religious and occult interests and actvities.

28. Sat.—L.D. 4 till 5-0 p.m., then L.D. 5. Visakha till 7-25 p.m., then Anuradha. A.M.: Very unfavourable conditions prevail in general; all important actions to be avoided particularly dealings with superiors, dealings with Governmental bodies, political activities, real property matters, investments. P.M.: There is no material improvement except late in night; hence useless for ordinary matters.

29. Sun.—L.D. 5 till 2-40 p.m., then L.D. 6. Anuradha till 5-50 p.m. then Jyestha. A.M.: Good influences' prevail in general; good for service matters, interviews with superiors, dealings with Governmental and Corporate bodies, contracts, interviews, journeys, literary and academical activities. P.M.: Continues favourable for all above matters and also for religious and accult interests and activities.

30. Mon.—L.D. 6 till 12-30 p.m., then L.D. 7. Jyestha till 4-25 p.m., then Moola. A.M.: Not good for journeys, liability to accidents, bad for all physical and athletic activities, sports, etc.; avoid litigation, quarrels, dealings with women in general, money dealings, etc., as also doubtful company. P.M.: Bad for dealings with relatives and associates, contracts, business matters, long journeys, etc.

31. Tues.—L.D. 7 till 10-30 a.m., then L.D. 1. Moola till 3-10 p.m., then Poorvashada. A.M.: Mixed influences exist; good for dealings with public, musical and artistic interests but not for dealings with opposite sex, romance, changes, removals, financial matters, real property affairs, investments. P.M.: Continues unfavourable for real property matters, dealings with Governmental and Corporate bodies, contracts, interviews, journeys, artistic and musical interests.

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LIST OF FESTIVALS

HINDU

7. Mahasivarathri.
11. Ramakrishna Jayanti.
14. Karadayan Nombu.
21. Holika Pooja. Panguni Uttaram
24 & 25. Holi.
29. Vijaya Govindaji Halankar.

MOHAMMADAN

9. Syed Sab Mustoor Jabasha.
11. First of Ramadan.
13. Bibi Kadun Ejenath.
24. Nathath Avyulia Pasha.
31. Ali Iflae Ali Thaleep.

CHRISTIAN

1. Saint David.
15. Fashion Sunday.
26. Maundy Thursday.
28. Easter Eve.
29. Easter Sunday.

HOW IS THIS MONTH?

(Continued from page 351)

picnicf, courtship and love affairs—1, 4, 5, 10, 15, 20, 24, 28; service affairs and prospects—4, 14, 20; partnership matters, dealings with opposite sex in general—6, 11, 16, 21, 25; insurance activities, dealings with estate of deceased persons—1, 6. 11, 17, 22, 27; professional and business enterprises—1, 5, 10. 15, 20, 23, 28.

Critical Dases.—Personal matters, dealings with relatives, interviews, domestic affairs, etc.—8, 11, 19, 22, 31; moncy dealings and transastions, financial ventures and enterprises, standing surety—1, 9, 16, 18, 30; short journeys—4, 20, 29; long journeys—1, 9, 16, 23, 30; real property affairs, educational and academical activities, tests, etc.–3, 18, 25, 28, 31; children's affairs and prospects, speculation, excursions, courtship and love affairs—1, 4, 9, 16, 23, 30; service affairs and prgspects–2, 9, 17, 24, 31; partnerships, dealings with opposite sex in general—3, 18, 25, 28, 31; insurance activities, dealings with estate of deceased—4, 20, 27, 30; professional and business enterprises —8, 15, 19, 22, 29.

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I, B. V. Raman, hereby declare that the particulars given above are true to the best of knowledge and belief.

9—3—1959

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9862

CONTENTS

		Page
1.	Outlook for Nepal	359
2.	As It Strikes Me. *By Bhrigu*	363
3.	Planetary Influences for Stoutness. *By Agastya*	365
4.	Sayana Versus Nirayana in Astrology—III. *By Jyotish Chandra Ghatak, M.A. (Triple), M.R.A.S.*	367
5.	The 1962 Eight-Planet Combination and World Affairs—A Symposium *By Dr. P. S. Sastri, M.A., M.Litt., Ph.D.*	371
6.	Astrology and Celibacy. *By B. M. Bharadwaj, B.E., A.M.I.E.*	373
7.	Yoga, Psychology and Parapsychology—XII. *By Dr. V. M. Bhat, B.A., M.B.B.S.*	375
8.	Predicting Specific Events by Means of Transits. *By W. J. Tucker, D.Sc., Ph.D.*	378
9.	Matrimonial Matching—A Statistical Approach. *By Kasyapa Rama Sarma*	381
10.	Astrology and Determination of Profession. *By C. M. Ghosh*	383
11.	Troinski's Tertiary Directions—III. *By Dr. S. N. Dutt*	387
12.	Lessons in Astrology—XIV. *By Vidyabhaskara Prof. M. Ramakrishna Bhat, M.A.*	389
13.	New Light on Jaimini Astrology—II. *By M. K. Sastri*	391
14.	The Kaleidoscope. *By Yogiraj George Cecil Nixon*	393
15.	Around the World. *By Douglas Hunt, M.A.*	395
16.	Electional Astrology. *By K. V. Sivarama Iyer*	397
17.	Letters to the Editor.	399
18.	Book Reviews. *By Dr. R. Nagaraja Sarma, M.A., Ph.D., D.Litt.*	403
19.	Your Scientific Difficulties Solved. *By Mihira*	407
20.	Weather Forecasts for April 1959. *By D. R. Munsiff*	410
21.	Astronomical Notes for April 1959. *By S. K. Kar, B.Sc.*	411
22.	Ephemeris for April 1959.	413
23.	Stars in Their Seasons. *By M. V. Ramakrishnan, M.A., L.T.*	414
24.	Hints for Agriculturists for April 1959. *By Mihira*	415
25.	Airways Guide for April 1959. *By Mihira*	416
26.	Market Forecasts for April 1959.	417
27.	How is this Month for You? (April 1959). *By Mihira*	422
28.	Daily Guide for April 1959. *By Mihira*	432

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OUTLOOK FOR NEPAL

WHILST the lamps of democracy in several Asian countries have faded away giving place to authoritarian rule, the King of Nepal has launched an interesting experiment in his own country, *viz.*, that of holding the first general elections. Whether the introduction of democracy of the western type into Nepal is a "big stride towards the shaking off the shackles of a medieval system of Government" or it is merely the beginning of political confusion, ultimately leading to stark authoritarianism, time alone should justify.

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Before discussing the future of Nepal, we shall make a few observations as regards the astrological basis upon which predictions could be ventured. In his division of India into astrological units assigning different parts to different constellations, Varahamihira has not referred to Nepal at all. This is a handicap for students of astrology. However as Nepal is in the north-east of India, the triad of of stars, Makha, Pubba and Uttara allotted to this direction may also be considered to rule this country. Great changes have taken place during the last ten centuries in the various principal boundaries within India and it therefore seems somewhat uncertain to what extent this change of boundaries has affected or could affect the constellational rulerships. Geological features and the *flora* and *fauna* are also valuable aids in enabling us to astrologically classify a country. Nepal lying as it does at the foot of the hills, consists mostly of mountainous tract though there is also the *tarai* territory, a strip of cultivated and forest land lying along the southern border. The greater portion of Nepal however consists of swamps, jungles and forests. As regards *fauna*, wild beasts seem to abound the greater part of the country. This description seems to fit in with the characteristics of Leo, as depicted by Yavanacharya, *viz.*, "a person roaming about in woods and hills-tracts; mountainous regions, caves and forests".

Nepal has an interesting history of her

own. The Nepalese *Vamsavali* takes us back to a very early period in Kritayuga when the present valley was still a lake. The *Vamsavali* covers thousands of years of history involving Krita, Treta and Dwapara Yugas. Nepal, it appears, takes its name from Ne-Muni who is said to have founded the Gupta Dynasty in the beginning of Kali Yuga. Till the conquest of the country in 1324 by Harisimha Deva, the chronology of the *Vamsavali* is very confused. At this time Saturn was in Taurus Jupiter in Aries and Rahu in Libra. Saturn's disposition in the 10th in *dwirdwadasa* position to Jupiter in the 9th and Rahu's involvement in a *shastashtaka* disposition from Saturn denote internecine quarrels, fear and enmity. Upto the conquest of the country by Gurkhas in 1768, Nepal passed through a series of vicissitudes. By the end of 1768, Saturn was in Cancer causing sade-sathi and Rahu was in Aquarius aspecting the ruling sign. These transit positions do not mean much by themselves but they provide, however inadequate, a base for an astrological study of history in respect of a country, for it is evident that historical developments in regard to any country studied in the light of planetary combinations reveal that there is an obvious element of correlation between transits of certain major planets in certain zodiacal signs and development of outstanding events in the countries concerned. After the Gurkhas got hold of power in 1768 and before the independence of Nepal was recognised by the British on 21–12–1923, the country had to pass through lot of trouble involving wars with China, Tibet and the British, so that a student of astrology-cum-history can have lot of material on which he can build up the sign-rulership of Nepal. We propose however to consider Leo as the ruling sign of Nepal.

Though the rule of the hereditary Prime Ministers was overthrown in 1951, it cannot be a matter of chance that the King ended his direct rule when Saturn was in Virgo, Jupiter was in Taurus and Rahu in Capricorn. It was on 15th June 1953 that the King ended his direct rule and started the first experiments in democracy. The time at which the end of direct rule was announced is not known. Therefore one has to have recourse to Chandra Lagna.

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Leo the ruling sign of Nepal is hemmed in between Saturn and Kethu. The Moon, indicator of thinking, is afflicted by Kethu.

	Venus	Jupiter	Sun Mars Mercury
	CHART NO. 1		Moon Kethu
Rahu			
			Saturn R

The political planet Sun is in a common sign with the military planet Mars aspected by Saturn, the ruler of the masses. All the malefics are involved in some way or other in mutual aspects. Excepting Saturn and the shadowy planet Kethu, the other planets are all in dwirdwadasa

positions. These planetary dispositions are ominous enough and justify the political chaos which Nepal has witnessed ever since the end of Rana-regime. There has been a succession of Governments since 1931 but still life seems to meander along in a rather indolent way. In Chart No. 1, lord of the 10th Mars, who is also the Yogakaraka is in the 12th with 12th lord Mercury, aspected by Saturn, a *maraka*. This explains the ills that have be-devilled Nepali politics ever since the King's direct rule ended. It is clear that the Nepalese were not ripe for full responsible Government when the Ranas were deprived of their power.

According to newspaper reports Nepal went to polls at dawn on 18th February 1959.

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Kethu Venus		Mandi Mars	Moon		Mars		Mandi
Ascdt. Sun Mer	Chart No. 2 RASI			Kethu	NAVAMSA		Sat. Venus / Rahu
Sat.	Jup.		Rahu	Ascdt. Sun Mer.		Moon	Jup.

Before we analyse this chart, it would be interesting to refer to some details about these elections, which will continue even into the month of March. The number of contesting candidates is 830 for 109 seats in Pratinidhi Sabha. If all goes well, the Pratinidhi Sabha can be dissolved after five years. The Mahasabha to be constituted later will have 18 members to be nominated by the King and 18 by the Pratinidhi Sabha. The number of parties contesting the elections is nine, *viz.*, the Nepal Congress, the Goorkha Parishad, the United Democratic Party of Dr. K. I. Singh, the two Praja Parishads, the Terai Congress, the Prajatantra Mahasabha, the Communist Party and the Nepali National Congress.

The "Polling" chart has many interesting features. Not knowing the horoscopes of the several parties contesting the elections it is not worthwhile making any predictions as to which party would win. We shall try to read the general outlook for the country and whether this experiment in democracy would be successful. Since the conservative planet Jupiter occupies the 10th and the democratic planet Saturn as lord of Lagna is in the 11th, we may venture to suggest that the Gurkha Parishad and the National Congress would get most of the votes. The election will largely be a battle among individual leaders struggling for power. Lord of the ascendant in a Dwiswabhava Rasi aspected by the martial planet Mars suggests grouping and re-grouping of parties after the election and it will not be possible to form a really stable Government. The lord of the 4th Venus is no doubt exalted but is in association with Kethu. The 4th house is occupied by Mars but aspected by Jupiter. This suggests that 'Land Reforms' such as the abolition of Zamindari will be attempted but much headway will not be made due to Jupiter's aspect on the 4th. But there will be a severe curtailment of the exploitation of peasants by the landlords. The

7th lord Sun is in Lagna, aspected by Saturn. Neither the 7th nor the 7th lord is subject to any benefic influences. Consequently Nepal will aslo try to follow the footsteps of India in regard to foreign policy—"friendship with all, no entanglement with any power block". On trade matters, there will be considerable friction with India. The 8th lord in Lagna and lord of Lagna being aspected by Mars are not very happy combinations. There will be attempts on the part of parties like the communists at law-breaking and especially when Mars transits Sagittarius, the law and order situation in the country will be in jeopardy and the wheels of day-to-day administration will be clogged owing to the personal rivalries and jealousies of political leaders.

With reference to the ruling sign of Nepal, which we have considered as Leo, the movements of the major planets during the next two years will not be happily disposed. Rahu is in the 2nd and gets into Leo by about the middle of May 1960. Saturn will of course continue to transit the 5th or house of thinking. Jupiter will be transitting the 4th and 5th signs. All these do not favour either stability or smooth functioning of democracy in Nepal. The young King will have lot of headache having to deal with complicated political and administrative problems. He will again be obliged to take over the administration and top-politicians will continue to show themselves incapable of unity. In the midst of all this confusion, the monarchy will be stable and the royal influence will hold together the people. In view of the difficult period ahead for Nepal, due to political developments, India should be ever vigilant and render guidance and assistance to our neighbour and help the King to maintain political stability. Stars for Nepal for the next few years are not cheerful. They denote danger of violent outbreaks within, communist infilteration and internecine jealousies and economic ills: whatever may be the blessings of democracy in other parts of the world, in Nepal the democratisation of public life is most likely to lead to anarchy. The King must try to steer clear of these hurdles with great effort, care and farsight.

—Written 28-2-1959.

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As it STRIKES ME

BY BHRIGU

Astrology and Science Congress

RECENTLY the Government of India brought forth a short brochure of eighty-eight pages on " Scientific Research ". This is intended to give an account of the work turned over by the National Laboratories. There is also a mention of the atomic research. Scientific research, however, has two important aspects. One refers to its utility in the development of the industrial and social life. The other concerns fundamental research in pure science. Of late it has become customary to derive applied science from pure science. Whatever may be the fact, it is an undeniable truth that what our country needs today is a carefully planned industrial development which should not run counter to the basic human values. To this end we need either an application of the available scientific discoveries or a new scientific discovery.

For more than four decades we are having annual gatherings of scientists in the country. In the same manner, historians, philosophers, economists, educationists, and orientalists are having their annual conferences and Congresses. Still our orientalists have not done anything spectacular beyond what the western orientalists have shown. Inspite of our educational conferences the pay-scales of the teachers do not compare favourably even with the income-tax paid by some of our politician-statesmen ; and our educational system continues to be the same old foreign one. Our philosophers are busy speculating on the linguistics of Viennese and American thinkers, all the while remaining indifferent to their traditions and to the problems of Indian life. Our historians have not yet been able to offer even a correct chronological history of the country. And our Science Congress has not shown even one valuable discovery.

The holding of each such Congress or Conference annually means spending a few thousand rupees. In addition to this, the U.G.C. and other bodies give large sums of money for institutions and individual scientists. Recently we had a Science Congress at the capital and the Golden Jubilee celebrations of the Indian Institute of Science, at Bangalore. These two must have resulted in the spending of very huge funds at a time when the Government is talking of loans atbroad. The sums spent at the time of these Conferences could as well have been canalised properly. For instance, every time we have a session of the A.I.C.C. a new Nagar is built up at a great cost ; and after the session, the Nagar disappears. This wastage is unpardonable at a time when the national economy is struggling and when we are going abroad a begging.

Moreover, all our Laboratories have imposing edifices. They are equipped with great gusto and we have highly paid staff too. But have they discovered any thing of value? We all remember Dr. C.V. Raman's discovery ; and it is ironical that this great scientist has nothing to do with any of our National Laboratories or with the Indian Science Congress. Instead of utilising the services of such men, the Government appears to be building their Laboratories with the help of others. The others may be brilliant scholars and experts ; there is no reason why the services of those who have already made a mark should not made use of. And the Science Congress too has now become a department of the Governmental machinery. Before further sums are spent on these and on other organisations the people have a right to know how the finances are spent and what contributions these present Associations and Institutions have made to the advancement of science in India.

All this sorry tale goes hand in hand with a concerted cry against more useful branches of science. **If even a tenth part of these resources is kept apart and made available to research in astrology the astrologers can show better results especially in meteorology and psychology. Everyone knows the notorious weather forecasts of our scientists. Their notoriety springs from their statistical basis.** In astrology an important section is devoted to meteorology. Varahamihira and others have given us valuable principles in order to forecast the daily weather, rainfall and the like. If one begins collecting the proverbs of the farmers, he will know how much of Varahamihira's astrological lore has filtered into the minds of the masses : and these farmers are better guided by these proverbs which are continuously being verified. Now in the light of the astrological principles, the student of astrology can interpret the data more accurately

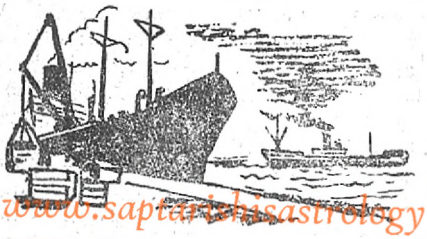
(Continued on page 366)

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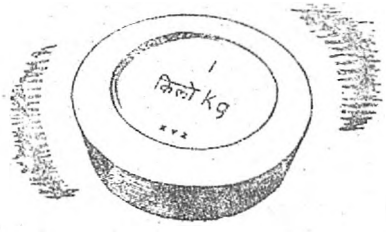
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Planetary Influences for Stoutness

BY AGASTYA

IT must be be borne in mind that, while habits have an influence on body and mind, they do not form the entire causes and cannot explain human vagaries in colors and statures. Planetary influences must be considered with reference to the determination of the mind and the mysterious power of the soul or jeeva in the body. After the life leaves the body, its stoutness or leanness is supposed to be subjected to the all-powerful Vayoo (air) called Dhananjaya which spreads entirely over the body and begins its work of putrefaction and separation of the Pancha Mahabhootas into the various elementals. This question is very interesting and deserves to be carefully studied in its proper place. If the lord of the Navamsa occupied by the birth lord joins with Sun, Mars or Saturn or occupies any of the 'lean' signs, then the body will be lean or emaciated. The emaciation depends upon the intensity and strength of the evil planets and that of the Lagna. The three planets named above are purely evil planets and therefore it may be safely asserted that if evil planets occupy Lagna, or join with its lord, stoutness ought not to be pridicted. This statement again has to be modified with reference to the signs which are occupied by the evil planets or in which the Lagna falls. Suppose birth is in Cancer or Pisces and Sun, Mars or Saturn occupies it, or joins the lord of Lagna, then much leanness ought not to be predicted. Suppose Scorpio, Aries or Leo or Aquarius is occupied by Jupiter or Venus, much stoutness ought not to be predicted. The reader is expected to use his knowledge and judgement carefully and summarise the various sources of strength and weakness before he makes his predictions. Then again, if the birth falls in a lean sign and its lord joins with Guru or Sukra, emaciation ought not to be predicted. If the birth falls in a lean rasi, and all the lean planets occupy that without favourable conjunctions or aspects, then the person will have a withered body and will be subjected to constant ill-health and chronic complaints like piles, asthma, dyspepsia, diabetes or general debility. In some of the works on astrology, the word *nasa* is used. Searching for its meaning, two interpretations are found and they are (1) Nasa means—the 8th house from Lagna and (2) the 12th house from Lagna. Nasa generally means destruction or loss and we may well select the 12th house instead of the 8th. The general principle of the bodily comfort is based upon the good position of the lord of birth and when he occupies the 12th or house of loss from it, this must necessarily refer to loss of healh or loss of the normal development of the body. The 6th, 8th and 12th houses are called *dusthanas* or evil houses, and if the lord of Lagna occupies any one of them then the signification (Bhava) indicated by him, *viz.*, body—must suffer. But the word Nasa referring to the 8th house means loss of normal development in the physical body and we humbly suggest that the word Nasa in the books may be taken to be the 12th house instead of the 8th. However our personal experiences have shown us that the body suffers much when its lord occupies the 8th house also. Guru has been specially described as a stout planet and if he occupies the lagna, and if it falls in a watery sign, the person becomes stout, and puts forward flesh rapidly. Astrological writers describe combination for leanness and after that they commence with planetary conjunctions for corpulence or stoutness. Leanness is less than normal bulk, and the combinations for it are well given by astrological writers. Habits are considered as second nature, and by some scientists even greater than nature. Habits give also stoutness or leanness as they are constantly practised. While there is the general resultant of the previous Karmaic deeds to give the person's human frame particular shapes, the localities, occupations, food, modes of thought, habits of life, surroundings, and various other hygienic causes, have a great tendency to make the bodies stout, ordinary or lean. Good physical exercises, like military training, active and energetic habits of walking, riding, digging, drawing water, gymnastic exercises, act as powerful preventives to make the body stout, they serve equally well to improve the condition of very lean persons and give their bodies a much better appearance than what they would have been without them. Watery signs, watery planets and watery conjunctions pre-indicate a tendency to develop the flesh and make it stout, sometimes very abnormally. Dry planets, signs and conjunctions, on the other hand, have a great tendency to make the bodies abnormally lean and repulsive. By a study of the astrological principles, and knowing the future tendencies of the planetary influences, the persons concerned may at once take to such exercises and habits as would neutralise these future

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tendencies, and preserve their bodies, from either becoming unbearably stout, or disagreeably lean. Bodies offer different stages of development under different planetary combinations and aspects. There are some individuals who are unpardonably lean in the commencement of their careers, and who after some years become very stout, quite against their expectations. The reverse also holds good in many instances. These vagaries ar explained by the directional influences operating from time to time-.

AS IT STRIKES ME

(*Continued from page 363*)

and the astronomical observations will be of great help to him. Such a planned study needs finaces and equipment. If some of our Laboratories and institutions can take up the astrological study of weather and rainfall, it will be more useful to the agriculturists.

Similarly astrology is of great value in the psychological study of man, and in assessing the psychological fitness of an individual for any profession or occupation. And Professor Jung employed astrology for medical purposes, for enabling the psychiatrist to know his patient thoroughly. These varied uses by themselves provide a compelling reason why the psychological approach to man should be made through astrology. This psychological value is widely recognised by many who do not know astrology as such. And yet our scientists are afraid of pursuing such a study.

We have no quarrel with the scientists as such; nor have we any quarrel with the National Laboratories and with the Science Congress. We wish them well; and we respect them even when we are not directly benefited by their activities. We only plead for a useful, for a more useful activity on the part of our scientists; and in order to be useful to the nation they can take up an astrological study of the weather problems and of the psychological problems. If they do so, they themselves will be in a position to demonstrate to the world and to themselves the scientific character of astrology; and at the same time they will be able to serve the people of the country in a much better manner. It is not too late to begin a sympathetic investigation on astrological lines.



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A WARNING

This is to warn all our readers and the general public that some unscrupulous person has been visiting different places of Rajastan and other States posing himself as Mr. B. V. Raman and thus impersonating as our Editor. By so impersonating, this person (whose photo appears marginally) is alleged to have induced some persons to part with money on the pretext of making predictions. We have reported the matter to Bangalore Police. We advise the public not to be misled by such impostors and further request them to kindly initimate to the nearest Police Station whenever they come across the alleged impostor. This is also to inform the public that whenever our Editor visits any place on professional work, the information will be generally published in THE ASRTOLOGICAL MAGAZINE.

Manager,

THE ASTROLOGICAL MAGAZINE

*Sayana Versus Nirayana in Astrology—III**

BY JYOTISH CHANDRA GHATAK, M.A. (TRIPLE), M.R.A.S

NOW I shall discuss only a few personal characteristics of a few distinguished persons.

(1) Lord Chaitanya's great love and devotion for God is very well explained by the Nirayana system where the lord of the 5th house, which represents devotion and love is Jupiter, who is very powerful in his own joy-house Sagittarius and is in conjunction with Mars (the fiery planet) there; whereas in the Sayana method the lord of the 5th house is Saturn and he is in the 4th house (Sagittarius). The fiery and cheerful and ever-glowing devotion of Gouranga is in keeping with facts, and the silent secluded and icy ascetic's love, in aloofness of society and mankind, which belongs to the planet Saturn, does not at all accord with the actual nature and career of Lord Chaitanya. (2) The Poet Shelly's elopement with Miss Harriet Westbrook to Edinburg in September 1811 in a mood of pity and commiseration and his further elopement with Mary Godwin to Switzerland in July 1814, are very nicely accordant with Nirayana Saturn who is not only in his house of fall (Aries) but also is in a *chara* or movable sign, in the 5th house (the house of love) and fully aspected by Mars the lord of the 12th house (the house of elopement). The *movable* sign which is the 5th house here, shows with clear perspective that the elopement should happen to a very distant land. The Sayana planets cannot stand the test here. Again, the suicide of Shelly's second wife and the leaving away of his first, are fully accordant with the Nirayanic system, where the lord of the 8th of Shelly's 7th house (wife) *i.e.*, Saturn, is in his house of fall and fully aspected by the malign planets Mars and Neptune. (3) The death of the father of the poet Keats in 1804 through a riding accident is also nicely explained by the Nirayana planets alone and not by the Sayana ones. Keat's Sun, the indicator of father (Nirayana) is in the house of Fall (Libra) conjoined with Neptune and the 8th house (the house of death) from the Sun is also occupied by Nirayana Saturn (the planet of fall) in Taurus (a sign which indicates domesticated quadruped animals). (4) The poet Goethe who was one of the greatest of lovers the world has ever seen, had his first love-affair at the age of 15, but the love was not the immature or puerile love of a boy budding into youth but was the serious love of a full-grown adult. Goethe had a great succession of love affairs, and even at the ripe age of 80, he was found making love to a girl of 16. These facts, as well as the incident of his marrying a fat, ugly, intemperate woman, are all superbly accordant with the Nirayanic position of planets. The lord of 5th (Saturn) being almost in the cusp of the Ascendant and in his exalted house Libra (Nirayana) is a fact which alone can explain such an exuberance of love propensity which the poet manifested. His lord of the 7th Mars (Nirayana) is in Jupiter's (the fat-creating planet) house, and in the Navamsa of Cancer, of a watery sign. His Venus (the natural lord of the 7th) is in Virgo, his house of fall (this clearly accounts for the wife's being both intemperate and ugly) in full aspect to Jupiter (fat) in his own watery sign Pisces (Nirayana).

The calculations from date of birth-months, *i.e.*, from Sun's position in different signs, is a very important study in this connexion. The Sayana system of computation would be found here to be pretty fairly correct and sometimes even astoundingly accurate; but there are instances where Nirayanic basis tallies more accurately while the Sayana basis even totally fails. Take for example the poet Rabindranath's birth date, *viz.*, 6th May (Indian: 7th May English because after mid-night) or Shakespeare's birthday *viz.*, 4th May (NS). They are the greatest poets of the world and their originality of conception and robustness of expression are really without parallel. This highly accords with Nirayana Aries (the Head or Brain of Kalapurusha) as the birth sign. It is well-known to all astrological scientists that the Taurus or "Bull" nature is rather that of an originalist and "Taurus" is at the farthest point from creativeness. (Besides, it is also worthy of note that people born from 4th to 8th May more often suffer from Head (Aries) complaints than from throat (Taurus) troubles; we further find from the birth dates of great satirists (satires often carry a pungency or "sting" in their caustic and scolding remarks of men and things) *e.g.*, Sterne (Nov. 24), Jonathan Swift (Nov. 30), Mark Twain (Nov. 30), Mark Lemon (Nov. 30) and similar other writers of satire who really carry always a "sting" in their writing, which essentially belongs to Scorpio as a characteristic. It should be further noted that Mars who is the lord of Scorpio is a fiery planet burning and scalding

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* The first two parts of this article have appeared in February and March 1959 issue of THE ASTROLOGICAL MAGAZINE.

things and it highly fits with the burning and scathing remarks of the Satirists.

Sir Francis Burnand, the famous editor of the *Punch*, who was born on November 29, is also more a Scorpio person than a Sagittarian one, when judged from the stinging remarks and representations characteristic of the famous paper *Punch*. The great scientist late Sir J. C. Bose (born Nov. 30). was a person of secretive habit, secludedly and solitarily passing his hours in a Science Laboratory in search of the mysterious Laws of Nature (the occultism of Science) which very pronouncedly marks out Scorpio as his sign.

The great novelist, Sir Walter Scott who was born on August 15, 1771, has his Nirayana Sun in Cancer (Moon's own sign) a sign of fertile and high-flowing imagination. The high level of his writing and his prolificness are quite compatible with the Sun in Cancer in the Navamsa of Pisces which sign is not only watery but very productive and fertile, and also happens to be Jupiter's (wisdom's) own house. Bernard Shaw born July 26 is also a Nirayanic Cancer person and the Navamsa happening to be Libra, the sign and the Navamsa together, exactly describe his taste and his type of writing. Rudyard Kipling (Dec. 30) is more a Sagittarian than a Capricornian. Here also the Nirayana method is more in conformity. Charles Dickens (Feb. 7), Ruskin (Feb. 8) and Charles Lamb (Feb. 10) are all of them more Capricornian than Aquarian, and the Virgo (Mercury) Navamsa of Charles Lamb gives him witness in the midst of the Capricornian (Saturnine) seriousness and gravity. Victor Hugo (Feb. 26) is clearly an Aquarian and and is certainly not a Piscean. According to the Nirayana School, he was born in the 2nd decanate (Mercurian) of Aquarius in which decanate, born students of human nature come into this earth. They have a natural gift for mixing easily with strangers and to get themselves adjusted and accommodated to their habits and manners and are none-the-less extremely amiable and courteous. This nature admirably fits Hugo. The 16th degree of Aquarius happens to be in the Vargottama Navamsa of Aquarius, and Saturn's best qualities are found in him in pre-eminence.

According to the Nirayana method the poet Rabindranath was born in the 3rd decanate of Aries in the 8th (Scorpio) Navamsa. The 3rd decanate is a Sagittarian. There is in him the shrewd and thorough comprehension of men and things which belongs to Aries especially to its 3rd decanate. This 3rd decanate belonging to Jupiter or Jove, is well calculated to make men glad and wise by the native's cheering and sagacious (philosophical and soothing) words and writing.

Mahatma Gandhi's position of the Sun at birth was in Virgo (Nirayana) but in Libra (Sayana). Those born in Virgo are descriminative, critical and shrewd but still never lacking in methodicalness or industrialness or practicality. Virgo's characteristics have very nicely been described by Alan Leo and I cannot resist the temptation of quoting it here:—"This is the sign for the businessman, the individual who is keenly alive on the physical plane who does not doubt the existence of the spiritual, but who wastes no time in dreaming or speculating on the unseen, endeavouring to bring all things down to the sensible matter-of-fact everyday world. Those born in the sign are self-possessed, cool and careful, painstaking, cautious and at the same time active, tactful, alert and ingenious with an ever open eye to the *main chance*. Being for the most part evenly balanced and cool-headed Virgo people make few pretensions, preferring to work quietly and unobserved. Nothing can describe Mahatma Gandhi more fully and accurately than the lines quoted above. Specially those born in the 2nd decanate are "the best types of Virgo, being more thorough." Besides, he was born while the Sun was in the 6th (Gemini) in Virgo Navamsa (according to Nirayana) which also speaks of his rationalistic basis conjoined with a full matter-of-fact business sense and ability.

I shall conclude my paper with a discussion of the different degrees of the Zodiac as characterising a person. Here also I have found the Nirayana method most happily accordant. I shall cite here only one salient instance. Mahatma Gandhi had the seventh (7°) of Libra rising (Ascendant) according to the Nirayana system. This 7th degree of Libra is really a Messianic one and is amazingly accordant with the Mahatma's wonderful personality. Let me quote from Charubel.—Libra 7°: "*An angel standing in mid-air with a long scroll in his hand, unfolded. The scroll is covered with writing*"—Indeed Mahatma has a real message—a new message—*viz.*, the *message of peace and cosmopolitic brotherhood*. The scroll indicated in the symbol shows his businesslike attitude and procedure. I cannot but quote here from Kozminsky about the 7th degree of Libra as mentioned in his *Zodiacal Symbology*—"*A winged globe on the back of sporting dolphin*"—"Denotes one with a great message, who will travel everywhere and whose thoughts and feelings are

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expanded and uplifted thereby. His wanderings are often directed beyond this earth to the heavenly fields and the lands closed to those held in material bodies. He is capable of performing many good acts for others and is ever ready to resist actions unworthy of a true man, holding meanness in contempt. It is a symbol of movement". How graphically and and fundamentally is this picture true to Mahatma. The representation of the symbol (as indicated by the degree rising) is drawn, as it were, with mathematical accuracy.

But I must not multiply instances from an endless list. The consideration of the position of the different planets in different signs (both Sayana and Nirayana) is alone an immensly vast subject.

In fine, I would like to draw the attention of those interested in Astrology to the fact that even the present wars, were so accurately predicted by the Indian Panchanga-makers, long before their occurence, not only in the matter of the countries which were to be involved but also in the exact time of direction of such events, from a purely Nirayanic standpoint. But most of the Sayana predictors (*e.g.*, Naylor and others) have awfully failed by predicting that there can be no war in 1940.

It would not be out of place to mention here that even Bhrigu (the wonderful Astrologer-Seer of India) is startling the world by his amazingly accurate prediction basing all his calculations on the highly scientific Nirayanic standpoint.

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The 1962 Eight-Planet Combination & World Affairs—A Symposium

[As readers are aware, there is going to be a combination of eight planets in Capricorn (Aquarius according to Sayana or the movable Zodiac,) on 2nd February 1962. The subject has been dealt with by us not only in August 1957 issue of THE ASTROLOGICAL MAGAZINE *under the caption* **The Third World War,** *but reference has also been made to this great concentration of force in one part of the heavens, in our inaugural address to the All-Kerala Astrological Association, at Trichur. This unique celestial combination seems to have excited the curiosities of a large section of the educated public to such an extent that many of them have suggested the subject being discussed in a more detailed manner.*

Those intending to participate in this symposium can kindly prepare a suitable paper and send the same for publication at an early date. It is left entirely to one's discretion whether to interpret the combination astrologically or astronomically, on the basis of the Nirayana or Fixed Zodiac or Sayana or Movable Zodiac. You have to set out what in your opinion, are the likely results to happen as a consequence of this eight-planet combination in the world as a whole with reference to the different countries, and/or in regard to individuals born in different signs. All points of view—whether based on ancient classical writings or on modern western texts or on one's own experience, are welcome.—Ed., A.M.]

PAPER No. 1 BY DR. P. S. SASTRI, M.A., M.LITT., PH.D.

IN an age when no opportunities are provided either by the society or by the academic institutions or by the Government, to pursue a systematic and scientific study of astrology, Prof. B. V. Raman has been good enough to offer the columns of THE ASTROLOGICAL MAGAZINE for a discussion on a problem that has already begun to give rise to all kinds of speculations. In February 1962, eight bodies (...seven, if we omit the Node) are to transit in an area that comes within the orb of conjunction. Some, claiming astrological support, have already started prophesying a disastrous war, while others are brushing it aside as a trifle. This symposium will throw considerable light for a co-ordinated study.

First let us look at the planetary positions, which are as follows at 5–30 a.m. (I.S.T.)

For the sake of convenience and uniformity, we have here adopted 23° 19′ as the ayanamsa. From this table, it is clear that Sun, Mercury, Venus, Jupiter and Kethu are in conjunction on the 4th February, while Moon, Saturn and Mars are in conjunction. Through the Moon we find Mars and Saturn also are brought nearer the first group. By the morning of the 5th, Sun, Moon, Mercury, Venus, Jupiter and Kethu are in conjunction. Mars and Saturn are within the orbit of the Moon. Thus in a way we can speak of an eight-planet combination on the 4th and 5th of February. By the 6th, only Sun, Mercury, Venus, Jupiter and Kethu are together. The most important day thus appears to be only the 5th February. From the Sayana position, this combination appears in Kumbha (Aquarius). But some of us who have inherited the Nirayana tradition and who believe in its validity, find this combination in Makara (Capricorn).

	4—2—1962				5—2—1962				6—2—1962			
	Sayana		*Nirayana*		*Sayana*		*Nirayana*		*Sayana*		*Nirayana*	
	°	′	°	′	°	′	°	′	°	′	°	′
Sun	314	42	291	23	315	43	292	24	316	43	293	24
Moon	302	12	278	53	316	59	293	40	331	37	308	18
Mercury	317	47R	294	28R	316	37R	293	18R	315	24R	292	5R
Venus	316	12	292	53	317	28	294	9	318	43	295	24
Mars	301	30	278	11	302	16	278	57	303	4	279	45
Jupiter	318	21	295	2	318	35	295	16	318	50	295	31
Satrun	303	40	280	21	303	46	280	27	303	54	280	35
Rahu	138	12	114	53	138	9	114	50	138	6	114	47
Kethu	318	12	294	53	318	9	294	50	318	6	294	47
Uranus	149	3R	125R	44R	149	0R	125	41R	148	57R	125	38R
Neptune	223	26	200	7	223	26	200	7	223	26	200	7
Pluto	160		137		160		137		160		137	

In the August 1957 issue of THE ASTROLOGICAL MAGAZINE Sri B. V. Raman had discussed this problem under the caption "The Third War". Again in his inaugural address to the All-Kerala Astrological Conference at Trichur, he has touched this problem. He may again offer his valuable interpretation later on.

What does this configuration signify? The constellations afflicted by this unique transit are Uttarashada, Sravana and Dhanishta. The last two are designated 'chara' or moving, and they are good for any worldly undertakings (*Brihat Samhita*, 98.11). But on the 5th of February, there is also a solar eclipse; and all the planets in conjunction with the Sun are further afflicted by this phenomenon. The results of an eclipse in Sravana or Dhanishta, says Varahamihira, will be felt in seven to eight months (*Brihat Samhita*. 97, 16). On the 31st July 1962, there is an annular solar eclipse, and on January 25th, 1963, there is another annular one. The year looks ominous. One can predict safely that 1962 and 1963 are important years in the history of the world.

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After the eclipse and after the combustion, some of the non-luminaries emerge in Capricorn and Aquarius; and the countries indicated by these will be faced with famine and epidemics. Varahamihira observes that when planets come together in any asterism, people belonging to that constellation will be heavily afflicted (B.S.20.4). He ascribes the Himalayan regions, Taxila, Peshawar, Malwa, Hunas, Gandharas and others to Sravana and Dhanishta (14–24–28). Armies come under Uttarashada (15.19), the righteous are under the asterism Sravana, and the peace-loving people belong to Dhanishta (15.20–21). It appears that many people will be dragged into chaos unwillingly, and that the area touches India's frontiers in the North and in the West. The theatre of confusion can extend to the Punjab, Uttar Pradesh and Bihar. But the actual area that will be directly involved in the trouble will be that indicated by the zodiacal sign of Makara (Capricorn). This is the ruling sign of Greece Iran, Afghanisthan, Bulgaria and Lithuania. According to some western authorities India too comes under this sign. But we believe that those parts of the Punjab and Bengal which are parts of Pakistan are ruled by Capricorn. Mexico and the cities of Oxford and Port Said also belong to the same sign. In the lunar year 1961–62 there is an intercalary month in Jyestha. It is likely that the atmosphere in the countries from Egypt, Greece and Tukey to the northern and western frontiers of India will be surcharged with great excitement and chaos that are likely to bring about epidemics, famine and ruin. There will be storms and earthquakes too.

All this is to be modified in the light of some valuable remarks made by Varahamihira in his *Brihat Samhita*, 20th chapter. He speaks of six varieties of planetary combinations. When four or five planets have a conjunction in a single asterism, the combination is called Samvarta. Here Rahu is excluded. On the 4th February 1962, we find the Sun, Mercury and Saturn in Sravana. The effects of this combination are neither good nor bad. If Rahu or Kethu joins such a combination, it is called Sammoha. Kethu is with Jupiter, Venus and Sun in Dhanishta on the 6th of February. Here too we do not get the minimum of four planets. But in the early hours of the 5th, just after mid-night, Sun, Moon, Mercury and Saturn are together in Sravana. This is Samvarta with indifferent results. When some other planet joins the conjunction of Jupiter and Saturn, we have Kora which is said to be dangerous to the people. On the 18th of February 1961, we find the conjunction of Jupiter and Saturn in the second degree of Makara. By the middle of October, they are again conjunct. Apart from the Moon no planet joins them. In 1962 February they are in the sign, but not in the same constellation. Varaha-Mihira finally speaks of a *Sannipata* combination which arises when one of the planets rises heliacally in the east and another rises a litte behind in the south. This produces hostilities, and it is this combination that we have in February 1962. Serious hostilities of a benefic nature are likely to break forth during 1962. Little skirmishes are likely even by September or October 1961; but hostilities on a major scale will rage by September or October 1962. And the theatre of war will include parts of North Africa like Egypt, parts of Europe like Hungary, Bulgaria, Greece and Turkey, and practically the whole of Western Asia upto the frontiers of our own country.

Significantly enough this unique planetary combination is heralded by a solar eclipse in Capricorn which afflicts ruthlessly the ministers, those living by weapons, and those belonging to the lower classes, according to Varahahamihira (5–41). The armies and diplomats, the Governments and the working classes appear to have a pretty bad time in and after 1962. This eclipse is significant because many other planets fall within the eclipsed orb, symbolically speaking. More than the combination, this is capable of spelling disaster. There may not be a direct danger to India; but there is a serious threat to the peace of Asia and Europe. It is curious to find that the theatre of war localised mostly in Asia.

Those who were born with Cancer as their Ascendant stronger than Janma–Rasi, and those born with Cancer as their Janma–Rasi stronger than their Ascendant, will find themselves in a difficult situation. They are not likely to be benefitted by the eight-planet combination.

The combtnation takes place in a watery sign. The sea-routes will be in danger either due to the physical disturbances or due to man's quixotic experiments. The war is likely to prolong for a little over one year. Even then the problems that have given rise to the present cold war may not wholly disappear. Yet under the Saturnian influences, democratic outlook and democratic institutions will strike a deeper root in Asia. Vast changes of a socio-political nature will take place both in the United States and Russia. And the craze of the water will upset the equilibrium of the earth and physical forces operating on it, because of man's

(Continued on page 421)

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Astrology and Celibacy

BY B. M. BHARADWAJ, B.E., A.M.I.E.

ASTROLOGY is a science of the stars but it is very often limited in its scope of application to the effects of major planets only. Because, major planets exert greater influence on the Earth and its inhabitants. Its application is very wide and the fields of all activities are governed by the planets. Therefore the planets are effective in the matter of the conjugal life of an individual also.

From experience, it is found that in the reading of a horoscope, the planets Uranus, Neptune as well as Pluto should not be ignored. Specially, Uranus and Neptune are very powerful planets which have got a great concern in the affairs of a human being.

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In the ancient Hindu Astrological works, Venus has been taken to be the principal planet governing marriage and married life or the Karaka of the 7th house which represents the wife. Venus has got a very great influence in this matter. However, according to the Western Astrology, Moon is considered as a representative of the wife in a male horoscope and Sun is taken to represent the husband in a female horoscope. This conception is quite sound as the Moon being the lord of the mind, should occupy the wife's place as the latter generally exercises a good control on the thoughts of her husband. Similarly, Sun being the soul force, ought to be the husband's indicator in a female horoscope, as the two souls are united by wedlock. In general practice also, this theory has been observed to work well.

Multiple marriages, as a rule, are caused by malefic planets either by their disposition in particular houses or peculiar aspects between the malefic planets and Venus or the 7th house or its ruler. Rahu, Mars and Saturn are considered to be first rate malefics whereas Sun behaves as secondary to them in this respect. Jupiter, Mercury and Venus are powerful benefics in preserving the wife. The disposition of planets is considered from the ascendant or the *Lagna Rasi* but some ancient Rishis have assigned the same importance to the lunar sign or *Chandra Rasi*.

Also, Jaimini, whose astrological system is peculiar and more reliable has given us some Sutras for predicting the marriage partner's longevity and the social status of her parents. All the available material in the oriental and the occidental systems of astrology verified to be accurate will now be placed before the readers.

Before discussing planetary configurations conducive to multiple marriages, it seems necessary to explain definite combinations and dispositions of planets for single or one marriage only. In this connection, Kalyana Varma, the author of *Sarawali* and Mahadeva, the author of *Jataka Tattwa*, have taken pains to give us some reliable astrological rules. However, Uranus and Neptune should not be ignored among malefics.

(*a*) Single marriage occurs when the Navamsa sign of the 7th house is ruled by the Sun, Mars, Mercury or Jupiter.

(*b*) It can also occur when the rulers of the 2nd and the 7th houses are debilitated and benefics occupy Kendra and Trikona houses.

(*c*) The single marriage becomes possible when Jupiter and Mercury occupy the signs of the Sun and Mars in the Navamsa chart.

(*d*) When the lord of the 7th house occupies it and is not afflicted by malefics, single marriage should be predicted. Multiple marriages and celibacy are violently antagonistic in nature. Hence the planetary dispositions for one are absolutely different from the other.

However in this world, a few persons are really reliable celibates as most of the monks and sanyasis of India are, some, though apparently unmarried have experienced the bliss of the married life without taking on themselves the attendant responsibility. The reasons as to how such recluses fail in their lives are not proposed to be discussed in this article. Here the planetary combinations, only causing celibacy will be mentioned.

Celibacy can be due either to adoption of a particular mode of living as religious heads like clergies, sanyasis and so on, or hatred for women. Readers will probably be sceptic about hatred for women. In this world, women trouble their husbands in some cases either due to their irascible nature or bad character. Therefore, these men who have been thus troubled in their past births, develop dislike for the woman and become celibates in their next birth. Therefore, hatred for the woman should not be ruled out as an impossibility.

Celibacy is caused by the affliction of Venus in a male horoscope and Mars in a female horoscope.

(*a*) When these planets are afflicted by conjunction, a quadrature (square aspect) and oppo-

sition from Uranus, Saturn or Neptune, there are sorrows in regard to marriage and celibacy results.

(*b*) Similarly, the above aspects or conjunction of Mars and Venus in any horoscope cause celibacy.

(*c*) If Moon occupies the 7th house, the lord of the 7th house is placed in the 12th house and Venus is weak, then there is no pleasure of a marriage to the native.

Those persons who are born to be sanyasis or anchorites are generally supposed to be unmarried. The important combinations leading to Sanyasa are as under:—

(*a*) Four or more planets occupy the same house.

(*b*) If these planets are not rising but combust the native is simply a devotee of sanyasis and not a sanyasi himself.

(*c*) Moon occupying Saturn's or Mars' signs in the Navamsa Chart or Saturn's signs only in the Drekkana Chart causes sanyasa if aspected by Saturn only.

(*d*) The lord of the Ascendant and Saturn are devoid of power.

e) Moon, Jupiter and the lord of the Ascendant are aspected by Saturn, and Jupiter occupies the 9th house.

Precaution.—If the lord of the Moon's sign is aspected by Saturn only, these combinations become ineffective.

Multiple marriages can occur in two ways.

A native may marry after the death of his wife or he may marry again for progeny or due to divorcing his first wife. Here the cause has not been discussed but the combinations resulting in multiple marriage only have been indicated.

When the following Yogas or dispositions of planets occur in a male horoscope, more than one marriage may occur.

(*a*) Strong Moon and Venus are joined together.

(*b*) Venus being very strong fully aspects the 7th house.

(*c*) The lords of the 2nd and the 12th houses occupy the 3rd house and are aspected by Jupiter or the lord of the 9th house.

(*d*) The lords of the 7th and the 11th houses being strong occupy the 5th or the 9th house.

(*e*) The lords of the 7th and the 11th houses are joined together in the same sign or aspect each other.

(*f*) Saturn, being the lord of the 7th house, is joined with a malefic planet.

(*g*) When a number of strong planets having been aspected by the lord of the 7th house occupy the 7th house. The number of marriages in this combination corresponds to the number of planets.

(*h*) Similarly, the number of planets are aspected by the lord of the 8th house and are placed in the 8th house.

(*i*) Mars occupies the 6th house, Rahu occupies the 7th house and Saturn is placed in the 8th house. In this case, the number of marriages is usually indicated by the sign on the 7th house.

(*j*) Jaimini has evolved his own method in this respect. He has laid down that the 2nd house from the Upapada Rasi in a chart, indicates wife. The method of determining the Upapada Rasi in natal chart, indicates wife. The method of determining the Upapada Rasi is explained by Sri B.V. Raman, in his book entitled *Studies in Jaimini Astrology*. When a malefic planet or the sign Gemini or a debilitated planet (in Neecha rasi) occupies this house, the wife of a native dies and he marries more than once. In this Yoga, the Sun is not considered as a malefiic.

Illustration

A lady born on 26–3–1917 at 6–0 p.m. Acendant-Virgo.

Mars 6.47 Mer. 15.47 Venus 6.19 Sun 12.49	Jupiter Moon 25.46	Saturn 29.44 Kethu Pluto
	RASI	Nep. 9.21
Uranus 29.35		
Rahu 22.38		Lagna

Venus and Mars have formed perfect conjunction. Mars is joined with Sun and Neptune is in trine aspect with Mars and Venus. Inspite of good status as a doctor, she is not married so far.

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Yoga, Psychology and Parapsychology—XII

BY DR. V. M. BHAT, B.A., M.B.B.S.

Knowledge by Being

THEORETICALLY also, we come to the same conclusion. For, so long as we study problems other than the self, we have to be in duality. There is subject-object relation then. The seer and the seen, the knower and the known or knowable, remain different. But when we begin to study the I–hood or ourself, then this relation no longer holds true. For now the subject, the knower, is pursuing the object, the known, *i.e.*, himself. The object itself becomes the subject. Here duality ends, and in the language of Bergson, becoming becomes the being. In practice, for example, our emotions can be studied fully by experiencing them by being emotional. We cannot study love or hate or anger, unless we we love, hate or become angry with someone. This is what is called 'knowledge by being'. Sankara calls it अपरोक्षानुभूति *i.e.*, 'direct experience'. Vedantists also say—"one who knows Brahma becomes Brahma himself". (ब्रह्मविद्ब्रह्मैव भवति). We do not get this 'knowledge by being' like any other knowledge through the instrumentality of senses, mind or reason. Because, for these duality is necessary. For 'knowledge by being' duality has to be transcended. Hence, Miss Underhill says that "mystics find the basis of their method not in logic, but in life... in that ineffable experience which they call the act of union". *Kathopanishad* declares that the Atman or Soul cannot be studied in classes or by intellect or by hearing hundreds of lectures.

"Four thousand volumes will not teach us what the soul is" declares Voltaire in the same strain. The reason is that mind and intellect are born of the soul, and are its parts or aspects only. They belong as if to the next generation. And as the son cannot see the birth and growth of his father, so an aspect or a part cannot know the whole. Hence Patanjali says, "All thinking must cease to have a glimpse of the Reality or Soul. And as this knowledge flashes suddenly, without any effort, it is called 'intuitive'. This 'knowledge by by being' comprehends the 'wholes'.

Here a word must be said about the distinction and superiority of intuition over the intellect. Myers has shown in his chapter on 'Genius', how child prodigies could surpass and dazzle all the intellectual giants of their age. He quotes Archbishop Whately's account of his early intuitive powers in his childhood and their decadence in his youth. Whately says: "There was something peculiar in my calculating faculty. It began...between five and six, and lasted about three years. I soon got to do the most difficult sums in my head, for I knew nothing of figures beyond numeration. I did then sums much quicker than any one could on paper, and I never remember committing the smallest error. When I went to school... I was a perfect dunce at cipher-ing and have continued ever since" (P. 54). Myers quotes Prof. Saford's example also to show that his intuition had fully blossomed when he was ten years old. He could then tell in one minute a multiplication sum whose answer consisted of 36 figures. Later he too lost this faculty.

Dase's example is still more startling. Myers writes: "He (Dase) was singularly devoid of mathematical grasp. Peterson tried in vain for six weeks to get the first elements of mathematics into his head. He could not be made to have the least idea of a proposition in Euclid. Of any language but his own, he could never master a word. Yet Dase got a grant from the Academy of Hamburg for mathematical work, and in twelve years made tables of factors and prime numbers for the 7th and nearly the whole of the 8th million. He may thus be ranked as the only man who has ever done valuable service to mathematics without being able to cross the Ass's bridge" (P. 55).

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These three instances show the enormous difference between 'Intuition' and intellect. **Intuition is thus really a Yogic power, unconsciously emerging and ending in some lives, even in childhood.**

Dr. Radhakrishnan has, in his *Idealist View of Life* devoted a full chapter to this Intuition. Therein he proves that this knowledge is non-sensuous or extra-sensory as Dr. Rhine calls it, and is immediate, and whole. It is knowledge by being and not by senses...the object is seen as a part of the Self". Yoga calls it *Sampathhi*.

And as this covers the whole field of the object, it is all-comprehensive in the words of Patanjali (सर्वविषयं सर्वथाविषयम्). Miss Coster has beautifully told us in her *Yoga and Western Psychology* that more and more knowledge about a thing means there are more and more correlations between us and the objects. And hence

when the object is fully known, it means that the object has become a part of the 'subject' as Dr. Radhakrishnan says.

Samadhi in Art

Every man has sometime in his life this blissful experience *e.g.* when he loses himself in admiring a beautiful picture or sculpture like the Taj Mahal at Agra or the gorgeous, magnificient snowclad peaks of the Himalayas, or the symphony, cadence, and melody of the music of Balagandharva or Paluskar Senior or Subbu Laxmi or the rapturous poetry of Kalidasa, Tulsidas, Shakespeare, and others; or the innocent joyful smile of an infant; or the ravishing glance of a beautiful, coy maiden. It is true that unlike the Yogi's bliss it is short-lived and beyond our control. But it is sufficient to life us on the supersensual plane, from which alone we can enjoy it. As Hegel has, said "Beauty is merely the spiritual, making itself known sensuously". Underhill rightly says that Religion, Pain and Beauty take us right to the door of the mystical and the Absolute. And someone has rightly said that 'Art is common man's Yoga'. Tagore has said somewhere, perhaps in *Sadhana* that 'Beauty is Nature's signature upon a thing'.

Here another theory of Yogic Self-realision can be appropriately stated. It is contained in one word *Pratiprasara* in the last aphorism of the 4th Chapter. This word means recession, going back to the source, by inductive method. On the contrary, Sankhyas have treated the theory of creation deductively. They started with the two simple elements and explained how the complete universe is created. Yoga Science has accepted the Sankya principles upto dualism, but it is not content with their ultimate duality. Prakriti and Purusha, or something like matter and energy, are held by the Sankhyas as the ultimate principles of creation. Yoga like Vedanta denies this duality. It says that duality means limitation, and how can the unlimited and the absolute remain limited and dual? It therefore says that inductively we find unity in multiplicity. So, practically detaching and stripping the bodily sheaths one by one, the Yogi can withdraw himself to the soul or the reality—his final destination. This is what Patanjali means by *Partiprasara*. The last aphorism of Yoga means that absolute liberation or reality dawns when, everything being attained, no purpose is left for matter and its properties to evolve; so they resolve themselves into their source (self) in the reverse order, and the self then stays into its native state. Karma Yoga and Bhakti Yoga also come to the same conclusion. Although they emphasize full activity according to the prescribed rules of science, ethics, and philosophy, ultimately the Karma Yogis and Bhakti Yogis have to fall back on self-surrender (ईश्वरप्रणिधान) or total dedication to God, rejecting and surrendering body, mind and intellect as they do not take him to God and thus ultimately sacrificing, giving up all the desires and fruits of their activities to God, thus immolating even the ego, the limited self, into the Higher Self. So here too, total self surrender is the key to the solution of their problem. So whatever road the seeker chooses, ultimately all roads meet on the point of self-immolation before the final merger into the infinite.

Hitherto we have tried to go to the root source of the individual and the universal phenomena by both the deductive and and inductive methods, and we found that we reach to the ultimate unitary principle of cosmic energy in both. But, here, as in materialistic and idealistic theories in the West, we come across some differences of opinion in the Indian schools of thought. Some like Sankara accept and teach monism with all the fervour of a missionary. Others like Ramanuja advocate qualified monism; while the Vallabha and Nimbarka school preach full dualism. These differences can, I think, be explained from the planes and grades from which these authorities speak. But whatever the differences, they all agree on one omniscient, omniprevalent and ominipotent reality. Some say we are that, while others say we are of that—chips of the same block, or sparks of the same fire. The ultimate principle is the same in the whole cosmos, full of creative, vibrant energy, wisdom and bliss (सत् चित् आनंद). And that is enough for us—worldly men and women—, to rely upon. For, do we not use heat, light and electricity without knowing their true nature? Physicists themselves are undecided about their essence. But all the same, they and we do not refuse to use those forms of energies. Similarly, though philosophers and mystics wrangle among themselves about the true nature of Reality, we ordinary people should be content to know, worship and if possible to merge ourselves into the one Almighty God, agreed upon by all the schools of thought.

Sure Test of Merger is Siddhi

And here the seeker, after his temporary merger with the Infinite, can test for himself whether his union is truly or imaginarily effected. And that test consists in the full blossoming of his potential energy. Just as the Almighty has

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all the powers of creation, maintenance, and destruction, so its tiny part, the little microcosm in the seeker, must partake of those very powers if the merger be truly effected. I have already said above, that, according to Patanjali, the Yogi, after his attainment of Kaivalya or Union is endowed with, if I may say so, a flash of omniscience (सर्वज्ञातृत्वम्) and ominipotence (सर्वथाधिष्ठातृत्व) the very powers with which things in the whole cosmos are created, stabilised and destroyed. So the Yogi too, after his union with the reality, must be able to wield similar powers to some extent at least. Theoretically, an individual soul, being a part and parcel of the Universal Soul, has, and must have, these powers in himself, although latent. Yoga practices enable the Yogis to realise these potential energies into practice. Evolution has already yielded us proofs of these powers, very beautifully illustrated by Dr. Sinnott in his *Biology of the Spirit* (1956) 2nd Chapter. For the very theory of evolution, according to him, is based upon the fixed goal, and seeking adjustment with the environment is not favourable to the existing organism, it changes its direction according to its plans, using extraordinary ingenuity in its plans and intensively strives for effecting the changes. And evolutionists say that the organism, even after some generations, evolves in course of time the necessary change in it for adapting itself to the changed circumstances. Hence desire, intensive persistent desire, precedes the change. This shows that creativity in the organism is inherent. Conversely, we see in it "disuse strophy". So the powers of creation are native to the organism. These very powers, lying latent and slowly active, are flowered fully in the perfect Yogi and are at his command.

Hypnotists can create blisters on the body by suggestion only. Psychotherapists effect marvellous cures by the same means. Drs. Carrell and Leo Beck have shown conclusively that even hopless diseases like T. B. and sometimes even Cancer, are cured by faith and prayer. Stigmata are produced on the mystic's body in his ecstasies. All these are instances of changes, occurring, even in another's body, due to concentrated will and desires, which are called 'suggestions'. In psychokinesis, we see mind moving inanimate substances at a distance. Dr. Evans Wentz and Dr. Alexander Cannon have actually seen Tibetan Lamas putting in, and taking out, life in a body, *dead* for all practical purposes. All these are instances of immediate creation and destruction easily practicable for the Yogis. And in instant healing and cures of hopeless diseases, we see that the effects can be even permanent. Similarly they can materialise and dematerialise themselves and travel anywhere in the world. These verified instances and events exemplify the powers of omnipotence mentioned by Patanjali in his Sutras. And they show that the Yogi can draw upon the soul's creative and destructive energy according to the needs of the situation. What then can be more convincing than these positive proofs of the highest powers coming to him by Yoga, —when he merges himself into the Infinite, and can bank upon to some extent at least on his powers of creation and destruction?

Unconscious Goal-Seeking

These powers are used by the Yogi voluntarily but rarely for moral exigencies. And they are and can be objective if the Yogi so wishes. But what about the apparently unconscious creation and destruction of thousands of bodily cells daily? Is not the same power used unconsciously by the individual soul for the life-time directed to some purpose? This purpose may not emerge into consciousness of the ordinary individual. But can we say that all these processes are going on blindly without any plan and purpose, when we see all the gross involuntary physiological functions being carried on in the body for a set purpose, and in complete harmony and order? We cannot say that some bodily functions are going on smoothly for a set purpose and others not. So we must postulate, like Dr. Sinnott, some purpose, goal and objective behind all the bodily phenomena. And this purpose is known to the Yogis if they concentrate and contemplate on it. To postulate no purpose violates the ordinary laws of causation and energy. For, according to Freud and McDougall, "Causative energy, once directed towards a particular goal, continues towards it subconsciously so long as the goal is not attained" (P. 226, *Abnormal Psychology* by McDougall). The subconscious mind or soul knows the goal according to Patanjali's Sutras, (18, Chap. IV). Dr. Osty, in his *Supernormal Faculites of Man* (P. 185) and Sir Oliver Lodge, in his lecture on *Rationality of Survival*, say the same thing, and the whole organism is subconsciously working towards it. **And here comes the theory of Law of Karma and Reincarnation, which alone rationally explains the unexpected and unexplained ups and downs, joys and sorrows, of life** (*vide* Sutra, 2 and 9, Chap. IV). The goal is set according to the

(*Continued on page 416*)

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Predicting Specific Events by Means of Transits

BY W. J. TUCKER, D.Sc., PH.D.

AS a result of requests from readers, your Editor has kindly invited me to contribute a series of articles on the subject of predicting by means of transits. Inasmuch as my researches into the predictive side of astrology have now been completed, I am happy to respond to the invitation which affords opportunity to present readers of THE ASTROLOGICAL MAGAZINE with detailed particulars of a method for predicting future events with the certainty that they will be fulfilled on the stipulated dates.

The method itself is fashioned from clear-cut scientific principles from the basement upwards and will be found to withstand any critical test that may be applied to it. But before I can even begin to present it, it is imperative to clear up first of all a number of vastly important fundamental points which are vital to a successful application of the method. The first of these is:

The Type of Frame to be Employed for the Horoscope

First and foremost, scientific application demands consistency. There must no longer be any ringing of the changes beloved of astrologers who find it necessary to resort to the method in order to "explain" awkwar devents in the light of the horoscope after the events. The principles employed must be clear-cut throughout and must be capable of only one interpretation.

This statement applies to the vital frame of the horoscope itself. What we imperatively need is a frame for our horoscopes capable of guaranteeing permanency of place-position so that there may always be a perfect correspondence between designated points on the Ecliptic Sphere and terrestrial place-positions. And that in an uncomplicated form that will enable a vast range of horoscopes to be rapidly compared and repetitive significant configurations in identical house-positions picked out and noted. A requirement which automatically eliminated all-house division systems which introduce "intercepted signs" as containing futile and unnecssary complications and anachronisms.

No doubt you are wondering what I think is wrong with the house division systems of Placidus, Regiomantanus, Campanus, etc. Well, let me try to explain it to you this way:

Astronomers have the responsibility of predicting accurately the positions which the Sun, Moon, planets and stars will individually occupy at any given time on any future date, by recording the positions in terms of two coordinates which will allow other astronomers equipped with the necessary instruments to check up the accurcy of the predictions physically when the moment arrives for their fulfilment. These astronomical predictions are published in a volume called *The Nautical Almanac*, and each volume contains the full range of calculations covering the whole of the particular year for which it has been compiled.

However, the positions recorded in the *Nautical Almanac* can only be measured upon the *Celestial Sphere*, a sphere which is defined by the position of the plane of the Celestial Equator which divides it into two hemispheres, and by the plane of the great circle defining the Prime Meridian which passes through the celestial poles (the north one of which coincides with *Polaris*) and which cuts the Celestial Equator at right angles, thus dividing the *Celestial Sphere* into four great quadrants.

In order to locate the position of any given celestial body on the *Celestial Sphere* it is necessary to know the values of the body's two coordinates: Right Ascension and Declination; (or, if the alt-azimuth system of coordinates is being used instead, then its altitude and azimuth).

Astrologers ought, by rights, to employ precisely the same system in their work. Instead, they choose to make their measurements upon a totally different celestial sphere which I shall call the *Ecliptic Sphere*. This sphere is defined by the plane of the Ecliptic Circle which divides into two hemispheres, and by the plane of a great circle which divides the hemispheres into four great quadrants by passing through the ecliptic poles and the Zenith-Nadir of the Ecliptic Circle.

It must now be stressed that the north pole of the *Ecliptic Sphere* does not coincide with the position of Polaris. If we want to designate its position on the *Celestial Sphere* we say that the position of the north pole of the *Ecliptic Sphere* is located at Right Ascension 18 hours, Declination +66° 33′. That the ecliptic south pole is located at Right Ascension 6 hours, Declination —66° 33′.

In fact, the *only* coordinates which may be used for measurements on the *Ecliptic Sphere* are Celestial Longitude, (*i.e.*. zodiacal degree measurement based

upon the division of the Ecliptic Circle into 360 equal degrees), and Celestial Latitude. Thus astrologers may NOT ring the changes by attempting to measure declination on this sphere. Unfortunately it is true that hitherto astrologers have been in the habit of making unscrupulous use of all worlds so to speak, by persisting in mixing totally irreconcilable coordinates. They do so, for instance, when they employ the medieval house division systems.

For example, let us consider the *Campanus* system. Mr. E.H. Bailey says that this system consists of "the trisection of the quadrants formed between the Prime Vertical and Meridian, by great circles cutting the north and south points of the horizon circle, the points on the ecliptic midway between the defining circles becoming the cusps of the houses".

If Mr. Bailey's definition is correct it is perfectly easy to see what is implied. The "north and south points of the horizon circle" do NOT mean the celestial poles. What is implied is that these points are the actual poles of *Prime Vertical*, and these must necessarily be located in the heavens at the north and south points of the horizon circle absolutely. But.....both the *Prime Vertical* and the *Poles*, vary with each slight step of terrestrial latitude! The plane of the *Prime Vertical* forms an angle with the plane of the *Celestial Equator* narrower by one degree for every degree of terrestrial latitude measured from the north pole to the equator. So that what is in fact achieved by the Campanus method is the creation of the unending succession of new celestial spheres, each replete with its own unrelated poles which are varying in position constantly. And the astrologer using the method is seeking to superimpose that outrageous system of coordinates on to his *Ecliptic Sphere*.

The *Regiomontanus* system may at first sight appear more logical to some, as it trisects the arcs of the equator between meridian and the horizon circle. But it is exposed to precisely the same objection as for the campanus system in that it produces an endless succession of new unrelated "celestial spheres" on account of the fact that the poles of the system likewise travel with the north and south points of the horizon circle and therefore vary everywhere with the latitude of the place.

I advise the resolute scrapping of all these systems in favour of a perfectly rigid frame that will fit the *Ecliptic Sphere* unerringly, and which will enable measurements made upon that sphere to register accurately over radical positions in order that events produced by salient celestial phenomena may be fulfilled both as to time and nature. For it will be realised that it is hopeless to expect transits to register accurately over radical positions to produce effects in the form of specified events of definite character at the predicted dates and times if one cannot rely upon the accuracy of the frame itself. It is certainly impossible if one persists in using co-ordinates which are invalid for the *Ecliptic Sphere* upon which it is proposed to make the measurements.

That was why, some thirty years ago I set about developing the *Zenith System of House Division* which I myself have since employed consistently throughout my life time in the prosecution of my researches. Therefore, if astrologers expect to obtain the same precision in the prediction of events which I myself obtain, they must necessarily employ the frame of this system for the erection of their horoscopes.

It is simplicity itself to divide up the *Ecliptic Sphere* into twelve equal segments called houses. As already explained, the plane of the Ecliptic circle divides the sphere into two hemispheres. Then the plane of a great circle passing through the ecliptic poles and through the point of bisection of the 180° arc of the ecliptic which at any given instant in time is always spanning the horizon circle (*i.e.* the zenith of the ecliptic circle), will divide the *Ecliptic Sphere* itself into four great quadrants. It is then only necessary to trisect each of these four quadrants by means of great circles spaced 30° apart on the Ecliptic Circle but which converge together on passing through the ecliptic poles.

The point Ascendant of a *Zenith Horoscope* is always located by measuring 90° from the ecliptic *Zenith* along the ecliptic circle in the natural run of the signs. Alternatively, the position of the *Zenith* of the Ecliptic Circle can always be located by measuring 90° from the Point Ascendant against the natural run of the signs (or shall we say in a clockwise direction). The houses of a *Zenith Horoscope* are automatically equal. Each cusp subtends the perimeter of the Ecliptic Circle at a point exactly 30° from the next. It is therefore an equal-house division system.

Nevertheless it has been alleged by a German astrologer that my *Zenith system of House Division* is not an original idea but is really the oldest system of them all, in that it is identifiable with the system named after the god *Hermes Trismegistos* which divided the heavens into four quadrants that were afterwards trisected to form twelve equal houses. This German astrologer therefore places the origin of my system in the fourth century

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before Christ. In this allegation, he is completely mistaken. What he has omitted to take into account (beside other matters) is the fact that astrological houses themselves are *mundane.* They have to be related to the Earth as centre, and the planes of the great circles which divide the *Ecliptic sphere* into twelve equal sectors have to intersect precisely at the very centre of the Earth. Therefore these earliest systems were decidedly *not* the same as my *Zenith system of House division* for the simple reason that the ideas of the men of those early times were in the process of crystallising into a theory known to us later as the *Ptolemaic system.* The men of the fourth century B.C. believed the heavens to consist of ten concentric transparent spheres which had the duty of revolving at the rate of revolution appointed to each, around the earth which was stationary and immobile at the centre. One sphere had the duty of carrying the Sun around with it, a second one performed a similar duty for the Moon, five others performed similar functions for Mercury, Venus, Mars, Jupiter and Saturn. Another sphere held all the fixed stars in their proper relative places. And yet another was the *Primum Mobile* which controlled the speeds of the other spheres in rotating once in every 24 hours.

Aristotle (384–322 B.C), for instance, in his book *On the Heavens*, made the following observations:

"Let us first state whether the earth is in motion or at rest. Some, as we have said, make it one of the stars, where as others put it at the centre but describe it as winding and moving about the pole as its axis. But the impossibility of these explanations is clear if we start from this, that if the earth moves, whether at the centre or at a distance from it, its movement must be enforced: it is not the motion of the earth itself, for otherwise each of its parts would have the same motion; but as it is their motion is invariably in a straight line towards the centre. The motion therefore, being enforced and unnatural, could not be eternal; but the order of the world is eternal.

"Secondly, all the bodies which move with the circular movement are observed to lag behind and to move with more than one motion, with the exception of the primary sphere; the earth therefore must have a similar double motion, whether it move around the centre or as situated at it. But if this were so, there would have to be passings and turnings of the fixed stars. Yet these are not observed to take place: the same stars always rise and set at the same place on the earth."

"Thirdly, the natural motion of the earth as a whole, like that of its parts, is towards the centre of the Universe: that is the reason why it is now lying at the centre. It might be asked, since the centre of both is the same point, in which capacity the natural motion of heavy bodies, or parts of the earth, is directed towards it; whether as centre of the Universe or of the earth. But it must be towards the centre of the Universe that they move, seeing the light bodies like fire, whose motion is contrary to that of the heavy, move to the extremity of the region which surrounds the centre. It so happens that the earth and the Universe have the same centre, for the heavy bodies do move also towards the centre of the earth, yet only incidentally, because it has its centre at the centre of the Universe. As evidence that they move also towards the centre of the earth, we see that weights moving towards the earth do not move in parallel lines but always at the same angles to it* therefore they are moving towards the same centre, namely that of the earth. It is now clear that the earth must be at the centre and immobile. To our previous reasons we may add that heavy objects, if thrown forcibly upwards in a straight line, come back to their starting point, even if the force hurls them to an unlimited distance.

"From these considerations it is clear that the earth does not move, neither does it lie anywhere but at the centre. In addition, the reason for its immobility is clear from discussions.....Its shape must be spherical."

In order that the student may realise exactly what is involved, let him take an orange as a model of the earth, and the point where stalk joins the orange as the terrestrial north pole. By opening the orange he can divide it into twelve equal segments that will correspond to the divisions to be obtained by dividing the world into twelve segments by means of lines of longitude spaced 30 degrees apart at the equator, all of which converge at the poles. For that is how the Hour Circles will divide up the Earth into twelve segments to 30 degrees apart at the equator.

However, the *Zenith System of House Division* cannot divide the Earth in the same fashion as the Hour Circles do. To prove this, let the student first draw a reference circle through the north and south poles around his orange to represent the 90th degree of longitude on one side of the orange and the 270th

(Continued on page 412)

i.e. at right angles to a tangent.

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Matrimonial Matching—A Statistical Approach

BY KASYAPA RAMA SARMA

IT was a little before the second World War that I had the pleasure of having for a guest a German Professor of Sociology. One day he remarked that he found the institution of marriage much more of a successs in South India and that he could feel the presence of a deeper harmony in domestic relations than in any other civilised region he had so far visited and studied.

It made me proud to hear him say so and I remember to have observed at that time that it was probably due to the system of matrimonial matching based on the ten point agreement (poruthams), invariably resorted to by parents prior to settling of marriages.

The Professor, a scientist, with his pragmatic approach to life and its problems could not readily subscribe to astrology but when it was explained that the ten point agreement method had nothing to do with horoscopes, that even the year and date of birth, etc., had no signicance but only the position of the Moon in a particular constellation at the time of birth that counted, he felt interested and enquired whether any statistical appraisal of this factor was made and if so with what results. I could make no answer then, but later.

During the early years of the last war I had to spend about a year convalescing after an illness in a small town in South India. My interest in astrology brought around me a large number of people in and around the town and I considered that to be a good opportunity, if possible to find an answer to the question of the German Professor.

I started collecting case histories of married couples. The age-group selected was 30-40. I managed to collect 832 cases for study. The collection was not made on any selective basis except for age. They were random samples. They were not confined to any particular community or caste. The survey was made in 1940-41. All the people concerned were born between 1901—10 and married between 1915—30. The economic background was mostly rural and agricultural though 22% of the case histories concerned people who derived their livelihood from commercial and industrial occupations. The people on the whole were strongly inclined to religion and in a great measure governed by customs and traditions.

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These factors are important in so far as they have a bearing on the nature of conclusions arrived at through study of statistical data. It must be remembered that statistics are merely evidence of social phenomena. This became evident in the course of two other similar surveys I made in Northern India in 1951 and in 1955. In the 1951 effort I managed to collect 623 case histories from among refugees from Punjab and Sindh, now Pakistan territory. The 1955 collection consisted of people from the cosmopolitan crowd from Delhi.

The information obtained in all cases came broadly under the following heads.

(a) Age, *(b)* Nakshatra at birth, *(c)* the year of marriage *(d)* death of either partner in the meantime and at what age. *(e)* remarriages, *(f)* divorces or separations, *(g)* polygamous relations, *(h)* children and *(i)* introspective statement by either partner on the success or otherwise of their marriages.

In all the cases the information recorded was elicited in personal conversations. In the majority of cases the informants were males. In 3.2% of the cases the subjects being young widows the information had to be secured through other sourees.

I give below in tabular form the data secured. For purposes of convenience I shall call the 1940–41 collection as group I, the 1951—Group II and that of 1955, Group III.

TABLE I.

	Gr. I	Gr. II	Gr. III
Total No. of case histories ...	832	623	311
Marriages on basis of Poruthams	547	—	—
Marriages on Horoscopic agreement	—	512	78
Marriages on other considerations	235	111	233
Hindus	729	562	280
Others	103	61	31

It will be seen that in South India about 65% of the marriages were entered into after consulting Poruthams with or without other astrological agreements. Among the refugee population from the North West nearly 82% of the marriages took place on astrological advice. Out of 285 cases of marriage on other considerations under Group I, I find that nearly 41% of them

came under divine consent (daivasammatam), 36% compelled by tribal usage and custom, 6% marriages of convenience and the rest due to other causes. Out of the 111 under group II, more than 62% through comparison of *Nama Nakshatras* (name constellations) 29% tribal custom and the rest because of other causes. The 233 alliances under group III have defied all attempts at classification so far.

TABLE II

	Gr. I	*Gr. II*	*Gr. III*
Average age of Marriage			
Male	17.09	16.10	21.30
Female	14.20	13.90	20.10

The marriages considered here are those that took place between 1915 and 1930 for Group I, 1925 and 1940 for Gr. II and 1930 and 1945 for the third group, thereby limiting the scope of the enquiry only to those who got married in the period of fifteen years after their fifteenth year. It will be seen that all the marriages except for the few under group III occuring between 1940 and 1945, took place before the second World War when conditions of life were comparatively more easy and staid. Perhaps if a survey is made of marriages that occured during and after the War there might be some difference.

Children:–Poruthams or astrological matchings do not seem to have much significance in the incidence of child birth. Still the slightly higher percentage under B in all the three groups might mean something. It is for future studies to furnish conclusive proof either way.

Deaths:—Only cases where atleast one of the parties to the marriage was alive at the time of the enquiry were taken for consideration. It can be seen that deaths of husbands are significantly more than that of wives thereby proving the contention of anthropologists that the males are more vulnerable. Further deaths recorded under B are significantly of higher percentage under all groups providing an argument in favour of Poruthams or astrological consultations for marriages.

Remarriages:—The figures represent only widowers who remarried. Calculating from the ages at which the husband or the wife of the survivor died I find the average for marital longevity for the bereaved in this group as 6.35 years. Since only marriages between the ages of 15 and 30 were considered the basic year of marriage for statistical purposes could be taken to be 22.5 years. Adding to this the marital longevity of 6.35 years one can say that in this group the male becomes a widower at the age of 29. Since the period between 29 and 40 years is the prime of life, no wonder such a large percentage remarried. Again those who married under astrological advice seem to take to matrimony again in more numbers than those who did so for other considerations.

Divorces or Separations:-Cases of judical separations were few and as such negligible. Infidelity seems to be the main cause. But so far as statements on this aspect are possible only from males I do not think that it proves anything definite. But the incidence of separation as indicated by the figures under the various heads are self-revealing to need specific comment.

Polygamy :—Here again it is the story of the male. These cases represent the presence of two or more wives at a time. The incidence is not much. Most of the multiple marriages are said to have taken place because of the barren-ness of the first wife or wives.

Introspective Statements.–Only in very few cases these statements could be had from both husband and wife. This is a record of male reaction to this question and there is no method to determine the genuineness of the sentiments expressed. **Still the figures prove the efficacy of Poruthams or Astrology in marital settlements.**

I would have liked it very much if a record of female reactions on the subject could be available. I believe it will be more valuable and significant in any scientific appraisal of marital life. I say this because the 'female' seems to be the better and the greater half, truly so. According to anthropology which we have no reason to

(*Continued on page 409*)

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TABLE III

"A" will indicate marriages after consulting Poruthams and "B" those on other considerations.

	Gr. I %		*Gr. II* %		*Gr. III* %	
	A	B	A	B	A	B
Childless ...	18.2	19.7	16.1	20.3	16.8	17.9
Death: Wives ...	8.3	14.2	10.6	13.9	11.7	16.1
Husbands ...	12.6	18.5	12.8	17.7	13.2	18.2
Remarriages: Widowers	72.2	53.6	87.4	61.2	42.6	40.8
Divorces or separations	3.8	5.7	4.1	9.3	22.6	26.1
Polygamy ...	2.9	1.8	3.2	4.5	1.2	0.9
Introspective Statements :						
Positive ...	42.0	37.5	47.0	42.0	32.0	22.0
Neutrul ...	37.0	36.5	42.0	28.0	40.0	40.0
Negative ...	21.0	26.0	11.0	30.0	28.0	22.0

Astrology and Determination of Profession

BY C. M. GHOSH

LORD Krishna refers to Swadharma in the *Bhagavad Gita*: What exactly is this Swadharma? And what if this Swadharma is jettisoned in favour of a richer and more salubrious Paradharma? But the *Bhagavad Gita* would have no trucks with Paradharma. Pondering this sloka from the point of view of astrological theory, I am inclined to think that Swadharma means a person's proclivities or inner urges or what the scientist calls 'properties' which determine his behaviour, progress and line of growth. Swadharma seems to mean the inalienable behaviour-pattern to which a person is condemned by his past karma. We damn a thief and exalt a saint only because we judge them detached from their backgrounds. The knave upon the stage may be a preceptor in real life and the man who acts the part of a philanthropist may be a blackmarketer off the stage. Our judgment is vitiated and falsified because our memory does not stretch into the innumerable lives lived by us in the past and because we see only the effect and not the correlation and the cause.

I very much doubt if the 10th house indicates the calling of the native at all and if by Karma is implied the nature of the occupation of the native. To my mind the 10th house or Karmasthana stands for the native's standing in society and in the world. It reveals the trajectory chalked out for him by the accumulated actions of past lives. The nature of the profession must be determined from the 11th and 2nd houses, the lords posited thereof, the planets posited in them and the aspects which they receive. This view seems to be corroborated by the expositions in the chapter on Karmajeeva in the famous *Brihat Jataka* of Varahamihira. Varahamihira was a professional astrologer and it is intriguing that he did not snatch at the tenth lord for the purpose of indicating the calling. According to this celebrated astrologer the lord of the Navamsa in which the tenth lord is posited is the indicator of profession. On an objective examination of horoscopes it will be noticed that though the 10th house and the lord there of point to the natives, standing in the world and the heights to which they may rise and the depths to which they may fall or to both, the nature of the profession is *not* generally indicated by the 10th house but by the eleventh and 2nd houses which indicate not only earning capacity but also the source of earning and therefore the profession.

Sometimes a wrong impression is gathered regarding the combination responsible for a particular avocation. When a native enjoys the Mahadasa of a yogakaraka planet, he necessarily shines in a job or profession for which he has neither the taste nor the needed qualifications. A Kanya lagna native having the major period of Venus can be highly successful in a profession which is just the antithesis of a Venusian calling. Such a person, even if thrust into a military job will receive promotion and may be mentioned in the despatches. By an error of judgement on the part of his commandent his convoy may find itself deep in the enemy lines and yogakaraka Venus will somehow make him escape to safety, perhaps again, due to a tactical blunder on the part of the enemy chief. Such a man will succeed as a teacher though teaching is a Jupiterian calling. He will be highly successful as a boiler-attendant or a foundry manager though these professions hardly come under the jurisdiction of Venus. In such cases the judgement is likely to be falsified if the astrologer tried to ferret out the particular yoga responsible for the calling and for the success attending it. Again, a student undergoing the major period of a yogakaraka planet which may have nothing to do with the houses of education, will nevertheless come off with flying colours. My reason for stating all this at length is to bring home the point that nothing succeeds like success in the dasa of a yogakaraka planet and the karakatvas and lordships pale into insignificance during the tenure of office of the yogakaraka who can give results even of bhavas (houses) over which he does not hold sway. The yogakaraka can give anything like a job, a promotion, a house, liquidation of debts, travel for gain, literary ability, good relationship with neighbours, a wife, a bank balance, and success at the general elections.

I dare say that with our present knowledge of astrology, it is hardly possible to forecast the exact profession of a native. A great weakness of astrology, with its rules of judgment as handed down to us, lies in the fact that even veteran astrologers cannot read off at a glance the profession of a person from the birth chart. Often-times the astrologer 'justifies' a horoscope as belonging to a V.I.P. only after knowing to whom it belongs. In such a case, the reasons adduced for greatness are often stilted, far-fetched and involved. It is

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better to admit that the rung of the ladder on which a native stands cannot be assessed except in a few cases.

An important fact which is overlooked in estimating the profession is the emolument and the prospect by which we often judge whether a person has got into a correct job or not. Do we not jump to the conclusion that the General Manager of a big Corporation who rose from the ranks is necessarily in his own element and that he must have lighted upon the correct job? The generality of people would consider the job to be a fit one which fetches money and has prospects. So it is not the inclination and the flair as revealed by the horoscope that always counts. We must also consider the direction from which success would come to the native. I know a youngman who had a flair for journalism. As a matter of fact, he started life as a journalist. He could write fine editorials in two languages and was qualified in social science. But he was not appreciated by his boss in any newspaper office which he had to quit after a few months. Sometimes the newspaper office where he worked closed down. Tired of his journalistic misadventures, he joined a factory as a senior clerk. He hated his job in the factory but he was highly appreciated by his superiors though he took an inordinately long time to pick up the work in the factory. The job called for some technical knowledge which he did not possess. But he was thrust from smaller to bigger posts. What would astrologers have told him seeing that there were fine combinations for journalism in his horoscope? Certainly, that the native was fitted for journalism! **The direction of success is the foremost thing that an astrologer has to find out. The aptitude is very often of no practical importance.** It is absolutely wrong to think that a man will succeed in that line for which he has a flair or for which he is academically qualified. Do we not find a singer highly appreciated in musical soirees eking out his livelihood as a statistical clerk in a Government office? What is the profession of this man—music or statistics? As a musician he gets applause but no money and as a statistical clerk he is an underling but gets sufficient money to keep the pot boiling.

The yogas or conjunctions of planets do point to a man's profession but these must have some connection with the lord of the ascendant. Where the lord of the ascendant is not a component of the yoga, it generally remains dormant or finds fulfilment in the life of that *relative* of the native indicated by the house where such a yoga occurs. This is a very fundamental consideration in horoscopic delineation and should never be overlooked.

In the following paragraphs are set down the combinations which, I think, are responsible for particular vocations. I have tentatively codified them after serious study of the horoscopes of eminent as well as obscure men of our own times and have made minimum draft on the indications given in the ancient text-books. I find that the combinations set out in the ancient text-books do not work in modern times except in a general way and I would therefore request my readers to excuse me if I have been somewhat insolent. Of course, one cannot but rely to a great extent on the aphorisms of the Sanskrit textbooks which have passed the test of time. But there should be no scope for prejudice. It is stated in the ancient textbooks that Rahu in the 2nd house makes the native earn his livelihood by selling nails, teeth and bones and that a man with Sun in Pisces becomes a pearl merchant. I admit that the ancient astrologers knew that one swallow does not make a summer and when they had the temerity to codify such results it can be assumed that at some era in the history of our country quite a large number of people with Rahu in the 2nd house were dealers in such commodities as nails, teeth and bones. Perhaps a high percentage, say 20 to 30 percent, of the people with Sun in Pisces were pearl traders. I concede that the ancient Hindus codified these results after a statistical analysis of thousands of such cases. But today we cannot say that Rahu in the second house or Sun in Pisces account for such trades as mentioned. Could we not then, without violating the sanctity of Sukracharya's astrology, say that in modern time Rahu in the second house points to the dealer in scrap iron, combs and brushes? Or again, since Rahu stands for gas, welding, metallurgical operations, radio, shadow-shows and therefore cinemas, could we not say that Rahu in our own times would point to profession connected with the above when occupying the 2nd house?

With our present knowledge of astrology we can only indicate the general nature of one's profession. What I mean is that the Engineering profession should embrace not only the Engineer proper but also the mechanic, machinist, operator, machine-minder, boiler-attendant, stocker, engine driver and fireman, and I may add with some fear of criticism, the non-engineering and non-technical personnel of an engineering factory as well. For unless those in the clerical jobs in an engineering concern had a combina-

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tion for engineering in their horoscopes. they could not have gravitated to an engineering firm. Even at the risk of vehement criticism, I must stress the point that the yoga which makes a doctor also makes the druggist, the compounder and the nurse. The same configuration occurs in the horoscopes of hospital clerks and ward boys. The difference lies in the strength or weakness of the yoga. There could be no earthly reason why a clerk should spend his whole life in a hospital office when clerical jobs are plentiful elsewhere and everywhere unless his blood smacks of medicine. Unless we accept this view we shall not be able to account for yogas that appear as common factors in the nativities of great, mediocre and obscure men.

The Civil Engineer falls in a different category from the mechanical, electrical and marine engineer in view of the great differences in the nature of their jobs. Venus–Saturn yoga indicates the civil engineer, the architect, the sculptor, the carpenter and mason. The civil engineer should properly fall in the group "Builders and Architects". Though Rahu enters into civil engineering in view of the uses of steel and iron in it Mars hardly enters into the picture. Mars and Rahu stand for electricity, propellents and motors, flames and gases, irons and waves in space. The Mars-Saturn or Mars–Rahu configuration therefore points to the mechanical, electrical, marine and radio engineer. Mining engineering should fall in a separate class indicated by a connection between strong Saturn and weak Mars.

Doctors must have a prominent Venus configurated with strong Mars or Moon and should preferably receive the rays of the Sun as well. Venus–Mars configuration indicates the surgeon and Venus–Moon the physician. But a good Homoepath is almost invariably indicated by Jupiter–Kethu configuration. This combination or connection points to a highly developed intuition and a sixth sense. Jupiter–Kethu yoga is found in the horoscopes of those who are engaged in research in borderline sciences.

The politician must have an exalted or well placed Moon and Venus should preferably be in kendra. The placement of Venus or *Asuracharya* in Thula or Libra is by itself a sign of leadership in the political field. Saturn in 2nd house, whether yogakarka or not, also indicates the born leader. This position is found in the horoscopes of politicians and statesmen who go the whole hog. Military commanders who will not play second fiddle to anybody else often have Saturn in the 2nd house. For a political career the Sun should preferably be in the 12th house where it indicates clash with Government and banishment by the King. The 7th house must be particularly strong for a successful political career. The 10th house, when strong, indicates the high executive and the big boss but strong 7th and 4th houses indicaie those who excel in international and home politics respectively.

Businessmen and industrialists should have a strong 3rd house besides a strong Venus who should preferably be posited in the 2nd or 11th house. According to *Uttarakalamrita*, the 3rd house is connected with 'Urukarya' or big enterprise. Those at the head of big public limited companies or are steersmen of large corporations, utility services, cartels and industrial groups are very often found to have a strong 3rd house.

Paradoxically enough, the Venus-Mercury conjunction does *not* point to the industrialist or the businessman through Venus, or rather, Sukracharya; is the technologist and the inventor, and Mercury is the planet of commerce and communications. When these planets stand alone they do indicate the successful industrialist or businessman but in combination they turn out the literateur and the poet. The combination should occur in the 2nd, 11th or 5th house. When Venus-Mercury conjunction is reinforced by Sun, we have the musician and composer. Even where the native does not happen to be a musician, his plans and projects are Wagnerian in conception. The tri-ekadasa yoga between Moon and Venus points to the ordinary singer.

Saturn-Mars conjunction, when weak, indicates the agriculturist. If Kethu is in the 11th or 2nd house, such a combination goes with the jailor, the secret service man and the police. However, litigious people are often found with Saturn-Mars conjunction in the upachaya houses.

Lawyers are generally characterised by Jupiter-Mercury and Rahu-Mercury configurations.

Mercury–Saturn conjunction goes with the accountant, statistician, mathematician and with all those specialised jobs where finesse and concentration of mind are called for. In lower natures the combination bespeaks the liar and the cheat. In the higher stratum of profession and society and unless relieved by benefic aspects, the combination may indicate the tax-dodger, the plagiarist and the forger. Unless the combination occurs in the 2nd or 5th or 11th house connected with money deals, it will have become immobilised and rendered innocuous so far as the public is concerned. The combination often occurs in the horoscopes of research scholars who can pin themselves down

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to a particular subject.

Apart from the *Pravrajya yogas* so well-known to the students of astrology, the Moon-Saturn and Moon-Kethu conjunctions when occurring in angular houses indicate the saint and sadhu. Original thinkers, renegades and conspirators often display these combinations. These are apparently very bad combinations and are theoretically and presumably to be found in the horoscopes of professional thieves and thugs. But in higher natures, they are conducive to concentration of mind resulting in trance. In the Moon-Saturn conjunction the mind represented by the Moon is perhaps freezed and rendered immobile by Saturn so that it becomes possible to get into a state ef *samadhi*. Similarly, in the Moon-Kethu conjunction, Kethu the coiled serpant, perhaps unwinds and reaches out like Kundalini towards the Moon perched on the head of Shiva.

Those engaged in fundamental research often have Kethu in the 3rd or 4th house although it is difficult to link Kethu with higher study and research.

If Saturn is connected with Jupiter and Mercury we have the journalist or the publisher.

Teachers and professors are generally seen to have their Jupiter aspected by Saturn. This is a fine configuration indicating lack of snobbery and a nature given to high thinking and low living.

Rahu-Sun conjunction bespeaks generally the rich man and Rahu-Moon the diplomat.

Lastly, it is a hard fact that often times though a clear-cut yoga indicating a definite event occurs in a horoscope, the native is never found to experience that event. In such cases it will be noticed that the lord of lagna is not a component of the yoga. Again, my experience suggests that the 2nd, 11th and 5th houses are concerned with blossoming and manifestation and unless the yoga occurs in these houses, the possibility of its fructifying is remote. Planets in angular houses are highly spoken of capable of giving maximum results but a close study of horoscopes will convince the reader that the potential energy of the Kendra lord assumes a kinetic form only when posited in the 2nd, 5th and 11th houses.

STUDIES IN JAIMINI ASTROLOGY

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By B. V. RAMAN

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Troinski's Tertiary Directions—III *

TRANSLATED BY DR. S. N. DUTT

RUSSIAN HOROSCOPES

THE TERTIARY DIRECTIONS (TDS) act specially powerfully when in the birth horoscope of a native:

(a) the Moon is powerfully placed, or

(b) the sign Cancer is heavily occupied or

(c) the 4th house assumes prominence.

Such however is not the case with the horoscope of a State, as the Moon in Mundane Astrology represents the "folks" in all cases.

The birth of the Soviet State may be taken as the 7th November 1917 at 10 a.m. Petersburg (Leningrad) Time; and we shall apply the TDs to elucidate the following events:

I. The defeat of the Russians: at the Battle of Warsaw: 14–21 August 1920.

II. German attack on Russia 22–6–1941.

III. Russian Victory in World War II: April/May 1945.

IV. The Korean War: June 1950.

V. The Berlin Blockade: 7–5–1949 (ended), and

VII. The Future of Russia: 1959?

I. The Battle of Warsaw: August 1920 (H. II)

In the Battle of Warsaw, although the Russians had besieged the town, they were unexpectedly defeated by the Poles in August 1920.

Upto August 1920, 37 lunar revolutions had occurred from November 1917. Hence 37 days from 7–11–1917 come to 14th December 1917. So the TDH has to be set up for 14–12–1917,

H. II



TDH - Battle of Warsaw
14-12-1917 - 10 Am (Petersburg)

10 a.m. (Petersburg). *Vide* Horoscope II. This TDH for August 1920 shows an annular solar eclipse on the cusp of the 12th house and in exact square to Mars in 8th house.

II. Hitler's attack on Russia: June 1941. (H. III)

From Nov. 1917 to Nov. 1940 =23 yrs.=308 (Tr.) months =308 days

Further upto June 1941 =7yrs. 7 ,,

315 ,,

Add year number of 7th Nov. (as per Table) 311 ,,

626 ,,

(Less) 365 ,,

= 1 year plus 261 days
= 18th September 1918.

Hence the TDH for the German attack on Russia in June 1941 has to be set up for 18–9–1918, 10 a.m. (Petersburg): *Vide* Horoscope III. This TDH is rather strikingly decisive. The most important points are:

1. For the first time in a TDH of Russia after 1917, Tertiary Mars is square to Tertiary Saturn.

2. Scorpio ascending, and Mars in Scorpio and in 1st house.

3. Saturn badly afflicted both by the rising Mars and by Uranus-Moon opposition culminates in the Heavens (M.C.).

4. Observe also: the culminating Saturn (for the first time in the TDH of Russia after 1917) stands in exact conjunction with radical Moon (21° Leo).

H. III



TDH: Russia attacked
18-9-1918 - 10 AM (P

5. The radical Moon also receives catastrophic aspects from T Mars square T Uranus opposition. (T means Tertiary and R means Radical).

6. The tertiary Moon is square tertiary Mars.

7. R. Moon opposition to T. Moon.

III. Russian Victory in World War II: April/May 1945: (H.IV)

From November 1917 to November 1944 (27 years), 361

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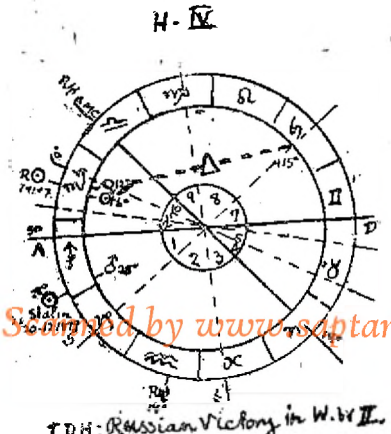
* The first two parts have appeared in January and February 1959 issues of THE ASTROLOGICAL MAGAZINE.

tropical months have elapsed (*vide* Table) and 367 tropical months upto 6th May 1945.
Hence 367 + 311 = 678 days.

678—365 (1 year) = 313, which according to the table for "Year-numbers" gives us 9th November. Therefore the TDH for this event should be set up for 9th November, 1918, 10 a.m. (Petersburg): *vide* Horoscope IV.

In this TDH, we find the following :—

1. Jupiter on the cusp of 8th house and in exact trine to radical and tertiary Sun.



2. Observe also that Jupiter is the lord of Ascendant in the TDH.

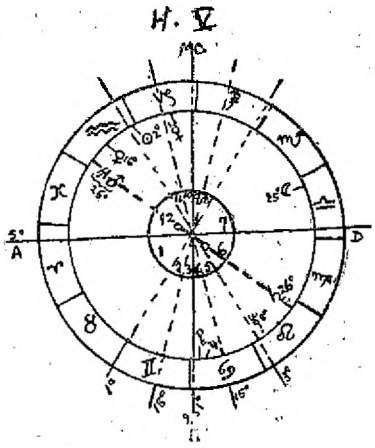
3. Shortly thereafter, the T Venus comes to a conjunction with R Sun and at the same time forms trine with T Jupiter.

4. And finally the chief effect: the T Mars in exact conjunction with R Sun in Stalin's horoscope (in 28° Sagittarius).

So the war luck is shown both in the TDH in its relation to the radical horoscope of the Russian State, as well as with that of Stalin; the head of the Russian State and an important military factor.

IV. The Korean War: June 1950: (H. V).

We have already shown that the first square between the two malefics, T Mars and T Saturn fell timely with the beginning of the Russo-German war in June 1941: (*vide* H.III). Since then, the



T Mars in its progress through the signs of Scorpio, Sagittarius, Capricornus, Aquarius now comes for the first time (in the TDH of Russia) into opposition with T Saturn at a time which coincides with the Korean War in the autumn of 1950 (*vide* H.V).

We calculate as follows :—

From Nov. 1917
to Nov. 1950
(=33 yrs.) = 442
Add year-number for 7th Nov. = 311
753
730 (=2 yrs.)
= 2 years plus 23 days.
= 23–1–1919.

So the TDH for the Korean War has to be set up for 23–1–1919 at 10 a.m. (Peters :)

According to this TDH (*Vide* H. V.) we find the following:

1. T Mars in 26° Aquarius opposition to T Saturn in 26° Leo.

2. T Mars 26° Aquarius conjunction T Uranus in 26° Aquarius.

3. With the beginning of the Korean War in June 1950 (TDH: 17/18 Jan. 1919), the T Moon was in conjunction with T Saturn and both in opposition to T Mars and T Uranus.

4. To give further weight to the aspects, the T Sun (of TDH 18th January) stood on the cusp of the 12th house (26° Capricornus).

5. However, Russia escaped the danger of an actual involvement, as the exact opposition between T Mars (conjunction T Uranus) and T Saturn did not fall this time with the Radical Moon in 21° Leo. This difference of 5° in the orb is a bit too much.

The so-called cease-fire in Korea in the middle of 1951 is reflected again in the TDH of Russia: Jupiter in 7° Cancer in conjunction with Pluto on the cusp of the 4th house (I.C.).

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V. The Berlin Blockade: May 1949

The Berlin Blockade of 1948-49 officially ended on 12th May 1949, and represents a defeat in a diplomatic war. Let us therefore examine the Russian TDH for the month of May 1949.

Upto 7–11–1948
(31 yrs.)=415
tr. months = 415 days.
From Nov. 1948
to May 1949
=6 tr. months = 6 days.
Year-number (for 7th Nov.) = 311 days.
732 days.
730 (=2 yrs.)
= 2 years plus 2 days.

Therefore the TDH for this event has to be set up for 2nd January 1919 at 10 a.m. (Peters). This tertiary horoscope shows that both Sun and Moon are at

(Continued on page 406)

*New Light on Jaimini Astrology—II

A Discourse on Somanatha Misra's *Jyothishakalpalatha* commentary

BY M. K. SASTRI

HERE in these pages, I deal with different Dasas as detailed by Somanatha Misra and also the opinions of the other commentators on the same subject.

The Dasas are of two kinds:

1. Ayurdaya Dasas, (used in the calculation of Longevity)

2. Phalitha Dasas, (to know the periodical readings). Amongst these Dasas, many of them have Dwara and Bahya significances but these significances are not furnished for some Dasas.

According to the opinion of Somanatha Misra, these two significances are elaborately discussed taking into consideration the opinions of similar works of the other commentators. Dwara and Bahya significances are of paramount importance to determine the periodical readings of Dasas, extent of longevity etc. These two are also termed as Paka and Bhoga. Six out of the twelve Rasis are known as *Oja* pada and the rest *Ugma* pada.

Mesha (♈), Vrishabha (♉), Mithuna (♊), Thula (♎), Vrischika (♏), and Dhanus (♐) come under the category of Oja pada and Karkataka (♋), Simha (♌), Kanya (♍), Makara (♑), Kumbha (♒) and Meena (♓) belong to Ugma pada. The counting of the Dasas is in two ways, Clock-wise and Anti-clock-wise. So far the general discussion on Dasas is dealt with here. Now the detailed formula of both the Dwara and Bahya Rasis for all the twelve Rasis are discussed below according to Somanatha Misra.

If the first sign (Prarambharasi) at the time of birth is:	*Dwara*	*Bahya*
Mesha	Mesha	Mesha
Vrishabha	Vrishabha	Mithuna
Mithuna	Mtihuna	Simha
Karkataka	Karkataka	Thula
Simha	Simha	Dhanus
Kanya	Kanya	Kumbha
Thula	Thula	Mesha
Vrischika	Vrischika	Mithuna
Dhanus	Dhanus	Simha
Makara	Makara	Thula
Kumbha	Kumbha	Dhanus
Meena	Meena	Kumbha

The above principle is applicable only when at the time of the birth the prarambhadasa (first one) happens to be Mesha.

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If the Prarambharasi at the time of birth is:	*Dwara*	*Bahya*
Thula	Thula	Thula
Vrischika	Vrischika	Dhanus
Dhanus	Dhanus	Kumbha
Makara	Makara	Mesha
Kumbha	Kumbha	Mithuna
Meena	Meena	Simha
Mesha	Mesha	Thula
Vrishabha	Vrishabha	Dhanus
Mithuna	Mithuna	Kumbha
Karkataka	Karkataka	Mesha
Simha	Simha	Mithuna
Kanya	Kanya	Simha

As these two Rasis *viz* Mesha and Thula are Chara Rasis of Oja pada, the Dasas should be counted clock-wise only.

If the Prarambharasi at the time of birth is:	*Dwara*	*Bahya*
Karkataka	Karkataka	Karkataka
Mithuna	Mithuna	Vrishabha
Vrishabha	Vrishabha	Meena
Mesha	Mesha	Makara
Meena	Meena	Vrischika
Kumbha	Kumbha	Kanya
Makara	Makara	Karkataka
Dhanus	Dhanus	Vrishabha
Vrischika	Vrischika	Meena
Thula	Thula	Makara
Kanya	Kanya	Vrischika
Simha	Simha	Kanya

The above calculation is to be followed when the prarambhadasa happens to be Karkataka only (as opined by Somanatha Misra).

If the Prarambharasi at the time of birth is:	*Dwara*	*Bahya*
Makara	Makara	Makara
Dhanus	Dhanus	Vrischika
Vrischika	Vrischika	Kanya
Thula	Thula	Karkataka
Kanya	Kanya	Vrishabha
Simha	Simha	Meena
Karkataka	Karkataka	Makara
Mithuna	Mithuna	Vrischika
Vrishabha	Vrishabha	Kanya
Mesha	Mesha	Karkataka
Meena	Meena	Vrishabha
Kumbha	Kumbha	Meena

These two Chara Rasis, Karkataka and Makara, belong to the group of Ugma pada and hence the counting should be anti-clock-wise.

This process of calculating Dasas as promulgated by Somanatha Misra though accepted by many in general, Mahidhara Sridharachary had raised an objection to this. But on the same subject the author of *Sundarabhatteeya* had accepted the calculations of the two Rasis, Mesha and Thula and disagreed with the remaining two Rasis and stated that:

If the Prarambharasi at the time of birth is:	*Dwara*	*Bahya*
Karkataka	Karkataka	Karkataka
Simha	Simha	Mithuna
Kanya	Kanya	Mesha
Thula	Thula	Makara
Vrischika	Vrischika	Kanya
Dhanus	Dhanus	Mesha
Makara	Makara	Thula
Kumbha	Kumbha	Meena
Meena	Meena	Karkataka
Mesha	Mesha	Thula
Vrishabha	Vrishabha	Simha
Mithuna	Mithuna	Karkataka

* The first part of the article has appeared in March 1959 issue of THE ASTROLOGICAL MAGAZINE.

And, if the Prarambha-rasi at the time of birth is:	*Dwara*	*Bahya*
Makara	Makara	Makara
Kumbha	Kumbha	Dhanus
Meena	Meena	Thula
Mesha	Mesha	Karkataka
Vrishabha	Vrishabha	Meena
Mithuna	Mithuna	Thula
Karkataka	Karkataka	Mesha
Simha	Simha	Kanya
Kanya	Kanya	Makara
Thula	Thula	Mesha
Vrischika	Vrischika	Kumbha
Dhanus	Dhanus	Makara

This process of calculation is the only proper method for the two Rasis, Karkataka and Makara of the Ugma pada group; though he asserts that this is the opinion of the Maharshi Jaimini the author of *Sundarabhatteeya* had not followed this method at any time, and I give below the method he had adopted in the practical side:

If the Pra-rambhadasa at the time of birth is:	*Dwara*	*Bahya*
Karkataka	Karkataka	Karkataka
Simha	Simha	Kanya
Kanya	Kanya	Vrischika
Thula	Thula	Makara
Vrischika	Vrischika	Meena
Dhanus	Dhanus	Vrishabha
Makara	Makara	Karkataka
Kumbha	Kumbha	Kanya
Meena	Meena	Vrischika
Mesha	Mesha	Makara
Vrishabha	Vrishabha	Meena
Mithuna	Mithuna	Vrishabha

And, if the Prarambha-rasi at the time of birth is:	*Dwara*	*Bahya*
Makara	Makara	Makara
Kumbha	Kumbha	Meena
Meena	Meena	Vrishabha
Mesha	Mesha	Karkataka
Vrishabha	Vrishabha	Kanya
Mithuna	Mithuna	Vrischika
Karkataka	Karkataka	Makara
Simha	Simha	Meena
Kanya	Kanya	Vrishabha
Thula	Thula	Karkataka
Vrischika	Vrischika	Kanya
Dhanus	Dhanus	Vrischika

Thus it is seen that the counting is made clock-wise for the Rasis like Mesha and Thula of Oja pada though the two Chara Rasis Karkataka and Makara belong to the Ugma pada group. This very same practical process of counting is accepted by Bhattoji Deekshita but Appayya Deekshita has followed the theoretical method of Sundarabhatteeya. But on this system my opinion is that the proper method should be that of Somanatha Misra.

Thus after the discussion of Chara Rasi I now come to Sthira Rasis.

Sthira Rasis

If at the time of the birth the prarambha (the first) dasa happens to be sthira rasi the second dasa should be the sixth rasi from the prarambha dasa rasi. The remaining dasas also should be considered in the like manner *i.e.* the third dasa should be the sixth rasi from the second dasa rasi and so on upto the twelve rasis. But there is one speciality with this. It is the two rasis, Vrischika and Vrishabha, belonging to the Oja pada, are to be calculated anti clock-wise instead of clock-wise. Again Simha and Kumbha, belonging to Ugma pada, the calculation should be clock-wise and not anti-clock-wise. But there is an exception in some dasas like Kendradi dasas where the calculation would be clock-wise for Vrishabha and Vrischika and anti-clock-wise for Simha and Kumbha.

Now I give the process of calculation according to the above theory:

If the Pra-rambharasi at the time of birth is:	*Dwara*	*Bahya*
Vrishabha	Vrishabha	Vrishabha
Dhanus	Dhanus	Karkataka
Karkataka	Karkataka	Kanya
Kumbha	Kumbha	Vrischika
Kanya	Kanya	Makara
Mesha	Mesha	Meena
Vrischika	Vrischika	Vrishabha
Mithuna	Mithuna	Karkataka
Makara	Makara	Kanya
Simha	Simha	Vrischika
Meena	Meena	Makara
Thula	Thula	Meena

If the Pra-rambharasi at the time of birth is:	*Dwara*	*Bahya*
Vrischika	Vrischika	Vrischika
Mithuna	Mithuna	Makara
Makara	Makara	Meena
Simha	Simha	Vrishabha
Meena	Meena	Karkataka
Thula	Thula	Kanya
Vrishabha	Vrishabha	Vrischika
Dhanus	Dhanus	Makara
Karkataka	Karkataka	Meena
Kumbha	Kumbha	Vrishabha
Kanya	Kanya	Karkataka
Mesha	Mesha	Kanya

Both the above two calculations, for Vrishabha and Vrischika are anti-clock-wise.

The clockwise calculations for Simha and Kumbha are:

If the Pra-rambharasi at the time of birth is:	*Dwara*	*Bahya*
Simha	Simha	Simha
Makara	Makara	Mithuna
Mithuna	Mithuna	Mesha
Vrischika	Vrischika	Kumbha
Mesha	Mesha	Dhanus
Kanya	Kanya	Thula
Kumbha	Kumbha	Simha
Karkataka	Karkataka	Mithuna
Dhanus	Dhanus	Mesha
Vrishabha	Vrishabha	Kumbha
Thula	Thula	Dhanus
Meena	Meena	Thula

And, if the Prarambha-rasi at the time of birth is:	*Dwara*	*Bahya*
Kumbha	Kumbha	Kumbha
Karkataka	Karkataka	Dhanus
Dhanus	Dhanus	Thula
Vrishabha	Vrishabha	Simha
Thula	Thula	Mithuna
Meena	Meena	Mesha
Simha	Simha	Kumbha
Makara	Makara	Dhanus
Mithuna	Mithuna	Thula
Vrischika	Vrischika	Simha
Mesha	Mesha	Mithuna
Kanya	Kanya	Mesha

The calculations given above for the four *sthira rasis* (fixed signs) are in common usage. But in some of the Karaka and Kendradi dasas there is a difference in the method of calculation and that is: clock-wise for Vrishabha and Vrischika and anti clock-wise for Simha and Kumbha.

(Continued on page 398)

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The Kaleidoscope

BY YOGIRAJ GEORGE CECIL NIXON

[Under this heading Mr. G. C. Nixon will astrologically comment on important happenings in the world such as political upheavals, natural calamities and train disasters, etc., with special reference to events in India. Mr. Nixon has been a keen student of Hindu Astrology and Yoga for a number of years. It is hoped that this feature will be welcomed by our esteemed readers. Publication of Mr. Nixon's views does not necessarily mean that the Editor endorses them.—*Ed., A.M.*]

The Horoscope of Mao Tse Tung

DURING the past few months, the world's attention has been speculatively turned to the momentous and far reaching events, which have been occurring in China, and more especially the agony of Tibet. Mao's intervention last summer in the Bagdad crisis, which prevented Krushev going to New York; the subsequent shelling of Quemoy and its failure to achieve anything, and finally the world's realisation of a serious civil war in Tibet, together with the unrest in China itself, owing to the vast communal reforms breaking up the traditional family life, were the events which lead to the resignation of Mao Tse Tung from the Presidency. He still retains the Chairmanship of the Chinese Communist Party, but the question arises—is this but a tactical move on his part, or has his influence waned altogether? His horoscope should give us the answer.

According to *Prediction* November 1958 issue, he was born on the 26th December, 1893 at 7.30 a.m., L.M.T., 27.53 North, 112.40 East. Using an Ayanamsa of 23°16' his chart is as given in the next column.

Here we find the Sun rising in Sagittarius, and Saturn on the Meridian, exalted in the sign Libra. Since the Sun is ruler of the 9th *sign*, there is evidence of some Rajayoga here, especially as Jupiter, ruler of the 1st, is in Aries, the 5th *sign* from the Ascendant. The Moon is also in Cancer, the 8th *sign*, in opposition to Venus in Capricorn, the 2nd *sign*. This latter position denotes a poet, according *Bhavartha Ratnakara*, and there is no doubt of his love of books from the Moon posited in Cancer, trine Mercury, opposite

Rahu 20.15	Jupiter 28.53	Nep. 18.18 Pluto 14.31	
	HOROSCOPE OF MAO TSE TUNG AYANAMSA : 23° 16		Moon 20.32
Venus 26.50			
Ascdt. 20.15 Sun 10.13	Mars 2.36 Mercury 22.32	Sat. 0.37 Uranus 20.46 M.C. 6°	Kethu 22.15

Venus, and square Jupiter and Uranus. He has a fine mind, and we read that he was originally a Librarian in Peking.

The tragedy in his life was portrayed by the position of Mars in Scorpio in th 12th *sign*, and ruling the 5th *sign*, conjoined with Mercury, ruler of the 7th *sign*, for he lost his wife and three children who perished in the upheavals which followed with the wars with the Kuomintang. Here it should be noted that these facts could only be predicted if we use the Rasi or sign chart, and not the Bhava or house positions, for in the latter, the distribution of the Ecliptic is much distorted when applied to the Mundane Houses. In the Bhava or House chart, the sign Taurus is spread over two houses, the 5th and 6th, and if we were to apply the divinatory method of sign rulerships, Venus would have been the significator of children, safely placed and well-aspected in the 2nd house. But this is not true. Aries being the 5th sign from the Ascendant Sagittarius is the true significator for children for Sagittarius Lagna and he has to be well placed to bring happiness to them. In the Bhava chart, Mars is in the 11th house. I am sure that all Hindu astrologers agree with me, that for loss of children, malefics should rule the 5th *sign* and be placed in the 6th, 8th or 12th *signs* from the Ascendant. Only the Rasi chart gives this and not the Bhava chart, what is yet another case proving that the rules according to Parasara, should be applied to the Rasi chart only.

Again we are also told in *Bhavartha Ratnakara*, Stanza 2 for Dhanur or Sagittarius Lagna, that only Saturn in Libra in the 11th, gives Raja Yoga, and not for any other sign rising. This obviously must mean the 11th *sign*. In the horoscope of Mao, Saturn is on the cusp of the 10th house in the Bhava chart, but in the Rasi or sign chart, Saturn is in the 11th *sign* and correctly applies to give Raja Yoga.

Again, the Sun rising in Sagittarius gives Rajayoga, due to Leo being the 9th *sign* from the Ascendant, but in the Bhava chart, Leo is intercepted in the 8th house. I can give scores of cases to prove that this solar position gives Yoga, and to give but one, readers should refer to the Horoscope of Crown Prince Akihito of Japan, published last month, who had this position also.

In Mao's chart, Virgo is the 10th *sign* from the Ascendant, and Mercury the ruler is with

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Mars in Scorpio, ruler of the 5th *sign* again denoting Raja-yoga, but unfortunately for Mao they are in the 12th *sign* from the Ascendant, which makes his position somewhat unstable and his policies are not successful. He has attempted too much re-form and a reaction has set in.

The Dasa periods are as follows, based upon the position of the Moon in Aslesha Naksha-tra, ruled by Mercury, and with an unexpired period of 11.90 years.

.0	Mercury in Scorpio Dasa
11.90	Kethu in Virgo Dasa
6.90	
18.80	Venus in Capricorn Dasa
19.72	
38.52	Sun in Sagittarius Dasa
5.92	
44.44	Moon in Cancer Dasa
9.87	
54.31	Mars in Scorpio Dasa
6.90	
61.21	*Rahu in Pisces Dasa.* (March 1955)
2.66	
63.87	Jupiter in Aries sub-period (November 1957)
2.36	
66.23	Saturn in Libra sub-period (March 1960)
2.85	
69.08	(Dec. 1962).

When China was proclaimed a People's Republic on the 1st Oct. 1949, it will be noticed that he was in Mars in Scorpio Dasa and this was shortly followed by the Korean War. As Mars par-ticipates in the Rajayoga, when combined with Mercury, ruler of the 10th *sign*, yet the 12th *sign* position hindered full success.

He commenced his Rahu in Pisces Dasa in March, 1955, and at present is in the Jupiter in Aries sub-period, which extends from November, 1957 to March 1960. Whilst this is normally a most favourable sub-period, yet there is an aspect of Saturn to Jupiter in the Rasi chart, which denotes his recent setback and failure of policy. It has lead to Krushev feeling free to send his man Mikoyan to New York for talks. It is clear that Russia fears a strong China, and sees a temporary tactical move in ap-proaching the West. My recent comment on the horoscope of Chiang Kai-Shek, in which I predicted some measure of suc-cess for him, this year 1959, all fits into the picture, that Com-munist China is having serious internal trouble.

During 1959 to 1960 Mao is going to have the transit of Saturn over the place of the Sun in Sagittarius, which will depress his fortunes still further and he will have great loss of prestige as well as ill-health. There is a risk of the Civil War in Tibet spreading into China.

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His fortunes however will re-vive again when Jupiter transits the Sun in December, 1960, and he will again become bold and aggressive in 1961. If any major war breaks out at that time, he will undoubtedly be the storm centre, as the great eight planet conjunction in Capricorn in 1962, will fall in opposition to his natal Moon. By that time he will have entered his Saturn in Libra sub-period of Rahu which threatens disaster and danger of defeat and even death in 1962/63.

The Tragedy of Tibet

The Chinese infiltration into Tibet has been going on for some seven years now, and little infor-mation has filtered through to the outer world until recently, when news that General Tobgye Wangdue, commander of 20,000 armed guerillas, contacted the two intrepid *Daily Mail* reporters, Noel Barber and Ralph Izzard.

China has moved in four and a half million men and women colonisers, and the Tibetans have been driven from their villages into the mountains to perish. Monasteries have been bombed, slaughtered, and ancient reli-gious books burnt or destroyed. 17,000 Tibetans have been killed. and the northern side of the Himalayas is now ringed with seven strategically placed aero-dromes. Training schools for fifth-columnists are sending out spies to enter Nepal and the North Indian States.

The Himalayas have been a mighty protection to India from time immemorial, but just pause for a moment and consider how dreadful it would be, if those great barriers in the North were surmounted by Commu-nist Chinese hordes, who by air, descended upon the Ganges plain, destroying all Mutts, Temples and sacred Ashrams of India and massacred their in-habitants. Does this sound fantastic? Not to day! The stars indicate that this may happen some day.

Take a look at the astrologi-cal indications. Tibet is said to be ruled by Libra and during the past five years has been suffering the transit of Neptune, the planet of infiltration and chaos, disruption and over-throw. Saturn and Neptune entered Libra in 1953 and the situation so far as the Tibetans are concerned, has gone from bad to worse. No doubt the recent conjunction of Jupiter and Neptune in Libra in Septem-ber last, sparked off the Tibetan Freedom Movement but can it last in face of the military might of Red China? I suggest that there will be a temporary halt, in China's march, for which

(*Continued on page 396*)

AROUND *the* WORLD

BY DOUGLAS HUNT, M.A.

WHEN I was a boy there was a Lodge of Theosophists just across the road from the church of which my father was the vicar. We used to pass it with delicious shudders of horror at the thought of the nameless orgies which went on within. We were never quite sure whether to roar with laughter at the idea that anyone could believe anything so ridiculous as that one might be born again—we conveniently forgot the biblical injunction to that effect—or to shudder at the thought of what would happen to these wicked and deluded people when the Last Trump should sound.

That was quite a long time ago, and those days are as dead as the mastodon and the pterodactyl. Today there are innumerable mystery schools, curricula of Yoga for Westerners, 'ashrams', adyta, and what not. Some of these are fountains of truth, others mere catch-pennies, but nearly all of them have some kind of spiritual revelation adapted to the intellects and spiritual capacities of those who cast in their lot with them. One is no longer thought odd because one is not orthodox—the orthodox in fact are regarded as the oddities—nor wholly-minded because one is not a materialist.

In England, as elsewhere, there are many of these mystical or occult organisations. One of the latest, which has recently been brought to my notice, is The Atlanteans.

The Atlanteans claim a 'knowledge' of the creation of this planet and of the "early continent of MU, and how certain evolved spirits from another sphere incarnated into earth bodies to assist the evotution of this planet". They see a certain connection between these events and the reported interest of beings from other planets in our civilisation today. Their President, Miss Jacqueline Murray, is one of those who from early youth have had recollections of former lives. They run, moreover, a very efficient healing circle. Miss Murray, I may mention, located a osurce of trouble in my wife's spine before she had even seen her.

A record from their healing case-book makes very interesting reading.

One of the Atlantean healers was witness of a crash in which a motor-cycle was involved. The rider was badly injured and in great pain. "Our healer was quickly on the job", reads the report, "and while awaiting the arrival of the police and ambulance was able, by her strong healing thought force, to calm the frightened suffering man, and so cut off the lower part of his body from consciousness—a leg and his lower body were badly smashed—that point which a few minutes before had been unbearable became almost non-existent".

Such psyhic first-aid is comparatively common in the East; it is significant and hopeful that it is no longer such a rarity in the West.

The Atlanteans, like most esotericists, have their own views on the future of the world, views based to a considerable extent, but not entirely, on astrology.

They believe that in the not too distant future the world-axis will receive a tilt, which will inevitably cause fairly widespread destruction. From that new foundation a new and better world will be built. They also believe that Uranus has commenced to break up and that it will pass sufficiently near the earth to spin it on its axis and cause considerable disturbance.

Abnormal weather conditions will prevail, growing worse as time progresses. (Have these not started?) The seasons will appear to have no more significance, for there will be warm days in winter months and cold days during the normally warm periods of the year. As the time nears there will be increasing darkness, for the rays of the sun will be blocked out. A substance commonly known as 'black rain' will fall from the skies and there will be widespread chaos. It is when these events have risen to a crescendo that the earth will tilt. The Island Continent of Atlantis will be one of the lands to rise from their watery resting-place.

For most people all this must remain mere speculation—though the Atlanteans assure us that most of us will experience it—yet oddly enough something like confirmation comes from that staid American monthly *Harper's*.

For the past five years Maurice Ewing, Director of Columbia University's Lamont Geological Observatory and William Donn, geologist-meteorologist, have been occupied with certain theories that suggest that the world is now heading into another Ice Age. Like the Atlanteans they believe that it will not come as a sudden catastrophe, but as an inevitable culmination of a process that has already begun. They do not, however, attribute this coming Ice Age to the break-up of Uranus.

Okkulte Stimme now appears under its new title of *Die andere Welt*. The quality is as good as ever, and a welcome new rubric brings us news from various parts of the world. Included is an account of the case reported—in *Prediction* and elsewhere—of a photographer who took a snap of the interior of a Winchester Cathedral, and found on developing it that it showed a crowd of figures in mediaeval costume. *Heim und Welt* also reports this phenomenon—and a number of similar ones sent in by readers. The first number of *Die andere Welt* opens with a forecast by Astrologer A.M. Grimm for the remainder of the century. If I may be pardoned the ghastly fun it is as grim as all too many similar prognostications. We are promised events which will put into the shade all the horrors we have already experienced this century. Though 1962 is stressed as a year of great importance we are told that the nineties will see the climax of events. Those of us who survive these catastrophies may live to see the beginnings of a new world, but it is asserted categorically—with no shred of evidence—that the Aquarian Age will not begin for another two hundred years. The article concludes with the cheerful words: "God have mercy on us."

For those who find these, often contradictory, prophecies of doom alarming and depressing, may I recommend the words of the Christian Master: Sufficient unto the day is the evil thereof. They may or may not be true, but surely to scare the living daylights out of people is not the true function of the astrologer.

A recent visitor to England was Dr. George Hunt Williamson, an acknowledged authority on *Flying Saucers* and an archaeologist of repute. Foreign papers—not our own—

announced that he was received by the Queen, and that Her Majesty is greay interested in the subject of UFOs.

Dr. Williamson asserts that the Air Ministry in London have a diary recording all sightings—reported now to exceed 30,000—and a map showing by little flags where Unidentified Flying Objects have landed.

Another UFO researcher, Dr. Walter Buhler of Rio de Janeiro, addressed an audience of some 600 persons in Zurich on the subject of landings and contacts in Brazil, which country seems to have had more than its fair share of such. If Ufologists are indeed the crack-brained people that official circles would like us to consider them, it would seem to be time to build a great many very large asylums. If they turn out to be right, the buildings could always accomodate some of those who consider the production of viruses and bacteria on a world-destroying scale to be the height of sanity.

THE KALEIDOSCOPE

(Continued from page 394)

India should be thankful to the guerilla leaders. But it can only be a short respite before the onslaught comes with renewed vigour, when all the planets move into Capricorn in 1962. The Chinese menace may well be the signification of this awe-inspiring planetary combination, for Cancer, the opposition sign rules China, and Capricorn is the sign which rules political India, especially the northern parts of the country, and the Ganges plain from Delhi to Calcutta.

From the Capsolar Chart for the year 1959, there is a threat to the safety of Nepal. Communist infiltration aims to link up with Calcutta.

The birthdate of the present Dalai Lama, the 14th incarnation is not known for certain, but Tibetan authorities claim that he was born, or supposed to have been born, on the day of the death of 13th Dalai Lama, which we do know was the 17th December, 1933. The boy child was discovered by the Lamas in Sining, Chinghai Province, after five long years of search. He was identified by marks on his body and he is said to have recognised his former posessions when incarnated as the 13th Dalai Lama. For what it is worth and as an astrological speculation, I append herewith the planetary positions at Greenwich noon for the 17th December 1933. (Ayanamsa 23.49).

Sun	1.18	Sagittarius
Moon	6.44	Sagittarius
Mars	27.52	Sagittarius
Mercury	13.18	Sagittarius
Jupiter	25.29	Virgo
Venus	16.24	Capricorn
Saturn	19.07	Capricorn
Uranus	29.45	Pisces
Neptune	18.34	Leo
Pluto	1.16	Cancer

There are four planets in Sagittarius and it will be observed that this was a very unfavourable date in the lunar calendar, as the Moon was invisible from the night sky, being combust the Sun—a Gandantha position, and regarded as unlucky the world over. These positions are now having the Saturn transit in Sagittarius. Since Tibet is in a sense, a theocratic State, does this not indicate the destruction of an ancient religion—Mahayana Buddhism?

When the Dalai Lama was yet a child, it was predicted at the time that his country would be over-run by a foreign power and that he would become a virtual prisoner in his own country. Another also was recently discovered in a cave, that Tibet would be free again in 1958/59. May be it is this prophecy that is inspiring the people to rebel.

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OPINION

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—*Indian Express.*

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RAMAN PUBLICATIONS

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*Electional Astrology—II**

BY K. V. SIVARAMA IYER

THE purely materialistic aspect of our present day education which never fosters the development of the inner soul but largely contributes to the full development of the animal in the man is mainly, if not, solely responsible for this morally low state of the society. Blinded by animal passions, uncontrolled by the otherwise busy parents and unbridled by the educational authorities, but misguided by the policies of the Government and of the society, young men and women shamelessly indulge in unwarranted sexual connections time in and time out thus spoiling themselves quite unwittingly and giving rise to a generation of miserable weaklings deficient in mind and body. Unless the importance of Time and of Muhurtha is properly understood, appreciated and made use of in practiee in daily life the progress of the society will be definitely downward, however loudly we may proclaim that we live in an era of advanced civilisation and culture. Man has depraved himself to the level of the animal in so far as sexual life is concerned and I wonder how many young men and woman marry now-a-days with the sublime object of begetting healthy and worthy sons and loving daughters.

According to *Ashtanga Hridaya* "It has been said by the great and the enlightened that the secret sexual union of the couple is for begetting progeny".

Will there be a single pair who can place their hands on their breast and solemnly confess that they had been chaste and pure before marriage? Weak semen and contaminated ovum brought about by the highly encouraged and openly advocated birth control schemes cannot by any lengthy stretch of imagination be said to produce a generation physically strong and mentally enlightened. Instead of wasting crores on birth control schemes, had the Government the idea of improving and encouraging the spread and study of our ancient Sastras and Sanskrit they could have not only attained their objective but also contributed to some extent in building up a better society. But that is not to be. Kali rules and the minds of the authorities cannot work in a way calculated to bring about moral advancement of the society. Unless and until the value of appropriate Muhurthas is fully recognised and all actions done in suitably appropriate moments things are not going to be any the better. I reiterate the question of sexual cohabitation because it is the actual time of mating that shapes and determines the entire future of humanity and of the nation.

Ashtanga Hridaya further says thus: "After his day's work and a hearty meals consisting of ghee, milk and nutritious rice the man should enter the bed chamber with his right leg first according to the injunctions of the astrologer learned in Muhurtha Sastra." This clearly brings out that once the astrologer used to enjoy a position in society far more exalted than that of the Vaidya (man of medicine) or Vaideeka (priest). The importance of the science is also made evident.

The wise sages of old had known this perfectly well. They knew that the combined effect of the various planetary rays affect things on the earth as elsewhere not in the same way at any given moment. Fully alive to this reality they have even gone to the extent of prescribing times and Muhurthas for plucking and cutting of plants and herbs for medicinal purposes. Ayurveda shows this clearly. They have besides stated in detail that diseases which begin on certain days will be of a prolonged duration while other ailments showing the first symptoms during certain periods could be cured easily. These statements made thousands of years back hold good even today bearing out the truth that *time* is not changing but that it is the thinking of man that gets perverted owing to the deficiency in intelligence and the unwholesome educational system.

Our national Government should realise the depraved moral state of the present society and make an all out endeavour to build up a truly civilised and cultured society. Time should not be lost to bring about radical changes in our educational system. Sanskrit and other ancient Sastras should be given an honoured place in the curriculum of Schools and Universities. The inculcation of these Sastras in the minds of the young will in turn lay the foundations for the establishment and development of morally enlightened and healthy society.

Professionals and amateurs alike should carefully remember the following seventeen points while fixing on a Muhurtha.

The two solstices, the six inauspicious evil—periods—the Solar month, day and night, eclipses, twilight periods, dawn and dusk, the twelve signs, planets, lunar days, week days, constellations, combinations of days of the week with different constellations and lunar days, periods of transit of the Sun from one sign to the other, and the nine harmful periods are the salient points to be always borne in mind while deciding Muhurthas for auspicious functions.

I am giving below short comparative notes on the above points based on various sources, acknowledgment to all of which may not be possible now owing to the non-availability of many of the texts referred to about fifteen years back.

I. Ayana

(The summer solstice and winter solstice—The progress of the Sun to the North and South of the equator). Some religious rites are enjoined to be performed only during summer solstice. A few ceremonies are to be conducted only during winter solstice. It is to be first of all noted during which solstice the particular rite is to be performed. The auspicious period could then be fixed in that solstice.

The ceremony of tonsure, the ceremony of investiture with sacred thread, the rite of giving a cow and a calf as a gift, return to home of a Brahmin after completing his course of religious studies, the important Vratas, fixing of an idol in a temple and other rituals relating to it are to be done only during summer solstice.

II. The Six Evil Periods

These are to be avoided for all auspicious functions.

1. Samsarpa—When two New Moon days occur during a solar month the month is styled Samsarpa. According to another view two Full Moon days make a month Samsarpa.

2. Two Revatis occuring during a month make the month Amhaspati. Amhaspati is caused by two Ravi Samkramas happening in the course of a lunar month.

3. Adhimasa. This occurs once during two years, eight months and sixteen days when two New Moon days fall in a lunar month.

* The first part of the article has appeared in January 1959 issue of THE ASTROLOGICAL MAGAZINE.

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4. Periods when Jupiter or Venus could be seen during day time at the same or different hours.

5. When Jupiter and Venus are combust, and

6. when Jupiter and Venus aspect fully each other.

Rituals and observances for which days or months only are considered as important these six points need not be taken into account at all.

For sexual intercourse and the ceremony of naming a child after birth days only are reckoned as important. Only auspicious days are to be selected for these.

The ceremony calculated to cause the birth of a male child (Pumsavana), the purificatory rite observed by women in the fourth, sixth or eighth month of their pregnancy (Seemanta), rites performed for the protection of pregnancy (Gharbha Raksha), the ceremony of giving a new born child food to eat for the first time—usually in the sixth month—one of the sixteen Samskaras performed between the fifth and the eighth month, and the religious rite of taking out a child for the first time into the open air which is generally done in the fourth month of its age, are functions for which the month is all important. The six evils need not come into picture while fixing up Muhurthas for these ceremonies.

(*Note*:—Visibility of Jupiter or Venus during day-time: The periods of about two and a half hours before sunrise and sunset are termed Prahna and Sayahna respectively. Here the day-time is taken as the interval between the end of Prahna and the beginning of Sayana.

III. The Solar Month

It is to be decided whether the solar month is suitable for the required Muhurtha. Some solar months are not taken as auspicious for certain functions; *e.g.*, the signs of Cancer, Aquarius, Sagittarius, Virgo and the latter half of Pisces when the Sun traverses through them are not accepted for marriage. When the Sun transits Aquarius, Virgo and Cancer no anspicious Muhurtha is to be fixed for occupying a newly built house or for shifting to another dwelling place.

The Nakshatras and rising signs shown against each lunar month are to be avoided for auspicious functions in the respective months.

Month	*Nakshatra*	*Rising Sign*
Chaitra	Aswini, Rohini	Aquarius
Vaisaka	Chitta, Pushya, Uttarashadha and Swati	Pisces
Jyeshta	Punarvasu	Taurus
Ashadha	Poorvaphalguna, Dhanishta	Gemini
Sravana	Poorvashadha, Uttarashadha	Aries
Proshtapada	Satabhisha, Revati	Virgo
Aswina	Uttarabhadrapada	Scorpio
Kartika	Mrigasira, Anuradha, Krittika, Pushya	Libra
Margasira	Uttarabhadrapada, Visakha, Anuradha	Sagittarius
Pousha	Aswini, Hasta, Aridra	Cancer
Magha	Sravana, Moola	Capricorn
Phalguna	Bharani, Jyeshta	Leo

According to one school of thought the month Pousha is considered inauspicious for marriage and like functions. *(To be continued)*

NEW LIGHT ON JAIMINI ASTROLOGY—II

(Continued from page 392)

Dual Signs (Dwiswabhava Rasis)

In this method if the *prarambhadasa* happens to be Dwiswabhawarasi the second dasa should be the fifth from the prambhadasarasi, the third dasa should be the ninth from the prarambhadasarasi. In this manner, as per Kendra, Panapara, Apoklimas the twelve dasas are calculated:—

Illustration:

(1; 5; 9; 2; 6; 10; 3; 7; 11; 4; 8; 12)

In the numerical order shown above the twelve Rasis are to be calculated from the prarambhadasarasi.

If the prarambhadasarasi at the time of birth is:	*Dwara*	*Bahya*
Mithuna	Mithuna	Mithuna
Thula	Thula	Kumbha
Kumbha	Kumbha	Thula
Karkataka	Karkataka	Simha
Vrischika	Vrischika	Mesha
Meena	Meena	Makara
Simha	Simha	Mithuna
Dhanus	Dhanus	Karkataka
Mesha	Mesha	Meena
Kanya	Kanya	Vrishabha
Makara	Makara	Vrischika
Vrishabha	Vrishabha	Kumbha

And, if the prarambhadasarasi at the time of birth is:	*Dwara*	*Bahya*
Dhanus	Dhanus	Dhanus
Mesha	Mesha	Simha
Simha	Simha	Vrishabha
Makara	Makara	Kumbha
Vrishabha	Vrishabha	Thula
Kanya	Kanya	Karkataka
Kumbha	Kumbha	Mithuna
Mithuna	Mithuna	Makara
Thula	Thula	Kanya
Meena	Meena	Vrischika
Karkataka	Karkataka	Vrishabha
Vrischika	Vrischika	Simha

The above two rasis belonging to Oja pada are calculated clockwise.

If the prarambharasi at the time of birth is:	*Dwara*	*Bahya*
Kanya	Kanya	Kanya
Vrishabha	Vrishabha	Makara
Makara	Makara	Dhanus
Simha	Simha	Karkataka
Mesha	Mesha	Vrischika
Dhanus	Dhanus	Mithuna
Karkataka	Karkataka	Kanya
Meena	Meena	Simha
Vrischika	Vrischika	Dhanus
Mithuna	Mithuna	Thula
Kumbha	Kumbha	Makara
Thula	Thula	Dhanus

And, if the prarambharasi at the time of birth is:	*Dwara*	*Bahya*
Meena	Meena	Meena
Vrischika	Vrischika	Karkataka
Karkataka	Karkataka	Mithuna
Kumbha	Kumbha	Makara
Thula	Thula	Vrishabha
Mithuna	Mithuna	Dhanus
Makara	Makara	Meena
Kanya	Kanya	Kumbha
Vrishabha	Vrishabha	Mithuna
Dhanus	Dhanus	Mesha
Simha	Simha	Karkataka
Mesha	Mesha	Mithuna

The above two rasis belonging to Ugma pada are calculated anti-clock-wise..

(Continued on page 400)

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[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 columns.—*Ed., A.M.*]

An Appreciation

Sir,—The 1959 Annual Number of THE ASTOLOGICAL MAGAZINE has maintained its high standard, nay it is breaking its previous record in the range and depth of subjects discussed. Hereby congratulations and best wishes for its glorious future.

M. RAMAKRISHNA BHAT,
Delhi. M.A.

A Baffling Horoscope

Sir,—Born in a fairly well-to-do family, the darling of her grand-parents and the pet of the whole family, not allowed to sleep even in her cradle, the child grew up a fair and intelligent girl. Since the parents could not do anything as the father was then a non-earning member, the grand-parents took care of her and great affinity was attached between them. The position of the planets indicated very good Raja Yoga. According to the dictum '*Lagne Sukra Budou nasti, Nasti Kendre Brihaspatau Dasame Angarako nasti, Sajatha Kim Karishyati*'.—a horoscope is not a worthy one that has no Venus or Mercury in Lagna, Jupiter in a Kendra and Mars in 10th.

Let us now see the * horoscope. Born on 12-6-1909 at Bangalore at 56-40 ghatis after Sunrise, she grew up at Madras till 1913. Note the positions of planets.

The period of Saturn at birth ruled for 11-1-22, *i.e.*, upto 4-8-1920. Then Budha Dasa Budha Bhukthi started.

Look at the splendid positions: Budha in Lagna, Guru in 4th Kendra, Kuja in 10th, and lord of 10th in 11th with Moon, Saturn, Mars and Jupiter (three planets) in Vargottama. What should an astrologer say to such a position? Mercury and Venus in Parivartana, Guru Mangala Yoga also, and Kalatra Karaka Sukra, not aspected by any one, while Mangalya Karaka (Mars) is aspected by Jupiter. Under such circumstances, she became a virgin widow. Married in June 1921, in Budha Dasa Budha Bhukti, and Sukrantara, she became a widow on 1st August 1923, in Budha Dasa, Kethu Bhukti and Guru Antara. How to account for this happening? No doubt many astrologers try to justify an incident after it happens, especially unfortunate events affecting one's whole life. Now what are the combinations that produce widowhood in a woman's horoscope? As per *Stri Jataka* (III Edition, page 73) 10 combinations are given for widowhood. The 8th is clean. The 7th has only Kethu, aspected by Sun (lord of 4), Mercury (lord of 2 and 4) and Rahu. Rahu's aspect causes no doubt widowhood and lord of 7th Mars, aspects Ravi and the lord of 8th Guru aspects lord of 7th, *i.e.*, Mars. This is stated to to be a powerful combination for widowhood. Sani aspects Rahu and Rahu aspects the 7th and this is said to indicate early widowhood. Now the question comes here whether, when early widowhood is indicated in a horoscope, is it not possible to prevent the widowhood by marrying the girl after that indicated period is over. The sages have foreseen such questions and irrespective of the age, early widowhood means, becoming a widow soon after marriage. Now in the above horoscope the girl became a widow in Augst 1923 in her 14th year. Suppose she had been married in her 16th year. What then? She would have become a widow afterwards. Then how are we to judge, when a girl becomes a widow and when a man becomes a widower. These are baffling problems and students would do well to study these problems. Certain aspects of life, especially longevity, profession, widowhood and means of livelihood are very difficult problems in the field of Predictive Astrology and savants of the Science, would give us their expert opinions through the columns of the ASTROLOGICAL MAGAZINE.

Bangalore. B. LAKSHMINARAIN RAO.

* *Rasi*.—Lagna, Sun, Mercury, and Rahu — Taurus; Venus — Gemini; Jupiter—Leo; Kethu—Scorpio; Mars—Aquarius; and Moon and Saturn—Pisces.

Navamsa.—Lagna, Mars and Kethu —Aquarius; Saturn—Pisces; Jupiter and Rahu—Leo; Sun, Mercury and Moon—Virgo; and Venus—Sagittarius.

Balance of Saturn's major period at birth years 11-1-22.

Rectification of Birth Time

Sir,—The importance of astrology is well known. But when the astrologer is not able to give a correct forecast, one source of the error is found in his inability or refusal to devote his full energy either for a study of astrology or for an examination of the horoscope. Here the mathematical part is the most important one. It is an absolute fact and well-proved one thereat that the more complete are our mathematical calculations the more correct will the predictions be. These calculations depend on the latitude and longitude of the place of birth, and on the correct time of birth.

Different latitudes indicate different durations of the signs of the zodiac. Differences in the longitude reveal different local times which are not the same as the standard time. Consequently if a horoscope is erected on the basis of the time indicated by the watches and on the basis of the durations of the signs found in the almanac nearby, it will not be the horoscope of the person concerned. So we have first to determine the correct time of birth. In the 1958 Annual Number of THE ASTROLOGICAL MAGAZINE this problem was raised by Mr. V. Thiruvenkatacharya. Let us examine it.

What is the correct time of birth? When the delivery takes place, is the time of birth (*a*) that of the discharge, or (*b*) that of the emergence of the head, or (*c*) that of the babe's complete emergence and falling on the ground? In the first case, the child is still in the womb; and the child emerges long after this. Consequently this cannot be the time of birth.

Sometimes as soon as the head of the child emerges from the womb, there is a cry; and this implies that the babe has already begun to breathe independently. Then this will be the correct time of birth.

There are cases where we find babes not beginning to breathe even after falling on the ground. The moment when the breathing commences is the moment when the planetary forces begin to exert their influences on that child. This operation comes to a close as soon as the individual breathes his las .

Kalidasa in his *Uttara Kalamrita* has given us a few principles whereby we can correct the given time of birth. Following these principles, we get at the time which has to agree with the sex of the child, with day of the week, and also with the constellation in which the Moon was transitting at that time. This I have explained in detail in my forthcoming book *How to Determine the Birth Time*. This method of Kalidasa is the only valid and scientific one in determining the exact time of birth.

Having ascertained this time of birth, one should proceed to construct the horoscope for the latitude of the place of birth. The horoscope thus erected will be the basis for computing the six, twelve, or sixteen Vargas which will reveal the precise strength of the planets and of the cusps of the houses. On the basis of this data the predictions have to be made.

Kalikiri, Dt. Anantapur. C SUBRAHMANYA SASTRI.

Malavya Yoga

Sir,–All standard astrological works while dealing with the *Malavya Yoga* say that the persons concerned will be addicted to gross sensual pleasures. But our Prime Minister Nehru who possesses Malavya Yoga even though he enjoys palatial residence, Vahana Yoga, servants, furniture etc., cannot be said to have given himself to a life of ease. But his bringing up parrots, rabbits and other animals clearly show that he possesses Malavya Yoga. Will any reader of THE ASTROLOGICAL MAGAZINE explain what is there in Nehru's horoscope which makes him not to yield to a life of ease.

Hyderabad-Dn. R. RAMASWAMI.

Mars and Marriage

Sir,—I do not completely agree with the following observations appearing in July 1958 issue of THE ASTROLOGICAL MAGAZINE at page 672.

"Wisdom and experience show however that no aspect of any other planet can resist martian evil".

While agreeing with the contents of the letter of Srimati Bijoli Das appearing in February 1959 issue of THE ASTROLOGICAL MAGAZINE, I may point out another exception. I have come across a horoscope with Makara Lagna and Mars occupying 7th house from Lagna, along with Saturn. The native has married only once and has a quiet home life with few disturbances. Death of the partner did not occur even by the position of Mars in the 7th house in conjunction with the lord of Lagna.

I may also discuss another horoscope, I came across a few days back. Lagna Thula occupied by Saturn and Mars and the lord of the 7th is in 5th. Even though Mars is not aspecting the 7th house, the native had two marriages. However, Mars did not cause the death of the partner by the first marriage, but they were separated by divorce.

In short, for Thula and Makara Lagnas, Mars in 7th house or aspecting 7th house does not cause death of the partner. However, he plays his mischief and does not promise a happy union. Some disturbances are bound to remain in such cases.

Navasari. J. R. VADALIA.

Jupiter—Sun Combination

Sir,—In the above article, published in November 1958 issue of THE ASTROLOGICAL MAGAZINE, Mr. N. Viswanathan says, "Gold to Guru when he is powerful". This is a paradoxical statement and this idea will bewilder novices of astrology. Perhaps they will deem that Karakatwa of a planet changes in accordance with its strength. But every astrologer knows that a planet may be strong or powerful, but it does not create any new Karakatwa. Jupiter presides over gold. In *Phaladeepika*, Ch II, Sloka 30, it is stated clearly:

Thamram Namayam dhanuthamram
thrapusyath swarnam rowpyam
chayasm bhaskaradow.

Further he says, "Thus these planets, giant-like, due to their size sould produce peculiar results when they combine". This idea will puzzle a tyro in astrology. A planet may be big or small, but the size of that planet does not produce any peculiar results as it is stated by Mr. Viswanathan. Saturn is a huge planet but he is smaller than Jupiter. Conjunction of Saturn and the Sun does not produce good results like the conjunction of Jupiter and the Sun. *Jatakaparijata* gives the following results for the conjunction of Saturn and the Sun. *Mandaprayamathi Sapatnavasago Mandena Yukte Ravov.*

But Mercury is the smallest of all the planets yet his association with the Sun can produce excellent results.

Therefore, good or bad results are not produced by the size of a planet. It is also said in the article: "Jupiter is a divine planet; he is called Guru in Sanskrit meaning 'big'." Undoubtedly Guru has a big body. Jupiter increases our spiritual knowledge. So, Guru is the other designation of Jupiter. Guru means a teacher.

Referring to the Chart No. 7, I say that the chart of Lord Krishna does not coincide with his chart mentioned in *Brihat Parasara Hora*, wherein it is said that Lord Krishna was born at night on Wednesday, in the eighth lunar day, at Brahmarkhamatra moment, when Vrishabha was rising. The Moon, Mars, Mercury and Saturn were in their exaltation signs. Jupiter was in the 11th house from the Lagna of Krishna and the Sun, Venus and Rahu were respectively in Simha, Thula and Vrischika. So, Kethu was in Lagna.

Chandernagore. SRIMATI BIJOLI DAS.

A Tragedy

Sir,–Mr R. Ramaswami of Hyderabad-Deccan has referred to a case of an unfortunate girl who became a widow within about six months of her marriage, *vide* his letter published in the 1958 September issue of THE ASTROLOGICAL MAGAZINE.

The rule regarding 'Kuja-Dosha' or 'Angaraka-dosha' is well known to the students of astrology. In a female chart, actually it is Mars in the 7th and 8th that causes most evil and brings on widowhood on the native. There is an exception to the rule regarding the evil in the 8th, *viz.*, if there is a benefic in the 2nd, the woman may not become a widow; she will pre-decease her husband. In the girl's chart, before us, it will be found that the 7th house is occupied by an exalted Mars with the lord of the Lagna, the Moon. As a general rule, the occupation of the 7th house by Mars is regarded as Kuja-dosha. However, some say that Mars does no mischief when in the 7th, if that sign is Cancer or Capricorn. Some scholars do not support this view. It is also my humble belief that inspite of such a contention, the dosha does exist. However, if the planet is strong

(Continued on next page)

NEW LIGHT ON JAIMINI ASTROLOGY—II

(Continued from page 392)

The above discourse is the opinion of Somanatha Misra. There are various opinions from different commentators on this subject of calculating Dwara and Bahya. Somanatha Misra, in his work, *Atmadasaprakarana*, had discussed the opinions of the other commentators also, and established the above process for proper guidance and it was unanimously accepted by great men like Krishna Misra, Vanchanadha and Jaina Panditha, (name unknown).

LETTERS TO THE EDITOR

(*Continued from previous page*)

and is associated with or aspected by a strong benefic, it does very little evil.

When viewed from the Moon, it will be very interesting to note that the nativity is subject to a very strong Kuja-dosha. It may be noted that the 7th house is powerfully aspected by a strong Mars. The 7th lord Moon is also afflicted by Mars and is subject to Papakarthari Yoga. The 8th house (Leo), which signifies 'Mangalyam', is heavily afflicted by the evil aspects of powerful Mars and Saturn. The Sun, ruling the house of Mangalyam, is also aspected by his bitter enemy, Saturn, and is further afflicted by being combined with the lords of the 6th and the 12th. It will be significant to note that the 2nd house is not occupied by any benefic whatsoever in order to avert the widowhood, *i.e.*, pre-deceaseing the husband. A woman who predeceases her husband is known as 'Sumangali'.

What is still more important to note is that the nativity is subjected to Papadhi Yoga. Added to this, the lords of the Lagna and the 7th from the Lagna or the Moon occupying Dwirdwadasa positions to each other is another striking feature that is worthy of note in the nativity. Moreover, mark the neecha disposition of Venus, who is also lord of the 4th (Sukham), and his occupying the 8th place from the 7th lord Saturn. If we take the 5th house as the Lagna of the girl's previous birth, it will be worth noting that Venus,, who happens to be the lord of the 7th (Kalatra) and the 12th (Duritham or evi deeds), is debilitated. Not only that but Venus as the lord of Navamsa Lagna occupies the 12th in debilitation in the Navamsa also.

Some horoscopes indicate poor conjugal happiness even without apparent Kuja-dosha. It is said that the lord of the 5th or 8th occupying the 7th house deprives the woman of her husband. In the present case, Mars as the lord of the 5th is in the 7th, while the 7th lord occupies the 8th, his Moolatrikona Rasi. It is stated in *Sri Jataka* or *Female Horosopy* that if the lord of the 7th is unfavourable and Kuja and Sani are in the 7th or 8th, she becomes a widow very early in life.

The bride is certainly mated with the bridegroom having a similar affliction. However, a mere glance at the two horoscopes under reference will show that Kuja-dosha is much stronger than that in the bridegroom's chart. Hence, the selection of the bridegroom made was not really a proper one.

It appears that the marriage was unfortunately celebrated during quite an inauspicious time, especially when Sukra was eclipsed by the Sun, Guru was transitting the 8th from the Moon and Mars was transitting the 12th from Lagna in the girl's case.

The poor girl is said to have become a widow in October 1957 when most probably she was having Rahu Dasa Sani bhukthi. Mark that Rahu and Sani are situated in the 6th and 8th respectively from the Lagna, causing Papadhi Yoga and Papakarthari Yoga to the 7th lord from the Moon. So far as the chart of the male is concerned, Rahu and Sani are afflicting the 7th lord Mars disposed in the 2nd. Moreover, major lord and sub-lord were then transitting Dwirdwadasa positions to each other in both the charts. Taking the 7th house as the Lagna of the husband in the girl's chart, the sub-lord Saturn owns and occupies the 2nd. Again, in the male's chart, Sani is disposed in the 2nd, and in Navamsa, he owns the 2nd (also Navamsa Lagna) and occupies the 6th from the major lord Rahu.

Nadiad. M. D. TRIVEDI.

Monthly Predictions

Sir,—I beg to pen these few lines in appreciation of the articles given in THE ASTROLOGICAL MAGAGINE, which I have been reading since 1947, for seeing the monthly predictions and other interesting articles.

Mine is Simha Rasi—Makha Nakshatra and I always found predictions given under that Rasi correctly happening in my case. I give below a few examples:

1. May 1958:—"Through a faulty process of reasoning...May in the end turn out badly."

Taking the given warning, I refrained from opening a big Dairy Farm at Mahbubnagar but still a beginning was then made on a very modest scale. Now I found it turned out badly and I am closing it down.

2. July 1958:—"There is also likelihood of accidents...and other complications".

Inspite of my utmost care during journeys I was injured with profuse bleeding but could avoid other complications by immediately taking anti-titanic injections. The warning helped me to take this precaution.

3. September 1958.—"Harmony inside the domestic circle.....even lead to temporary separation".

Inspite of my utmost tolerance as per the warning given, the quarrel did occur, resulting in temporary separation, with far-reaching effects, mentally troubling me even now.

I thank Sri Mihira with my whole heart for his exact and detailed predictions and warnings. May God bless him. Who can say that Astrology is not a useful science, when great losses etc,, could be avoided by such warnings. I gratefully thank you for bringing out such a useful Magazine.

Rajahmundry V. ADINARAYANA RAO.

Tragic Marriages

Sir,—I wish to place before you my humble opinion on the 'letter' appearing on page 922 of October 1958 issue of THE ASRTOLOGICAL MAGATINE under the above heading. In this connection, the native's horoscope (male) contains all kinds of malofic combinations regarding matrimonial affairs.

1. 7th house is occupied by Sun who is in his enemy's house.

2. Saturn (Nirbhagyadhipathi) and lord of 7th occupies 2nd Bhava (enemy's house) which is also 8th place from 7th house.

3. The supreme planet Sun and the lord of 7th Saturn are placed in Shashtashtama (8 and 6) from each other both being bitter enemies. (Sun is lord for wealth and earning—2nd Bhava).

4. The evil is greately intensified by the worst possible Parivarthana Yoga caused in this horoscope between Sun and Saturn.

5. The native can go on simply marrying since the Satvik planet Jupiter aspects 7th Bhava but the native cannot enjoy a peaceful, loving and harmonious wedded life.

In this connection, I wish to bring to your kind notice that it is not advisable to have a Parivarthana Yoga between lord of 2nd Bhava and 7th Bhava; further I wish that the esteemed Editor may clarify my doubt in this connection.

The native has to simply rot after girls (*Kamapeedita*) and cannot settle in a life with his beloved partner if lords of 7th and 2nd are interrelated with 2nd and 7th houses both "being enemies".

Erode. R. SITA RAMAN.

1959 Annual

Sir,—Let me at the outset congratulate you on the interesting contents and nice get-up of the 1959 Annual Number of THE ASTROLOGIAL MAGAZINE. May I suggest that translations in English be given of all Sanskrit quotations? This would help readers not familiar with Sanskrit, to understand the articles concerned more easily.

Your great magazine has a great future and yours is a greater previlege and opportunity of spreading the message of the stars far and wide and of being a strong link between the two major systems of planetary reference, Nirayana and Sayana. It is my sincere belief that this ideal could be more readily achieved by straining to keep the magazine an open forum for both systems, without showing any bias or prejudice towards either of them, as the magazine's official policy. May you live long for many many more years to come, with all happiness and prosperity, to guide us, *junior dabblers*, on our common journey.

Thanking you and with all good wishes,

Bombay-1. BEHRAM D. PITHAVALA.

A Request

Sir,—The following Poem 'Salutation to the Dawn' is said to have been written by the famous Kalidasa.

Look to this day!
For it is life, the very
life of life,
In its brief course
Lie all the verities and realities
of your existence
The bliss of growth
The glory of action
The splendour of achievement
For yesterday is but a dream
And tomorrow is only a vision,
But today well lived makes
yesterday a dream of happiness
And tomorrow a vision of hope
Look well, therefore, to this day!
Such is the salutation to the dawn.

Will any of your readers give the original sloka or please help me to trace it.

Thanking you.

Bangalore "SISHYA"

LESSONS IN ASTROLOGY—XIV

(*Continued from page 390*)

Mercury, Sun and Venus.—Endowed with luxuries, wealth and authority, living with parents, and relations, and having honour and valour.

Mercury, Saturn and Mars.—Marries a dancing girl, lives in a far-off place, hates his kinsmen, poor, short-lived and loses wife and cattle.

Jupiter, Venus and Saturn.—Leader of the family, having family happiness, of limited means, enjoys pleasures sparingly, famous, and approved or honoured by the public.

Jupiter, Mars and Sun.—Very rich, honoured by the people, learned, free from the fear of enemies and ailments, and having all kinds of happiness.

Jupiter, Mars and Saturn.—A mayor of city, powerful, capable of enduring hardships, wealthy, jealous and full of self-respect and valour.

Jupiter, Saturn and Moon.—Fond of women, blessed with children, happy, friend of sweet-tonged persons, and devoted to parents, teachers and Gods.

Three or more planets joined together in the Lagna, 9th or 10th house, make a person have too many irons in the fire, very virtuous, very intelligent and enjoy pleasures like Kubera.

If the *Moon, Mars and Jupiter* occupy together the same Rasi except their debilitations and the 6th, 7th, 8th and 12th, one becomes strong, powerful and wealthy.

Saturn, Moon, Mars and Venus.—If these join in the 1st, 9th or 10th, one will be berefit of family and friends, and gets happiness only after going abroad.

If benefics are together in a house, only excellent results will happen; on the other hand, malefics in such a position cause untold miseries; and mixed effects will have to be predicted for the conjunction of both benefics and malefics. If more than four planets combine in a single sign, you cannot expect very good results: they will be mixed. When you examine a horoscope you have to take into consideration all the above-mentioned points relating to the conjunction of planets and the houses where such conjunctions take place. Besides that you have to bear in mind their (of the planets) relative strength. For even benefics cannot give the good results mentioned above if they are not strong or well placed.

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The publications of the New American Library of Word Literature continue to maintain their attractive external appearance, and excellence of quality of the literary and scientific matter selected for inclusion in the series.

In *Cry Terror* the thrilling story is told of an innocent woman whose husband and daughter (about five years old) are kidnapped by the leader of a formidable gang of extortionists headed by Paul Hoplin. The extortionist threatens the owner of a big Air-liner-concern that he had deposited a bomb in a liner, and that unless half a million dollars are paid, the plane would be blown up with about a hundred passengers. An innocent woman is sent to take delivery of the amount, and the life of her kidnapped husband and that of her daughter would depend on her safely delivering the amount into the hands of Paul Hoplin. An accomplice attempts to commit sexual outrage on the woman, but, as fate would have it, she cleverly kills the villain. She delivers the amount into the hands of the extortionist, but, meanwhile, the FBI officers take the case on hand. Eventually, she escapes from the clutches of the extortionist, and runs into a tube for her life. She is hotly pursued by Hoplin, but, she is rescued by the police and her husband, and Hoplin is knocked down to death by a train.

The Case of the Dead Divorcee contains the thrilling story of an attractive and bonied young woman, who, as the result of her love affairs, meets with her death under very strange and pathetic circumstances. Ann, first marries Durant, and then, she is divorced. Johnny Adams, having lost his job and separated from his wife, goes to Vermont ski resort, to try his luck and commence business of running a fashionable hotel which is frequented and patronized by a large number of customers, on account of heavy snow-fall in the season. Ann and Adams get to know one another, and she, the divorcee, and he separated from his wife commence romantic living. As ill-luck would have it, Durant, the former husband of Ann, happens to visit the same ski resort. Adams spent a night with Ann, in her apartments, and left in the small hours of the morning. Ann and Adams had discussed the possibility of their marriage at their meeting overnight. Before dawn, however, Durant visited his divorced wife and had an altercation with her. Highly possessive in type, and enraged by the free-lance life led by Ann he strangled her to death. On the basis of circumstantial evidence, Adams was charged with the murder of the fascinating divorcee, but, lawyers and police did their work consumately, and ultimately, Durant himself confesses he strangled Ann. Adams was reunited to his wife, and I presume, he prospered in his hotel-business.

Very few persons are aware of the fact that underneath the glamour of civilization and rich life discernible in several important American cities, there lurks an enormous amount of crime, directed against individuals and society as a whole, and such crime is perpetrated in the most methodical and systematic manner by organisasations and syndicates which divide spoils and booty collected. Three youths in 1915, came together in a Sicilian valley, and evidently, discussed plans for easy and comfortable life. The *trio* and their gang degenerated into a crime-syndicate named *MAFIA*. In this *EXPOSE*, the author who had worked as a reporter of well-known papers tells the blood-curdling stories of crimes committed by *MAFIA*. All forms of vice, including murder, bootlegging, gambling, deal in narcotics and dope rackets and their overlords and similar phenomena figure prominently in the volume, and no big city in America seems to be free from the operations of the gang of desperados. The author has based his account on the information obtained from newspaper offices, police and detective records, and from other authentic sources. At the same time, this also contains striking accounts of the good and efficient work of the police and detectives as the result of which, serious crimes were brought home to the gangsters and extortionists. The American Police and the FBI, appear to be extraordinarily vigilant and resourceful, and it would be vastly in the interests of safety of the public, if the police and detective systems of America could be taken by other countries as model. Nemesis would seem to have overtaken the *MAFIA*, on occasions. The author records that after all, *MAFIA* met its match in a *woman*. If this volume is carefully studied by some of the top-ranking police officials of the different countries, chances for successful detection of crime, and of bringing the criminals to book would be definitely brighter. It should perhaps be noted that the work of the author won him a Pulitzer prize, and that just now, he is editor of *Boulder City News*, Boulder City, Navada.

Walter Lippmann who is described as a leading political thinker of America, examines in this volume some of the dangers that threaten the Democratic governments and societies, and indicates the conclusion that unless these democracies function under the control of a strong Central Government which would unhesitatingly act in the interests of the common people, without being swayed or influenced by organised or unorganised mass opinion, and mass-action the much vaunted and much-valued freedom of men cannot be

guaranteed and safeguarded. The expression *Public Philosophy*, may sound some what dubious. as it does not obviously refer to anything like a *Public Lecture*, but, it is sufficiently made clear and intelligible by the gifted author. They all talk of election of representatives in democratic countries, but, when once, the elections are over, and electors emerge from the polling-booth, these latter are ignored till the time of the next election. Not merely this. Even to fill posts to which incumbents should be elected, specially privileged persons are nominated by other specially privileged persons, and these are appointed to high posts declared "elected without opposition". If the author is inclined to find fault with such seasoned democracies like America and Britain perhaps I wonder what he will have to say regarding the conditions obtaining in an infant democracy like India. Students of political philosophy and state-craft will greatly profit by reading through this challenging volume.

How will this Earth look after the lapse of 43,000 years? This scientifically speculative scientific question is sought to be answered in the highly fascinating volume, *43,000 Years Later*. Civilization is marching on at such a tremendous velocity and with such speed as would render any prognostication or envisagement of the future dangerously risky or even impossible. Deadly and dangerous weapons of destruction are being discovered, invented, and brought into existence by the ingenuity of man, and these weapons to be sure can never be allowed to lie idle. The author imagines the possibility of destruction of mankind in the twentieth century itself, by some final catastrofic act of scientific lunacy. The entire Earth and its civilization lie in ruins. In the year of grace, 43,000th, A.D., a party of interplanetary exploration consisting of two gentlemen and a lady visit the Earth in ruins. What would they see and what report they would write? The book contains a stern and timely warning to mankind not to destroy itself with the deadly weapons invented by itself. Will the warning be at all heeded? Will mankind be saved? Or will it be destroyed? Only the Omniscient Almighty can render the correct answer. Meanwhile, the author's answer will be greatly appreciated by readers.

Though human nature is said to be the same throughout the world, there are in fact several human patterns and types which reveal characteristic differences, of behaviour. In physical features, intellectual functions, emotional and volitional reactions, to characteristic environments, different human types reveal striking and even extraordinary divergences. The human types are studied, in *Human Types* with penetrating insight, and sympathetic understanding. The author does not criticise or condemn. The book contains a scientific study of so-called primitive groups and civilised sections of mankind, ranging between New Zealand and Iceland, on the one hand and on the other between Africa and New England. In sexual relationship, social status, manners and morals, religion and the rituals, cults and superstitions, magic, marriage family and in many other matters, the different sections of mankind reveal characteristic divergences, which are studied scientifically. It is an open question and difficult to answer if these differences could be eliminated so that the so-called primitive sections may be elevated to the level or the plane of the civilized. Students of Anthropology in general and in particular students of social Anthropology will derive considerable benefit from a study of the volume, whether or not they succeed in establishing world-state or world-family.

Dark Ages contains an attractive history of the growth and development or European Literature from the 5th to the 12th centuries, ranging between the heroic sagas of Iceland and the love songs of Provence. The mythological tales and exploits of giants, the sensational doings of the kings and chieftains, and the romantic ballads constitute the subject-matter of this brilliant historical survey of medieval literature of Europe. The author has an unexceptionable criterion for arriving at correct assessment of the value of the work of authors studied by him. He does not seek to judge the medieval writers from modern standpoint. He believed that such author had his own method, and his own value, and his own contribution to make. This individual contribution should be carefully isolated and appreciated. That is an unexceptionable criterion, in literary evaluation. Medieval literature supplied the necessary background for *Renaissance*. The work will be welcomed by literary circles interested in comparative study of literary contributions of different ages or epochs.

It will be remembered that six years ago, the New American Library introduced publication of *New-World-Writing* in paper-bound volumes; and the present publication marks the 13th number of this semi-annual series. Editorial selection has been made from the writings of authors existing and functioning all the world over, and the subject-matter included covers a vast and wide range running over stories, poetry, essays and drama. The publication is described as a "New Cross-section of contemporary fiction, criticism," and general and special patterns of literature, but, the volume does not contain much of ethical, religious or philosophical selections. I shall give a sample of the poetry included, and leave readers to judge for themselves. The work is entitled *CIRCUS*. Here are some striking lines.....

Seeing the world was willing to dance,
Rastelli fell in love with creation,
Through the creation with the Creator,
And through the Creator, again with creation,
And through the creation the Lord.

Of course, it is an easily understandable theme, to regard the entire world as a colossal *circus*, with the help of picturesque imagery. The New-world writing has come to stay, as America's spectacular contribution to universalization of the work of authors of the world. I would suggest that more selections should be made from the works of Indian authors.

Just now, when political developments are moving tremendously fast is the theocratico-secular state of Pakistan, the present *Short History of India and Pakistan* dealing with the political, economic, social and other forces that led to the shaping of modern India and Pakistan will be read with interest by all the interested in the destinies of the two states brought into existence as the result of the political and territorial dichtomization of the undivided India. The historical account begins with the ancient times, and proceeds down to the present. The publication is described as an "abridged edition of *India in the New Era* completely revised and brought up-to-date." The volume is bound to evoke varied reactions. Some would regret the vivisection or dichotomization of India, and others would rejoice, that two communities which can never come together got their own states. One thing is absolutely made clear. As the result of the world-war the British had become dead tired of retaining or keeping control over the Indian sub-continet, and such a feeling of depression and tiredness determined the transfer of power. The volume concluded with emphasis on the absolute need that there is for mutual co-operation between India

and Pakistan, and it is observed, that on such co-operation would depend the destinies of southern and south-eastern Asia. The volume will be welcomed both in India and Pakistan as an authoritative account of the origin and development of two states emerged into political atmosphere of independence, and freedom from foreign control and domination.

With the devilish and incredibly tremendous pace of scientific progress, the future will have to face many highly interesting, intriguing, troublesome, and tantalizing problems, which are sure to spring up as the result of interplanetary travels and communications. These difficulties and problems will definitely confront the people of the 21st century in which, presumably, communications will have been established as amongst the different planets. One will hear plenty of Space control stations, Mars bases, Venus burg and Mars port and other thrilling phenomena coming in the wake of travelling at the speed or velocity of light. Suppose, in the course of these interplanetary travels and movements, a child is lost on the Moon with only enough air in its space suit, to last a few hours. What is to be done to keep the child going? Will an adventuresome space pilot running short of fuel, commence wondering and doubting whether his wife on Earth is faithful to him, or having some small affair with this or that gallant? Will women hired in all male space stations cause trouble? These and many other problems of interplanetary space travel are suggested in *The Green Hills of Earth* and the author who is a well known space fiction writer has done his best to take his readers to some really thrilling exploits and adventures of space travel. The people of 21st century will find space travel as easy and familiar as bus travel to-day.

How will Americans find their daily life in about 25 years or thereabouts? The author considers the future fabulous judged in the light of canons and standards now available. Scientific appliances and inventions are multiplying and increasing by leaps and bounds, and, there is no knowing what the future may hold for the Americans. Television, electronic computors, or calculators, and turbo-jets will all be old hat in about quarter of a century. All houses and residential quarters will be Sun heated and all factories will be worked by atom-power. These and many other marvels of modern science, will make life more happy and comfortable than life in a mythological and hypothetical Paradise. A week would be 24 hour week. Routine office jobs would be done by machines, or perhaps, by robots. People will have pills which would stop or stimulate conception. Other pills will control sex-life. Railways will be run by atomic-power. Purified sea water would convert or transform deserts into blooming fields. One can easily imagine the nature of other wonderful things to follow in the years to come. Ancient Rishis had the power of immediately creating a child the next moment after sex-contact. Perhaps, the future would reduce the gestation period. Readers will contemplate with awe and astonishment the *Shape of To-morrow* so sensationally and thrillingly described in the volume.

In *Satellites, Rockets and Outer Spaces*, the author has explained in a fairly detailed manner the basis and foundational theories and techniques of rocketry, and examined the possibilities of space travel in the years to come. The treatment of the fascinating subject should be deemed convincing and most authoritative in view of the position of the author. He was one of the early founders of the German Rocket Society, and he is a member of the American Rocket Society and a Fellow of British Interplanetary Society. He has given a comparative study of the successes and failures of the Americans and Russians in flying rockets, and he has ventured to predict the advancements and developments that may be expected, in the near future, in the matter of conquest of the apparently inconquerable space. The author is emphatically of opinion that flying saucers did not land on this planet at all, but, at the same time, he believes that there are certain unknown phenomena for which no satisfactory explanation has been found or urged yet. If indeed, flying saucers had actually landed on this planet, one would expect the evidence to consist of "wreckage, machinery or bodies". None of these had been found, and *pre tante*, convincing evidence has not been forthcoming. Arguing the question whether visit from some other planet in space to earth is possible, the author observes that flying saucers certainly "Fail to Fill the Hills". (Pp. 126). This should suffice to silence irresponsible voice of sensation mongering in daily and weekly newspapers. In the event of space travel becoming a *fait accompli*, there is the persistent problem of food to be taken on the way. Can they be food-pills? Can they be scientifically got ready? Would they be sufficient to feed space-travellers? Where does space begin? If, it begins somewhere, it will be quite natural and reasonable to ask—Where does Space end? When will it be possible for adventuresome man to make his first trip to the Moon or to Mars? Is it likely that some of the epidemics prevalent on Earth had been caused by space bacteria? These and connected questions are sought to be answered by the author in popular language without loss of scientific accuracy and precision. Enthusiasts and students of Space-travel would extend a hearty welcome to this volume on the facts and fancies, methods and mysteries of Space-travel.

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TROINSKI'S TERTIARY DIRECTIONS—III

(*Continued from page 388*)

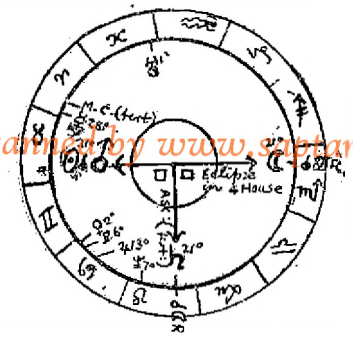
10° Capricorn in the 12th house and in exact opposition to Jupiter.

VI. The Future of Russia: 1959?

We shall now (this was written in 1952) try to have a look into the future of Russia through its TDH.

We have already determined in a surprising manner that the first square between T Mars and T Saturn coincided with the beginning of the Russo-German war in June 1941 (*vide* H. III), and that the first opposition between T Mars and T Saturn fell in timely with Korean War in 1950 (*vide* H. V).

H. VI



T. D.H: Future of Russia
(March - Nov. 1959)
14.5.1919 - 10 4m (Petrs:)

From the Ephemeris of 1919. we find that second square between T Mars and T Saturn was formed on 14–5–1919. The aspects pertaining to this time are extraordinarily decisive and are likely to give rise to events of world-wide importance. (*Vide* H. VI). We note the following:

1. The T Saturn as on 18th September 1918 (*vide* H. III) stands again at 21° Leo and is again in exact conjunction with R Moon (21°8′ Leo)–(*vide* H. I).

2. To this may be added T Saturn square T Mars and T Sun in 21° Taurus and T Saturn square T Moon in 21° Scorpio (!): Note Saturn (in Leo) square Sun (lord of Leo).

3. The T Mars (and dispositor of the R Sun in the Russian Horoscope—Sun being in Scorpio—*vide* H. I) is also in conjunction with T Sun in 21° Taurus (!).

4. At the same time T Moon in 21° Scorpio is also in exact opposition to T Mars-Sun conjunction, and in square to T Saturn, at the time when there is a partial lunar eclipse!

5. The Radical Moon in 21° Leo (Moon = people) in the Russian Horoscope of 7-11-1917, will cause severe injury to the lives and property of the people again at the appropriate time (to be presently determined), as it is severely afflicted not only by a conjunction of T Saturn but also by a square aspect from T Mars and T Sun on the one side and by the T Moon on the other at the time of a partial lunar eclipse. (Note also the Lunar aspects in the Radix Chart: Moon conjunction Saturn, square Sun, opposition Uranus; Moon and Saturn in 8 H).

6. Besides, another factor comes into play; *viz.*, the Tertiary Ascendant at this time passes through the 8th house of the Radix Horoscope of Russia of 7–11–1917, and finds itself in the middle of the sign of Leo (cf.—H. I and H. VI).

We have now to find out with which year the above mentioned date of 14th May 1919, corresponds.

From 7th Nov. 1917 to 31st Dec. 1917	=	54 days
1918	=	365 ,,
From 1st January 1919 to 14th May 1919	=	134 ,,
		553 days

These 553 days are equal to 553 Tr. mths.

41 years (from Table)		549 ,,
		4 months

So this comes to 41 years and 4 months from November 1917 = March 1959.

We make a comparison of the two TDHs of Russia:

(A) Dated 18–9–1918 corresponding to June 1941.

(B) Dated 14–5–1919 corresponding to March 1959.

A. (H. III)

Aspects:

T Saturn
Conjunction R Moon
Square T Mars
Opposition T Moon, T Uranus

World War II

B. (H. VI)

Aspects:

T Saturn
Conjunction R Moon
Square T Mars
Square T Moon, T Sun (with partial lunar eclipse)
T Mars conjunction T Sun (and conjunction Algol)
T Moon opposition (T Mars conjunction T Sun conjunction Algol)

R Moon square (T Mars conjunction T Sun conjunction Algol)

World War III?

But you cannot clap with one hand. The tertiary directions for America are still more interesting and convincing, and may be published if the readers show any eagerness for this system and the Editor allows it.

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MANAGER,
The Astrological Magazine

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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. (*a*) Are there any Rasimanas to fix Sayana Lagna as in the case of Nirayana? (*b*) How to arrive at Sidereal Time and Bhava Madhya from the figures given in Lahiri's Ephemeris. Please work out an example. (*c*) For Cancer Lagna or Rasi, Mercury is a malefic and Saturn rules 8th. Which lordship is condemned? But in the forecasts *How is this month for January 1958*, it is stated that Mercury alone is in a favourable sign. For Scorpio Rasi, Venus is considered as a malefic. But in the forecast it is stated he is in favourable sign and so on. My doubt is, how do the malefic planets by virtue of ownership could become benefic in Gochara? Am I correct if I say that a malefic planet by virtue of ownership becomes more malefic by transitting favourable signs and *vice versa*. Please clarify. (*d*) Who is the Karaka for Brahmin hatred? —*V. T. S., Arcot.*

Ans. (*a*) There are Sayana Rasimanas—refer to *A Manual of Hindu Astrology* by B. V. Raman. (*b*) *Vide* B. V. Raman's *A Manual of Hindu Astrology*. You will find an example actually worked out. (*c*) In Gochara, certain places from the sign of radical Moon known as Rasi are declared to be good and others bad. If the transitting planet be benefic to the horoscope either from Lagna or from Rasi, he will produce good results in the favourable houses and reduce the intensity of evil in unfavourable houses. But if the planet be malefic to the horoscope by rulership, he will be only weak in giving effect to the effects in favourable houses and the evils will be maximum while transitting unfavourable houses. (*d*) Brahmin-hatred was not present in the past in the sense in which it is in vogue now and therefore there is no Karaka given in astrological works. But Saturn is said to be the leader of the outcastes in *Brihat Jataka*. So Saturn may be said to typify Brahmin hatred.

Q. 2. (*a*) A general understanding is that if Dasas and Antardasas run simultaneously for a father and his son, that is the maraka period for the father. Will it be the same in the case of husband and wife or mother and son. In such cases, what will be the effect? (*b*) Is it true that if there is exchange between lords of 2nd and 12th houses, the native will suffer poverty? (*c*) *Vide* Art. "Combinations for Financial Success" published in March 1948 issue of A. M. P. 208, 3rd col. 1st para 14th line—when the 2nd and 12th lords are in Parivarthana Yoga, the former being stronger, will give much wealth. P. 209 3rd col. 2nd para 8th line. Similary one suffers always from poverty when there is exchange between 2nd and 12th lords. My doubt is how the same reasoning is applicable to both, either financial stability or debility. (*d*) Jupiter is very powerful in Scorpio (*Jataka Parijata* Chapter II, *verse* 65). This is an insect sign. So Scorpio should be least favourable for a benefic. Please reconcile the two. (*e*) Are Rahu and Kethu taken into account in Vesi, Vasi and Ubhayachari Yogas or in Sunapha and Anapha Yogas? (*f*) If Mars forms an Anapha Yoga with Moon, will the yoga be felt all through life or only during certain periods? If so when? (*g*) In some almanacs, it is shown as that Saturn entered Sagittarius on 6-2-58. But in some almanacs Saturn reaches that sign in January 1959 only. Which is the correct position? (*h*) If Venus or 7th house is hemmed in between two malefics, does it show a late marriage or two marriages or no marriage at all. (*i*) Please explain Vipareetha Vedha in Gochara.

R. R., Hyderabad-Deccan.

Ans. (*a*) Standard texts do not bear out the statement entirely. *Verse* 19 of Chapter X *Bhavartha Ratnakara* says that if two or three sons of the native undergo Rahu dasa simultaneously, then the person will die in his dasa. And he will enjoy ordinary results. So the principle is not carried beyond Rahu dasa or for other members of the family. (*b*) *Verse* 2 of Nirdhana Yoga in *Bhavratha Ratnakara* says: "If the lord of 2nd is in 12th and the lord of 12th is in the 2nd, the native always suffers poverty". (*c*) Your second quotation is wrong. What is found there is as follows:—"The eleventh lord Mars is no doubt in 2nd in a malefic house but even he is aspected by 12th lord". So there is nothing to be explained. (*d*) The fact that Scorpio is an insect sign has no bearing on the point. It is ruled by a friendly planet Mars and hence he is strong there. (*e*) No. (*f*) From the effects given in B. V. Raman's *300 Important Combinations*, it will be seen that effects are given for the whole life generally. (*g*) This difference arises because different ayanamsas have been adopted by different almanacs. As the question of aynamsa has not been settled beyod all doubt, it cannot be stated categorically which is right and which is wrong. (*h*) The consequences mentioned have to be judged from the entire horoscope and not merely from one position namely 7th house being hemmed in between malefies. (*i*) Vedha is well known and need not be explained here. Let us take an example, Sun in 11th from Janma Rasi is good but if some planet is at the same time in 5th sign from Janma Rasi, he will not be able to give good results. Vipareeta Vedha doctrine says that if Sun is in 5th from Moon in transit, there are no planets at the time in 11th from Moon, then Sun will give bad results. Similarly if Sun is in 3rd he will give good results if there is no planet at the same time in 9th. So according to Vipareetha Vedha if Sun is in 9th and no planet is in 3rd at the same time, he will give bad results.

Q. 3. (*a*) If lord of Lagna and the lord of 7th house, join, it is said to be conducive to marital harmony. Is this true if Mars is ruler of Aries and Venus is ruler of Libra? Does not the conjunction which is malefic affect the nativity? (*b*) So also conjunction as between Moon and Saturn. How to reconcile? (*c*) The doctrine of *Samasaptama* has been extolled as conducive to happiness and prosperity. Will the results be the same if the lords of the constellations governing the boy and girl are enemies? If the boy is born in Uttarabhadrapada and the girl in Chitra, will it produce beneficial results just because Moon happens to be in seventh sign from the other? (*d*) Even assuming they are mutually in 7th from each other, the lords of the 7th Rasis are in almost all cases mutual enemies. What is the principle

behind it? (*e*) Is it true that when a debilitated planet aspects another debilitated planet, the native is endowed with Raja Yoga? (*f*) What are the effects of planets in 3, 6, 9 and 12 when these houses are dwiswabhava Rasis? (*g*) What are the effects of planet in 2, 5, 8 and 11 when these are dwiswabhava? (*h*) Is it true that Vasumathi Yoga is not affected by Kemadruma Yoga? (*i*) What will be the effects of two Neecha malefics such as Jupiter—Mars in 2, 8, 6, 12 houses? —*R. R., Hyderabad.*

(*a*) to (*d*) The ancient seers who made this rule of *Samasaptama* should have necessarily known this also. Therefore it is to be understood that this overrides the other considerations. Yet this is only one of the items of agreement. Others should also be looked to for agreement. (*e*) Orthodox or standard texts do not subscribe to this view. (*f*) and (*g*) No particular significance is attached. The double nature of the sign has to be blended with the nature of the house in the interpretation, *e.g*, if the house falls in double-bodied sign, the native may give birth to twins. (*h*) There is no such rule. (*i*) Jupiter cannot be described as a Neecha malefic, he is a benefic though in debility. Therefore the question is pointless.

Ques. 4. (*a*) In judging a horoscope as from Lagna and Moon, is it a fact that Lagna is more important in the Rasi chart and Moon is more important in the Navamsa chart? (*b*) It is stated that an aspect from one planet to the other is good or bad according to the relation between them. (*Vide* Chapter VIII, *Hindu Predictive Astrology* by B. V. Raman). Then what is the effect of the aspect between Sun in Aries and Saturn in Libra? (*c*) Please define the strenth of Kuja dosha when (i) Mars occupies 7th which is his own sign, (ii) when Mars aspects 7th which is his own sign and (iii) Yogakaraka Mars posited in 7th. (*f*) In a chart, Venus is debilitated, but Jupiter lord of the sign is placed in a Kendra position from Lagna and Moon. Does this cause Neechabhanga for Venus? (*g*) What is your opinion regarding the formation of Vaira Yoga, an astronomical impossibility? (*h*) When is a planet called an afflicted planet? (i) Will the presence of Rahu and Kethu prevent Kemadruma? (*j*) In *Hindu Predictive Astrology, page 138,* it is stated that Rahu and Kethu are Aprakasa or lustreless planets and they give the results of the lords of the houses they occupy. In some other astrological work, it is stated that Rahu and Kethu are equivalent to Saturn and Mars respectively. Is it right both ways? (*k*) The conjunction of Venus and Mars is said to be evil. Will it be so even if Mars is Yogakaraka for Cancer and Leo Lagnas? —*R.R., Hyderabad.*

Ans. (*a*) The older astrologers had some such working rule. It may not have any foundation in the standard writers. For Navamsa Lagna to be correct, the birth time should be fairly accurately known whereas it is not so in the case of Rasi. Therefore it was safer to have Moon in the Navamsa as the basis as it cannot be wrong. Still, Ascendant and Moon are both to be reckoned in any horoscope and the stronger of the two whether Moon or Ascendant should necessarily be taken. (*b*) Your question is not clear. In that chapter, the author points out the difference between the Hindu and Western method of judging aspects. In the Hindu Astrology, it is the nature of the planet that determines the nature of the aspect. In the West, it is the nature of the aspect that determines whether it is good or bad. Mr. Cyril Fagan is a strong advocate of the Hindu view of interpretation. The effect will be adverse in the case of Sun and Saturn. (*c*) The malefic nature of Mars in 7th in his own sign is estimated at 96 units where as his maximum evil is estimated at 192 units. When Mars aspects 7th, the extent of evil will depend upon the sign occupied by him. Yogakaraka Mars in 7th has no mitigation of evil by occupation of 7th in terms of Kuja Dosha. (*f*) Yes. (*g*) V. S. Sastri of Bangalore comments as follows in his translation of *Brihat Jaatka* where Vaira Yoga is defined. Readers who are familiar with the working of the Bhava Sphuta process described in detail in *Sripati Paddhati*, Chapter I and in my notes thereto, easily see that it is not possible as we go to the higher altitudes to have some of the Bhavas uncommonly short and others extraordinarily long, so that in places like London, Berlin, Petrograd, it is perfectly possible that Mercury and Venus may happen to be in the 4th Bhava with respect to Sun not in the 4th Rasi as interpreted by Varaha Mihira. For example, see page 427 of B. V, Raman's *Tables of Houses*. If Sun occupies Scorpio 17° 35′ he will be on the cusp of the 4th house for Lat. 52° N. and Mercury can occupy the Ascendant which is Libra 22° 52′. The distance between the two is only 24° 43′ and they can be distant by 27 degrees. (*h*) A planet is called afflicted when he is in conjunction with or aspected by malefics. (*i*) Rahu and Kethu do not count as planets here. (*j*) It is not correct to say that Rahu is the equivalent of Saturn and Kethu of Mars. They are in nature similar. That is all. So there is nothing inconsistent between the two statements.

Ques. 5. (*a*) As in Kuja Dosha, suppose Sani or any other natural malefic is placed in the horoscopes of both wife and husband, does the evil get cancelled as in the case of Kuja? (*b*) 11th house is the house of gains. Why is it given prominence when 2nd, 10th, etc., have reference to gain? (*c*) Is it correct that house governs the mental state or character of a person, while the fourth his conduct? In judging the character of a person, which are the houses to be taken into account? (*d*) What yogas make a native merciless and cruel? (*e*) Is death sure to happen to a person or persons who are born during Lagnadhipathi's period (Ascendant lord) or Ashtamadhipathi's period (8th lord) during that period itself in spite of benefic aspects or conjunctions? (*f*) Will either lord —lord of 1 or 8, prove maraka at any time during one's life? (*g*) Is longevity definitely shown for those persons that are born with Kalasarpa Yoga? (*h*) What are the effects of the combination of Rahu and Mandi in 8th house? (*i*) What will be the effects if lord of 1st house occupies 12th? (*j*) Combination of Mars and Saturn in the 7th house for Capricornus Lagna is good for that house. What will happen if only one of the above planets is posited there?

—*R. R., Hyderabad.*

Ans. (*a*) Assuredly. (*b*) 11th house is given prominence because it is 2nd (acquisitions) from 10th (profession) and represents professional earnings. (*c*) 9th house represents Chitta-Suddhi —purity of mind. In judging character of a person 5th, 9th and 10th houses are to be considered as well as Lagna. (*d*) (*i*) If Sun, Moon and Venus are together in one bhava (*ii*) If Sun occupies Lagna, (*iii*) If Mars occupies 1st house, (*iv*) when Rahu occupies Lagna or (*v*) If Mars occupies 5th bhava, (*vi*) If 9th bhava is occupied by Sun, Mercury and Moon or born in the Navamsa of Mars, etc. (*e*) There is no such rule. (*f*) If other conditions co-exist, there is no reason why either lord should not act as maraka at the proper time. (*g*) There is no such rule. (*h*) The evil significations of 8th house are intensified thereby. (*i*) *Verse* 21 of Chapter VI of *Sanketa Nidhi* gives the effects as follows:—"When the lord of Lagna is posited in the 8th or 12th house, the person concerned will be clever in gambling, in offering

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advice, and will be miserly. He will commit thefts, have intercourse with other people's wives, will have a dark future and will become, as it were, a boat with a cargo of all sorts of evils and misfortunes. *(j)* Tne effects are only for the combination. Otherwise the effects of each will have to be indvidually judged. Mars in 7th—The native will be under his wife's influence and absent in foreign place. Saturn in 7th–the person will be base, fickleminded and will be addicted to a bad wife.

Q. 6 (*a*) If in Chalit Kundali (Bhava Chakra) Moon occupies the other bhava from Rasi Bhava from which house the predictions relating to Moon should be made? *(b)* In either case, the result will be different, *i.e.*, from one position the particular planet will be in the 3rd house and from other position it will be in the 4th house. Will you kindly indicate the principle in detail. (*c*) If in a horoscope the cusp of the house falls at 11–29–6–40, then the lord of the house will be Jupiter even though the major portion of the house is covered by the next Rasi. Is it correct that the planets governing the next Rasi will play no part in the ownership of the house and will exert no influence as regards the house? If so why?

M. G., Bhopal.

Ans. (*a*) and (*b*) The question is most clumsily put. If in the Rasi a planet is in 3rd but in Chalit, it is in the 4th bhava, the planet is to be considered as being only in 4th bhava. But the sign will be the same as shown in the Rasi chart. (*c*) According to Hindu methods of house division one half of the bhava (first) will be in Pisces and the second half in Aries. For all practical purposes, Jupiter is the ruler of the bhava. Mars will have only a very subordinate influence as part ruler of that bhava.

MATRIMONIAL MATCHING—A STATISTICAL APPROACH

(*Continued from page 382*)

discredit the female is biologically superior to the male, not only among the human but also among other species. It may not be in physical strength, but in the constitutional strength which alone really matters. They may have less powerful muscles, but they live longer. The stresses and strains of life, malnutrition, fatigue, sickness, shock and such like, do not undermine them to the extent they affect the male. It is scientifically proved that in every age group the death rate of the male is higher than that of the female. Women seem to possess a greater natural immunity to certain type of diseases and when they get attacked, recover more rapidly and frequently. Preservation of the race is the burden of the female and as such Nature seems to have been partial in making them stronger and resilent, not only constitutionally but emotionally as well. Contrary to popular belief women are proved to be more emotionally stable, reliable and ready for integration than the male. Ashley Montague says: "if you function in such a way as to live longer, be more resistent, healthier, and behave in a manner generally calculated to enable you and your progeny to survive more efficiently than others, then by the definition of of our measure of superiority, you are superior to others". In this respect the female occupies definitely a higher level to the male. **Perhaps it is a recognition of this factor that made our ancients who originally deviced the system of Poruthams to start all calculations from the female nakshatra, the implication being that the system is to discover whether any given male would be suitable to the female and not necessarily vice-versa.** So it is I consider that the female reaction to any situation especially in such matters would be more valuable than what is gathered from the male. For obvious reasons it was not possible for me to do anything in this direction and let me hope that in future earnest students would find it possible.

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Weather Forecasts for April 1959

BY D. R. MUNSIFF

THE Editor has consented to start a feature on weather forecasts. In Europe and America, many big plantation owners and social dignitaries arrange their sowing reaping programme and social entertainment programme respectively after consultations about astrological determinants. In a country like India, where monsoon plays a much more important part in agricultural operations, these indications should prove very useful. Let me assure you that in France, many meteorologists have studied and published brochures on weather predictions from planetary aspects.

Since the primary determinant of weather is the Sun, we must pay attention to the time of entry of the Sun in each of the zodiacal signs and draw our conclusions from the map drawn from such time of the entry.

Further, the planets are the long-term contributors for the fixing of the character of weather. If one looks up past records, there is a certain rhythm discovered of spells of wet weather over a period of years followed by dry years and hot years followed by cold years.

The maps for the four solstices are very important because they give us indications of quarterly periods but within that cycle, the conditions are modified at the time of Sun's entry into a sign. And still more, the weather conditions are further modified by the planetary relationships at the time of lunations.

It will not be possible however to discuss all these maps but the readers may be assured that the conclusions that are mentioned in this column have been reached after the digestion and assimilation of all such data. Next, the planetary phenomena at the time of eclipses are very important and give indications for a long period. Maps drawn for those must always be kept handy for reference.

This feature of the month gives the indications from 21st March to 20th April 1959. Let us take the map drawn for Bengal. With a few modifications, this will be true of U.P. and Bihar. Side by side indications, for East Bengal and Assam are discussed. For Assam and East Bengal, this period of time is very important because jute is being sown at this time inmany parts. Next this is the time when north-western showers occur influencing the weather a great deal.

The 28th degree of Leo is rising, Scorpio is on the 4th house. Jupiter finds itself meandering in his own house slowly in the 4th house and Mars, the hot planet passes through Gemini a dry sign in the 10th house. Moreover, Gemini gives rise to winds and storms and its ruler Mercury is in conjunction with Sun in the 8th house. Further there is an accent on the 12th house with Uranus and Moon in Leo. These are not happy signs of normal weather—it is not going to contribute to the well-being of agriculturists.

The forecasts given here should be interpreted in the relative and not absolute sense. A dry period in summer is different from a dry period in monsoon; the latter would mean short rains and when rains are indicated, the precipitation is much lighter than the normal.

The month will witness dry and dusty gusts of winds—sometimes storms as well. The sign Scorpio is never benefical to agriculturists and its ruler is in a dry windy sign in strong aspects with Rahu and Uranus. Further Jupiter is in a fiery sign raising the temperature. The territories to the rest of West Bengal, that is East Bengal and Assam will be greater sufferers. Further Retrograde Jupiter at the time of Sun's entry in Aries—specially round about 23rd may create terrestrial disturbances in Assam. The weather will be hotter and drier than normal and much more so in Assam and East Bengal.

March 22nd windy, 23rd hot and dry, 24th is eclipse day and will be a little stormy (dry), 25th normal but a little windy, 26th hot accompanied by winds with a little moisture in the air, 27th humid, 28th sultry with a little precipitation in light drizzles in E. Bengal, and Assam, 29th and 30th very windy, light drizzles in Assam, very humid weather in W. Bengal, 1st April windy, 2nd humid moist weather, 4th and and 5th windy with light drizzles and scattered showers particularly in Assam, 6th and 7th dry strong winds, 8th light drizzles in East Bengal and Assam, cool atmosphere in West Bengal. 9th humid, 10th and 11th very windy, dry, 12th hot and dry, 13th hot and stormy winds, 14th windy, 15th humid with a little precipitation, 16th windy, 17th very windy, 18th and 19th very humid and sultry and 20th cool winds.

For the western coast region, the conditions are entirely different. The fourth sign is on the cusp of 1st house and 7th on 4th house. Neptune is posited there with Uranus and Moon in the 1st house and Venus in the 10th house. There is no accent on the 8th or 12th house. Neptune with its mildly moist nature, and Venus with the equable characteristic accompanied by Moon—a moist and Uranus a cold planet in the 1st house pull down the temperature. The weather therefore will be milder than normal with cool and moist breezes.

In the Western India, down to the south, there are no agricultural operations carried out; therefore no daily indications are given. 27th, 28th and 30th March are particularly cool days. 31st is humid and sultry; April 4th cloudy, 8th is windy, 11th dry and hot winds, 13th a little stormy, 14th gusts of wind, 15th mild and pleasantly cool, so also 18th, 19th and 29th. Normally the month of April is very sultry for the Bombay region but it will not be so this year; further it will be cooler than normal with stormy gusty winds.

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Astronomical Notes

By S. K. KAR, B.Sc.

*** Sayana Positions of Planets on 1st April 1959, true for 5–30 a.m. (Indian Standard Time).**

Graha (Planet)			*Dhruva (R.A.)*		*Kranti (Declin.)*		*Sphuta (Long.)*		*Kshepa (Lat.)*	
			°	′	°	′	°	′	°	′
Ravi	☉	...	9	37	4 N	10	10 ♈	31	...	
Chandra	☽	...	288	4	17 S	5	17 ♑	19	5 N	16
Kuja	♂	...	84	13	25 N	8	24 ♊	46	1 N	48
Budha	☿	...	4	18	4 N	25	5 ♈	48	2 N	31
Guru	♃	...	239	55	19 S	27	1 ♐	43	1 N	5
Sukra	♀	...	40	58	16 N	21	13 ♉	25	0 N	31
Sani	♄	...	277	24	22 S	19	6 ♑	51	0 N	57
Uranus	♅	...	135	4	17 N	45	12 ♌	23	0 N	42
Neptune	♆	...	214	27	11 S	54	6 ♏	15	1 N	49

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THE SUN

The Sun proceeds from the 19th degree of Nirayana Pisces, enters Aries on the 12th and then goes upto the 18th degree of the same sign. His northern declination gradually increases from 4° 10′ to 14° 28′ during the month,

N.B.—There will be an Annular Solar Eclipse on the 8th April invisible in India.

THE MOON

The Moon begins to progress from the 26th degree of Nirayana Sagittarius, and after making a complete round of the heavens, goes upto the 19th degree of Nirayana Capricornus during the month. She crosses the Celestial Equator on the 6th, and also on the 20th. She attains maximum declination on 14th and 26th. She comes to her Apogee on the 11th and to her Perigee on the 23rd. She forms with the Sun the following aspects during this month :—

New Moon	on	8th	at about 9 a.m.
First quarter	on	16th	,, 1 p.m.
Full Moon	on	23rd	,, 11 a.m.
Last quarter	on	30th	,, 2 a.m.

MARS AND MERCURY

Mars commences his journey from the 3rd degree of Nirayana Gemini and proceeds upto the 20th degree of the same sign.

Mercury continues to retrograde upto the 12th April and moves back from 14th degree to 9th degree of Nirayana Pisces. He becomes direct on the 12th and proceeds upto the 21st degree of the same sign. He rises heliacally in the East on the 6th. He comes to his Node on the 10th, and then crosses Ecliptic towards the south. He crosses the Celestial Equator towards the south on the 11th and towards the north on the 23rd. He goes to his Aphelion on the 21st and attains greatest elongation on the 26th.

JUPITER AND SATURN

Jupiter continues to retrograde throughout this month also. During this month he moves back from the 10th degree to 9th degree of Nirayana Scorpio.

Saturn sojourns direct upto the 16th April and then retrogrades but remains in the 16th degree of Nirayana Sagittarius only throughout the month. He remains stationary from 13th to 21st of this month.

VENUS AND RAHU

Venus starts direct from the 22nd degree of Nirayana Aries, enters Taurus on the 8th and proceeds upto the 26th degree of the same sign.

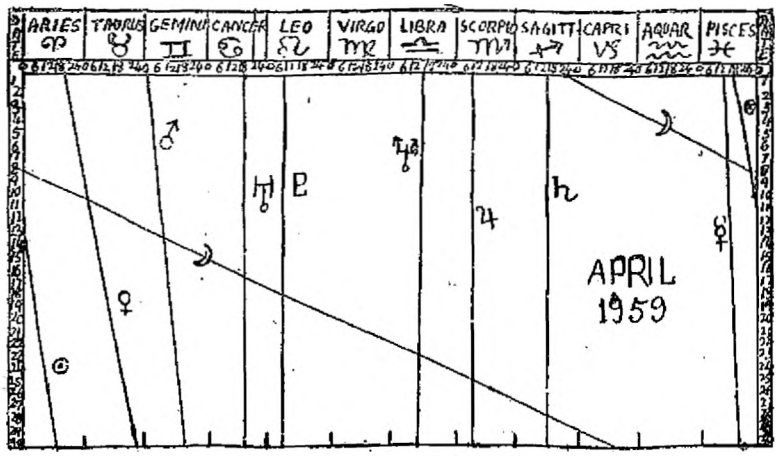
Rahu goes back from 21° 27′ to 19° 55′ of Nirayana Virgo, during the month.

OTHER PLANETS

Uranus continues to retrograde and moves back from 20° 34 to 20° 27′ of Nirayana Cancer.

Neptune continues to retrograde from 14° 26′ to 13° 41′ of Nirayana Libra.

Pluto continues to retrograde and moves back from 10° 17′ to 9° 53′ of Nirayana Leo.



* 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° 49′ 47.167″.

LUNAR CONJUNCTIONS

The Moon will form conjunctions with planets in the following order:—

Mercury	on 7th	at about	2 a.m.
Sun(Eclipse)	on 8th	,,	9 a.m.
Venus	on 11th	,,	2 p.m.
Mars	on 14th	,,	4 p.m.
Uranus	on 17th	,,	8 p.m.
Pluto	on 19th	,,	7 a.m.
Rahu	on 22nd	,,	4 a.m.
Neptune	on 23rd	,,	4 p.m.
Jupiter	on 25th	,,	6 a.m.
Saturn	on 27th	,,	7 p.m.

Pournima (Full Moon) and Amavasya (New Moon) Tithis.

Commencing moments for the meridian of New Delhi. (77° E 13′, 28° N 39′)

I. Amavasya tithi commences at 6h. 56m. a.m. (I.S.T.) on 7th April 1959.

Cusps of Houses:—Ascendant 10° 29′; 2nd 35° 54′; 3rd 63° 19′; 10th 269° 44′; 11th 303° 19′; and 12th 336° 54′.

Nirayana Positions of Planets.

The Sun 354° 40′; the Moon 342° 42′; Mars 66° 19′; Mercury (R) 339° 57′; Jupiter (R) 219° 36′; Venus 28° 51′; Saturn 255° 10′; Uranus (R) 110° 29′: Neptune (R) 194° 17′; Pluto (R) 130° 10′ and Rahu 117° 8′.

II. Pournima tithi commences at 2h. 21m. p.m. (I.S.T.) on 22nd April 1959.

Cusps of Houses:—Ascendant 131° 47′; 2nd 161° 14′; 3rd 190° 41′; 10th 40°9′; 11th 70° 42′; 12th 101° 15′.

Nirayana Positions of Planets.

The Sun 9° 39′; the Moon 177° 44′ Mars 74° 56′; Mercury 343° 1′; Jupiter 218 24; Venus 47° 0′; Saturn 255° 13′; Uranus (R) 110° 24′; Neptune (R) 193° 53′; Pluto (R) 129° 58′ and Rahu 170° 20′.

PLANETARY ASPECTS

THE SUN

Parallel	Mercury	on the	1st
Trine	Uranus	,,	3rd
Opp.	Rahu	,,	3rd
Trine	Pluto	,,	22nd
Opp.	Neptune	,,	26th
Trine	Saturn	,,	28th

MERCURY

Square	Mars	,,	11th
Trine	Jupiter	,,	14th
Sextile	*Venus*	,,	*16th*
Square	Saturn	,,	25th
Square	Mars	,,	28th
Trine	Uranus	,,	30th
Opp.	Rahu	,,	30th

VENUS

Parallel	Uranus	,,	4th
Opp.	Jupiter	,,	15th
Square	Pluto	,,	16th
Sextile	Uranus	,,	25th
Trine	Rahu	,,	26th
Parallel	Mars	,,	28th

MARS

Trine	Neptune	,,	20th
Opp.	Saturn	,,	23rd

PREDICTING SPECIFIC EVENTS BY MEANS OF TRANSITS

(Continued from page 380)

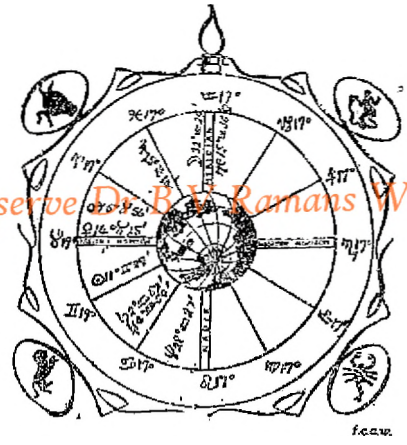
degree of longitude on the other side.

Starting from the north pole of the orange, let him now measure 23° 27′ along the line representing the 270th degree of longitude, and mark that point which will become the location of the north ecliptic pole (to be seen in the heavens at the zenith of an observer stationed at the corresponding point of the Earth's surface at 18 hours S.T.) and which will coincide with the *Arctic Circle*. Similarly, from the south pole of his orange let him measure 23° 27′ along the line of the 90th degree of longitude and so mark the south pole of the ecliptic (which will coincide with the *Antarctic Circle* on the Earth itself).

The student will now draw on the surface of his orange a series of equally-spaced circles made to converge at the two new points (the new poles) in order to mark out exactly where to cut in order to divide the orange into twelve equal segments. When he actually cuts the orange, the passage of the knife on each occasion will define the plane of each intersecting circle. But the student will find that the division of his orange into twelve segments will be entirely different to those obtained from the natural division of the orange, even though the segments themselves will be of the same size.

It is this new mode of dividing the orange which is presented cosmologically by the *Zenith system of House Division* in so far as its *Terrestrial* subdivisions are concerned.

To produce the required horoscopical frame by employing the *Zenith system* is a matter of the utmost simplicity. All that has to be done is to establish the sidereal time of the birth. Then the point Ascendant of the Zenith Horoscope can be obtained from *any* table of houses compiled for the latitude of the birth-place.



(Fig. 1)

Then the successive signs in their proper order, each bearing the same degree-number as the point Ascendant, are written around the chart, thus defining the twelve cusps.

By way of an example to demonstrate this, let us consider the birth of a female occurring at 2-45 a.m. G.M.T. June 3, 1915. The time corresponds to 19h. 27m. 18s. sidereal time, and a table of houses for London gives the Point Ascendant as Taurus 17° (see Fig. 1 for the completed horoscope).

(To be continued)

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FOR APRIL 1959

All positions are true 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	348 41 23	265 29 40	62 57	343R 59	219R 54	21 45	255 2	171 27
2	Thursday	349 40 36	278 53 39	63 30	343 11	219 51	22 47	255 4	171 24
3	Friday	350 39 47	291 59 14	64 4	342 24	219 49	24 0	255 5	171 21
4	Saturday	351 38 56	304 48 17	64 37	341 42	219 46	25 12	255 7	171 18
5	Sunday	352 38 3	317 22 50	65 10	341 3	219 43	26 24	255 8	171 15
6	Monday	353 37 8	329 44 57	65 43	340 28	219 40	27 35	255 9	171 12
7	Tuesday	354 36 11	341 56 34	66 16	339 58	219 36	28 47	255 10	171 8
8	Wednesday	355 35 13	353 59 33	66 50	339 34	219 33	29 59	255 11	171 5
9	Thursday	356 34 12	5 55 46	67 23	339 15	219 29	31 11	255 12	171 2
10	Friday	357 33 9	17 47 12	67 57	339 1	219 25	32 12	255 12	170 59
11	Saturday	358 32 4	29 36 5	68 31	338 52	219 21	33 34	255 13	170 56
12	Sunday	359 30 57	41 25 1	69 4	338 49	219 17	34 45	255 13	170 53
13	Monday	0 29 48	53 16 58	69 38	338D 51	219 12	35 57	255 14	170 49
14	Tuesday	1 28 37	65 15 25	70 12	338 59	219 8	37 8	255 14	170 46
15	Wednesday	2 27 23	77 24 12	70 46	339 11	219 3	38 19	255 14	170 43
16	Thursday	3 26 7	89 47 26	71 19	339 28	218 58	39 30	255 R14	170 39
17	Friday	4 24 49	102 29 15	71 53	339 50	218 53	40 41	255 14	170 36
18	Saturday	5 23 29	115 33 29	72 28	340 17	218 48	41 52	255 14	170 33
19	Sunday	6 22 7	129 3 4	73 2	340 48	218 43	43 3	255 14	170 30
20	Monday	7 20 42	142 59 34	73 36	341 23	218 37	44 14	255 14	170 27
21	Tuesday	8 19 15	157 22 21	74 10	342 1	218 32	45 24	255 14	170 23
22	Wednesday	9 17 46	172 8 13	74 44	342 44	218 26	46 35	255 13	170 20
23	Thursday	10 16 15	187 11 9	75 18	343 30	218 20	47 45	255 13	170 17
24	Friday	11 14 42	202 23 44	75 53	344 20	218 14	48 56	255 12	170 14
25	Saturday	12 13 8	217 34 15	76 27	345 12	218 8	50 6	255 11	170 11
26	Sunday	13 11 33	232 34 9	77 1	346 6	218 2	51 16	255 10	170 7
27	Monday	14 9 52	247 15 30	77 36	347 5	217 56	52 26	255 9	170 4
28	Tuesday	15 8 14	261 32 56	78 10	348 7	217 49	53 36	255 8	170 1
29	Wednesday	16 6 33	275 24 3	78 45	349 11	217 43	54 45	255 7	169 58
30	Thursday	17 4 50	288 48 58	79 20	350 18	217 36	55 55	255 6	169 55

AYANAMSA 21° 49′ 47.167″

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STARS IN THEIR Seasons

By M. V. RAMAKRISHNAN, M.A., L.T.

Night Sky in April 1959

Zodiacal Constellations

THE zodiacal constellations that are visible this month at about 9-30 p.m. are ranged from west-north-west to east-north-east, Taurus (Vrishabha), Gemini (Mithuna), Cancer (Kataka), Leo (Simha), Virgo (Kanya) and Libra (Thula). Taurus is setting with the bright Aldebaran close on the western horizon. Cancer and Gemini have crossed the meridian. Castor and Pollux which constitute the asterism Punarvasu are seen high up in the western sky. The asterism Pushya in the constellation Cancer can also be identified as it is high up in the sky. Leo has almost come to the meridian and is seen with its principal star Regulus very nearly overhead. Virgo is seen in a particularly favourable position this month for observation. Its principal star Spica (Chitta) is easily identified by following curve of the tail of the Great Bear, which you see shining bright in the north-eastern sky. Libra has come out of the eastern horizon and is seen a little south of east in the eastern sky. The two western most stars of this Constellation constitute the lunar asterism Visakha.

Non-Zodiacal Constellations

Of the non-zodiacal constellations Ursa Minor is seen in the north extending almost horizontally towards the east. The great star-group Ursa Major is approaching the meridian in the north. The kite-shaped constellation Bootes is seen in the north-eastern sky well above the horizon. The principal star of this Constellation is Arcturus (Swathi) and it is seen in the curve of the tail of the Great Bear. It is the brightest star in the whole northern sky, its only companions being Vega in Lyra and Capella in Auriga.

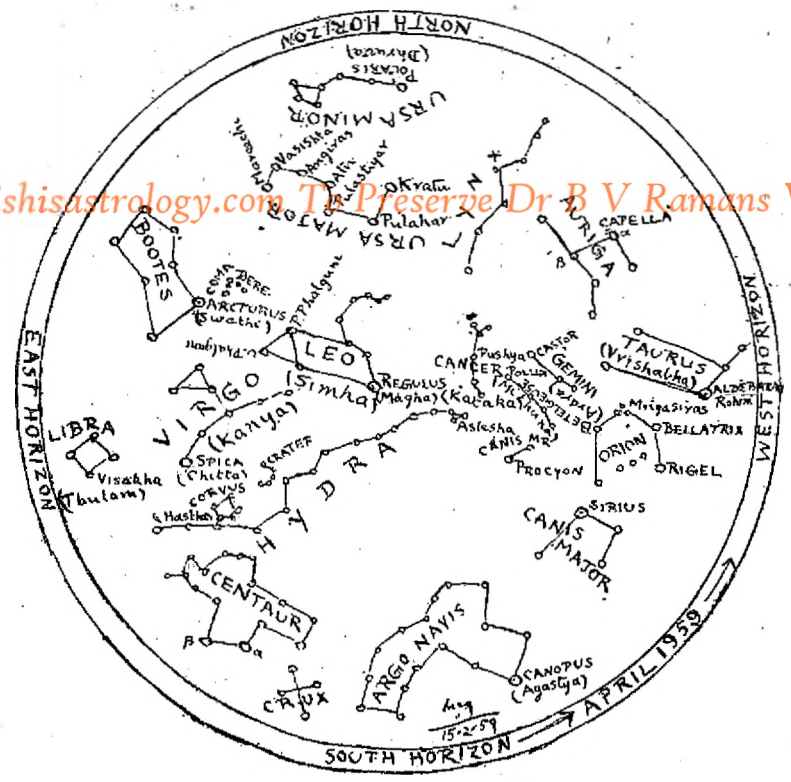
In the southern sky Orion is about to set with Canis Major and Canis Minor soon to follow. Argo Navis is very nearly on the meridian, while Crux and Centaurus are approaching the meridian. Canopus, the principal star of Argo Navis rivals Sirius in brightness. Crux is seen a little tilted, but when it comes exactly to the meridian, you will find it erect. This is because the stars at the extremities of the long arm of the Cross have about the same right ascension—12h. 28m. and 12h. 23m. The long winding constellation Hydra is seen extending across the southern sky from south-east to a point very nearly overhead.

Lunar Asterisms

The Lunar asterisms that can be identified in the visible hemisphere are Rohini in Taurus, Mrigasira and Ardra in Orion, Punarvasu in Gemini, Pushya in Cancer, Aslesha in Hydra, Magha, Purva and Uttara Phalgunis in Leo, Hasta in Corvus, Chitta in Virgo, Swati in Bootes and Visakha in Libra.

The Milky Way

The Milky Way is seen to traverse the Sky from south-south-east to north-north-west, passing through or between the Constellations Crux, Argo Navis, Canis Major, Canis Minor, Orion, Gemini, Taurus, Auriga and Perseus.



[The chart should be held in such a way that the horizon marked at the bottom in the chart corresponds to the horizon the observer is facing. Then the constellations he sees before him from the horizon to the zenith will be found in the chart from the bottom to the centre. The constellations to his right and left will be found in the corresponding positions of the chart].

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FOR APRIL 1959

By MIHIRA

WEATHER

Mostly dry throughout

BULLION

Gold.—May fluctuate quite unexpectedly.

Silver.—Initially upward trends but decline slowly during second half.

Grain.—Initial depression but upwards during the latter part of the month.

DAILY GUIDE

1. L.D. Not good for any agricultural work or new beginnings, asterism too not favourable except for purchase of cattle.

2. After 7-30 a.m.; one of the best days in the whole month for all purposes, ploughing, manuring, planting, dealings in cattle. For best effects, use mixture of organic and inorganic manure.

3. Marana Yogam till 1-40 p.m.; after that good for all purposes, planting, defrayal of paddy for farm expenses, also purchase of grain.

4. An ordinary good day but best for storing grain. After 2 p.m. good for cattle dealings.

5. Till 3 p.m.; ordinarily good for all agricultural works. Good for planting, cattle dealings.

6. Yogini towards sky after 6-40 a.m.; thereafter practically the whole day unfit for beginning of ploughing, planting, manuring, etc., but these operations can be begun before 6-40 a.m., and continued.

7. Yogini towards sky or earth whole day and night. Hence not suitable for ploughing, planting, manuring, etc. Harvesting however can be done after 8 a.m.

8. Marana Yogam whole day and night; hence unfit for all agricultural or other work; keep to routine such as digging, levelling, weeding, fencing, etc.

9. L.D. Unfit for any new beginnings till 11 a.m.; thereafter good for all purposes in general, but considered to be specially favourable for planting, purchase of cattle, defrayal of grain; purchase of grain.

10. Asterism is unsuited for all new beginnings; keep to routine works; but harvest, purchase of cattle, storing grain, are not prohibited.

11. Asterism unfavourable for all purposes. Keep to routine only.

12. Though asterism is favourable, L.D. not good for new beginnings till 5 p.m., and then there is Rahu Kala. So practically whole day useless.

13. An ordinarily good day for all purposes in general.

14. Tamil New Year's day; to be observed as an agricultural holiday.

15. An ordinany good day for storing grain.

16. Marana Yogam after 3 p.m. no new beginnings thereafter. L.D. not good. Therefore all important actions to be avoided.

17. Yogini towards sky or earth whole day and night; no planting, ploughing or manuring.

18. Marana Yogam till 4-5 p.m.; no important new beginnings till then.

19. Marana Yogam till 3-30 p.m.; avoid all important actions till then.

20. Asterism not favourable for new beginnings till 2-10 p.m.; thereafter good.

21. An ordinary good day for all kinds of work and new beginnings for digging wells, planting, purchase of cattle, storing grain, manuring, etc.

22. Marana Yogam till 9-45 a.m. L.D. not good till 2-20 p.m.; thereafter good for planting, reaping, harvesting and storing grain.

23. Ordinarily good day for above purposes, such as planting, reaping and storing.

24. L.D. Not good till 7-0 a.m.; thereafter favourable for planting, reaping, purchase of grain and cattle.

25. Yogini towards sky after 11-45 p.m.; therefore whole day good for all matters in general.

26. Marana Yogam till 8 p.m.: therefore whole day unfit for new beginnings.

27. Yogini towards earth 5-55 p.m.; not good for planting, ploughing manuring till then.

28. Specially good day for ploughing, manuring and reaping and also cattle dealing. For best effort, use mixed manures.

29. An ordinarily good day for all purposes and new beginnings.

30. L.D. not good for any purpose. Keep to routine.

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FOR APRIL 1959

BY MIHIRA

3. Marana Yogam till 1-40 p.m.; avoid all journeys till then especially towards west.

6. Yogini towards sky after 6-40 a.m.; avoid all air journeys thereafter especially towards east.

7. Yogini towards sky or earth throughout day and night; avoid all air journeys especially towards north.

8. Marana Yogam day and night; avoid all journeys especially towards north.

16. Marana Yagam after 3 p.m.; L.D. not good throughout; avoid all journeys by air.

17. Yogini towards sky or earth whole day and night; no journeys by air throghout especially towards west.

18. Marana Yogam till 4-5 p.m.; no important journeys till then.

19. Marana Yogam till 3-30 p.m.; avoid all important journeys till then especially towards west.

22. Maran Yogam till 9-45 a.m.; avoid all important journeys till then especially towards north.

25. Yogini towards sky after 11-45 p.m.; avoid journeys by air after that especially towards east.

26. Marana Yogam till 8 p.m.: avoid air journey till then especially towards west.

27. Yogini towards earth till 6 p.m.; avoid journeys by air till then especially towards east.

YOGA, PSYCHOLOGY AND PARAPSYCHOLOGY

(Continued from page 377)

good or bad deeds of the previous lives of the man. Without some such hyphothesis, we cannot explain the sufferings of the innocent and the luxuries of the wicked. **The theory of blind chance does not satisfy reason, and moreover it violates the Law of Causation. For we see the law of 'Life from Life' in biology and of 'Life to Life' in parapsychology and mysticism, as Miss Underhill points out in her** *Mysticism.*

Astrology and Modern Thought

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BY B. V. RAMAN

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FOR APRIL 1959

[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 D. R. MUNSIF, B.Sc. (Econ). (London), B.A. (Hons.) (Bombay), *5/1, Russel Street, Royal Court, Calcutta-16*

Economic Section

I ONCE again come to the subject of inflation and discuss it because it needs to be dinned into the ears of the unknowing public to make them conscious of the disintegeration that follows in the wake of such rising prices and to make them aware of the need of active organisation to stop a disastrous policy. I have already suggested in the past, need for an organisation of the middle classes and once again this is an appeal to them to take the lead in the protection of interests of all the consumers.

The first signs of an inflation are rise in retail prices and with a time lag in the wholesale prices. This is usually followed in this initial stage by a fall in the rates of interest. This can be countered by Government policies such as credit control, compulsory increase in the margin on loans by banks to customers, limitation in the amount of loans to individuals, restriction of dividends to stock-holders and the sale of Government Promissory Notes by the Central Banks such as the Reserve Bank of India. But it hardly happens that appropriate measures are adopted in time.

The next stage of inflation is manifested in the rise in prices in every sector of economic life and a rise in wages and salaries. If the first stage as described in the previous para is not stopped in time, the second stage follows as a matter of course. The rise in wages cuts down the profits by the trading classes both among the individuals and the joint stock companies. This leads to a reduction in the receipts of the Government by way of income-tax. The Government also suffers because its expenditure increases in the shape of increased salaries to its employees.

The Governments of the day are spenders and consumers in more than one direction. They also have to spend more for achieving an unit of production. Thus the vicious spiral of rising prices and increasing taxes emerges with wages and salaries chasing the former. The past experience of all countries that have passed through inflation suggests that in the budgets a very large deficit begins to come into existence which is next met by the sale of Government Securities to the public.

When the Government begins to issue securities on a large scale, it is natural that the confidence in the currency of a country is shaken. Therefore the value of Government securities falls and that of precious metals rise. At a subsequent stage, the prices of all the stocks of manufacturing companies move up and at every subsequent stage, the Government has to offer higher rates of interests to the public for the sale of their securities. Initially, there is always some reserve buying power with the public to buy Government securities but within the present tempo of society with all kinds of taxes from the conscious stage of life until death where only births remain untaxed, it is found that individual members of the public have no where withal left to buy Government securities. Therefore the Government sells the securities to its own Central Banking institution against which the notes are issued. These notes become the base on which deposits and advances begin to expand in particular society for a fresh bout of a rise in prices, wages, salaries and taxes This prices out the exports of a country in foreign markets owing to which, all kinds of artificial measures such as restriction on imports and on exports of capital and the free movement of goods and men are imposed.

The net result is the gradual but sure lowering of the standard of life among all classes though in the beginning, the spurt of inflation originated in a higher standard of life for the working classes and resulted in such. The consequences of inflation are writ large on the pages of history and patent to every eye which looks for it.

The problem of inflation is discussed from many angles because it is a direct consequence of our policy of misdirected expansion of industrialisation. How many of us are aware about the wastage of our resources just because we do not recognise our limitations. There are many pieces of costly and expensive machinery rusting in the docks because there is at present no means of transporting it to the place where it could be fitted up for productive enterprises.

It may be of great interest to mention that heavy lorries are forbidden to ply on the culverts and small bridges lying astride our highways. The delay in the erection of our steel-plants at Bhilai and Rourkela was in many directions due to the inability of our railways to carry the heavy pieces of machinery in time.

Today the C.I.F. price of steel billets from the continent is £ 25 sterling, per ton. China too has been expanding the steel output and is ready to dump it. Against these powerful competitors, there are very small chances of our exports of iron and steel to expand. At the time of partition, our pride did not allow the export of jute mill machineries to Pakistan and a very large part of it is remaining idle and sealed up. What is more is that the Government is directly encouraging to adopt restrictive policies in jute industry : and yet, the Government was anxious at the same time to have a larger output of raw jute. On the whole, the economic policy appears, to say the least, to be amateurish.

The policy in regerd to land and agriculture is equally narrow-minded. There is no industry in our country which needs to be mechanised as much as agriculture. But for the sake of our misguided beliefs, the landlords are destroyed and replaced by tenants in possesion of the land, who are financially too weak to invest in the most primary machines. Our food problem in face of the growing population is likely to remain acute for a long time to come. If we were to realise that our problem of inflation has its roots in the high cost of our elementary foods, how much happier it would be. The retail prices of grains and other primary necessities of life at the present rate of exchange in W. Germany, U.S.A., and England are far lower than in our country even though the rates of wages are

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far higher in the former.

It has been daily dinned into our ears through speeches on the floor of legislatures, Government inspired press and radio bulletins, that there is ample stock of food everywhere, and specially because there are good harvests this year. And yet the food demonstrations throughout India tell a different story. In fact, it will be salutary to ask the spokemen of Government if there are any states in the Indian Union where during the recent past, no food demonstrations have taken place. Even if such protests on a large scale cannot open the eyes of the Government against the disadvantages of inflation, nothing else can.

The recent abnormal rise in the value of gold and silver is a pointer to the general mind of the people. The public bent to possess those commodities arises from the fact to have a hedge against the falling value of the rupee.

Astrological Section

Oil, Oilseeds and Cocoanuts.—The important phenomena from the astrological point of view are the vedhas between Sani and Rahu upto 10th April, between Sani and Budha upto 13th, between Sun and Mars, between Mars and Rahu, between Saturn and Mars and finally between Sun and Venus. Thus there are many contradictory forces at play. But here with all the bearish forces oposing bullishness, yet the explosive Mars is very powerful. Mars passes through Mrigasira and Ardra. His passage through both the Nakshatras have a direct bearing on edible oil, oilseeds and cocoanuts. Further Saturn becomes retrograde in Purvashadha which is supposed to rule over oilseeds. Taken all these factors together, I would advise the readers of this magazine to store oilseeds more particularly because the coming monsoon will have many vagaries.

Elsewhere, I have discussed the prospects of weather. If the readers were to convey to me the conditions of weather that are best suited to the thriving of the crop of oilseeds such as the time for the preparation of soil, when rains are required, and under the type of condititions the crop thrives most and finally the time of reaping and at the same time the type of conditions that would spoil the crop, I should be able to help the readers a good deal more.

Further Rahu passes throughout the month in Gemini Navamsa of the barren sign Virgo. They are both dry and bullish. Thus the combined strength of three planets Mars, Saturn and Rahu plays its part at one time or the other of the month. There will be many fluctuations but the trend will remain bullish. There is however one snag—whether the oil-exchanges will be allowed to function without hindrance. There is however one period between 27th March and 31st March when there is likely to be a good reaction in the oilseeds market.

But I should like to give the readers a forewarning of the times to come. Mars in association with Rahu becomes powerful enough to create a political crisis. The seeds are being sown at this time to ripen in the next month and such a political crisis generates bullish forces in oil and oilseeds markets.

During the whole month, there will be two-sided movements reflecting the uncertain economic and political conditions. Therefore it is not advisable to specify particular days of reaction. But dealers are warned to make in advance their own arrangement about finances because heavy and penal margins are likely to be imposed on the oil-exchanges—next credit restriction schemes on the trade will be imposed by the Government. Thus the gamblers will have to bear the brunt heavily for their foolhardiness and enthusiasm.

Shares.—Look for a reaction between 17-4-59 and 27-4-59. I think the reaction will emerge before the 23rd. Purchase during the reaction.

BY MANUBHAI P. SHUKLA, Esq.

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April 1959 is mostly covered by lunar Chitra on the first day of which dawns Vikari. The learned Editor of THE ASTROLOGICAL MAGAZINE has dealt at length with the planetary cabinet for this year and its results in the Annual issue for 1959. Therefore I do not propose to enlarge upon it. Chaitra Lunar month is ruled by Sun. Vasant Ritu is ruled by Venus. Grishma Ritu is ruled by Sun and Mars. We get brighter and burning sunshine during lunar Chaitra, as the Sun during this month transits through Aries belonging to fire triplicity and Sun himself being a fiery planet, the atmosphere will get surged with warmth.

The crops of vasant Ritu will be favourable as the Ritu lord Venus is in his own house and aspected by benefic Jupiter. Coal and mining production will be medium, as Saturn-Sun are in trine aspects. On 10th April Mars enters Aridra—a watery constellation, and forms vedha with Saturn in slow motion transitting through Purvashadha. On this account, the days will be hot and nights cool and moist. In Central India and equatorial regions there will be untimely gusts of wind and rains. The health of the people will be affected by contagious diseases like plague. There will be heavy mortality amongst cats, dogs, rats, serpents, monkeys and wild beasts.

On 8-4-1959, a solar Eclipse takes place in Revathi constellation during *Vaidhruti Yoga* on Wednesday. It is aspected by the retrograde Jupiter. This eclipse divides this month into parts causing fluctuations in the markets. From beginning to 13th markets would be moving in bearish state due to good arrivals of seasonal crops. On Sun entering Aries on 14-4-1959, the prices will begin to yawn up. Oils, salt, cotton, rice, ghee, vegetable products, potatoes, suran, sakkarkand, camphor, scented articles, sugar, jaggery, urad and moonga will be specially in the limelight. Saturn, Mars, Rahu and Kethu transit through central part of the Swastika of the heavens—*viz*,, *Sarwato Bhadra Chakra*, some universal calamities are likely to take place near the equatorial regions. This solar eclipse indicates that India will export raw materials and commodities on an unprecedented scale, beating all the records of the past. Shippers will be much benefitted during this year, as Jupiter transitting through 3rd house in the Indian chart aspects 7th, 9th and 11th houses.

Chaitra lunar month begins on Thursday 9th April and lunar appearance takes place on this very day in Aswini constellation of 30 Muhurats ruling metals and of airy temperament. If you find rains with winds on 5th lunar day (Panchami) Monday 13-4-1959, take it for granted that in your area grain and foodstuff will be difficult to buy in open market during lunar Bhadrapada (August-September). The rates will go very high due to scarcity of stock. Astrology thus guides you to buy in advance your needs, before calamities overtake you.

Solar ingress into Aries takes place on 14-4-1959 (4-39 a.m.) Monday after midnight in Mrigasira. Planetary dispositions at this time denotes changes in export-import tariffs and good conditions with regard to foreign trade. With reference to India's sign Mars lord of 3rd and 8th is transitting through the midheaven in opposition to Saturn. This is not favourable for politics, weather conditions, production standards and mining concerns.

Fire accidents in granaries are likely or there will be incidents of looting foodstuffs in central and northern parts of India. Skirmishes on the borders are also likely. In the chart cast for Delhi at the time of solar ingress, Herschel, planet of democracy gets full help from Sun and Jupiter, but the planets ruling these two houses are placed in the 12th presaging resignation of some higher officials. Inspite of the interference by the forward market commission, the prices in forward and spot market would remain very firm and the figure of living standard will go high.

As regards rises and falls in the markets in general, please note the following:—1st to 3rd bearish with reactionary spurts; 4th to 8th bottom rates of the month; 9th to 13th buying period for all sections; 14th to 19th prices work up; 20th to 22nd reactionary fall; 23rd to 25th buying period for those sections which show decline; and 26th to 2nd proximo good spurt. These fluctions will apply to all sections, unless specially mentioned for that one.

New York Stocks and Shares.—As mentioned in the February 1959 issue of THE ASTROLOGICAL MAGAZINE, U.S.S.R's Deputy Prime Minister's trip to U.S.A. had created a gulf between the opinion of general public and adminstrative foreign policy makers. Jupiter though transitting through ascending sign in navamsa chart, is in square to Herschel, which planet is in trine to retrograde Saturn. This presages uncertainities in the fluctuations on account of some squibbles in the foreign policy in the middle-east Asia. Between 20th and 25th, a fall of great magnitude is impending. But this will pave the way for good rise thereafter. After 7th, U.S.A. will supply atomic missiles to Spain or Portugal and give monetary help to Britain to expand her programme. Oils, rubber, grain and cotton markets would provide lively fronts. U.S.A. will make fresh alliance with Arab nations—Turkey, and Israel. It is a bullish month in general.

Indian Stocks and Shares —Jupiter's retrogression into Leo Navamsa is not good for Indian Stocks. The opposition between Mars and Saturn will have its malefic effects from 22nd. The troubles in industrial areas by the labour class and communal tension in northern and central India seem evident and there will be disturbed conditions in the shares and stocks market. From 16th to 20th the period seems to be at top rates for steels and industrials during this month. The end of the month will prove most probably very bearish.

London Stocks and Shares.—Amavasya falls in the 8th house and there is Saturn-Mars opposition. Difference of opinion will arise between India and England pertaining to political questions in Africa. This month is favourable for agricultural products. Coal and Iron production will be tiptoe, but strikes are very probable. The first fortnight is favourable for coal, rubber, oil, tea, coffee and electric shares. No-confidence motion is possible during the second fortnight and following month against the current Macmillan Cabinet.

Rubber Markets.—It is a bullish month for rubber market. In foreign nations, the rubber output is likely to be low. This will cause good rise between 15th and 20th. Thereafter, the prices will be dropping in subsequent months.

Black Pepper.—Mars, Saturn and Rahu are in vedha positions mutually. Foreign exports are most likely to be dull. In the other parts of western nations, prices would work up well due to restricted exports from the producing countries. Busy season seems to be from 14-4-59. Bullishness will continue for the next month as well.

Cocoanut oil.—The cocoanut crop would be affected during the later part of March 1959 in Ceylon and South India due to heavy gales and cyclones. It is a bullish month in all respects.

Hides and Skins.—This month, prices would rule higher for buffaloes and kine skins, as purchases from communist nations are probable. Betting leather prices would rule very high throughout the month, while, other types would have easy market during the second half.

Madras Stocks and Shares.—Tea, coffee and rubber plantation shares would be on the upward trend till 20th and thereafter fall in prices till the end of the month.

Cotton Market (Jarilla May 1959).—In May 1959 Jarilla contract will be opened. Saturn gets retrograde on 16th in Purvashadha and in mutual vedhas from Mars and Rahu. Retrogression of Jupiter and Saturn simultaneously would cause a deep cut in prices. The month opens with Sun opposing Rahu and Solar eclipse in the 10th house of the cotton birth chart, having trine aspect of Jupiter (retrograde) in the 6th house. Mars-Saturn opposition takes place from Lagna. Thus angles are occupied by malefics. Share and cotton markets will have fluctuating trends. Mercury ruling this commodity is in retrogression. He rises on 7-4-59 and gets direct on 12-4-59. So it will be a bearish period from beginning to 8th; 9th to 15th reactionary rise; and 16th to 25th fluctuations.

Groundnuts and Groundnut Oil.—It is a bullish month due to heavy export of this commodity. But a moment will come to close down the speculation in eatable oils in North India and Bombay Presidency due to Government policy. Spot rates of groundnuts are likely to go beyond the rate fixed by the Board.

Castorseeds. (Bombay market)—This is the month for new crops in Gujarat, and the rate is Rs. 157. It will not be a surprise if it goes beyond Rs. 170 by this time, due to heavy export business during this month.

Jute Section.—This is a very unfortunate section. From 1st to 8th it would be bearish; 9th to 15th bullish; and 15th to the end of the month lifeless. Good crops are anticipated with negative demands.

Bullions (Bombay).—Saturn's transit affects gold: Rahu, Jupiter and Venus will affect silver prices. Import from Tibet is likely to be better from 15th. The period from 22nd to 30th seems to be a general bearish period in consonance with other markets.

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Chemicals.—Troubles in chemical factories are feared and output would be lessened causing the prices to rule high.

Mercury.—This commodity will as well rule very strong during this month.

Sugar.—The prices will rule very strong till 14th. Thereafter the improved foreign export would ease the market position.

Jaggery —For this section, benefic and malefic planets are in Kendras in Rasi and Navamsa charts. The first fortnight is bullish and during later half there will be pressure of sales. If Hapur jaggery touches the new option (Jyestha or Vaisakha) rates of Rs. 17, I shall not be surprised. It is a bullish month on the whole.

Grains.—Rahu, Saturn and Mars are very actively transitting through constellations governing grains. Since Neptune has entered the Nirayana sign Libra, the Co-operative Societies have sprung up and the stocks are put behind the iron bar. This planet creates cliques and rigging of the stocks. The grain market will rule high and the incidents of looting, plundering, etc., will be common. Stocks and godowns will increase. This is what Mars can do while transitting through 9th and 10th houses from the ruling sign of India aspecting Rahu placed therein. This

Mars suffers opposition from Saturn placed in the 4th house. Astrology can presage this position in advance for years together.

BY A. P. SATHE
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During the month under review Saturn retrogrades along with Jupiter. Mercury is retrograde in the first half, but attains direct motion on 12th April, 1959. Mercury as the 9th lord and Saturn as lagna lord by retrogression always attain an unfavourable role and if anybody has kept a record he would be convinced that all inauspicious events in the Indian history take place while these two planets are in retrograde motion. Specially Saturn's retrogression in Dhanus and simaltaneous transit of Mars in Gemimi indicate during the month many deadlocks and strikes by labour working in mines and new Projects under construction.

In my report for March 1959, I have not made mention of the lunar eclipse that takes place on 24th March in Hasta. This is a factor pronouncing more bearishness in values of commodities specially after 24th. From this angle the fortnight from 1st April upto 14th April must be well studied. In my March report I had already advised to make good use of the spurts for selling and after studying the planetary transits in relation to Meena Sankranti chart I am of the opinion that commodities would remain subdued in the first fortnight in general under the impact of Mars and Mercury square. Coming to the Solar Ingress chart of 13th April it would be seen that the positions of planets are better specially Lagna Lord, the Sun and Moon and other malefics and benefics are also well placed. This should therefore be a helping factor for rise in commodity values during the second half of this month. Follow mandi in the first fortnight while during the second half teji should be followed. It may be noted that owing to Saturn and Mars opposition hectic price-movements are possible and traders should be cautious aganist losses.

New Moon charts of 9th March and 8th April.—Here also the first 7 days previous to New Moon appear to indicate dullness, though in Navamsa the inter-relation of the two major planets Saturn and Rahu are favourable right from the beginning of the month. In fact Saturn's retrogression in Dhanus should be a factor creating falls in the values of stocks and shares, but the Nakshatra transitted and also the New Moon chart of 8th April being favourable it appears that till Saturn's entry by retrogression to Moola, the fall in values of stocks and shares would be withheld and on the contrary the prices under the favourable positions of the New Moon Chart of 8th April would in the latter half come up. The positions between 13th night (14th morning) and 28th is indicative of good rise in stock values. Please note here that sudden Government action between 18th and 28th is expected or anticipated owing to planetary transits—specially of Sun and Saturn and the traders should be on their guard, lest they are trapped in hectic movements even in stocks and shares. Here also the period coming under the New Moon chart from 8th April 1959 onwards pronounces Teji conditions for the Stock values in general, but more so for Stocks and Shares held in plantations like Tea, Coffee and Rubber. Other sections comparatively will be weak.

Kethu Mercury	Sun	Venus	Moon Mars
Lagna 28°	14-4-59 at 4-39 a.m. Solar Aries Ingress		
Saturn	Jupiter		Rahu

Sun Mercury Moon	Venus 28°	Lagna 6°	Mars
	New Moon 8-4-59		
Saturn	Jupiter		Rahu

Cotton and Allied Products—Among the three rulers of this section, Mars transitting Mrigasira and Aridra is definitely a stronger element, since during his transit in Mrigasira he receives vedha from Sun and while in Aridra receives vedha from Saturn. Venus during the first fortnight transits in Bharani and Krittika, and in Rohini from 15th to 27th and then in Mrigasira. While in Rohini she comes under the Vedha of Sun. From 9th, the transit of Venus in Taurus receives direct aspect of Jupiter. A benefic transitting Taurus is always taken to be a factor of mandi for commodities. Between 9th and 15th I expect, a good drop would materialise in Cotton values, but later on prices would move up only in the second fortnight. Mercury all along remains under the vedha of Rahu, but it is retrograde during the first 12 days and thereafter direct, but in the same Nakshatra division. This transit is not helpful for rise. Aries Ingress chart is denoting teji and it would be advisable to buy in drops that would materialise by the 15th April and made use of for selling by the end of the month. Cotton business is mainly conducted in Bombay. The Vaida chart for May 1959 contract, favours good rise in values. The transits of planets in this chart are all favourable and it is my humble opinion that if drops, ranging from 20 to 26 rupees are materialised during the first half, it would be advisable to buy for the teji in the second half. 1st mandi, 2-3rd teji, 4th bearish, 5th to 7th teji, 8th to 12th mandi, 13th to 15th bothways, 16th to 20th teji, 21st to 23rd bothways hectic movements and 24th to 30th Teji.

Oilseeds and Oils.—Swathi, Sathabhisha and Pushya are the three Nakshatras mainly ruling this section. No planet transits these Naksatras nor these Naksatras are having vedha from a malefic or benefic planet. Saturn the ruler gets retrograde and would be aspecting Hasta from 16th April 1959. This factor would help a rising in this section again. In fact, with Martian entry in Aridra on 10th this section would indicate a steady rising tendency specially in Castors, Linseed and other exportable items of Oilseeds. Groundnuts, Sarson, Rai however would be rather weak comparing the other sections. Mars and Saturn in Vedha from 10th is a factor indicating bothways fluctuations till 16th. Thereafter the effects would be definitely towards creating bullish sentiments. Mandi dates appear to be 1st, 3rd evening, 9th, 12th, 15th specially for groundnuts and 21st to rest of the period bullish. During the first 10 days narrow movements could be expected, but later on good activity in this section is anticipated.

Metals and Bullions.—Mars remain-

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ing strong under the Vedha of Sun, the Solar transit in Aswini supports the higher price levels. Venus in the first half, and Jupiter in Anuradha retrogrades and specially in Leo Navamsa from 25th indicates bearishness. Precious metals would move in a narrow range but after 18th would witness a good drop, specially in the values of Yellow metal. Other metals, like Tin, Zinc, Copper would remain stronger comparatively. Good fall in bullion values during 25th and 30th April 1959 is anticipated.

Other Commodities. — Chemicals would remain stronger and would rise substantially during the second half.

Spices.—This section would remain strong between 16th and 23rd only. Rest of the month, prices would remain more or less easy.

Food Grains.—Proper distribution by Government would keep the price levels under check and during the last week good fall may be anticipated.

Sugar and Gud.—Uttarabhadrapada under vedha of Saturn and Mercury in retrogression upto 12th, might keep this section strong during the first fortnight, but contrary to other commodities, this section would lose ground in the second fortnight and specially Gud in the latter part of the month.

Stocks and Shares.—Saturn in Leo Navamsa getting retrograde on 16th April 1959, when considered alone is a bearish factor. Rahu in Gemini Navamsa in good relation with Saturn is a factor giving strength for maintaining of price levels of stocks and shares. New Moon chart of 8th April indicates good rise in values of stocks and shares. Venusian transit in a favourable sign and Mercury's transit in Meena, indicate that prices of stocks and shares would witness a rise, though moderate, but steel section would remain rather dull and on the contrary other sections of the stock markets would be strong and rising. Lead would go to other shares during the month under review, specially shares of rubber, tea, coffee, and allied groups.

In general the month indicates bothway movements and when to follow one line, is hardly possible. Traders are requested to follow line by booking quick profits and changing sides, after seeing the technical factors.

THE 1962 EIGHT-PLANET COMBINATION & WORLD AFFAIRS

(Continued from page 372)

interference with the seas, mountains and atmosphere.

The configuration and the eclipse are taking place in the 5th house of India's sign, and in the 9th house of the Indian Independence Chart. These do not augur well either for the economy of the country or for the administration. The dark shades in the Government may not only come into being but also to light. Attempts may also be made to postpone atleast for a short time the elections. Capricorn being the eighth from the sign ruling U.S.A. and the twelfth from that of Russia, these two will be the worst hit. Britain forces a more or less radical change in her administrative and political machinery; and yet Britain and France will be the only two countries that will manage to come out comparatively unhurt. Civil strife will convulse southern Europe and America. The African nationalist will be in trouble in the initial months of 1962. It looks as though Spengler's idea of the 'decline of the west' will begin to be realized from 1962 onwards.

These thoughts on the unique phenomenon occurring in Capricorn in 1962 February may not appear to many to be well-founded. Only events will reveal the truth. The severe economic depression of the thirties was heralded and accentuated by Saturn's entry into Capricorn in 1931 or so; and his next entry in 1961 is ominous since it is followed too soon by strange occurrences. The nations of the world will not be allowed to sit idle or to sit aloof. The military dictatorships that were aggravated almost with Saturn's entry into Scorpio find their culmination and catastrophe in 1962. It looks as though the Saturnian complex in Capricorn will at least make man think afresh about his social, religious, political and economical problems. Out of this thinking a new energetic middle class will emerge by the year 1966. The outlook for India during that period is not gloomy, nor is it good enough. What the world needs in general, and what India in particular requires, at least from 1961, is commonsense and an emphasis on human values.

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HOW IS this month FOR YOU?

APRIL 1959

BY MIHIRA

[The following forecasts based on Janma Rasi are 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 lesser proportion. The predictions given below are based not upon conjecture, 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 transits Pisces till 12th, then enters Aries. Retrograde Mercury continues in Pisces becoming direct on 12th. Venus remains in Aries till 8th only and then transits Taurus. Jupiter is Retrograde throughout the month and continues his stay in Scorpio. Saturn turns Retrograde in Sagittarius on 17th. Mars remains in Gemini throughout. Rahu and Kethu continue their retrograde movement in Virgo and Pisces respectively.

1. **Mesha (Aries).**—*Venus in 1st and 2nd; Mars in 3rd; Rahu in 6th; Jupiter in 8th; Saturn in 9th; Kethu in 12th; Mercury in 12th and Sun in 12th and 1st.*

General.—Venus and Mars are good for the entire month. But not much is to be expected therefrom as Mars is under check throughout and Venus for the first week. All the other transits are evil. Only Saturn is under Vedha so that his evil will not be felt; Sun, Mercury and Jupiter are all in inauspicious signs and also free of vedha. Therefore adverse influences are clearly dominent and the month's result will be only in accordance therewith. Sorrows, ill-health, anxieties, obstacles in almost all matters, purposeless and troublesome journeys difficulties through rivals and enemies, quarrels with friends and relatives, and partings from them, are all likely to make the month far from happy. There is practically no counteracting benefic influence. Still there may occur some auspicious event or celebration in the house and intervals of freedom from troubles and anxieties because of Venus. Of the three asterisms of the sign, those born under Aswini and Krittika will suffer much less from the rays of adverse Jupiter and Saturn than those born under Bharani.

Health and Domestic.—The month will have its share of disturbances affecting your health and chronic sufferers from blood pressure, heart troubles, etc., should necessarily take care that any action on their part does not precipitate or aggravate such conditions. Fatiguing journeys are not advisable. The domestic circle too will be disturbed with misunderstandings and quarrels and much excitement and feelings may prevail. There is also a probability of sorrows and emotional disturbance because of death of a close friend or relative.

Finance and Speculation.—There is no reason to expect any favourable developments in financial matters. On the other hand, there is much to be apprehended in the shape of losses, financial setbacks and lack of ready cash for all matters, as almost all the transits are causative of the above results. Jupiter's aspect on your 2nd house will help matters and avert the situation from proceeding to undesirable lengths. Extreme care in money matters is absolutely necessary to tide over the month without mishaps. Needless to say it would be highly dangerous to indulge in speculative activities.

Real Property Services, Profession, etc,—No doubt the affairs of landlords and landholders will be in an unsatisfactory position throughout the month and but for the sustaining aspect of Jupiter, conditions may even prove intolerable. Disputes and litigation may arise with regard to your holdings. Beware under any circumstances of taking the law into your own hands, as the liability for criminal proceedings is just round the corner and the threat of humiliation from any cause whatever is not at all a remote one. Yield and rentals however may not suffer and be just normal or even above average. The services wil be the the worst affected by the adverse transits. There will be troubles caused by rivals and enemies and the likelihood of your claims being bye-passed is ever present during the month except perhaps during the second week which may be considered as being somewhat favourable to your interests. The profession and business will pick up well and manifest increased activity though liable to erratic tendencies off and on. On the whole, conditions will be satisfactory.

Women.—Conditions are none too good for all matters connected with the fair sex as such after the middle of the month. Till then they can normally indulge in all activities, engage themselves in giving parties, take part in social functions in which they can obtain their heart's desire but after the month, much care should be exercised in all your dealings with the other sex as disharmony, estrangements, separation, etc., are likely to arise from the least cause. The unattached should be all the more wary.

Fortunate dates.—Health and domestic matters dealings with relatives, etc., 2, 8, 11, 14. 19, 23, 30. Money dealings and transactions, financial ventures in general—5, 8, 11, 16, 23; short journeys—2, 6. 11, 16, 21, 25, 30; long journeys—2, 6, 11, 16, 21, 29. Educational and academical matters, real property affairs, etc..—2, 6, 9, 16, 19, 23; matters pertaining to children and their prospects, speculation, excursions, picnics, courtships, love affairs, etc.—1, 2, 14, 22, 28, 30. Service affairs and prospects—1, 6, 8, 15, 16, 25, 30. Partnership, dealings with opposite sex in general—5, 8, 11, 16, 23. Insurance matters, dealings with estate of deceased persons—2, 8, 11, 19, 23, 30. Professional and business enterprises—4, 9, 19, 23, 28.

Critical Dates.—Health and domestic maters, dealings with relatives, etc.—5, 11, 14, 21, 24, 27; money dealings and transactions, financial ventures in general—4, 14, 16, 18, 19, 29; short journeys—6, 11, 17, 23, 24, 28; long journeys—12, 21, 22; real property affairs, educational and academical activities—4, 8, 10, 14, 23, 29; speculation, courtship and love affairs, excursions, etc.—4, 8, 16, 23, 29; service affairs and prospects—6, 11, 17, 23, 24, 28; partnerships, dealings with opposite sex in general—4, 14, 16, 18, 19, 29; insurance activities, dealings with estate of deceased persons—5, 11, 14, 21, 24, 27; professional and business enterprises—3, 7, 14, 21, 24, 27.

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Chandrashtama from about sunset time of 24th till about sunset time of 26th.

2. Vrishabha (Taurus)–*Mars in 2nd; Rahu in 5th; Jupiter in 7th; Saturn in 8th; Kethu and Mercury in 11th; Sun in 11th and 12th; and Mercury in 12th and 1st.*

General.—Mercury, Venus and Jupiter, in fact all the principal benefics transit auspicious signs throughout the month. But it is a pity that Mercury for the entire month and Venus for the greater part come under vedha by which their full beneficence is lost. But Jupiter in seventh is unchecked and this is a very good thing by itself. Sun is good for the first and evil for the second but good or bad, under check all along. Mars and Saturn the principal malefics are evil for the whole month but Saturn under check. Thus Mars remains as the only free and evil planet for the entire month. The general results will therefore partake of both good and bad. Success, prosperty, enjoyments and happiness, gains and losses, sorrows and anxieties, apprehensions from rivals and enemies, quarrels and disgrace, ill-health, gains of friends, honour, satisfaction, luxuries, study of new subjects academical advancement, auspicious celebrations or events, new status and positions, unsavoury associations with consequent evil results are the mixed results due for the conflicting transits of the month. Of the three stars of the sign, those born under Krittigai will fare best, next those born under Rohini and those born under Mrigasira come last.

Health and Domestic.—No serious troubles in health need be apprehended this month. Windy troubles may be present off and on. Those who are chronically subject to bilious disorders should exercise some care as to diet and general habits. But there will be sufficient troubles in the domestic sphere to keep your mind always exercised and cause sometimes even acute anxieties and apprehensions. But even though there are heavy afflictions, the steadying influence of Jupiter in seventh will prevent untoward developments.

Finance and Speculation.—The finances are the most vulnerable sphere to be affected adversely this month. Heavy commitments, frequent calls upon the purse, additional items of expenditure with contraction of resources, will be among the problems that may fairly defy solution. But even here Jupiter is likely to help indirectly and ease the position considerably especially during the first half with help from friends and co-operation of others interested in your welfare. But there is absolutely no help from speculation from any quarter.

Real Property, Services, Profession, etc.—The first half of the month is fairly good from the point of view of landlords and landholders and may even be considered to be on a better footing than has been the case for some time past and the position is ripe for introducing improved methods and innovations to produce greater yield. In some cases it may even be possible to achieve spectacular results by these methods. But the second half especially towards the close is entirely unpropitious for such activities and you may become involved in inflationary schemes or unsound propositions. It is almost the same in the case of the services also as conditions are fairly good during the first half when even new position and honours are due in some cases, but the second half is full of dangerous possibilities and can be averted only with extreme care and caution. Setbacks to carrier may result through some unforeseen factor or as a result of some lack of caution in the necessary qualifications hitherto perhaps unnoticed. The profession and business may get along on above average levels and may not be able to adverse much; nor is any great retrogression likely.

For Women.—Conditions change almost week by week in so far as matters pertaining to the fair sex are concerned. The first week is highly propitious for securing the goodwill of the other sex, formation of interesting new friendships and making fresh social contacts as well. The second week may well bring success in philanthropic enterprises by enlisting the sympathies of the money and influential persons of the opposite sex to your cause. The third week is the worst in the whole month for all matters in general and the fourth week more or less like the first.

Fortunate Dates.–Health and domestic matters, dealings with relatives, interviews, etc.—5, 8, 11, 16, 22, 30; money dealings and transactions, financial ventures, etc.—1, 8, 11, 14, 16, 25, 30; short journeys—6, 11, 16, 19, 27; long journeys—4, 9, 20, 23; real property affairs, educational and academical activities—2, 13, 19, 27; speculation, children's prospects and affairs, picnics and excursions, etc.—2, 14, 15, 30; service affairs and prospects—5, 8, 11, 16, 22, 30; partnerships, dealings with opposite sex in general—3, 9, 15, 19, 23, 29; Insurance activities, dealings with estate of deceased—2, 6, 11, 16, 21, 25, 29; professional and business enterprises—4, 9, 20, 23.

Critical Dates.—Domestic matters, personal affairs, dealings with relatives, interviews, etc.–4, 15, 19, 20, 29; money dealings and transactions, financial ventures, etc.–11, 17, 23, 24, 28; short journeys—2, 8, 10, 17, 29; long journeys—7, 11, 14, 18, 21, 27; real property affairs, educational and academical activities–7, 8, 16, 23, 29; speculation, children's prospects and affairs, courtships, excursions, etc.—11, 17, 23, 24, 28; service affairs and prospects—4, 19, 21, 24, 27, 29; partnership business, matters connected with opposite sex in general—5, 11, 14, 21, 27; insurance activities, dealings with the estate of deceased—4, 11, 18, 28; business and professional enterprises–7, 11, 14, 18, 21, 27.

Chandrashtama from sunset of 26th till night of 28th.

3. Mithuna Gemini.—*Mars in 1st; Rahu in 4th; Jupiter in 6th: Saturn in 7th; Kethu and Mercury in 10th; Sun in 10th and 11th; and Venus in 11th and 12th.*

General.—Sun, Mercury and Venus are the good planets for whole month. Mars, Jupiter and Saturn are all evil throughout. Hence the major planets are inaspicious of which only Saturn is held up by check. Among the good planets, Sun is under check for the first half and Venus for the greater part of the month. Thus the inauspicious transits are definitely more powerful and one should be prepared for a somewhat trying month, though the events will be of of a mixed character. Obstacles in undertakings, losses, misunderstandings with friends and relatives, ill-health, increased expenditure, tedious travels, fatigue, etc., are the likely results of evil transits. But gradual success, realisation of your hopes and wishes at least in part, gains, profitable friendships, happiness, luxuries, triumph over rivals and enemies, timely help from friends, etc. are also probable from the good planets. Of the three stars of the sign, there is not much difference in the general results. Those born under Aridra and Punarvasu will fare somewhat better than those born with Mrigasira as the birth star.

Health and Domestic.–A wide variety of ailments may upset the health during the month, each according to his constitutional predisposition, such as diseases of blood, bile or heat, bronchial troubles, etc. A liability to accidents also should be taken into account and care in your movements and journeys should be excercised accordingly. The other members of

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the family too may have their health troubles. Some domestic unpleasantness caused by disputes inside as well as outside the domestic circle is also probable but in this respect, there is nothing special for this month.

Finance and Speculation.—In contrast to other spheres of activity, finances may not suffer much. There will be gain of wealth, acquisition of articles of luxury, successful floatation of new ventures, improvement or financial position through unexpected sources or through sudden transactions, etc. All these are more probable during the first half and towards the close of the month, the middle part not being favourable and temporary setbacks may arise off and on. The entire month is to be construed as being unfavourable for speculative activities.

Real Property, Services, Profession, etc.—Matters pertaining to landlords and landholders are liable to undergo much deterioration during the month in all manner of ways. Losses to produce may be caused by pests, lack of facilities for irrigation or other causes. Disputes and quarrels are only too probable and causes much loss and dislocation of work. Strikes, insubordination, etc., will add to the existing troubles. Therefore one should take things philosophically and await better times instead of injuring your cause and wasting money in useless litigation. The services on the contrary will fare somewhat better though one should be alert to avoid the displeasure of one's superiors by diligent work and keeping to routine, with your egoism under complete control and being cautious in thought, word and deed. The profession and business will be practically untouched by the adverse transit influences, and though too much may not be expected, they will function on levels well above average with no cause for complaint or dissatisfaction.

Women.—This should prove to be a generally happy month for the fair sex in so far as matters pertaining to sex are concerned. All the same in all the activities of the month it wood be wise ,not to set your aims to bring down the possibility of disappointment to the very minimum. In shopping for home or in the matter of dress, you may not succeed so well if you do not keep your egerness or impetuosity under complete check. If you do not keep your eyes wide open, you may be even cheated or deceived.

Fortunate Dates.—Health and domestic matters, dealings with relatives, interviews, etc.—1, 8, 14, 16, 21, 25; money dealings and transactions, financial matters in general—2, 3, 6, 19, 23, 27; short journeys—1, 2, 13, 19, 27; long journeys—9, 20, 23; real property affairs, educational and academical activities—1, 8, 15, 16, 21, 30; children's affairs and prospects, speculation, courtship and love affairs, excursions, etc.—5, 11, 16, 22, 25, 30; Service matters in general, dealings with superiors—3, 9, 19, 23, 30; partnership, dealings with opposite sex in general, 3, 9, 14, 15, 19, 23, 29; Insurance activities, dealings with estate of deceased—4, 9, 19, 23; professional and business enterprises, 2, 6, 11, 16, 21, 25; 29.

Critical Dates.—Health and domestic matters, dealings with relatives, interviews—11, 17, 22, 23, 24, 28; money dealings and transactions, financial ventures, standing surety, etc.—3, 4, 8, 14, 29; short journeys—8, 16, 23, 29; long journeys—7, 14, 21, 27, 30; real property affairs, educational and academical activities—11, 17, 22, 23, 24, 28; children's affairs and prospects, speculation, excursions, courtship and love affairs—3, 14, 16, 18, 19, 20, 29; service affairs and prospects, dealings with superiors, inferiors, etc.—11, 13, 22, 28; partnerships, dealings with opposite sex in general—4, 11, 17, 19, 27; insurance activities, dealings with estate of deceased—7, 14, 21, 27, 30; professional and business enterprises—12, 21, 22.

Chandrashtama from the beginning of the month till sunset of 3rd and again from night of 28th till midnight of 30th (end of the month).

4. **Kataka (Cancer).**—*Rahu in 3rd; Jupiter in 5th; Saturn in 6th; Ketu and Mercury in 9th; Sun in 9th and 10th; Venus in 10th and 11th and Mars in 12th.*

General.—Jupiter and Saturn are in favourable signs for the entire month but Saturn is under vedha throughout. Except for the first week, Venus is auspicious but checked so long as he is good. Sun is just the reverse. He is good for the second half and also free of check though for the first half when he is evil, he is checked. Mercury and Mars are the planets that remain evil throughout and of these, Mars is checked for the greater part of the month. Though there is more evil than good in the transits of the month, Jupiter in fifth unchecked is a mighty influence for good and will by itself hold out against a lot of adverse knocks, and the second half will be generally better than the first. Success in the accomplishment of the objects of your desire, acquisition and enjoyment of articles of luxury, wealthy and influential friendships, success over rivals and enemies, auspicious events, functions and celebrations, increased prosperity, etc.-are what can be expected by the second half. Enemities with elders, despondency and despair, quarrels and worries, obstacles and hindrances in all matters, unfounded accusations etc., are probable during the first half. Of the three asterisms of the sign, those born under Punarvasu will fare best and the others born under Pushya and Aslesha come only next.

Health and Domestic.—Even the adverse transits do not, affect the health directly. Still those chronically subject to eye troubles and bilious complaints will do well to take some care beforehand, so that even if they arise, they will easily be combated. Conditions at home will be harmonious and pleasure-giving luxuries will be acquired and enjoyed. Auspicious events and celebrations may take place. In some cases, this month may even witness reunion after temporary separation or misunderstandings and estrangements.

Finance and Speculation.—Good income and heavy expenditure will be the keynote of month's finances. Though enemities and other troubles may aries on account of money during the first half it is not unfavourable for exploiting new ideas, inventions, gains through matters connected with transport communications, initiating new ventures etc. Conditions during second half are even better. Speculation too would appear to be favoured but considerable restraint and caution would be necssary for making any gains.

Real Property, Services, Profession etc.—Mixed conditions prevail in matters pertaining to landlords and landholders. Sometimes it may seem as if everything would be going wrong but somehow they will ameliorate. Thus there may be alternating periods of anxieties as well as comparatively better intervals. But it will be a trying month no doubt for which a courageous outlook and a practical commonsense approach to the problems as and when they arise, will help greatly. To give way to listlessness and apathy would only serve to aggravate the situation. Though the first half may prove somewhat indifferent for the services, this will be more than made up during the second half which will bring fruitful results and there will be success in the attainment of your objectives. This does not necessarily mean promotion but may take the shape of subtle changes which though apparently insignificant at the time may have far reaching results later on. Profession and business will be having quite a

good time during the month and may function well above average levels.

For Women.—On the whole, this is quite a favourable month for the fair sex in respect of matter affecting them as such. Popularity and social prestige comes to them naturally and they will be able to secure the help of new friends among the elderly and influential people to support them in whatever they set out to achieve but at the same time, it is probable that they will get a lot of opposition, troubles and setbacks from their own relations, even those nearby and closely related to them. With the best of intentions, they may get, not a very good name for all their activities.

Fortunate Dates.–Health and domestic matters, dealings with relatives, friends, etc., interviews—2, 9, 12, 16, 19, 27, 30; money dealings and transactions, financial ventures in general —1, 2, 13, 18, 27; short journeys—2, 11, 16, 21, 25, 30; long journeys—2, 6, 11, 16, 21, 25; real property matters, educational and academical activities, etc.—5, 11, 16, 21, 25, 30; speculation, children's affairs and prospects, courtship and love affairs, excursions, etc.—3, 14, 19, 23; service affairs and prospects—2, 6. 11, 16, 21, 25, 29; partnerships, dealings with opposite sex in general—2, 9, 12, 16, 19, 27, 30; insurance activities, dealings with estate of deceased—4, 9, 19, 23; professional and business enterprises—2, 6, 11, 16, 21, 25, 29.

Critical Dates.—Health and domestice matters, dealings with friends, relatives, interviews—4, 7, 14, 21, 27; money dealings and transactions, financial ventures, standing surety for others, etc.—7, 8, 16, 23, 29; short journeys—3, 8, 9, 24, 28; long journeys—7, 14, 18, 21, 27; real property affairs, educational and academical activities—3, 8, 16, 18, 20, 29; children's prospects and affairs, speculation, courtships, love affairs, etc., excursions, picnics, etc.–5, 14, 21, 27; service affairs and prospects—1, 2, 9, 14, 16, 21, 25, 29; partnership matters, dealings with opposite sex in general—7, 11, 14, 21, 27; insurance activities and dealings with estate of deceased persons—7, 11, 14, 21, 27; professional and business enterprises —5, 8, 14, 21, 27.

Chandrashtama from sunset of 3rd till sunrise of 6th.

5. Simha ♌ (Leo).—*Rahu in 2nd t Jupiter in 4th*; ; *Saturn in 5th*; *Kethu in 8th*; *Mercury in 8th*; *Sun in 8th and 9th*: *Venus in 9th and 10th*; *and Mars in 11th.*

General.—Mercury and Mars are good for the entire month, but Mars is under check throughout, while Mercury is free. Jupiter, Saturn and Sun are evil and Venus for the greater part of the month. But all these planets are under vedha so that their evil will not be felt. Thus neither the good nor the evil influences of the month are significant and the month's events will be mostly colourless and nondescript. Some gains, happiness, success, auspicious events in the house, some luxuries, etc., are the results due for the only unchecked good influence for the month, Still there are likely to be some health troubles, quarrels, unsavoury associations, enmities with elders, humiliation and apprehensions, losses, unsuccessful results in litigation or other contentious matters, etc. On the whole a tolerable month either way. Of the three stars of the sign, those born under Makha and Uttaraphalguna will fare better than those born under Purva Phalguna.

Health and Domestic.—High blood pressure, troubles due to excessive heat are the sort of ailments to be prepared for during the month. Only those chronically subject to these need entertain any apprehension. The wife's health is also liable to be affected adversely. The mind may also be exercised over the health of some one of your children. Though the domestic circle may not be free from bickerings, quarrels and misunderstandings, ultimately they will not amount to much if only a commonsense of the situation is taken and trouble causers from outside are turned out.

Finance and Speculation.–The finances cannot but suffer this month for several causes. There will be lack of usual avenues of influx if not total failure coupled with increasing demands upon your purse for various new items as well. This is liable to cause acute crisis during the month but will never assume serious proportions as the malefic transits are without strength. Still this month is a financially uncomfortable month. Not only will there be any benefits for speculation but actually serious losses are probable.

Real Property, Services, Profession. etc.—Matters pertaining to landlords and landholders will be mostly nondescript and featureless this month and no major events are to be expected, In the case of some, some additions to their existing holdings may take place. Even so it may not prove to be of much advantage later on and may even prove onerous. Calm and mature judgment should be brought to bear upon any problems arising this month as impulsive actions and wrong conclusions will be only too easy. Resort to litigation will only result in adverse decisions. The services are not in for a good time this month and considerable care even in daily routine matters will be necessary to avoid trouble, as difficulties are likely to arise from overaction. Strained relationship with superiors as well as inferiors is only too probable to admit of any complacency this month but even here no major events need be feared because of the weakness of the planets responsible for causing trouble. Still the profession and business will forge ahead and do moderately well during the month and setbacks if any will be few and far between.

Women only.—As in all other matters this month can be said to be quite nondescript in respect of matters in which women are peculiarly interested but for the closing days of the month which may well be called a testing period. There may be occasion or opportunities for exalting their moral stature by committing some act of self-sacrifice or even simply overcoming selfishness. It may be a case of assuming a new and heavy responsibility, in the case of a new marriage to a husband having already some children. It may not be possible to visualise the various forms in which the influence are likely to take shape.

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6. Kanya ♍ (Virgo).—*Rahu in 1st and Jupiter in 3rd*; *Saturn in 4th*; *Kethu in 7th*; *Mercury in 7th*; *Sun in 7th and 8th*; *Venus in 8th and 9th*; *and Mars in 10th.*

General.—Mercury and Mars are good for the entire month, but Mars is under check throughout, while Mercury is free. Jupiter, Saturn and Sun are evil and Venus for the greater part of the month. But all these planets are under vedha so that their evil will not be felt. Thus neither the good nor the evil influences of the month are significant and the month's events will be mostly colourless and nondescript. Some gains, happiness, success, auspicious events in the house, some luxuries, etc., are the results due for the only unchecked good influence for the month, Still there are likely to be some health troubles, quarrels, unsavoury associations, enmities with elders, humiliation and apprehensions, losses, unsuccessful results in litigation or other contentious matters, etc. On the whole a tolerable month either way. Of the three stars of the sign, those born under Uttara and Hasta will fare better than those born under Chitra.

Health and Domestic.—Health is liable to be affected adversely. Digestive troubles, fevers, etc., are the sort of ailments to be prepared for during the month. Only those chronically subject to these need entertain any apprehension. The wife's health is also liable to be affected adversely. The mind may also be exercised over the health of some one of your children. Though the domestic circle may not be free from bickerings, quarrels and misunderstandings, ultimately they will not amount to much if only a commonsense of the situation is taken and trouble causers from outside are turned out.

Finance and Speculation.–The finances cannot but suffer this month for several causes. There will be lack of usual avenues of influx if not total failure coupled with increasing demands upon your purse for various new items as well. This is liable to cause acute crisis during the month but will never assume serious proportions as the malefic transits are without strength. Still this month is a financially uncomfortable month. Not only will there be any benefits for speculation but actually serious losses are probable.

Real Property, Services, Profession. etc.—Matters pertaining to landlords and landholders will be mostly nondescript and featureless this month and no major events are to be expected, In the case of some, some additions to their existing holdings may take place. Even so it may not prove to be of much advantage later on and may even prove onerous. Calm and mature judgment should be brought to bear upon any problems arising this month as impulsive actions and wrong conclusions will be only too easy. Resort to litigation will only result in adverse decisions. The services are not in for a good time this month and considerable care even in daily routine matters will be necessary to avoid trouble, as difficulties are likely to arise from overaction. Strained relationship with superiors as well as inferiors is only too probable to admit of any complacency this month but even here no major events need be feared because of the weakness of the planets responsible for causing trouble. Still the profession and business will forge ahead and do moderately well during the month and setbacks if any will be few and far between.

Women only.—As in all other matters this month can be said to be quite nondescript in respect of matters in which women are peculiarly interested but for the closing days of the month which may well be called a testing period. There may be occasion or opportunities for exalting their moral stature by committing some act of self-sacrifice or even simply overcoming selfishness. It may be a case of assuming a new and heavy responsibility, in the case of a new marriage to a husband having already some children. It may not be possible to visualise the various forms in which the influence are likely to take shape.

Fortunate Dates.—Health and domestic matters, dealings with relatives, interviews, etc.—2 13, 18, 27, 30; money dealings and transactions, financial ventures, etc.—2, 8, 11, 14, 16, 21. 30.; short journeys—5, 11, 16, 22, 25, 30; long journeys—3, 9, 19, 23; real property affairs, educational and academical activities—13, 19, 23, 25; speculation, children's affairs and prospects, courtships and love affairs, excursions, etc.—2, 6, 11, 16, 21, 25, 29; service matters and prospects—4, 9, 20, 23; partnership business, dealings with opposite sex in general —4, 9, 20, 23, 28; insurance activities and dealings with estate of deceased—4, 9, 20, 23; professional and business enterprises—5, 11, 16, 22, 25, 30.

Critical Dates.—Health and domestic matters, dealings with relatives, interviews, etc.—8, 16, 23, 29; money dealings and transactions, financial ventures, standing surety for others—4, 11, 14, 21, 27; short journeys—3, 19, 25, 29; long journeys—5, 8, 14, 21, 27; real property matters, educational and academical activities—5, 8, 14, 21, 27; children's affairs and prospects, speculation, courtship and love affairs, excursions, picnics, etc.—8, 12, 21; service affairs and pros-

pects, dealings with superiors—7, 8, 15, 18, 21, 27; partnership dealings with opposite sex in general—7, 8, 18, 21, 27; insurance activities, dealings with estate of deceased—8, 12, 21; business and professional enterprises —3, 19, 25, 29.

Chandrashtama from sunrise of 6th till sunset of 8th.

6. Kanya (Virgo).—*Rahu in 1st; Jupiter in 3rd; Saturn in 4th; Mercury and Kethu in 7th; Sun in 7th and 8th; Venus in 8th and 9th; and Mars in 10th,*

General.—Venus and Mars are the only planets in good signs this month. No other planet can be said in a favourable place for even part of the month. Thus Sun, Mercury, Jupiter and Saturn are all in evil signs throughout. It is certainly satisfactory feature to note that is under check all along and Sun under vedha for the first half. The general results for the month cannot be very satisfactory as the evil influences are predominent. Tedious journeys, ill-health, quarrels, mental depression anxieties, bad associations, obstacles in undertakings, misunderstandings, vain temptations, failures, unwelcome changes in work or environments, deaths among friends and relatives are what may be led to expect from the evil transits. On the other hand as the result of good planets, quick recovery from ill-health, meeting of welcome friends, gains, alround prosperity, even a few luxuries, auspicious events and celebrations are probable. Of the three asterisms of the sign, the least suffers would be those born under Uttaraphalguna and those born under Hastha and Chitrai rank only next.

Health and Domestic.— Stomach disorders, eye troubles are the ailments most probable during the first half and fever, injuries, loss of blood and anaemia are what one may expect during second half. But what ever may be the trouble, they will quickly respond to treatment and can with some care be avoided to a great extent. There may arise a lot of worries connected with domestic matters. Quarrels and bickerings are not also improbable within the domestic circles. In social circles, estrangement from your friends may also take place.

Finance and Speculation.— The position with regard to financial matters is not satisfactory and there may be setbacks in all directions. Even expected and usually certain avenues of income may fail. Minor upsets may occur and because of your apathy or indifference, or extraneous causes, they may be magnified into big events. It goes without saying that with your own active and energetic attitude, much can be done to minimise them. There is absolutely no support for speculation. Not only that, there is danger of considerable risk and losses.

Real Property, Services, Profession etc.—Real property matters will be most unsatisfactory from the point of view of landlords and landholders and they will be the worst hit of all, this month. Quarrels, disputes, litigation and other unpleasant experiences are in store. On any account taking the law into your own hands and resorting the violent methods should be adjured. Disappointments and frustrations may arise from all sides. Yield and rentals may be poor and difficult of realisation; there may be damage to yield through pests and other causes. Nothing new should be tried or innovations introduced. The services too may not fare well during the month. You may come into conflict with your superiors or people in authority and incur their displeasure for which you may have to blame none but yourself. Humiliation and anxieties are also threatened if you do not take hold of yourself and be circumspect in all your speech and actions. In the case of the profession and business, there will be ups and downs throughout the month and more of downs than ups. Here also conditions may not prove quite satisfactory but a good deal depends upon how you set about your business, the greater the care, the lesser the troubles.

For Women.–This is generally satisfactory month for all matters pertaining to the fair sex. A good month for social calls, visits, shopping, etc. But nothing higher may be reached this month for all your efforts as there are no special influences favouring their activities. Therefore the more modest aims means success in proportion. Disappointment alone will result if you set your targets too high. Even in your ordinary activities of the month, success will attend you only in proportion to your steadiness, reserve and tact.

Fortunate Dates.—Health and domestic matters, dealings with relatives, interviews, etc.—1, 8, 14, 16, 21 and 25; money dealings and transactions, financial ventures, etc.—5, 11, 16, 21, 30; short journeys.—3, 9, 19, 23, 27; long journeys.—5, 11, 16, 21, 30; real property affairs, educational and academical activities.–2, 6, 11, 16, 21, 25, 29; speculation, children's prospects and affairs, courtship and love affairs, excursions, etc.—4, 9, 19, 23; service affairs and prospects—4, 9, 19, 13; partnerships, dealings with opposite sex in general—2, 6, 11, 14, 16, 21, 25; insurance activities, dealings with estate of deceased—3, 9, 19, 23; business and professional enterprises—2, 6, 11, 16, 21, 25, 29.

Critical Dates.—Health and domestic matters, dealings with relatives interviews, etc.—4, 11, 14, 21, 27. Money dealings and transactions, financial ventures, standing surety for others.—3, 15, 18, 19, 20, 29; short journeys—5, 14, 21, 27; long journeys—3, 15, 18, 19, 20, 29; real property affairs, educational and academical activities—4, 11, 18; speculation, children's affairs and prospects, excursions, courtship and love affairs, etc.—7, 9, 15, 21, 27. service affairs and prospects, dealings with superiors.—7, 14, 15, 21, 27; insurance activities, dealings with estate of deceased etc.—4, 18, 22, 23; professional and business enterprises —4, 6, 17, 24, 28.

Chandrasthama from sunset of 8th till sunrise of 11th.

7. Thula (Libra).—*Jupiter in 2nd; Saturn in 3rd; Kethu and Mercury in 6th; Sun in 6th and 7th; Venus in 7th and 8th; Mars in 9th; and Rahu in 12th.*

General.—Mercury, Jupiter and Saturn are all in good signs throughout the month but all are under vedha and hence their rays are obstructed from proper functioning. Sun is good for the first half and under check so for. Venus becomes favourable after change of sign on 8th and is free of check thereafter, thus being the only planet who is both good and free of vedha for the greater part of the month; and by itself does not mean much. Therefore though there is no scope for evil happenings or adverse general results, the month may not be notable for good features either because almost all the favourable planets are held up by check. Ordinarily good health, some successes, peace of mind, moderate gains, popularity and renown, defeat of rivals and enemies, some luxuries and enjoyments, good friendships, increased influence, etc., are all due in some measure for the month. Of the three srars of the sign, persons born under Visakha will fare better than those born under any of the two stars namely Chittha or Swati.

Healith and Domestic.—Good health will be maintained throughout. However, there is a slight liability for sustaining injuries from sharp things and so care in handing such instruments or gadgets should necessarily

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be exercised. Some disturbances in health may happen in the case of the wife. General harmony will prevail at home and in your dealings with your relatives, both inside and outside the domestic circle. The month may also witness some happy event or function in your own house with those of close your relatives.

Finance and Speculation.—Finances will do quite well during the month with influx of wealth not only from the usual sources but also from additional ones as well. Financial ventures are likely to succed well and even prosper if connected with writings, publications, transport, etc. A month that is generally smooth working in all matters connected with finance, but there is no support for too ambitious schemes and enterprises. For example, there is no use of relying on the month's good influences for speculative enterprises and schemes.

Real Property, Services, Profession, etc.—The month is neither favourable nor unfavourable for matters connented with real property. This will be almost a routine month. There is however some scope for difficulties connected with management of your properties because of turbulent attitude on the part of your servants, tenants, agents, etc. who "want more". There may also be some troubles due from adjacent owners, rival claimants. Anyhow the mind is likely to be agitated over something or other connected with your incorporeal rights and any attempts to resort to litigation will only complicate matters further. The month is certainly favourable for the services. Your popularity and standing in the office will improve considerably which will facilitate the attainment of new status or position and some betterment or changes that will prove satisfactory and you may be able to secure a point or two over your rivals or competition in the field. In the same manner, the month will prove propitious for the business and profession also ensuring smooth working and moderate expansion in all matters, though not to the same extent.

Women.—This is a generally favourable month for all matters in the fair sex is interested as such, but lacks strength to support them in any super-normal activities, such as big parties, philanthropic schemes and so forth. The failure in such cases cannot be traced to any perceptible cause. Only things will not shape out well, that is all. Even in quarters where you count support as certain, will fail you. Of course, it will not be the entire month that will be so. Some success may be possible towards the close.

Fortunate Dates.—Health and domestic matters, dealings with relatives interviews–5, 8, 11, 16, 22, 30; money dealings and transactions, financial enterprises—13; 19, 23, 25; short journeys—2, 6, 11, 16, 21, 25, 29; long journeys—2, 11, 21, 25; real property matters, educational and academical enterprises—3, 9, 19, 23; speculation, children's prospects and affairs, excursions and picnics, etc.—3, 9, 19, 23; service affairs and prospects - 2, 6, 16, 21, 25; partnerships, dealings with opposite sex in general—2, 9, 19, 23; insurance activities, dealings with estate of deceased—5, 8, 11, 16, 22, 30; professional and business enterprises—4, 13, 18, 21, 25.

Critical Dates.—Health and domestic matters, dealings with relatives, interviews—11, 17, 22, 23, 24, 28; money dealings and transactions, financial ventures, standing surety, etc.—3, 4, 7, 14, 29; short journeys—8, 16, 23, 29; long journeys—7, 14, 21, 27, 30; real property affairs, educational and academical activities—11, 17, 22, 23, 24, 28; children's affairs and prospects, speculation, excursions, courtship and love affairs—3, 14, 16, 18, 19, 20, 29; service affairs and prospects, dealings with superiors, inferiors, etc.—11, 13, 22, 28; partnerships, dealings with opposite sex in general—4, 11, 17, 19, 27; insurance activities, dealings with estate of deceased—7, 14, 21, 27, 30; professional and business enterprises—12, 21, 22.

Chandrashtama from sunrise of 11th till night of 13th.

8. **Vrischika (Scorpio).**—*Jupiter in 1st; Saturn in 2nd; Mercury and Kethu in 5th; Sun in 5th and 6th; Venus in 6th and 7th; Mars in 8th; and Rahu in 11th.*

General.—This month is bereft of good influences so far as transits are concerned. All the transitting planets are in evil houses and the exceptions are very few. In fact, there is only one and that is Sun who is favourable for the second half and is also free of vedha. The only influence that flows therefrom is that the second half will be less troublsome than the first. There is not much relief from vedha either. Only Mercury, Venus and Mars come under check for the greater part of the month and Sun for the first half only, the bigger planets Jupiter and Saturn being entirely free. Troubles from enemies, ill-health, anxieties quarrels and worries accidents, aimless wanderings, loss of position, delays and setbacks in undertakings, unwanted litigation, wicked associations with all its attendant disadvantages, are the sort of troubles and difficulties one may have to contend with during the month. Of the three asterisms of the sign, those born under Visakha will suffer much less than those born under Anuradha and Jyeshta.

Health and Domestic.—Ill-health to self as well as for the other members of the family may be present more especially during the first half, but it may prove not very serious and easily amenable to treatment. With Mars in eighth, the likelihood of accidents, wounds and loss of blood cannot be entirely eliminated and care should be taken in such cases, against sepsis and infection. Misunderstandings and quarrels with other members of the family are also probable and in bad cases may even lead to temporary separation.

Finance and Speculation.—The finances with Saturn in second aspected by Mars will be worst hit of all spheres of activity and money being required for every purpose, the consequent difficulties may well be imagined than described. Dearth of income, failure of usual resources, increases in items of expenditures, etc., will well-nigh produce desparate conditions. The second half may prove somewhat tolerable. All the above observations apply with greater force to financial enterprises and speculative activities.

Real Property, Services, Profession, etc.—The troubles that beset the landlord and the landowner will be enormous and they too may be hard hit in several respects. The yield and rentals may be poor and a consiberable part of it may not reach your hands. Unforseen difficulties may crop up to thwart you in your schemes for normalising conditions. Your rights may be assailed and you may have to resort to litigation to vindicate your stand. But you would never achieve anything by taking the law into your hands. The services too will suffer in common with others during the first half, but there would be some perceptible relief so far as they are concerned during the second half. Though there is no scope for any positive benefits or betterment, the way events turn will give you some promise of future advancement and there will be some peace of mind and mental relief taking the place of acute anxieties. The profession and business will be able to maintain their normal levels though with some setbacks off and on.

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Women.–It is difficult to make any general statement about the month as conditions change almost week by week as regards matters in which the fair sex is interested as such. The first week is not unfavourable for all activities, partaking in social functions, parties, etc., and normally it would be plain-sailing. Success may attend your efforts during the second week if directed towards philanthropic activities as you may be able to enlist the sympathies of the moneyed to your cause. But conditions abruptly change during the rest of the month and it will be wise not to indulge in any extra activities.

Fortunate Dates.—Health and domestic matters, dealings with relatives interviews, etc.—2, 8, 11, 14, 19, 23, 30; money dealings and transactions, financial ventures—2, 6, 11, 16, 21, 25; short journeys,—4, 9, 19, 23; long journeys—9, 12, 16, 19, 30; real property affairs, educational and academical activities—4, 9, 19, 23; speculation, children's affairs and prospects, courtship and love affairs, excursions, etc.—2, 6, 11, 16, 21, 25, 29; service affairs and prospects–3, 9, 19, 23; partnerships and dealings with opposite sex in general—2, 8, 11, 16, 21, 25, 30; insurance activities and dealings with estate of deceased persons—2, 6, 11, 16, 21, 25, 30; professional and business enterprises—2, 13, 18, 27.

Critical Dates.—Health and domestic matters, dealings with relatives, interviews—5, 14, 21, 27; money dealings and transactions, financial ventures, standing surety for others, 4, 8, 11, 18; short journeys—7, 14, 21, 27; long journeys—2, 14, 21, 23, 29; real property affairs, educational and academical activities—7, 14, 21, 27; speculation, children's prospects and affairs, excursions, courtship and love affairs—4, 8, 11, 18; service prospects and affairs—5, 14, 21, 27; partnerships dealings with opposite sex in general—3, 19, 25, 29; insurance activities and dealings with estate of deceased—3, 14, 17, 24, 27; Professional and business enterprises—7, 8, 16, 23, 29.

Chandrashtama from night of 13th till sunrise of 16th.

9. Dhanus (Sagittarius).—*Saturn in 1st; Mercury and Kethu in 4th; Sun in 4th and 5th; Venus in 5th and 6th; Mars in 7th; Rahu in 10th; and Jupiter in 12th.*

General.–Mercury is the only planet for the entire month and Venus is the only other influence who is good for at least part of the month. Of course, Jupiter in twelfth may not be considered as an evil transit pure and simple. Sun, Mars and Saturn are evil throughout. Venus is under check so long as he is evil and Mars for the greater part of the month and Sun for the second half only. Thus so far as general results are considered, the month cannot be said to be encouraging. Quarrels and disputes with friends and relatives, sorrows, mental agitation, separation from relatives, ill-health, tedious journeys, losses, increased heavy expenditure, litigation, disgrace, difficulties caused by enemies and rivals, delays and setbacks in all matters are likely evil results of the adverse transits. The influence of the good transits is too feeble to make headway against such odds. Still some gains, honour, happiness, help from friends would prevent the month from being wholly bad and make it tolerable. Of the three asterisms covered by the sign, those born under Moola and Uttarashada are bound to suffer much less than those born under Poorvashada.

Health and Domestic.–Inspite of the predominence of evil transits, health may not suffer much, at any rate, bodily health. Some precautions against hæmorrhages may be taken if chronically subjected to such troubles. But the mind will not know much of peace during the month, as various fears, apprehensions and sorrows may be present. There may arise from any cause such as disputes, quarrels, illness of near relatives, deaths, separation, etc. All the same, conditions will never assume any serious proportions and will be well within tolerable limits.

Finance and Speculation.—The financial position cannot but be adversely affected; not that there will be any failure of the usual avenues of income but that the expenditure will mount up unconscionably to such proportions as to constitute a major crisis. If it is remembered that most of it can be avoided with some amount of prudence and restraint, it will help to render conditions easier. The closing part of the month is not inherently so evil and your efforts will be rewarded with success. But the entire month is unsuitable for speculative transactions.

Real Property, Services, Profession, etc.—The impact of the adverse transits on matters pertaining to real property will be less severe because of the aspect of Jupiter upon Mercury and this month may witness a moderately smooth running period in the small details of daily routine, realisation of yield and rentals, etc. The first half will be even better than the second in this respect. During the second half, setbacks may arise. There may also be threat of litigation which you should try to avoid as far as possible as the final result is likely to be adverse. However there is no strength to support new ventures or innovations. The results will be fairly satisfactory in the case of the services also though during the second half, there is likelihood of incurring Governmental displeasure or those of people in power and position or your immediate superiors. Still all these can be averted with care and prudence on your part as it is only a weak influence. But the profession and business may be hard hit, and may suffer either from apathy and indifference on your part or by an over-zealous exuberance that spoils everything. Even here the middle part will render excellent results.

Women.—A fairly good month for ordinary purposes. But in transactions of purchases at home or while shopping, you need to have all your wits about you so that you may not conclude a bad bargain on the spur of the moment because the articles catch your fancy just for the moment. On second thought you may not want them at all. So do not finish the contract at once or call later. In all other activities, there will be success if you do not aim too high but set your limits reasonably and moderately.

Fortunate Dates.—Health and domestic matters, dealings with relatives, interviews, etc.—2, 4, 6, 11, 21, 25, 29; financial enterprises, money dealings and transactions—4, 6, 9, 19, 23; short journeys—4, 9, 19, 23; long journeys—2, 13, 18, 27; real property matters, educational and academical activities—2, 6, 11, 21, 25, 29; speculation, courtship and love affairs, children's affairs and prospects, excursions, picnics, etc.—3, 9, 19, 23; service prorpects and affairs—5, 11 17, 21, 25; partnerships, dealings with opposite sex in general—8, 11, 14, 17, 24, 27; insurance activities, dealings with estate of deceased—5, 8, 17, 19, 22, 29; professional and business enterprises—7, 11, 18, 21, 27.

Critical Dates.—Health and domestic matters, dealings with relatives, interviewes, etc.—4, 11, 15, 18, 28; farewell enterprises, money dealings and transactions—7, 11, 14, 18, 21, 27; short journeys—7, 11, 18, 21, 27; long journeys—8, 14, 23, 29; real property affairs, educational and academical activities—4, 11, 15, 18, 28; children's affairs and prospects, speculation, courtship and love affairs, excursions, picnics, etc.—3, 9, 14, 18, 21, 24, 27; service affairs and pros-

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pects—3, 19, 22, 25, 29; partnerships, dealings with opposite sex in general —8, 11, 14, 17, 24, 27; insurance activities, dealings with estate of deceased—5, 8, 17, 19, 22, 29; professional and business enterprises –7, 11, 18, 21, 27.

Chandrashtama from sunrise of 16th till about noon of 18th.

10. Makara (Capricornus).—*Kethu in 3rd; Mercury in 3rd; Sun in 3rd and 4th; Venus in 4th and 5th; Mars in 6th; Rahu in 9th; Jupiter in 11th; and Saturn in 12th.*

General.—Venus, Mars and Jupiter are all good for the entire month. Of these, Mars is under check for the entire month and Venus for the greater part of the month, while Jupiter is entirely free The only planet who is in a favourable sign for at least part of the month is under check throughout whether good or bad. Mercury and Saturn are evil for the whole month but both or under vedha all along. Thus the above analysis reveals that Jupiter in eleventh and unchecked is the only dependable influence for the month all the other good or bad, being under inhibition. But this in itself is a great deal and the month can be regarded as being generally auspicious for almost all matters. Good health, success, comforts, friendship with good people, triumph over rivals and enemies, acquisition and enjoyment of articles of luxury, prosperity, auspicious events and celebrations, excursions, pleasure trips, good news, etc, are the welcome results in general. As against this, there may arise some enmities, minor losses, quarrels and disputes, displeasure, etc Of the three stars of the sign, those born under Uttarashada will fare best, next come those born under Sravana and those born under Dhanishta comes last.

Health and Domestic.—The health for the month will be generally good so far as yourself are concerned. The same cannot be said with regard to your children though their sufferings will be confined to ordinary, simple ailments. In all respects concerning the sphere of domestic matters, the first half will be found to be much better than the second. During the latter half, there may be cause for mental agitation, quarrels and disputes with friends as well as relations both inside and outside the domestic sphere. Impediments may arise in almost all matters inside home and mar your enjoyments and happiness.

Finance and Speculation.—In respect of financial matters also, the first half will be much better than the second. Gains from various sources, increased income, success in financial ventures are due. But too much may not expected at the same time and considerable care and forethought will be necessary for success in financial ventures. Risky ventures should be avoided as losses are likely with lord of 1 and 2 in twelfth which also synchronises with onset of Sadesathi. Speculation comes under the class of risky ventures if operated on margins but safe and dependable investments in shares. Stock is not contradicted by the influences of the month.

Real Property, Services, Profession, etc.—Matters pertaining to real property will generally fare well during the month. There is scope for increased gains from agricultural pursuits as also addition of new items to your holdings. With all this, the situation is not entirely satisfactory. The month is not suitable for new enterprises or innovations connected with your lands as the results are not likely to bear any reasonable proportion to the outlay and your money and energy is likely to be wasted that way. This caution is all the more necessary, as you are likely to be led away by uncontrolled zeal or impulsiveness. The first half is good for the services and the second half is not bad. Some new status or position, or appointment to a post of subordinate authority may well happen in the case of those who are in for it, having completed all the tests and qualifications necessary therefor. Much will depend also upon your power of adaptation to circumstances For most persons, this will be a smooth-running period. The profession and business can expect a moderately good time with increased returns and income around more than average levels.

Women.—So far as matters pertaining to the fair sex are concerned, the month can be said to be quite favourable. Help in all their activities from new friends among the elderly and influential people will be forthcoming readily for all their activities and in the achievement of their objectives. Yet for all their activities, there may be opposition from and obstacles placed by their own near relatives who may not like such outside activities and because of this they may succeed only partially and that after prejudices and obstacles have been overcome.

Fortunate Dates.–Health and domestic matters, dealings with relatives, interviews, etc.–4, 9, 12, 19, 23; money dealings and transactions, financial ventures—4, 9, 12, 19, 23; short journeys—2, 6, 11, 16, 21, 25, 29; long journeys—2, 11, 16, 21, 25; real property affairs, educational and academical activities —3, 9, 19, 23; speculation, children's affairs and prospects, excursions, picnics, etc.—5, 11, 16, 21, 25, 30; service prospects and affairs—2, 11, 16, 21, 25; partnerships dealings, dealings with opposite sex in general—2, 11, 16, 21, 25; insurance activities, dealings with estate of deceased–2, 13, 18, 27; professional and business enterprises—5, 11, 16, 21, 25, 30.

Critical Dates.—Health and domestic matters, dealings with relatives, interviews, etc —3, 7, 11, 14, 21, 27; money dealings and transactions, financial ventures, standing surety for others.—7, 11, 14, 21, 27; short journeys—4, 7, 14, 18, 30; long journeys—14, 21, 27, 28; real property affairs, educational and academical activities—2, 5, 14, 21, 24, 27; speculation, excursions, children's affairs and prospects, courtship and love affairs—3, 19, 25, 29; service affairs and prospects—10, 14, 17, 21, 27; partnerships, dealings with opposite sex in general—2, 5, 8, 17, 21, 29: insurance activities and dealings with estate of deceased—3, 16, 23, 9; professional and business enterprises—3, 19, 25, 29.

Chandrashtama from noon of 18th till sunset of 20th.

11. Kumbha (Aquarius) —*Mercury and Kethu in 2nd; Sun in 2nd and 3rd; Venus in 3rd and 4th; Mars in 5th; Rahu in 8th; Jupiter in 10th; and Saturn in 11th.*

General —Venus and Saturn are the planets in favourable signs for the entire month. But Saturn is under check throughout while Venus is thus affected for the greater part of the month. Sun is good for the second half only and is free of vedha so long. Mercury, Mars and Jupiter are evil for the month. Mercury is under check for the whole month and Mars

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for the greater part, while Jupiter is free. Though the good and bad transits of the month are nicely balanced, the evil side is slightly more powerful and there is no complete answer to unchecked Jupiter in tenth. In a month of mixed general effects, the second half will be productive of better results. Aquisition of good position or status, gains, good friends, comforts and happiness, success, increased influence and position, pleasure trips, good news, etc., are the good things to be expected during the second half from the favourable transits. During the earlier half, losses, various difficulties, quarrels, unwelcome changes, unjust blame, troubles from enemies may all be present. Of the three asterisms of the sign, those born under Poorvabhadrapada will fare better than those born under either of the other two, namely Dhanishta or Satabhisha.

Health and Domestic.—General debility and weakness may be present though there may not be any actual illness. Still those chronically subject to malaria or other fertile ailments should take precautionary measures all the same. But the children in the house may not escape from the clutches of illness and may suffer even to the extent of causing some anxiety over their condition. Though there may be some bickerings and quarrels in the domestic sphere, on the whole conditions will be quite harmonious. There may occur some auspicious event or celebration in the house.

Finance and Speculation.—Financial conditions for the month will be fairly satisfactory as the good influences are more powerful in this respect. There will be gains and it will be quite possible to accumulate some money during the month—though it may not be a smooth process throughout and some losses now and then may have to be retrieved. As in all matters generally, the second half will be the brighter period and will be more smooth-running. But although the month, conditions are very evil for speculative dealings and if indulged in, will result in heavy losses.

Real Property Services, Profession, etc.—There is nothing special to be mentioned in connection with real property affairs and a normal routine month can be expected; nor there are no influences bearing upon this sphere but they almost cancel each other out but during the second half the good side may be said to be more powerful and increased returns from land may be the outcome. New methods of cultivation, manuring, or other innovations with a view to increasing the yield begun at this time (second half) are likely to succeed well. Repairs, reconditioning and refurnishing on your house will also achieve good results, The services too are more or less in the same position, the good elements are in greater form during the second half and the month is good generally for completing your qualifications and increasing your eligibility for future promotions. The unemployed may get employed and those entertained on a temporary footing, may be well on the way to securing permanence in their respective jobs. As in other matters, the profession and business too will expand and enlarge their activities during the second half rather than during the first and may on the whole do quite well above average.

Women.—This may be said to be a problem month for the fair sex. While in the case of the majority, there may not be anything noticeable or worthwhile, in the case of a few open to the higher vibrations, there may be occasion for making some

THE ASTROLOGICAL MAGAZINE

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act of sacrifice which will exalt them to a higher state of consciousness and shed their selfishness for ever. It may be the consummation of a long life of devotion in some spiritual experience or more materially it may be the case of marriage to a husband having issue by a previous wife and shouldering "manfully" all the duties and responsibilities involved therein.

Fortunate Dates.–Health and domestic matters, dealings with relatives, interviews, etc.—4, 9, 19, 23, 28, 30; money dealings and transactions, financial enterprises, etc.—2, 6, 11, 16, 21, 25, 29; short journeys—3, 9, 21, 29; long journeys—5, 11, 16, 21, real property affairs, educational and academical activities—5, 11, 16, 21, 27; speculation, children's prospects and affairs, courtship and love affairs, excursions, etc.—2, 6, 11, 16, 21, 25; service affairs and prospects—4, 14, 16, 21 25; partnerships, dealings with opposite sex in general—2, 13, 18, 27; insurance activities, dealings with estate of deceased—5, 11, 16, 21, 27; professional and business enterprises—3, 9, 19, 23, 30.

Critical Dates.—Health and domestic matters, dealings with relatives, interviews, etc.—7, 11, 14, 18, 21, 27; financial enterprises, money dealings and transactions, standing surety for others, etc.—4, 8, 11, 18; short journeys—5, 14, 21, 24, 27; long journeys—3, 19, 25, 29; real property affairs, educational and academical activities—3, 19, 25, 29; speculation, excursions, courtship and love affairs, children's affairs and prospects—6, 14, 21, 24, 27; service affairs and prospects—4, 7, 16, 18, 26; partnership and dealings with opposite sex in general—4, 8, 16, 23, 29; insurance activities, dealings with estate of deceased –6, 14, 21, 24, 27; professional and business enterprises—4, 8, 11, 18

Chandrashtama from sunset of 20th to sunset of 22nd.

12. **Meena (Pisces).**—*Mercury and Kethu in 1st; Sun in 1st and 2nd; Venus in 2nd and 3rd; Mars in 4th; Rahu in 7th; Jupiter in 9th; and Saturn in 10th.*

General.—Venus and Jupiter are the only good transits for the month and it is a pity that both are under Vedha throughout the month and their beneficial rays will not be available for exploitation. Mercury, Sun and Mars all these planets transit only evil signs throughout the month. But Saturn in tenth cannot be said to be outright evil as it is an Upachaya place where a malefic is said to be strong. Mercury is under check for the whole month, Sun for the first half, and Mars for the greater part of the month. Therefore the malefic influences also do not have much power, though more powerful than the benefic ones. Loss of prestige, ill-health, tedious and purposeless journeys, fears and anxieties, quarrels with friends and relatives, set-backs in all matters, evils arising from wicked associations, deceit through friends, unsteadiness of mind, evil indulgence etc., are the likely bad effects of the adverse transits. Still some happiness, auspicious events, domestic facilities, gain of articles of luxury, success over rivals and in undertakings, are the events to be expected of the good transits. Of the three asterisms of the sign those born under Poorvabhadra will fare best and the others born under Uttarabhadra and Revati come only next.

Health and Domestic.—Though minor troubles in health may be present off and on, such as stomach ache chest pain, etc., actual illness will be confined to a few days in the month like blood discharges, dysentery, etc., which peculiar to the evil transits of the month. But those having high blood pressure or heart troubles, should be careful in diet and general habits. In domestic matters as well as in social circles, you are liable to be let down by your own relatives and friends so that various difficulties may be caused to you may have even to suffer losses on their account.

Finance and Speculation.–The month may not be free from financial worries arising from various causes. There may be failure in the usual avenues of income, you may incur losses through deceit, confidence tricks, or through the actions of your own relatives and friends. Your financial ventures may not prove successful and cause additional cause for worries and anxieties. Still some unexpected quarters will come forward to help you out of your troubles and actually the sufferings may not amount to much after-all. Speculation is not at all advisable though it may be very tempting.

Real Property, Services, Profession, etc.—Matters pertaining to landlords and landholders are liable to be hit hard this month and they should be prepared for all tests of untoward happenings. Difficulties with agents, tenants, realisation of rentals and profits, deprivation, litigation, etc., are the kind of troubles that may await them. Losses through violence are only too probable and therefore you should take care that by no action of yours, you do not touch off the explosive situation. Matters are likely to come to a head at about the beginning of the 4th week of the month and extra care and restraint would be called for at this time. Both good and bad is in store for the services. To those who a mark by their efficiency in work, the month may bring good news and just the contrary for those who do not impress their superiors favourably. It looks as if retrenchment is in the air and not all will be able to escape it this month. The profession and business are likely to have much of ups and downs during this month though conditions may not reach such low levels as to cause acute anxieties.

For Women.—This cannot well prove to be a satisfactory month for the fair sex so far as activities peculiar to them are concerned, though no apprehensiona need be exercised till the first half is nearly over. Thereafter all activities should be restained to home and home surroundings and only routine matters attended to. Even shopping may have its snares and you are liable to be tested even in ordinary dealings. This is not the month suitable for giving parties or even attending them during the second half.

Fortunate Dates.–Health and domestic maters, dealings with relatives, interviews, etc.—2, 6 11, 16, 21, 25, 29; money dealings and transactions financial ventures, etc.—3, 8, 19, 23; short journeys –5, 11, 16, 21, 25, 30; long journeys—3, 8, 1, 23; real property affairs, educational and academical activities—2, 8, 11, 16, 21, 25, 30; speculation, excursions, courtship and love affairs, children's prospects and affairs—4, 6, 16, 22, 25; service affairs and prospects—2, 13, 18, 27: partnerships, dealings with opposite sex in general—2, 8, 16, 21, 30; insurance activities, dealings with estate of deceased—5, 16, 21, 30; professional and business enterprises —2, 11, 16, 21, 25, 29.

Critical Dates.—Health and domestic matters dealings with relatives, interviews, etc.—4, 8, 15, 18; money dealings and transactions, financial ventures, standing surety for others—2, 5, 14, 21, 27; short journeys—3, 19, 22; long journeys—2, 5, 14, 21, 27; real property affairs, educational and academical activities—10 14, 17, 24, 27; speculation, children's affairs and prospects, excursions, courtships, and love affairs—8, 10, 14, 17, 21, 29; service affairs and prospects—8, 12, 16, 23, 29; partnership, dealings with opposite sex in general—10, 14, 17, 24, 27; insurance activities, dealings with estate of deceased—3, 19, 22; professional and business enterprises —4, 8, 15, 18.

Chandrashtama from sunset of 22nd to sunset of 24th.

Daily Guide

FOR APRIL 1959

BY MIHIRA

1. Wed.—L.D. 8 till 8–50 a.m., then L.D. 9. Poorvashada till 2–20 p.m , then Uttarashada. A.M.: Not generally favourable; specially unsuited for dealings with public, social activities, etc., litigation, dealings with employers, etc. P.M.: Not unfavourable for pleasures, amusements, dealings with relatives, taking children for outing, excursions, good for dealings with women, seeking favours etc., courtship and love affairs.

2. Thurs.- L.D. 9 till 7–30 a m., then L.D. 10. Uttarashada till 1–45 p.m,, then Sravana. A.M.: Very favourable period in general, good for business activities, academical, journalistic and other enterprises, assumption of new office, dignities, journeys, litigation, etc. *Afternoon*: Good for pleasures, amusements, courtships and love affairs, seeking favours from women, dealings with relatives. *Evening and night*: Bad for journeys, money dealings, standing surety, beware of fraud.

3. Frl.—L.D. 10 till 6-30 a.m., then L.D. 11 till 6-0 a.m. (night), then L.D. 12. Sravana till 1–40 p.m., then Dhanishta. A.M.: (Till forenoon); Good for journeys, settling disputes, seeking benefits from influentital women. Till noon: Not good for money dealings and transactions, liability to be defrauded and dealings with women; beware of extravagance. P.M.: Unfavourable, bad for journeys, litigation, dealings with employers, service matters in general, servants in general, as also real property affairs.

4. Sat.—L.D. 12 whole day and night. Dhanishta till 2–0 p.m., then Satabisha. A.M.' Till forenoon: Favourable for all physical and athletic activities, sports, business activities, new ventures, etc. Till noon: Not good for dealings with superiors, employers, beware of false friends, bad for dealings with women in general. P.M.: Bad for dealings with public, social activities, changes and removals, financial ventures, domestic matters.

5. Sun.—L.D. 12 till 6–10 a.m., then L.D. 13. Satabhisha till 2–50 p.m., then Poorvabhadrapada. A.M.: Good for moving with influential friends, favours from elderly persons, persons and seeking favours from them, also for investments, real property matters in general, as also dealing with public, journeys, settling disputes, etc. P.M.: Bad for money matters, liability to troubles through rivals and enemies, likelihood of accidents, etc.; avoid disputes and quarrels, bussy and crowded places in general.

6. Mon.—L.D. 13 till 6-40 a.m., then L.D, 14. Poorvabhadrapada till 4–5 p.m., then Uttarabhadrapada. A.M.: Good for dealings with relatives, excursions, amusements, courtships, etc., also for literary matters, litigation, etc., also for business matters and commercial activities. P M.: Ordinary; not very good for dealings with women, liability to accidents, changes, removals, etc., dealings with governmental or corporate bodies,

7. Tues.—L.D. 14 till 7–45 a.m., then L.D. 15. (Amavasai). Uttarabhadrapada till 6–0 p.m., then Revati. A.M, : Good for professional activities, journeys, litigation, business matters, expansion, seeking help from influential women, also literary interests. P.M.: Not favourable; bad for money dealings, dealings with superiors, inferiors, liability to false changes, real property matters, domestic interviews.

8. Wed.—L.D. 15 (Amavasai) till 9–15 a.m., then L.D. 1. Revati till 8–10 p.m., then Aswini. A.M.: Not good for any purpose except occult matters, spiritual practices, etc. P.M.: Same as A.M.

9. Thurs.—L.D. 1 of bright half of lunar Chitra month till 11–0 a.m,, then L.D. 2. Aswini till 10–35 p m., then Bharani. A.M.: Favourable generally; good for money dealings and transactions, social activies, formation of new friendships. P.M.: Good for new enterprises, physical activities, sports and atheletics, journeys, business increase and expansion new ventures.

10. Frl.—L.D. 2 till 1–0 p.m., then L.D. 3. Bharani till 1–10 a.m. (night), then Krittika. A.M.: (Till forenoon) favourable for industry, business, real property affairs, new etc. P.M.: Bad for changes, removals, service matters, troubles through superiors, dealings with public and corporate bodies, likelihood of domestic discord, difficulties through enemies and rivals.

11. Sat.—L.D. 3 till 3–5 p.m., then L.D. 4. Krittika till 3–40 a.m. (night) then Rohini. A.M.: Mildly unfavourable for all matters in general, specially bad for real property affairs and business matters and enteprises. P.M.: Mixed conditions prevail; good for amusements, enjoyments, courtships, excursions, purchase of luxury articles and items etc., but unsuitable for litgation, setting disputes, journeys on business etc.

12. Sun.—L.D. 4 till 5–0 p.m., then L.D. 5. Rohini whole day and night. A.M.: Generally unfavourable; bad for social activities, dealings with public *en massse*, with governmental and corporate bodies, financial dealings and enterprises, litigation, travels, speculation, social activities, money dealings and transactions, standing surety for others; avoid waste and extravagance. P.M.: Same as A.M., but less unfavourable

13. Mon.—L.D. 5 till 6–35 p.m., then L.D. 6. Rohini till 6–0 a.m., then Mrigasira. A.M.: Generally unfavourable; bad for changes, removals, journeys, liability to accidents, dealings with superiors, governmental and corporate bodies, liability to loss by fraud. P.M.: Favourable generally; good for dealings with superiors, help from women, changes, journeys, business advancement.

14. Tues.—L.D. 6 till 7–50 p.m , then L.D. 7. Mrigasira till 8–5 a.m., then Aridra. A.M.: Slightly unfavourable conditions prevail; better not to make changes or removals, avoid intervews and dealings with superiors, employers, etc. P.M.: Continues unfavourable, bad for dealings with relatives, litigation, agreements, contracts, journeys, etc. *To a woman* especially bad liability to be assaulted, dishonour, etc.

15. Wed.—L.D. 7 till 0–35 a.m (night) then L.D. 8. Aridra till 1–25 p.m., then Punarvasu. A,M.: Generally unfavourable. Bad for dealings in real property, new ventures and enterprises, business activities, dealings with public bodies, with superiors, changes and removals. P.M.: Bad for financial matters, lending money, standing surety, domestic matters, dealings with friends and relatives. likelihood of losses by deception.

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16. Thurs.—L.D. till 1–20 a.m., (night) then Pushya. A.M. (till forenoon): Good for changes, travels cultivation of new friendships, social activities, artistic interests and associations. (Till noon) Bad for changes, removals, dealings with opposite sex, trade or business speculation. P.M.: Good for purchases of luxury items, enjoyments, new friends among women, love affairs, business advancement.

17. Fri.—L.D. 9 till 1—15 a.m., (night) then L.D. 10. Pushya till 3–55 p.m., then Aslesha. A.M. (Till forenoon) Favourable for courtships, love affairs, journeys, dealings with opposite sex in general, new friendships. (Till noon) Bad for money matters, likelihood of losses in dealings through fraud etc. Bad for speculation, etc. P.M. Likelihood of emotional disappointments as a result of unfortunate love affair, setbacks in business, etc.

18. Sat.—L.D. 10 till 0–25 a.m. (night) then L.D. 11. Aslesha till 4–5 p.m. then Makha. A.M.: Generally favourable but not for physical and athletic activities, sports, etc., Likelihood of benefits through friends, through industry or investments, favourable attachments. P.M.: Good for business increase, new enterprises, changes, journeys, dealings with superiors, or opposite sex in general.

19. Sun.—L.D. 11 till 10–50 p.m. then L.D. 18. Makha till 3–30 p.m. then Purvaphalguna. A.M.: Mixed influences prevail. Bad for business interests, speculation, lending money, likelihood of deceit by friends, courtship, etc., but good for all physical activities, sports, athletics, etc. P.M.: Good for investments, business matters in general, new enterprises, dealings with elderly persons. superiors, Governmental bodies, etc.

20. Mon—L.D. 12 till 8–30 p.m., then L.D. 13 Purvaphalguna till 2–10 p.m., then Uttaraphalguna. A.M.: Ordinarily favourable for all purposes; good for physical and athletic activies, sports, but not for domestic matters, changes, removals. P.M.: Good for financial and business matters, holidaying, excursions, picnics, spiritual and religious activities, travels, changes, removals, contracts and agreements, litigation etc.

21. Tues.—L.D. 13 till 5–40 p.m., then L.D. 14. Uttaraphalguna till 12–10 p.m., then Hastha. A.M.: An ordinarily good period for changes, removals, literary and publication matters, journeys, business advancement, new attachments, money matters. P.M.: Not good for dealings with relatives, or business contracts and agreements; avoid dealings with opposite sex. In the case of women, liability to dishonour, domestic quarrels, estrangement, etc.

22. Wed.—L.D. 14 till 2–20 p.m. then L.D. 15. (Poornima). Hastha till 9–45 a.m. then Chitra. A.M.: Good for dealings with governmental or corporate bodies, changes, removals, journeys, business advancement, social activities, dealings with opposite sex, courtship and love affairs, etc. P.M.: Good for initiating new schemes, enterprises, exploiting of favourable trends with help from influential friends. For unattached females, engagement followed by matrimony.

23. Thurs.—L.D. 15 (Poornima) till 10–45 a.m. then L.D. 1 (dark half) Chitrai till 7–0 a.m. then Swati till 4–5 a.m. (night) then Visakha. A.M.: (till forenoon) Unfavourable for all matters in general; bad for new enterprises, likelihood of accidents, through rash actions; great care in handling sharp instruments will be necessary. P.M.: Liability to loss through fraud and deception, may be victimised by friends.

24. Fri.—L.D. 1 (dark half) till 7–0 a.m., then L.D. 2 till 3–15 a.m., then L.D. 3. Visakha till 1–5 a.m. (night) then Anuradha. A.M.: Generally unfavourable; not good for dealings with governmental bodies or corporations, large firms, etc, changes, removals, real property dealings and transactions, interviews, literary and academical matters. P.M.: Continues evil for all of above matters but less intense.

25. Sat.—L.D. 3 till 11–45 p.m., then L.D. 4. Anuradha till 10–20 p.m. then Jyeshta. A.M.: Favourable after sunrise till noon; service matters, interviews, financial matters and ventures, business advancement, new contacts, social activities, general prosperity. P.M.: Good for financia matters, dealings with opposite sex, courtship, love affairs, romance, exploitation of new ideas.

26. Sun.—L.D. 4 till 8–35 p.m., then L.D 5. Jyeshta till 8–0 p.m., then Moola. A.M.: Unfavourable; bad for dealings with opposite sex, courtship and love affairs, dealings with superiors, governmental or corporate bodies. P.M.: Bad for money matters, speculation, likelihood of disappointments, bad for journeys, travels, changes, removals, a critical period in which no new enterprises are likely to succeed.

27. Mon.—L.D. 5 till 5–55 p.m., then L.D. 6. Moola till 6–5 p.m., then Poorvashadu. A.M.: Favourable generally; good for domestic matters, organising work, making changes, new contacts, dealings with the public *en masse*, journeys, philanthropic activities. P.M.: Mixed conditions prevailing, good for dealings with governmental or corporate bodies, political activities, etc., but not for dealings in transactions in real property.

28. Tues.—L.D. 6 till 3–50 p.m., then L.D. 7. Poorvashada till 4–50 p.m., then Uttarashada. A.M.: Unfavourable in general; bad for journeys, liability to accidents; care in speech and actions necessary, lest enmities arise; likelihood of quarrels; bad for interviews, dealings with governmental bodies, superiors, etc. P.M.: Continues unfavourable but to a lesser extent in all above matters.

29. Wed.—L.D. 7 till 2–30 p.m., then L.D. 8. Uttarashada till 4–15 p.m., then Sravana. A.M.: Good for all real property matters, investments, matters connected with house, mines, etc., also money matters, dealings with opposite sex, love affairs. P.M.: Continues good, new enterprises, seeking favours from influential women, journeys, changes, business advancement, etc.

30. Thurs.—L.D. 8 till 1–55 p.m., then L.D. 9. Sravana till 4–30 p.m., then Dhanishta. A.M.: Good for travel, exploiting original ideas, inaugurating new schemes, innovations, romantic attachments, friendship, dealings with relatives, contracts and agreements, courtships, love affairs, excursions, etc. P.M.: Favourable for purchase of luxury items, social activities, new friendships, dealings with opposite sex in general.

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LIST OF FESTIVALS

HINDU

9. Lunar New Year's Day
14. Solar New Year's Day
17. Sri Rama Navami
21. Maha Veera Jayanthi

MOHAMMADAN

3. Jamait-ul-Ramadan (Last Friday of Ramdan)
6. Sab-e-Qdar
10. Id-ul-Fitr

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DETAILED CONTENTS

		PAGE
1.	Planets and Planned Parenthood ...	437
2.	The 1962 Eight-Planet Combination and World Affairs—A Symposium *By E.C.O. Carter & K.M. Kharegat* ...	443
3.	The Practical Aspect of Medical Astrology	445
4.	Predicting Specific Events by Means of Transits *By W. J. Tucker, D.Sc., Ph.D.* ...	451
5.	Yoga, Psychology and Parapsychology *By Dr. V.M. Bhat, B.A., M.B.B.S.* ...	455
6.	Astrology : A Science or Pseudo-Science *By S. Srinivasan, M.A., B.L.*	459
7.	Relative Influences of Sun-Mercury Combinations *By K.T. Viswanathan & S. Durga Prasad Rao*	463
8.	Vocational Determination *By Dr. Jagannath Rao, M.B.B.S., M.A.A.S.*	465
9.	The Lunar Year Vikari—A Retrospect and Prospect *By B. Lakshminarain Rao, B.A.* ...	469
10.	Prospects for India *By B. Surya Prakash*	471
11.	The Kaleidoscope *By Yogiraj George Cecil Nixon* ...	473
12.	Lessons in Astrology—XV *By Vidyabhaskara Prof. M. Ramakrishna Bhat, M.A.*	475
13.	Letters to the Editor	477
14.	Book Reviews *By Dr. R. Nagaraja Sarma, M.A., Ph.D., D.Litt.*	483
15.	Your Scientific Difficulties Solved *By Mihira*	487
16.	Hints for Agriculturists (May 1959) *By Mihira*	491
17.	Airways Guide for May 1959 *By Mihira*	492
18.	Stars in their Seasons *By M. V. Ramakrishnan, M.A., L.T.* ...	493
19.	Weather Forecasts for May 1959 *By D. R. Munsif, B.Sc., (Econ.) (London), B.A. (Hons.) (Bombay)* ...	494
20.	Market Forecasts for May 1959 ...	495
21.	Astronomical Notes for May 1959 *By S. K. Kar, B.Sc.*	499
22.	Ephemeris for May 1959	500
23.	How is This Month (May 1959) for You? *By Mihira*	501
24.	Daily Guide for May 1959 *By Mihira*	513

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PLANETS AND PLANNED PARENTHOOD

ACCORDING to some modern thinkers, the world has become too small for mankind because there is a population explosion going on. The British Scientist Sir Julian Huxley thinks that population increase "is the key problem of our age". On the face of it the issue is simple. The total population of the world is now about 2½ billion human beings. The net increase last year was 47 million people and "it would be at least 50 million this year". The increase is fastest in the under-developed region "where the need for food is greatest". And Sir Huxley is quite definite in his prediction that "whatever happens the world population will be doubled in two generations and the total will be over five billions in the lifetime of many people of today". How far the statistical information pertaining to the population growth in the past is correct, in view of the fact that the "information needed for this study is to be sought in the publications of Governments and since the energy and efficiency of Government services vary from one country to another, the available information differs much in extent and accuracy from one end to another", it is for intelligent readers to guess. We do not know on what basis Sir Huxley anticipates that within our lifetime, the world population will be "over five billions". It would be noted that although birth rates and death rates provide information of much importance they may be misleading if taken as measuring the strength of the forces upon which the future trend of population will depend. According to figures furnished by statistical experts, the growth of world population during the last three hundred years is as follows:–

1650	...	545 millions.
1750	...	728 ,,
1800	...	906 ,,
1850	...	1171 ,,
1900	...	1608 ,,
1933	...	2057 ,,
1947	...	2326 ,,

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If we assume that the current population is about 2500 millions, according to the prediction of Sir Huxley, it would be 5000 millions "in two generations" say by about 1980. We shall, of course, see shortly, whether astrology would lend any confirmation to the panicky predictions of the scientists. No modern scientist can say with any definiteness whether in the world as a whole or in a particular country, a population can begin to grow by natural increase either because the birth rate rises or because the death rate falls. The claim is of course advanced that advances in medicine, have cured the death rate. But the decline of death rate may also be due to the presence of combinations for good longevity in the horoscopes of most people. The world horoscope taking Aries as Lagna, studied in the light of the above table of population increase, would reveal interesting details as to how the increase has kept pace with mutual dispositions of planets at different periods. It occurs to us that population growth seems to keep pace with the coming together of a large number of planets in signs Libra

to Aquarius. On 2nd January 1800, when the world population was just 1/3rd of what it is now Jupiter and Saturn were in an area covering Gemini and Cancer while Rahu was in Aries. In the beginning of 1900 however, most of these planets were in Scorpio and Sagittarius with the result there was quite an increase in the population. During this century, the world population has been very rapidly increasing that it is now nearly 2½ billions, 700 millions more than at the beginning of the century. The eight-planet combination taking place in 1962 can perhaps give an explanation for this rapid rise, and for speedy destruction also in the not distant future. Whether the pace of rise will be kept up or not, we shall study subsequently. Somehow scientists—biologists, astronomers, physicists, etc., have generally been painting a very panicky future for the world we live in. There are astronomers, who expect, of course in the long run, some sort of a heat-death for the solar system. There have been astronomers in the recent past who anticipated the earth being shattered to pieces by its coming into contact with huge comets and some other inferior planets. Fortunately no such thing happened. Lord Kelvin startled the world over half a century ago that within about 3 or 4 hundred years all life on earth would become extinct for want of oxygen. His thesis was perfectly reasonable though not sensible. Kelvin based his conclusion on the then existing rate of increase in the population and development of industries requiring fuel, etc. But now of course, our biologist-friends apprehend that unless the birth rate is brought down, humanity is bound to go without food even in our own lifetime. Scientists have succeeded in "death-control" but unfortunately they have not secured a fool-proof method of birth-control. The speculations of many of these scientists are of course supported by a series of calculations and statistical studies which have all the glitter of scientific reasoning about them and in the speculations ventured by them, there are assumptions which have themselves to be definitely proved before we can accept their statements. Sir Huxley expects that the population of the world will be doubled in two generations. But what guarantee is there that there would be no calamities—natural or man-made—such as wars, plagues or pestilences, crop failures, earthquakes, etc., during the remaining part of this century, which would not upset the fond hopes of these eminent scientists? With due deference to these great men of science who have painted a gloomy future for this unfortunate world of ours, we are constrained to observe that some of the statements made by them seem rather ludicrous. War, famine and pestilence are the natural enemies of the human race, but in truth these are all more or less associated with the circumstances of civilisation. In the highest state of civilised society, which we the moderners shamelessly claim for our age, there ought to be no war, there need be no pestilence and there should be no famine unless such famine be an act of God. As a matter of fact, our generation is guilty of the bloodiest wars in history and the greatest economic and food crisis, thanks to the warnings given out by astronomers, politicians and meteorologists. Even according to their own statistics, in several countries occupied by white races there had come such a fall in birth rate that it was regarded as serious by many statesmen. Various European countries such as Belgium, France, Germany and Italy showed concern over their diminishing birth rate and made efforts to promote marriage, lessen contraceptive practices and do away with abortion. While the possible influences of changed habits and of altered environmental conditions may play their own part in the change of birth and death rates in different parts of the world, the more important factor to be considered is whether there is any self-regulated design in nature herself, which restores equilibrium. The ancient Maharshis have clearly shown that crop-failures, financial slumps, wars, earthquakes and *birth and death rates* are all correlated to solar radiation. In other words, the usual principles of astrology can explain the present population crisis, as they can explain every other crisis and conflict which twentieth-century mankind faces. Apart from contraception, economic circumstances, abortion, etc., the important factors contributing to differential fertility, is the presence or absence of the *Bija* and *Kshetra* factors in the horoscopes of different persons. These again depend upon the moment of birth, that is the planetary juxta-positions. While scientists may be justified in anticipating a fearful future for the world by population increase, basing their conclusions on their own pet theories, we as students of astrology, are constrained to feel that there is no astrological basis for the fear that "human reproduction will outrun resources". Beginning from this year, and right upto 1965, there will be a series of combinations of major planets involving Scorpio to Pisces which indicate that not only the birth-rate would be reduced but death-rate would increase. Jupiter and Saturn, Saturn and Rahu, and Jupiter and Rahu joining together or in mutual *shashtashtaka* or in 3rd and 11th positions from each other and the major planets transitting Saturnine signs indicate destruction of human life on a large scale due to a variety of causes: wars,

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plagues, crop-failures, famines, pestilences, earthquakes, volcanic eruptions, etc. Therefore, one need not take seriously the warnings given by some of these scientists about the impending doom that awaits the world. Nature has her own safety valves. In what way equilibrium on earth would be restored and how these safety valves work, astrologically it is possible to anticipate at least approximately if not in great detail.

The Sixth International Conference on Planned Parenthood opened at Delhi on 14th February 1959. As our Prime Minister said, the "Government of India was the only Government to adopt a policy of family planning". The Prime Minister's approach to the Family Planning question was from the angle of his favourite theme of "World Peace". He felt that "unless the growth of population was restricted, world peace would be jeopardised". And Mrs. Margaret Sanger, President of the International Planned Parenthood Federation "praised the Government's efforts at propagating Family Planning". This ancient land of Rama, Krishna, Vyasa, Valmiki, Vasista, Manu, Yagnavalkya and the Buddha is to officially sponsor the Family Planning movement, not by methods of Patanjali but by recourse to those of Marie Stopes—use of contraception, sterilisation, etc.! Of course, we have to look "progressive". Many of our politicians are loud in proclaiming on pulpits, the virtues of "planned parenthood" to solve the food problem. One southern state has even gone to the extent of awarding a reward to nurses who persuade men and women to undergo sterilisation. And all these "progressive" steps are being taken by the one-time disciples of Mahatma Gandhi, who devoted his life to Satya (truth), Ahimsa (non-injury) and Brahmacharya (continence). Against the vociferous propaganda indulged in by our politicians, asking normal people to subject themselves to a course of treatment which at best could only render them eunuchs, it would be interesting to note that the medical profession as a whole in U.S.A. has been slow to accept birth control as a routine-practice, "probably from a sense of moral responsibility for the future of the American stock". Ordinarily the function of sterilisation is to protect society "by preventing the production of defective offspring" and is "applied to individuals who have not the ability to care properly for children". But in India, inducement is to be held to undergo sterilisation, ignoring the fact that this may eventually result in the stoppage of births from sections of population which are fundamentally healthy in body and mind. Let it be clearly noted that while birth control advocates may stress the hygienic and social importance of fewer children properly spaced and better cared for, in the majority of people, recourse to contraceptives is apparently motivated by a desire for more unhampered pleasure and the avoidance of responsibilities attendant upon a family of children.

The ancient Hindus also seem to have solved the question of birth control in a manner peculiar to their genius. It is not concerning the question whether there should be birth control but as to the means that are right and wise for accomplishing this limitation of offspring that the present disagreement comes about. It is the arbitrary artificial means of birth control which they consider morally wrong and socially detrimental. The grounds of religious disapproval of contraception are variously expressed. Contraception violates the will of God and the intention of nature. Personal pleasures should be subordinate and secondary. Contraception degrades the sacred institution of marriage to a selfish pursuing of personal pleasure and deprives the couple of the moral growth that comes from spiritualising their relationship and accepting the responsibility of parenthood when children come. It undermines love by degrading domestic comradeship through animal passion while at the same time it develops egoistic attitudes in place of mutual sympathy and sacrifice. Apart from all these, the prevailing practices of contraception, if resorted to, will result in a trail of afflictions. A writer observes that the use of artificial contraceptives has been the cause of nearly 2,000,000 abortions and 20,000 deaths of women every year in the United States of America alone. The average person uninformed in sexology and of prevailing conditions, little realises the discord and misery in family relations and health caused by lack of adequate contraceptive knowledge. Afflicted children born from failed attempts at abortion are numerous. Frigidity, sterility, insanity, fear and worry over undesired conception and suppression are among the deplorable human social problems, facing the west.

The ancient Maharshis have not been slow in recognising the importance and need of birth control but their methods are natural and harmless. Absolute continence in married state is doubtless a safe method of birth control. But in actual practice Brahmacharya with a large majority of married couple is difficult to adopt. In normal man and woman sexual urge is natural and its continuous suppression will have unfavourable effects—physical as well as mental.

Varahamihira, the celebrated astrologer, scientist and astronomer observes thus in *Brihat*

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Jataka.[1] " If, at the time of sexual union, the Sun, the Moon, Venus and Mars be in their navamsas or if Jupiter occupy the rising sign or the 5th or 9th sign from it, such union will produce a child". This stanza has of course a deep meaning which we shall try to explain shortly.

This reference of Mihira to sexual union reminds us of a theory advanced by some of the modern scientists that conception can be avoided provided coitus is not done in 'dangerous' periods. Dangerous periods are those in which coitus performed will result in conception. The menstrual cycle in a woman more or less is based on the movements of the Moon. The Graffian follicle produces an ovum. This is expelled by means of the follicle bursting under the action of a pituitary hormone. It travels down into the uterus and before it reaches there, the Graffian follicle heals up and changes its nature becoming an endocrine gland full of a yellow substance.

By experiments on women, injecting pituitary hormone, Prof. Knaus discovered that the uterus reacted in the normal way to the hormone upto the 14th day of the menstrual cycle. On the 16th the uterus ceased to make any significant movements, and did not respond to much larger injections of pituitary hormone. The only explanation possible was that the yellow body assumed control of affairs on the 16th day of the cycle. This control persisted until a day before the next menstruation. On that day, the last of the cycle, the uterus movements began once more, proving that the pituitary hormones could once more take effect and that the yellow body had disintegrated because no fertilisation had taken place. Now these fourteen days are the days prior to menstruation. A woman who wishes to take advantage of this method of birth control should keep a menstrual calendar. If, for example, a woman's menstruation begins on a certain day, say March 1st and the next menstruation starts on March 29th hers is a 28th day cycle. She can, then calculate her dangerous period in the following manner. the yellow body assumes control on the 14th day before menstruation, upto and including the last day of the old cycle: therefore the date of birth of the yellow body is March 15th. The ovum is produced one day before, therefore ovulation takes place on March 14th. The woman concerned must abstain from intercourse in the 48 hours preceding ovulation or in the 24 hours following—that is on the 12th, 13th and 14th March. To be quite certain it is probably best also to abstain on the 11th and 15th giving a total of 5 dangerous days. Conception cannot result from intercourse outside these dates, if the menstrual cycle has been correctly estimated. It will be seen that this method has an astrological basis too. This method requires extra vigilence in its application.

Menses[2] appear in women when the Moon occupies 4th, 7th or the 8th houses from Mars; if when aspected by Mars, the Moon happens to occupy one of the Anupachaya signs (4, 7, 8 and Lagna) at the time of the appearance of the menses conception will follow. Thus it will be seen that by examining the positions of planets at the time of menses, whether or not conception would occur can be determined. In case there are no indications of conception, then no fear need be had at all.

A safer method is to fix up or elect times in such a manner that conception may be avoided. The Sun, Moon, Mars and Venus must be in their own navamsas. Jupiter should be in the 5th or 9th from Ascendant. Lagna and/or Moon should not be between malefics: Malefics in the 4th and Mars in Lagna and the 8th are not desirable. Sexual act done when Lagna, the Sun, Jupiter and the Moon are in masculine signs and navamsas results in the birth of a son. These elements in even signs indicate birth of a daughter. At such a time coitus will not result in conception. A calendar of this type may be conveniently prepared and kept for use As an aid to love, this method is obviously the perfect one from the point of view of joyful relations. And there are no appliances to assume or discard. Perhaps most important of all, they will be able to decide when they wish their children to be born. In the choice of an astrological day to avoid conception, the degree of the ascendant seems to be very important. Not only this. There are certain constellations which are effeminate in nature, *viz*., Pushyami, Anuradha, Uttarabhadra, Aslesha, Jyeshta and Revati. When the sexual act is timed to be performed on the days ruled by such constellations it is said, conception can be avoided. Choose one of the above constellations and elect a time at which the rising sign receives the aspect of Jupiter and adjust your sex relations accordingly. This should not be taken as a hard and fast rule universally applicable. The above suggestions which have been corroborated by strong astrological evidence, are given as material for reflection and research. Further investigation will doubtless result in the discovery of the real

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[1] स्वीन्दु शुक्रावनिजैः स्वभागगै-
र्गुरौ त्रिकोणोदयसंस्तितेऽपि वा

[2] कुजेन्दु हेतुप्रतिमासमार्तवं गते तु पौडर्क्षमनुष्णदीधितौ।
अतोऽन्यायस्थे शुभपुंग्रहेक्षिते नरेण संयोगमुपैति कामिनी ?

secret of the natural method of birth control. Herein lies the practical value of the astrological science.

The Union Health Minister in reviewing the progress of the Family Planning movement in India said that research work was in progress to "evolve cheap and suitable contraceptives". Knowledge must be respected from whatever source it may come. If astrological methods can help people to plan their families, why not Government make sufficient provision for including astrological methods also in its research schemes?

On the world plane, while it is reasonable to assume that since the world is limited in size, it is bound to reach a state of saturation sooner or later, the argument falls to the ground in the light of the astrological theory, that as planets go on continuously occupying different geometrical positions, the radiation of various forms of energy is bound to maintain the natural equilibrium by the destruction of excess population by natural and man-made calamities. Therefore let us not be pessimistic about the ghastly difficulties we are expected to face. There will be no population explosion in the sense Sir Julian anticipates and mother earth will be on constant guard to prevent population disequilibrium in her own mysterious ways.

—Written : 26-3-1959.

Astrology Loses a Friend

We regret to record the death of Mr. Kala Venkata Rao, Minister for Planning in Andhra Pradesh, in the early hours of 28th March 1959 at Hyderabad. Mr. Venkata Rao, apart from being an eminent politician and a good administrator, was a keen student of astrology for several years. Well versed in the subject, he was known as the "official astrologer" of Andhra Government. We had the privilege of his friendship for over a decade and whenever he visited Bangalore, he used to call on us and discuss problems pertaining to astrology, and how best to promote the cause of the science. It will be noted that Mr. Kala Venkata Rao inaugurated the First Andhra Astrological Conference at Nellore in October 1955, when we had the honour of presiding over it.

In the death of Mr. Venkata Rao, India has lost a good administrator while the cause of astrology has suffered a great setback by the loss of a fearless champion. We extend our sincere condolences to the bereaved family. May his soul rest in peace.

HOW IS THIS MONTH?

(Continued from page 512)

Health and Domestic.— Though some of the transits are liable to cause acute disorders in health, they lack the necessary power to inflict much harm and may be confined to minor digestive troubles during the first half and this can be avoided by proper attention to diet. The first half is also not quite favourable for domestic matters. Some unhappiness by minor troubles and bickerings may result. On the whole, conditions will not be bad but beware of mischiefmongers outside the domestic circle who are apparently well meaning friends or relatives but likely to cause troubles and sorrows by their meddlesome interference.

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Finance and Speculation.—In the matter of finance, there is likely to be much difference between the first half and second half, the former may be beset with financial worries, even losses. Somehow, there will be relief from all this during the second. You should be extra careful during journeys against losses through pilfering, confidence tricks, etc. Your expectations for your ventures have a good chance of being realised during the second half to an appreciable extent though not fully; but speculation is not advisable especially during 2nd half.

Real Property, Services, Profession, etc.—Good and bad influences play upon the matters connected with real property affairs of landlords and landholders. While everything is likely to prove satisfactory in the matter of yield and income from your holdings during the second half, troubles may be met with in all other respects throughout. Troubles may arise in your dealings with others connected with the estate, tenants, agents, etc., as by your own conduct and actions, you are liable to arouse antagonism, where you are likely to overlook regard for the rights and feelings of others. You should not under any circumstances, take the law into your own hands. The second half is positively good for the services, and the first half is only less so. The unemployed may get employed and those on a temporary footing may be made permanent, new status for those to whom it is due. The profession and business will also do well and expand with the results quite adequate to the amount of labour and outlay involved.

Women.—This will be a smooth running month for the fair sex in respect of all of their activities, their relationship with others will be harmonious in social circles, in functions and entertainments which they may give or go to. In all such matters, ready help will be forthcoming to support their cause. This is also a month which is designed to promote their cultural advancement and under proper stimulus their mental horizon will expand by study, tours, attending lectures, and so forth. As in all other matters, the second half will be found to be more conducive for their interests as well.

Fortunate Dates.—Personal and private affairs, interviews, health matters —3, 13, 18, 22, 26, 30; transactions, financial ventures, etc.—2, 7, 17, 22, 31; short journeys—5, 11, 16, 21, 30; long journeys—2, 7, 17, 22, 31; educational and academical matters, interviews and investments, etc.—5, 11, 16, 26, 31; speculation, children's affairs, excursions, courtship and love affairs—2, 9, 11, 16, 25; service affairs —2, 13, 18, 26, 31; partnership business, dealings with opposite sex—5, 11, 16, 26, 31; insurance activities, dealings with estate of deceased—5, 11, 16, 21, 30; professional and business enterprises—3. 13, 18, 22, 26, 30.

Critical Dates.–Personal and private affairs, dealings with relatives, domestic matters, interviews, health matters in general—1, 8, 12, 16, 28; money dealings and transactions, financial ventures, standing surety for others—1, 5, 13, 20, 26, 29; short journeys—3, 19, 22, 25, 29; long journeys—1, 5, 13, 20, 26, 29; real property affairs, educational and academical activities, tests, interviews, investments—1, 9, 14, 21, 24, 28; speculation, children's prospects and affairs, excursions, picnics, courtship and love affairs—4, 6, 7, 9, 14, 25, 28; service affairs and prospects, dealings with superiors, servants, etc.—7, 15, 19, 22, 29; partnership business and activities, dealings with opposite sex in general—1, 9, 14, 21, 24, 28; insurance activities, dealings with estate of deceased—3, 19, 22, 25, 29; professional and business enterprises—1, 8, 12, 16, 28.

Chandrashtama from about sunrise of 20th till sunrise of 22nd.

The 1962 Eight-Planet Combination and World Affairs—A Symposium

In this issue, we have the pleasure to present points of view of two esteemed contributors, Mr. C.E.O. Carter of London and Mr. K.M. Kharegat of Bombay. Mr. Carter is a prominent British Astrologer, Principal Emeritus, Faculty of Astrological Studies, London, Editor of the well-known quarterly "Astrology" and author of a number of books on the subject, known for their clarity and originality and therefore his views on this great combination should be of interest to our readers. Mr. Kharegat needs no introduction to our readers as his articles have appeared several times in THE ASTROLOGICAL MAGAZINE. Mr. Kharegat, a keen student of of both the Hindu and Western systems, deals comprehensively with the implications of the combination as he views them.—*Ed. A.M.*

No. 2. BY C. E. O. CARTER

I Found it impossible to refuse Prof. Raman's courteous and flattering invitation to express my views on the above phenomenon.

But actually it is my view that when such a very unusual formation occurs in the heavens, one cannot go safely much further than to forecast some equally strange and unprecedented condition on earth.

To illustrate this I recall that in the 1930's the then Astronomer-Royal challenged us to predict what would happen consequent upon the full moon of May 11, 1941, which fell in Taurus (tropical), Mercury, Venus, Jupiter, Saturn and Uranus all being in the same sign.

Now something very unusual did in fact happen. There was one of the greatest of all Blitz-attacks on London, with vast destruction of property, and stranger still, Rudolf Hess was parachuted into Scotland on some mission of his own devising.

But who could have foreseen such things several years before, when any sort of war between Britain and Germany was still hardly considered a possibility, leave alone such things as wholesale and indiscriminate bombing?

Since the satellitium occurred in Taurus and gravely afflicted King George VI's planets in the 2nd house of his nativity, one might indeed have safely forecast some sort of ruin in terms of the 2nd house; but our present knowledge does not admit particularization. There may indeed be those who can interpret such things in detail, perhaps in the East, perhaps in the West, perhaps in both hemispheres. But persons so gifted are as a general rule indifferent to publicity. One must not reject, either, the possibilities of the future, when more is known of such things, for example, as local rulerships.

The responsible astrologer will be very cautious in making public pronouncements. He will

(Continued on page 444)

No. 3. BY K. M. KHAREGAT

MUCH popular interest has been aroused by the fact that in the year 1962, there will be a combination of seven planets (eight including Kethu) in the sidereal sign Capricorn, and the probable astrological consequences thereof. Of course the combination of four or even five planets in one sign is not an uncommon phenomenon, and a sinister import need not be read into such combinations every time that they occur. But in this particular case the nubmer is unusual, such a combination not having occurred for over 800 years, with other features that make it of interest. This conjunction takes place round about the 5th, February, 1962; the planets remaining in this sign for about three days. For prognostication however it is necessary to fix one day and time. This can be conveniently done for the moment of New Moon. The time of conjunction in longitude will be 00.11 U.T. on 5th, February, 1962. It will also be a day of a total eclipse of the Sun, its disc being completely obscured for a rather long period of over 4 minutes. This eclipse will be invisible in India, but visible in New Guinea, Australia, etc.

At the outset there is a difficulty that as there are no reliable ephemerides or almanacs available for such a long distance ahead in time, the positions of the planets can only be obtained approximately, and rather wide orbs should be given to the planets than is customery. Some idea of the dispositions of the planets must be kept in mind when reading. Mars and Saturn are in close conjunction with a quincunx aspect of Uranus, and a parallel aspect of Pluto, Sun, Moon, Mercury, Venus and Jupiter are in conjunction opposed by Rahu and Uranus, and all squared by Neptune. These dispositions are

(Continued on page 446)

THE 1962 EIGHT-PLANET COMBINATION & WORLD AFFAIRS

(Continued from previous page)

rely not upon one indication only, but will look for confirmation of his first judgment in as many directions as he can.

Now as regards the subject of this paper, **I reject all highly alarmist forecasts.**

It would seem that a heavy unbalance in the heavens will certainly cause (or correspond with) something of the same sort in matters terrestrial. And, since most people (except) the very oppressed) dislike violent changes, they tend to view them as "evil" or at least as disagreeable.

To begin at the beginning (so far as occidental tradition goes) there is an ancient tradition that many planets in the sign Aquarious indicate floods. The sceptic will probably observe that this is obviously due to the fact that Sun-in-Aquarius occurred at the time of floods in Mesopotamia. Certainly, if the sort of position we are discussing has in fact a relation to floods, then they will be likely to occur in countries and districts liable to floods.

If we look at the map of the People's Republic in China, we find Mars and Pluto in 15 and 17½ Leo, so that the eclipse itself falls in very close opposition.

So there may be catastrophic floods in China, and certainly there will be conditions of a catastrophic nature, especially as the conjunction of Mars and Saturn (4 and 6 Aquarius) coincides with the Chinese Moon in the 3rd degree of that sign. I feel justified in predicting very difficult times indeed for the present regime of China and probably for the people in general.

Of course Neptune squares the place of the eclipse from a watery sign, Scorpio.

It is true, if my data are correct, that the conjunction Venus–Jupiter in the ecliptic horoscope falls on Mao–tse–tung's radical Venus, but one cannot be sure whether he will be alive and in power in 1962. If he is, then it seems unlikely that his prestige will suffer, whatever else may happen.

To Australia, also subject to inundations, there seems no special threat.

The United states are directly affected, with a radical Moon (probably) in 18 Aquarius. "Probably" that is what the unfortunate astrologer has so often to write, hampered as he constantly is by dubious data.

But an eclipse plus Jupiter–Venus on the natal U.S.A. Moon can hardly be unfortunate. Nevertheless big changes of some kind are probably enough.

Scientific developments of a quite unprecedented and perhaps as yet unforeseeable nature are a safe forecast, I think, and perhaps, as regards U. S. A., the Moon itself may be involved, and we shall see the Americans making some spectacular step forward in lunar exploration.

Throughout the world scientific and sociological changes seem certain and I do not for a moment suggest they need be undesirable, except, as I have hinted, for the ultra–conservatives.

Colonel Nasser does not appear favoured by any means. Again, birth–data are not above suspicion, but if he has Neptune in 6 Leo, which at least is probably correct, he gets an unpleasant stress from Mars–Saturn in the eclipse figure.

The U. S. S. R. seems to have come into existence on either the 7th or 8th November, 1917, and in either case there is a heavy stress from the eclipse. Neptune 7 Leo, Saturn 14th Leo, Uranus 19¾ Aquarius: **these will all be affected with results that one can only surmise will be violent in nature. It seems the present regime will undergo great changes and perhaps make way for something that is not so rigidly tied to materialistic points of view.**

Nevertheless it is only right to say that the U.S.S.R. has already passed through plenty of severe astral assaults, and although these have certainly operated, the regime itself has remained, in broad outline, much the same. The natal figure has strong afflictions, but, with nations as with individuals, such sometimes appear to give a remarkably tough constitution, if I may be permitted to run the the risk of being accused of a pun!

Readers will perhaps be aware that three maps have been suggested for Great Britain.

I prefer the 1801 chart, and here the eclipse falls exactly on Venus, the ruler of the map!

Now (at any rate in the west) it has always been a rather moot point as to the value of eclipses falling on benefics. Does the eclipse temporarily submerge the "benevolence" of the planet, or does it stir it into special activity?

Much depends, no doubt, on the natal strength of the benefic in question. Venus, in the 1801 figure, is not very strong, and,

(Continued on page 453)

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The Practical Aspect of Medical Astrology

ASTROLOGY and Medicine are intimately linked inasmuch as the science of healing forms an important branch of remedial astrology. Karma finds manifestation in physical, mental and spiritual planes. The resultant of evil Karma on the physical plane is disease and medicine is the first shanti or remedial measure for the alleviation of human suffering.

The fundamental purpose of medical astrology is to give the planetary influences which cause the various diseases, afflictions and accidents. In ancient times all doctors were expected to know astrology and its relation to disease, what diseases would be produced under different planetary conditions, the duration of such diseases and whether or not they would prove fatal. Modern doctors would do well to lay aside their prejudices and make use of astrology for the diagnosis and treatment of diseases. When properly applied, astrology would quickly determine the seat of disease in the patient. Diseases may be classed under two heads—inherent and active. Inherent tendencies to diseases are shown by the afflictions in the birth horoscope. These tendencies may remain latent for long periods and then appear when the directions of evil planets are in progress. On the other hand, the 'active diseases' may make their appearance with every evil transit, provided the Lagna is weak and afflicted.

Every student of astrology must recognise the importance of mental influence upon bodily ailment. The Moon rules over the mind, the Lagna represents the body and the Sun governs the soul so that when the Moon and the Sun are strong and free from affliction, one can enjoy sound health even if the Lagna is subject to unfavourable aspects and conjunctions. All these days, modern medicine had been persistently preaching that all diseases were curable by drugs. Ayurveda, on the other hand, had recognised that physical disease was interdependent upon the mind and insisted that mental harmony was the *sine quo-non* of health and well-being. That is why great stress was being laid by ancients on the strength of the Moon in the horoscope. Sir Walter Langdon Brown, Regius Professor of Physics in the University of Cambridge, is reported to have observed that "drugs are not the whole of medicine. The dualism of mind and body has broken down under the assaults of psychologically-minded physicians. The doctors of the future will have to come doubly armed with material aid for physical troubles and psycho-therapy for distresses of the spirit." In other words, modern medicine is only returning to the point of view held by the sages five thousand years ago that health depends on harmony and disease upon discord within the body.

The first thing for an astrologer is to study the Moon and thereby the mental qualities of a patient. Note the sign in which the Moon is placed, the house and the Arishtas and Yogas to which he is subject. The secondary determinant of mental qualities is of course Mercury, as he is the ruler of the nerves and the nervous system. The basic qualities of these two planets in the signs should be very carefully studied. Harmonious relationship between these two planets is a great asset. If the Moon is in conjunction with Saturn and there is no beneficial aspect to relieve, the mind is stubborn, slow and subject to melancholia. When however there is Adhi Yoga or Gajakesari Yoga, a well-balanced mind with good reasoning qualities will develop and a retentive memory is shown. Mars in intimate contact (association or aspect) with the Moon shows that the person is of a high strung emotional, erratic type with little control over the mind. Chandra Chandala Yoga, resulting by Rahu–Moon association, suggests that the mind is inclined towards unhealthy and unnatural conditions, obsession, religious mania, mediumship, drugs, vices and so on. How these tendencies express themselves depends upon the houses and the signs. When, for instance, the Moon is in Scorpio and is afflicted by Saturn and/or Rahu, the native is often tempted to use black-magic and may himself become the victim of those who unscrupulously use these dreadful practices. Again, when the Moon is severely afflicted by Rahu or Saturn, the person will have a sort of 'hysteria' as it may give the mind suicidal tendencies owing to extreme sensitiveness or short temper. The psychological set-up is therefore of the utmost importance before the predisposition to physical diseases is considered.

It must be made very clear that a 'mental' diagnosis should never be made on the basis of one or two combinations. The entire horoscope should be considered carefully.

Before taking up the 'diagnosis' proper, a few observations seem to be necessary. The strongest planet in the horoscope determines the predominance of the physical, mental and spiritual peculiarities of the person. Thus

(*Continued on page 510*)

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THE 1962 EIGHT-PLANET COMBINATION & WORLD AFFAIRS

(*Continued from page 443–column 2*)

shown in Fig. 2 (a).

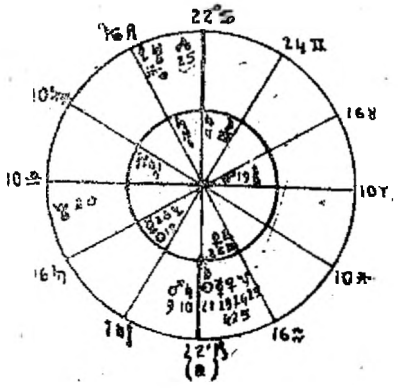


Fig. 1 (P.450) shows the tracks of the planets at the moment of New Moon (00.11 U.T.) as they rise, set, culminate, and are at the nadir across the face of the earth. Owing to the large number of lines the figure may appear confusing so the chart should be studied a little before starting to use it. At the top are given the longitude degress east or west of Greenwich. Below that, in the line marked X, are given the signs of the zodiac with their boundaries. These refer to the sign on the cusp of the 10th house corresponding to the longitude of the place given. For instance, what is the sign on the cusp of the 10th house Peking? Drawing a vertical line from Peking upwards it will be seen that the sign is Scorpio. The very small dotted lines on the chart are the boundaries of the ascending signs. These signs are shown at the bottom along the line marked AS and also along the 60th north parallel. By interpolating along the latitude of the given place, the approximate degree of the rising sign (within about 5°) can be obtained. All zodiacal signs both in the chart and the sequel below refer to the sidereal zodiac, with Lahiri's value of the Ayanamsa, and merely require to be augmented by 23° 20′ to convert them into tropical signs and degrees. The tracks of Mars and Saturn are so close that they cannot be separated on a map on this scale so they have been combined and shown as thick black lines across the map. Similarly the positions of the Moon, Mercury, Venus, and Jupiter are close to that of the Sun and so only the track of the latter is shown. As an *experimental* measure the track of the baneful star Algol, has also been charted.

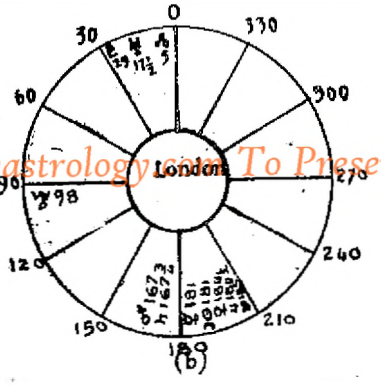
General Predictions.— First, reading the chart in general terms, without going into details, and proceeding from left to right we find the curve of Mars and Saturn (setting) follows almost exactly the contour of the West coast of the North American continet, and even that of the Westcoast of South America. As these coasts are in earthquake zones, there will be destructive earthquakes in California; and earthquakes and tidal waves in Peru and Chile; especially near Lima, Arequipa and Iquique, where both Mars and Saturn cross the meridian near the zenith. This track also passes through Alaska and Western Canada. Of Mars on the seventh cusp, Raphael states that "it shows great danger of international disputes, disagreements with other powers, and danger of war!" Of Saturn he says: "unfavourable for foreign affairs, and presages much trouble and difficulty in dealing with other powers.....especially those ruled by the sign in which Saturn is placed". Saturn is placed in the tropical sign Aquarius which is the traditional sign of Russia: **so in the event of a war with Russia, which is not unlikely, the first brunt of the attack will fall on the west-coast of U.S.A., Alaska and Canada.** Proceeding eastwards, the track of Mars and Saturn at nadir passes through West Africa, near Portugal and close to Ireland. Eartquake shocks will be felt in the Madeira and Azores islands, Portugal and England. There will be disastrous mining and railway accidents and crops will suffer. Again the track of Neptune in the ascendant crosses Ghana, French West Africa, Algeria, Hungary, East Germany, Poland, the Baltic states and Finland. Neptune in this position brings communist leanings to the people of the land, much agitation against established rule and secret propoganda and treachery. We may therefore expect that **the whole of West Africa and Eastern Europe will be in a ferment seething with discontent, and the people at the latter place attempting to be free of their masters the Russians, with consequent civil strife.** The track of Pluto on the meridian passes through Egypt close to Cairo, Turkey, a large part of U.S.S.R., and parts of South Africa. Racial tensions will reach breaking point at the last mentioned place, but as Sagittarius, a benefic sign rises on the east side and its lord Jupiter is with benefic Venus, the Government will still have the upper hand **But its passage through Egypt. Turkey, and U.S.S.R. bodes ill for these countries and war between Turkey and Greece and Egypt with U.S.S.R. taking a hand is not ruled out.** The effect of Pluto however is not definitely known. So it may mean that in these countries only the people will rise against the established Government and overthrow the people in power. The track of Mars and Saturn on the ascendant passes through Ceylon, Bengal, East Pakistan, Bhutan, close to Nepal, Assam, China, Mongolia and East Siberia. In Ceylon it will produce much distress among the people, riots, fires and loss of trade with a possibility of civil strife. The

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cases of the other countries will be dealt with later on. The track of Uranus on the descendant crosses Sumatra, Singapore, Saigon, Canton and Peking showing sudden and akward complications with foreign powers. The track of Mars and Saturn on the midheaven passes through Eastern Siberia, and South New Zealand. In the latter place there will be deaths amongst prominent people, and war like conditions will prevail, as Aries is rising and exalted lord Mars is conjoined with the malefic Saturn. But, because of the strong position of Mars, the ruler of the first, the Government will come out best. As this is also a region of earthquakes, destructive earthquakes will take place there. The track of Algol is interesting. It crosses vast tracts of China, Mongolia and south U.S.S.R. So in the event of war it is clear as to who will be the aggressors. It crosses Azerbaizan in north west Iran, through Syria, Palestine, Iraq, Egypt (close to Cairo), right across the African continent, to South America through Patagonia and Chile. It appears therefore that war is inevitable between Israel, and Egypt and Syria, egged on by Russia and China with Turkey joining in. However as the national effects of Algol have not been given in any of the text books, the conclusions must be deemed to be tentative and experimental in nature. It must also be emphasised that the deductions made from the track of a single planet must be accepted with excessive caution as such tracks are common in occurrence; it is only when two or more planets are involved that reliable inferences can be drawn.

An examination of the chart discloses that the worst disastrous configurations of malefics fortunately fall largely in the oceans and uninhabited places, thus mitigating the severity of their effects for mankind. However there are still some regions which are affected by the complex of planets and these will now be considered in broad detail.

Detailed Considerations.—The outer circle in Fig. 2 (a) shows the configurations of the planets together with their longitudes at London at the time of the New Moon. These longitudes will remain the same for all places on the earth, only the signs and degrees on cusps of the houses will alter with each different locality. The inner circle shows the longitudes of the planets in the horoscope of U.K. as used by Western Astrologers (1–1–1801). Fig. 2(b)



(b)

shows the mundoscope of the New Moon at London. The grouping occurs in the 4th house with Rahu aspecting it from the tenth, and Neptune by a square from the first. That is Rahu, Neptune, and Sun, etc., are involved in a mundane T square. This will make the Government of the day very unpopular, will increase the peoples' displeasure; but the position of Venus and Jupiter, the first being lord of lagna might enable the Government to tide over its difficulties, though it will meet with a lot of treachery in high places. The position of Mars in *bhava sandhi* in the mundoscope conjoined with the yogakaraka Saturn (for Libra lagna) will not lead to a prolonged war, but the sign on the cusp of the seventh is Aries, a war like sign and England's own. It is significant that the 1801 Mars is close to the cusp of the 7th house and the Mars of the Queen's horoscope is conjunct the eclipsed Sun, and so is under the influence of the T square. **These are all war-like conditions and a short war appears to be probable, but because of the exalted position of Mars. England will be victorious but at at heavy expense,** the same Mars being ruler of the second. The position of Pluto on the cusp of the eleventh be-tokens disruption between the Allies, and the possibility of the Commonwealth being reduced in size. The weather will be unkind, with alternate droughts and floods and there will be an earthquake shock and both mining and agriculture will suffer.

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Fig. 3 shows the mundoscope at Berlin. The signs and degrees on the cusps

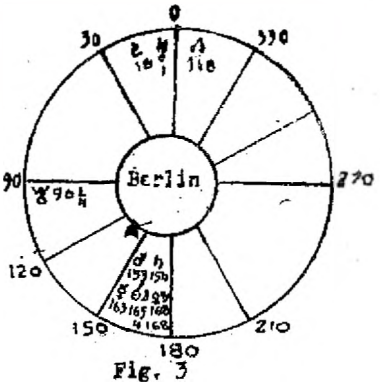


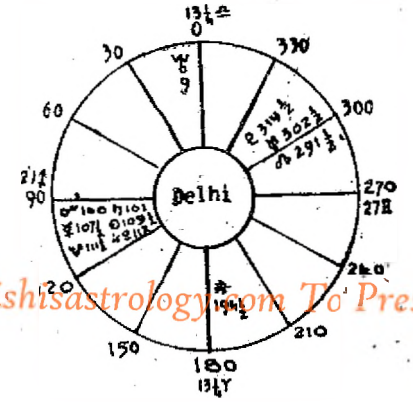
Fig. 3

of the angular houses are given for convenience, but they refer to the horoscope and not to the mundoscope. The position of Uranus on the tenth cusp in almost exact square to Neptune, will give rise to sudden and unexpected developments with a tug of war between the people and the Government of the day;

but the T square of U. K. no longer exists. But the comparison with the foundation (republic) chart (8–5–1949) is ominous. The foundation Saturn is exactly on the midheaven, foundation Mars is only 6 degrees below the horizon on the 7th cusp. Foundation Pluto is in partile zodiacal square to Neptune and curiously enough the 1801 U.K. Mars is exactly on the descendant of Berlin. All these are war-like configurations, which **will cause much suffering to the people of Germany, and it may even lose its sovereignity for a time (foundation Saturn on cusp of the tenth)** but because Saturn is a yogakaraka and Jupiter and Venus are not far from the 4th house cusp, **Germany will turn victorious in the end, and may unite in some sort of modified socialistic regime.**

Ghana and French West Africa. At these places the mundoscope is almost the same as that at London, except that Mars and Saturn are closer to the nadir and the fateful star Algol is within 9° of the horizon in the twelfth. The African races are said to be under Cancer, if so, its lord Moon conjoined to the Sun and Kethu in the constellation ruled by Mars and very close to the cusp of the fourth betokens communistic leanings, uprising against rulers and general chaos. At *Cairo*, the sign Scorpio rises and the mundoscope shows the star Algol setting in mundane square to Pluto on the mid-heaven. Neptune is seated close to the cusp of the twelfth, and the ascendant lord Mars is in *bhava sandhi* in the second. The specific sign of Lower Egypt is Libra, and this sign is on the cusp of the twelfth, its lord Venus being combust and conjoined to Jupiter, the lord of the third and the sixth. **It seems that Egypt does not want war, but nevertheless owing to secret machinations it will be involved against its will with disastrous consequences to itself.** This mundoscope will be practically the same for all countries in the Mediterranean close to Egypt, where it will cause similar conditions.

India. As can be seen from Fig. 1, India is under specially malefic influences, especially on its eastern seaboard, and as already stated in the Calcutta, Bhutan, Assam area. Fig. 4 is the mundoscope at Delhi. The



sign Sagittarius rises, its lord Jupiter is in the second debilitated but obtaining Neechabhanga. For finances this is good testimony; on the other hand Jupiter is combust and opposed by Rahu from the 8th house, and the expenditure will be heavy especially as the lord of the second is in the first conjoined with the lord of the twelfth. But this is the only good testimony, the rest of the chart is bad. Neptune on the mid-heaven is squaring the combination of Mars and Saturn on the ascendant, and the eclipsed luminary is again squared by Algol from the fourth and opposed by Rahu from the eighth. In turn Algol is in trine to Pluto in the eighth. All these signify that war or civil strife is imminent, with much misery to the people. A large part of India will turn communist, and will oppose the established Government, which will still continue with its woolly headed thinking and will refuse to come to grips with reality. Deaths of important people will occur and in this connection it might be noted that the Mars–Saturn combination falls exactly in opposition to the ascendant of Pandit Nehru. But it is really the east coast of India and the region near Calcutta that will be badly off. The mundoscope of Calcutta is given in Fig. 5. Here the sign Capricorn rises, heavily afflicted by an exact mundane square of Algol and the conjunction of its lord Saturn with Mars, the ruler of the fourth. Venus, the tenth lord is combust seated with the twelfth lord Jupiter and with a close opposition aspect of Rahu. Pluto is within four degrees of the eighth cusp. These configurations will remain substantially

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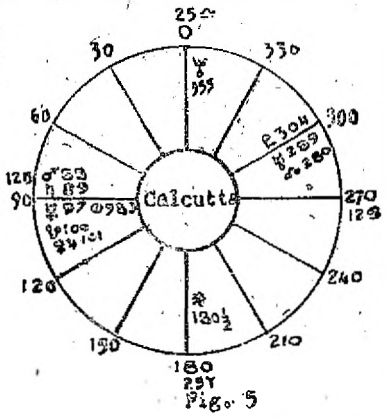


Fig. 5

the same for Assam, Bhutan, East Pakistan and upper Burma. It appears that the whole region will suffer invasion from the East possibly China, with drought, famine, earthquake. and other natural calamitiess

At *Peking* Aquarius the ruling sign of Russia rises with the war-like sign of Scorpio on the mid-heaven. The lords of both these houses are conjoined in the twelfth with a trine aspect of Neptune from the eighth. The lord of the eighth, Sun, is eclipsed close to the ascendant with an opposition aspect from Uranus from the seventh, which particularly concerns foreign relations. So we can infer that such relations will deteriorate suddenly and unexpectedly and that China will come worse off from such an encounter. At *Washington*, Leo rises, and its lord Sun is eclipsed in the sixth by the Moon (12th lord) and by Kethu and has a partile square of Neptune. Pluto is within a degree and a half of the ascendant conjoined with Uranus. Also the combination occurs in the 8th house from U.S.A. sign of Gemini, and the present Mars –Saturn conjunction is joined to Pluto radical in the eighth in the foundation map of U.S.A. The 10th house sign is a benefic one but its lord is with the sixth combust, so that although it will go through a thin time it will come out on top, but with much diminished prestige. However it is not at Washington that the worst effects will be experienced. It is the area near Chicago, Detroit, Pittsburg, the highly industrialised area of U.S.A. and round about Winnipeg in Canada that they will manifest themselves. Fig. 6 gives the mundoscope at Chicago, but the reading of it can be left to the reader. In *Mexico, Guatemala*, there is a massing of malefic planets on the angles. A mundoscope of this area shows this concentration of planets to be on the cusp of the seventh all in mundane square to Algol on the mid-heaven and opposed by Rahu and squared by Neptune from the fourth. There will be revolutions in this land. Agriculture and crops will suffer, destructive earthquakes will occur, but as the seventh cusp is between two benefics Venus and Jupiter, foreign relations will be peaceful and they

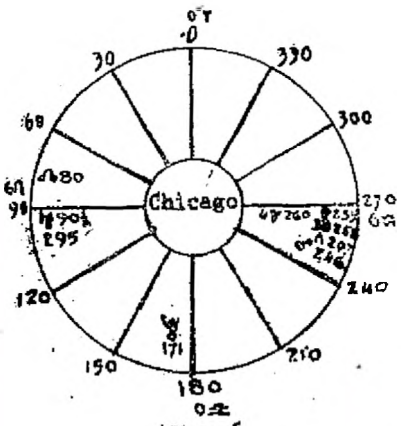


Fig. 6

will not be drawn into a general war. At *Moscow*, Scorpio rises with Virgo on the mid-heaven. The grouping of planets occurs in the second and third houses, only Pluto being on angle. This is a puzzling feature, as these configurations do not indicate any war like activities, but perhaps it only means that Rusia in Europe is not affected, for Siberia is heavily afflicted.

Mystery Region? On the extreme right of Fig. 1 in north east Siberia, there is a heavy concentration of almost all the planets and on only two angles. This is not an inhabited region according to the maps, except for a small town called Verkhoyansk and a mountain range of that name. Fig. 7 shows the mundane dispositions of the planets in this area. An exalted Mars is on the ascendant (though the zodiacal tropical sign Aries rises) and two malefics are close to the cusp of the seventh. This is a terrific combination for war, sudden, unexpected, and complicated with treachery in foreign dealings. Now I am not quite certain whether this is a real physical effect or is merely due to the distortion of house divisions that the Campanus and other systems introduce for places within the Arctic circle. But on the whole I am inclined to think that it is a real effect. If so, is it the location of a secret U.S.S.R. base, from which missiles can be launched against Alaska and the Western seaboard

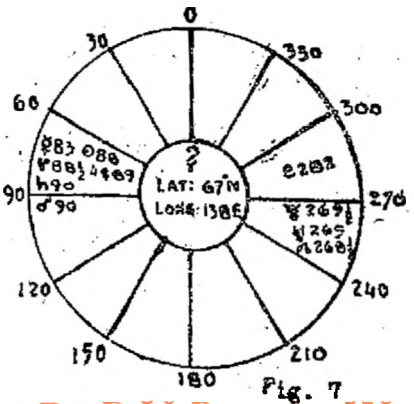


Fig. 7

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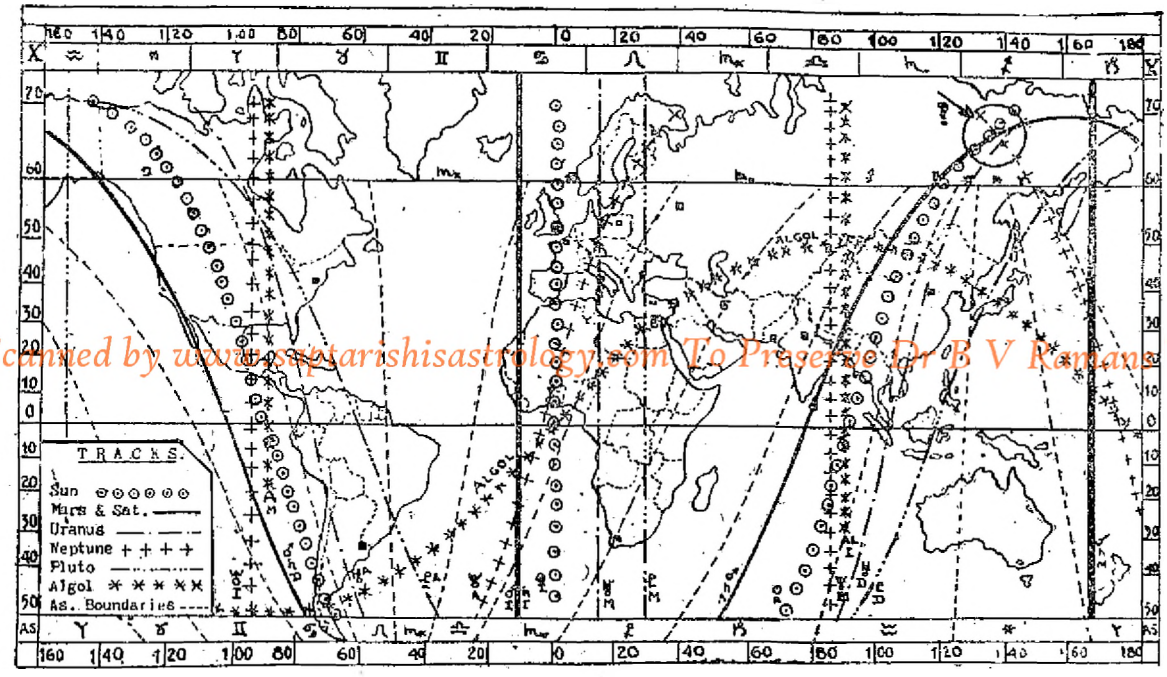
of U.S.A? (see the Mars-Saturn track in U.S.A. Alaska, and Canada previously referred to.)

The reader may well ask whether in all these gloomy prognostications, there are no places where there will be benefic effects. Unfortunately the planets are so situated that no matter which sign ascends, its lord is always afflicted one way or another, and especially with its conjunction with the lords of 6th, 8th or 12th house. Nevertheless it appears that countries under Pisces or where Pisces rises will fare best. From Fig. 1. **Australia, and New Zealand, and Russia in Europe are countries that appear to be least afflicted.** The countries most afflicted are Central Europe, West Africa, Middle East, India, China, Mexico, U.S.A. and Siberia. It is a curious coincidence that traditionally the sign Capricorn is said to rule over

Albania, Bulgaria, Greece, India, Mexico, and Luthiania, and our map shows that these are precisely the areas that are most affected. Again the combination occurs in the 8th house from Gemini said to rule West of England, Egypt, Belgium, and U.S.A.; and in the 12th from Aquarius ruling Russia, Sweden, Poland, Prussia; and Fig. 1 shows that these very countries are in the most troubled zones. But according to Western text books, these refer to the *tropical* signs, whereas we have worked with *sidereal* signs. It seems therefore that the signs originally fixed by the ancients are in the main correct, but they refer to the *sidereal* zodiac, and not to the tropical one as is wrongly done at present. Of course one case alone does not prove anything, but the "coincidence" is so striking that it hardly appears to be merely a chance effect. A point that the reader should bear in mind is that we have deliberately selected places on the earth where the afflictions are to the angles and therefore most severe, and so we have neglected cases where the affliction is in other houses *e,g.* at Moscow; but for reasons that are evident we cannot consider every country in one article.

Effects, when due? The effects of eclipses do not always occur at the time of the eclipse, but occur a short or long time after or in some rare cases even before. Sepharial gave a rule in which he stated that the effects become evident when a major planet transits in conjunction or opposition to the eclipsed point of the zodiac. Accordingly, critical dates will be 8th and 20th Feb, 10th June, 2nd Nov., 1962; and Feb. 1963, especially as both Mars and Saturn then transit the critical points.

Conclusion. All these conclusions are based on one lunation, and this does not apper to be a fair way of evaluating all the effects. The previous Solar ingress should also be studied in conjunction with this lunation, but this for obvious reasons cannot be attempted here. Nevertheless, the combined testimony of other astrologers, like Herr Troinski, etc., using quite different methods agree on this year being a critical one, and hence we are justified in placing confidence in the conclusions arrived at here. **Some sort of conflagration involving Russia, China, U.S.A., the Middle East, and parts of India seems indicated and it will start suddenly and when least expected.** Usually in lunation and ingress maps, even if the malefics afflict, the two benefics Jupiter and Venus are in such positions that they mitigate the evil effects. In this case, both the benefics are themselves combust and Jupiter is debilitated. Moreover a conjunction between the two major planets Mars and Saturn occurs only two days later.



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*Predicting Specific Events by Means of Transits—II

BY W. J. TUCKER, D.Sc., Ph.D.

EACH planet belonging to the solar system is eternally travelling forward in its particular orbit. Even when executing its apparent "retrograde motion" whenever it reaches a certain part of its orbit relative to the position of the Earth in its own orbit, since the reversal of the planet's motion is not a real one.

The position which a planet reaches at any given moment is called its progressed position; and when the progressed position reaches the same longitude as that of the position of a radical planet in a birth chart which he is observing, the astrologer concludes that a transit is occurring.

Perhaps it is, and perhaps it isn't—it all depends on whether the transitting planet has the same (or approximately the same) latitude as that of the radical planet. Also on whether proper allowance has been made for the precessional motion which has been accumulating at approximately 50″ of arc per year since the day the person was born.

When an astrologer says, for example, that "Uranus is transitting over the natal Mars", he is using a form of speech which he and other astrologers think they understand but in actual fact make nonsense. For Uranus cannot transit the natal Mars of a horoscope, since Mars moved away years ago from the position he occupied when the person was born. What is true, however, is that at the moment a person was born, the Sun, Moon, and the eight planets (Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto) were each occulting or interacting with the one of the fixed stars of a zodiacal constellation. Henceforth it will be those ten stars—the birth stars—that will comprise the really sensitive points of the horoscope.

The sign zodiac however is merely a belt of stars through the centre of which the line of the ecliptic swept out by the centre of the Sun in his *apparent* motion through the successive zodiacal constellations before he closes the apparent circle at the end of his yearly travel. And although the ten members of the Solar System all travel the same belt, it must be realised that the type of astrology which is based solely upon the convolutions of the solar system is in effect rigorously restricted to one single plane and not to a sphere. And that will not do at all. For if the energy, or alteration of energy, coming from even a single star of the constellation zodiac can be held to influence objects on earth in any way whatsoever, the same can be held of any other star not belonging to the constellation zodiac. It is impossible to confine the action to a single circle (the scliptic circle) or to a single plane. For the galaxy comprising the zodiac of signs is intersected at right-angles by the galaxy of the *milky way* (which is also a sign-zodiac even though planets of the solar system do not revolve in its plane). It is, in fact, the combination of these two gigantic zodiacs which comprises the sphere that constitutes the vault of heavens. And all the visible stars set in this vault must necessarily be capable of influencing the earth and things on the earth via radiation. The problem then is to discover in what ways certain of these stars are capable, by dint of a variation of their radiation through some natural cause, to start off on the Earth a train of secondary causes and effects which may total up the production of a specific event of extraordinary kind.

Aristotle defined certain of the problems in the following words:

"Now all motion in space (locomotion) is either straight or circular or a compound of the two, for these are the only simple motions, the reason being that the straight and circular lines are the only simple magnitudes. By 'circular motion' I mean motion around the centre, by 'straight', motion up and down. 'Up' means away from the centre, 'down' towards the centre. It follows that all simple locomotion is either away from the centre or towards the centre or around the centre. This appears to follow consistently on what was said at the beginning: body was completed by the number three, and so now is its motion.....

"Circular motion must be primary. That which is complete is prior in nature to the incomplete, and the circle is complete figure, whereas no straight line can be so. An infinite straight line cannot, for to be complete it would have to have an end or completion, nor yet a finite, for all finite lines have something beyond them: any one of them is capable of being extended. Now if (*a*) a motion which is prior to another is the motion of a body prior in nature, (*b*) circular motion is prior to rectilinear, (*c*) rectilinear motion is the motion of simple bodies (as *e.g.* fire moves in a straight line upwards and earthy bodies move downwards towards the centre), then circular motion also must of necessity be the motion of some simple body.....

"The following arguments make it plain that every body which revolves in a circle must be finite. If the revolving body be infinite, the straight lines radiating from the centre will be infinite. But if they are infinite, the intervening space must be infinite. In the case of finite lines it is always finite, and moreover it is always possible to take more than any given quality of it, so that this space is infinite in the sense in which we say that number is infinite, because there exists no greatest number. If then it is impossible to traverse an in-

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* The first part of the article has appeared in April 1959 issue of THE ASTROLOGICAL MAGAZINE.

finite space, and in an infinite body the space between the radii is infinite, the body cannot move in a circle. But we ourselves see the heaven revolving in a circle, and also we established by argument that circular motion is the motion of a real body.

"The shape of the heaven must be spherical. That is most suitable to its substance, and is the primary shape in nature....."

We can see from the definition of Aristotle that he regarded the motion of a planet in the orbit as a circular motion : "motion around the centre", and therefore prior to rectilinear. Which is why we may regard the transit of a planet over a birth star as prior. And the fact can be proven (provided all the precautions presently to be described are observed) that a simple transit of this kind will be followed unfailingly by the occurrence of a major event in the life of the native concerned.

Nevertheless simple or compound transits of planets over birthstars do not account for the occurrence of all kinds of events in life. (1) Transits themselves comprise only one group of three very different celestial phenomena which all three operate as signal of specific mundane effects which will follow their occurrence; (2) the heliacal rising of a planet or an important fixed star, especially at the time of New Moon; (3) the appearance anywhere on the Hour Circle of the Sun at the moment of a heliacal setting of an important fixed star—especially a fixed star of the Milky Way Zodiac.

Astrologers have, in the past, endeavoured to correlate the planets to certain fixed stars not belonging to the constellational zodiac. But they have attempted this with peculiar ineptness. Some have based sensational predictions upon an alleged "conjunction" of Mars with Algol while ignoring the fact that the nearest approach of the planet to the star still leaves a wildly impossible conjunctional gap which cannot be spanned by even the most generous theory of "planetary orb of influence". Furthermore, such astrologers persist in calculating the zodiacal longitudes of the stars by means of the same mathematical formulae which are used for calculaing the positions of the planets on the *Ecliptic Sphere*.

This is not the place for entering into an exhaustive discussion of the problems of spherical trigonometry. Moreover, in correspondence already published in this magazine I have given some reasons showing why the system of conversion is invalid. Therefore I will at present content myself with pointing out that whereas the linear distance of the planets of the solar system to the Earth are comparatively short, the linear distances of the fixed stars are incredibly long. For a planet to interact with a fixed star there must be an unimpeachable natural phenomenon connecting the two; and such connection is not to be found by using an Ephemeris' planetary position in the hope of obtaining a longitudinal correspondence with a fixed star whose position has been calculated by the same formulae by means of which the original right ascensions of the planetary positions have been converted to zodiacal longitudes. Predictions based upon such methods are bound to prove abortive.

In my previous article I remarked that astrologers were unwise to have departed from those natural principles for locating the heavenly bodies which are employed by astronomers. Astronomers make *all* their measurements and *all* their predictions entirely on the *Celestial Sphere*. Astrologers would have been wiser had they done the same.

In my early work in astrology* I began with that same premise and made my measurements on the *Celestial Sphere*. Which is why I used the M.C. to determine the position of the "Rotational Sensitive Point" (which is located at 90 degrees from the M.C. following the run of the signs). In point of fact, that is a far more realistic method of locating the really sensitive point which matters, than the practice of calculating the position of the eastern horizon. For physically, the establishing of the eastern horizon is no easy matter, not only because of the phenomenon introduced by the obliquity of the ecliptic, but also because of the twin factors of aberration and refraction. It is in fact calculated by measuring 90° from the bisected point of the ecliptic arc (the ecliptic zenith) in the run of the signs. The fact that I decided ultimately to base the frame of my horoscopes upon the *Ecliptic Zenith* for all my astrological researches, was solely because astrologers are in effect married to their astrological ephemerides. For my own part I would infinitely have preferred to continue with my original conception relating the M.C. to the *Rotational Sensitive Point*.

To facilitate demonstrations which will be given in the course of these articles, I am presenting a list of certain important stars which do not belong to the constellation zodiac but which play an indispensable part in transit prognostications and determinations. The zodiacal longitudes of these stars which I am giving have *not* been converted to agree with place-positions

*See my book *Your Stars of Destiny* (L. N. Fowler, 1935), now being reprinted by The Pythagorean Press of Ohio, U.S.A.

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calculated for the *Ecliptic Sphere*. Instead, the longitudes of these stars are given for a quite different purpose. The longitudinal place-position of each star is being solely referred to the point on the Ecliptic Circle that will be cut by the *Prime Meridian* at the moment at which it passes through the star itself.

The following list is far from comprehensive, but will enable a very great deal of practical work to be done. If however, readers should desire to be furnished with a more comprehensive list, they have only to notify the Editor to that effect, when I will gladly oblige them by preparing a much more comprehensive list for publication.

Cat. No.		*Star*	*Right Ascension*	*Declination*	*Ecliptic Longitude*
			H. M. S.	° ′	°
21	α	Cassiopeiae	00. 38. 09	+ 56 19	♈ 10
1030	μ	Cassiopeiae	01. 05. 32	54 43	17
46	Ψ	Cassiopeiae	01. 23. 00	67 55	22
48	δ	Cassiopeiae	01. 23. 07	60 01	22
1042	38	Cassiopeiae	01. 28. 08	70 03	24
51	40	Cassiopeiae	01. 35. 12	+ 72 50	♈ 25
55	43	Cassiopeiae	01. 39. 16	67 50	26
63	Ξ	Cassiopeiae	01. 51. 25	63 28	♉ 0
70	50	Cassiopeaie	01. 59. 53	72 13	2
111	β	Persei (*Algol*)	03. 05. 30	40 48	19
120	α	Persei	03. 21. 23	+ 49 43	♉ 22½
124	δ	Persei	03. 27. 40	47 51	25
131	δ	Persei	03. 40. 00	47 39	27
134	ν	Persei	03. 42. 24	42 27	28
144	ζ	Persei	03. 51. 33	31 46	♊ 0
147	Ξ	Persei	03. 55. 06	+ 39 53	♊ 1
1113	λ	Persei	04. 03. 31	50 14	2
152	48	Persei	04. 05. 41	47 36	3
1117	μ	Persei	04. 11. 53	48 18	4½
158	54	Persei	04. 17. 45	34 28	6
179	π^4	Orionis	04. 49, 01	+ 5 32	♊ 13½
180	π^3	Orionis	04. 52. 07	2 23	14
185	η	Aurigae	05. 03. 38	41 10	17
194	β	Orionis (*Rigel*)	05. 12. 34	— 8 15	19
193	α	Aurigae (*Capella*)	05. 13. 40	+ 45 58	20
201	ν	Orionis (*Bellatrix*)	05. 22. 56	+ 6 19	♊ 21
206	δ	Orionis	05. 29. 55	— 0 20	23
210	Ξ	Orionis	05. 34. 08	— 1 13	24
220	k	Orionis	05. 45. 49	— 9 41	27
224	a	Orionis (*Betelgeuse*)	05. 52. 57	+ 7 24	28
225	δ	Aurigae	05. 56. 09	+ 54 17	♊ 29
227	β	Aurigae	05. 56. 31	44 57	29
246	10	Monocerotis	06. 25. 56	— 4 44	♋ 6
1174	13	Monocerotis	06. 30. 41	+ 7 22	7
258	18	Monocerotis	06. 45. 43	2 28	10
291	a	Canis Min.(*Procyon*)	07. 37. 10	+ 5 20	♋ 22
293	a	Monocerotis	07. 39. 47	— 9 27	23
526	a	Bootis (*Arcturus*)	14. 13. 47	+ 19 24	♏ 5
541	a	Lupi	14. 39. 12	— 47 13	13
552	β	Lupi	14. 55. 50	— 42 58	14

(Continued on next page)

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THE 1962 EIGHT-PLANET COMBINATION & WORLD AFFAIRS

(Continued from page 444)

without being an alarmist, I hardly think 1962 will see any augmentation of British prosperity or influence, but rather the reverse. However, Venus and Jupiter (and Mercury) stand near by, and they may turn the balance in Britain's favour.

These three planets fall on the Queen's Mars–Jupiter conjunction, but this, unfortunately, is opposed by Neptune and squared by Saturn. **The British can hardly expect an easy time.**

When, last but not least, we turn to the map of the Republic of India, it is to be feared we find decidedly difficult conditions arising: it is not necessary to repeat the eclipse positions but it is obvious that the Indian chart, with Sun 5 Aquarius, Jupiter 12 and Venus 14, and with Pluto in 17 Leo, will undergo very severe stresses. Moreover, the progressed Sun will by then be in opposition to Pluto, though in trine to Neptune. **Conditions will certainly arise that will shake the sub-continent severely.**

Pakistan, with a satellitium in Leo, will be equally affected.

One can but hope that the venerable culture of India will not pass under the Communist steam-roller, to be flattened out into conformity with an alien and materialistic conception.

The outlook is difficult and threatening. I shall await with the utmost interest the views of our Indian colleagues on this matter.

I must summarize this brief review as (a) great scientific advances (b) great sociological changes, and (c) possibility of floods and similar catastrophes on a vast scale.

I do not feel that anything of "global war" is denoted.

PREDICTING SPECIFIC EVENTS BY MEANS OF TRANSITS—II

(Continued from previous page)

Cat. No.	*Star*	*Right Acension*	*Declination*	*Ecliptiic Longtude*
		H. M. S.	° ′	°
1402	δ Lupi	15. 18. 40	— 40 30	♏ 22
575	ν Lupi	15. 32. 24	— 41 02	25
583	β Serpentis	15. 44. 18	+ 15 33	28
588	Ξ Serpentis	15. 48. 46	+ 4 36	29
591	ν Serpentis	15. 54. 33	+ 15 48	♐ 1
603	δ Ophiuchi	16. 12. 12	— 3 35	♐ 5
605	Ξ Ophiuchi	16. 16. 09	— 4 36	6
616	α Scorpii (*Antares*)	16. 26. 53	— 26 20	8
633	k Ophiuchi	16. 55. 44	+ 9 26	15
637	η Ophiuchi	17. 08.	— 15 41	18
656	α Ophiuchi	17. 33. 02	+ 12 35	♐ 24
673	ν Ophiuchi	17. 56. 46	— 9 46	29
680	72 Ophiuchi	18. 05.	+ 9 33	♑ 1
699	a Lyrae (*Vega*)	18. 35. 32	+ 38 45	8
716	ζ Aquilae	19. 03. 32	+ 13 48	14
745	a Aquilae (*Altair*)	19. 48. 47	+ 8 45	♑ 25
752	ν Sagittae	19. 56. 56	+ 19 23	27
756	0 Aquilae	20. 09. 11	— 0 57	28

Heliacal Rising. A method of prognisticating events based upon the heliacal risings was employed by the ancient Chaldeans. However, in their day the Sun, and the planet or star which rose with him, were *never* of the same right ascension or longitude. This was because the ancient Chaldeans were not furnished with modern nautical almanacs or ephemerides. They were practical observers who first had to see with their own phenomenon of the planet or star rising with the Sun. Consequently, in order that they might *see* it, the rising of the planet or star was bound to *precede* the rising of the Sun.

We of the present day are far better equipped for the purpose, for we can determine heliacal risings which they never see, such as an exact conjunction of Mercury or Venus with the Sun, or a fixed star being *occulted* by the Sun.

In order to enable such determinations to be made, it is necessary to present the reader with yet another list of fixed stars, namely those fixed stars which belong to the constellation zodiac.

(Continued on page 506)

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By B. V. RAMAN

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Yoga, Psychology and Parapsychology—XIII

BY DR. V. M. BHAT, B.A., M.B.B.S.

Survival in Pitruloka or Spiritual World

"The beginning and end of beings are unmanifest.

They (the beings) manifest only in between"—*Geetha*, Ch. II.

"Basing my conclusions on experience, I am absolutely convinced not only of survival, but of demonstrated survival"

—*Sir Oliver Lodge*.

IN a previous article, I had pointed out how the Linga Deha or Subtle Body continues to inhabit the physical body, and hinted there that it survives the last crisis of life, viz. Death. Now, in this chapter, I will marshall all the available proofs to convince the readers that it does continue to live in the invisible human kingdom, (Pitru Loka) or Spiritial World for some period, and does try to conclusively show his individuality through some mediums, or sometimes without them, but by some perceptible means.

Nachiketa's Question to Yama, God of Death.

This question has haunted humanity from times immemorial. We find in the *Katha* and *Taittiriya* Upanishads the story of Nachiketa who questioned Yama about death and what becomes of the individual after death. Even then, it seems, there was controversy about this problem. And Yama told him that the Soul is immortal, and, following the method of Yoga, it can be released from its bodily sheath as the grass stem from its hollow covering. From this reference to the Yogic method and the withdrawal of soul from the body, it seems, that the ancient sages knew that process, which according to Dr. Cannon's testimony, is still practised in Tibet *(Invisible Influence, 83.)*

Materialists' Objections Answered.

Ancient Charvak–type materialists were not satisfied with such answers even in those days in India. Like their present kith and kin, they argue thus: "the body after death is either cremated or buried, and so its elements mingle with nature, and nothing remains behind. Even supposing that the Astral Body or Linga Deha exists, what is the nucleus for its existence, when all the material elements are dispersed in all directions? For, from the astral body, the elements must cluster together; and, after the disposal of the body, the elements do not remain together in cohesion. We grant that matter or energy is indestructible. But that energy or matter is not found in its former place and it must, remain tied in one place if we are to think of a body astral or physical".

Some analogies will serve as an effective answer to this objection of course. Like all analogies, they are not perfect. But they will help us to understand the problem. For instance, when iron or gold is put in a crucible in a furnace, the alloy is burnt out but not the metal. So even though the gross physical body is cremated or buried, the gross elements are disposed off, but the finer elements need not be thus affected. Again the universal soul or Cosmic Energy, or God, who has created the sun and the stars, burning at white heat for millions of years, cannot be affected by tremendous degrees of heat. And even though this integration and disintegration process by heat is going on in the universe for all time, he remains untouched thereby. So the Vedantists say that even though the gross human body dies and disintegrates still the Astral body or Linga Deha, can and does remain, unaffected. As gold remains gold, and chlorine remains chlorine in the gold–chlorine compound, so the Linga Deha keeps its identity intact even when the physical body is transformed into its elements. We see daily, and sciences also teach us, that human beings are always changing. Our childhood, youth and old age mark out these changes visibly. Unconsciously these are going on, yet the individuality remains the same. The Rama or Jones who passes through all these changes, calls himself by that very name, right to the old age, and resents the implication of any change, if we scientifically prove to him that he cannot be the same individual. He maintains his identity in spite of the changes going on in his body. And if we can show that even after the last crucial change (death), the fine Linga Deha proves its identity by various means and methods, repeatedly and scientifically tested, then we can be convinced that the same individual exists in an invisible material form of Linga Deha, however formidable the materialists' objections may appear to be.

Nature of Evidence

As we are to deal with immaterial intangible body in this case, we must be very cautious in choosing our evidence which will suit our special case and purpose. For instance, when from a long distance, we listen to our friend on telephone or radio, even though we can't see

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him, we take into consideration his known peculiar voice, his manner of speech and his choice of special words, etc., and fairly conclude that we are probably hearing his and his words only, even though he is invisible to us. On this pattern let us see what kind of evidence will satisfy us and others, when we are faced with a special case of our invisible *dead* friend trying to make his identity and presence felt.

Moreover in this peculiar case, we must first remember that to experience this fact of survival is a rare occurrence. We cannot, like physical and chemical experiments, have that experience at our beck and call Therefore we must observe those rules and disciplines and select the proved means and methods, which are necessary for such special psychical experiment. For instance, we must have, in almost all cases. a 'medium' and be amenable to his moods and time and place, where and when he finds it convenient to demonstrate his power. As the experiment is psychical, we cannot dictate to him our terms and conditions. For, even the psychics—mediums — confess that they themselves do not know when and where they will be in their mood. Even in some physical experiments, as for instance in photography or retinoscopy or X-ray screening, we have to fulfill certain conditions. We must have complete darkness for all these. Or in catalysis, we must have catalitic agent or a medium. So in these psychical experiment, we must comply with certain favourable conditions of the mediums. Some of them, very few in fact, can demonstrate their faculty at any appointed time, in full daylight, and in full awareness. Others require darkness and hypnosis or dream-like states. This necessity of a medium may introduce some of his subjective element in the experiment. But it is inevitable. And we must make allowance for it, and be satisfied with what objective experience we can get under these peculiar conditions.

One more precaution also has to be observed in these experiments. Most of the mediums, at least in Europe and America, have become professionals, and exploit their gifts for their own livelihood. Unfortunately their natural gifts wear after a certain period. And then they find themselves in deep waters. To sustain their reputation and status, many of them then resort to fraud, and carry on deceiving their followers for some time. They are ultimately found out, but their fraudulent tactics rouse suspicions about the truth of such experiments, done even by the most honest mediums. And it is a psychological fact that, like prejudices, doubts also die hard. To avoid this possibility of fraud, eminent scientists had laboured hard to scrupulously observe every detail in their laboratories, and have devised fool-proof technique of such experiments.

Eight Categories of Evidence

Let us now settle the criteria of our evidence. I think the categories described below will satisfy the most fastidious critics about the truth of survival. They are :

I. Full materialisation of the dead person *without* a medium. Three instances: (1) Mrs. Lalitabai Ajgaonkar, (2) Spero, (3) Rosalie.

II. Experiments *through* the medium : (1) Kate King, (2) Mirabelli, and (3) Baron Notzing's experiments.

III. Experiments through *controlled* mediums : Possession. (1) Helen Smith, (2) R 101 Aeroplane, (3) Raymond, (4) Sir William Cooper's experiences, (5) Ghosts.

IV. Dream messages from the Dead with objective evidence : (1) Chaffin Will case, (2) Prof. Hilprechet's archaeological experiences, (3) Randall's Promissory Note Case.

V. *Automatic* Writings and Paintings through a medium.

Automatic Writings and Paintings without a medium.

VI. Ante-mortem *agreements* fulfilled after death.

VII. Cross Correspondence.

VIII. Reincarnation.

Let us take them seriatim.

1. Materialisation cases.—(1) Mrs. Ajagaonkar. I believe readers will be fully satisfied after so much detailed evidence, supported by a few authenticated cases out of the many described in the proceedings of the Society of Psychical Research and in spiritualistic literature. And at the outset, I will storm the citadels of suspicion and agnosticism or materialism by three genuine cases of full-bodied materialisations of dead persons, experienced by their friends and relations, and solemnly attested by other witnesses of unimpeachable character and status. These cases of self-experience are the climax of the truth of such evidence, and to try to better them is as futile as to paint the lily. On this phenomena of materialisation, readers may, if they like, refer to the monumental work *Phenomena of Materialisation* by Dr. Baron Von Schrenck Notzing.

Here I will describe the actual materialisation of the dead wife of my friend, Dr. S. S. Ajagaonkar D. O. an Opthalmologist of Bombay. She died of cancer on June, 7th, 1952. After her dead body was cremated, she, on the next night appeared in a fully materialised human form before her brother, Mr. R. G. Samant B.A., LL.B., an advocate of the

Bombay High Court. The story is so interesting and arresting, and verified by amazing subsequent events, that her brother and her more critical doctor-husband could not help publishing it in the June number of the *Purushartha*, a Marathi monthly magazine, in 1953. The substance of it is given below :

"Mrs. Ajagaonkar, Lalitabai by name, was a very religious-minded pious lady. For 25 years, she was observing with fast the ritual of Vrata-Pournima (the 15th day of the lunar half of the month Jyeshta of the Hindu Calender on which the Banyan tree is worshipped by ladies whose husbands are alive), and she died on the same day. Usually the fast is broken on the next day by the Hindu ladies. Owing to her death, she could not do it. As described above, she appeared on the subsequent night before her brother, and asked him to prepare a cup of coffee for breaking the fast. On that night, Mr. Samant, her brother was alone in the house, and had got up early in the night at 1 a.m., and was awaiting the arrival of the motor driver for going to Nasik to immerse her ashes in the river Godavari. But his dead sister's sudden appearance before him in a fully materialised human form so startled him that he could not believe his eyes. He pinched his body several times to make sure that he was fully on his senses. And when he convinced himself that he was fully conscious, and not at all dreaming, he welcomed her, and took her by the hand and made her sit on a cot. As she desired a cup of coffee, he prepared it, but could not find milk for it. She told him where it was. He put it in the cup and offered the cup to her. She told him that her ritual of breaking the fast will be fulfilled, if he himself drank the coffee instead of her. So saying she wished him well, and suddenly disappeared. The cup of coffee remained there, and it was offered to the motor driver, when he appeared at 4 A.M. Mr. Samant noted the event and told the whole incident to Dr. Ajagaonkar and his near relatives.

But the subsequent events are more wonderful and awe-inspiring. Mr. Samant was childless, and it was impossible for his wife (aged 40 then) to bear a child owing to her infantile uterus. Many doctors had examined and treated her several times, and had declared her case as hopeless so far as pregnancy was concerned. But his dead sister appeared again once or twice in his dreams, and told him that she was all along praying God to bless him with a child, and she requested him to have his wife examined again as she had missed her monthly periods. Mrs. Samant was reluctant to do so, but owing to the strange happenings and dreams, she consented and was again examined by Dr. Karande, M.D. of the K.E.M. Hospital (Bombay). He himself had examined her three times in the past years. But, on this occasion, he found not only that the uterus was normal, but was big with child! He got a frog test done by Dr. Rane, for the confirmation of pregnancy. It proved positive. During this pregnancy of Mrs. Samant, the dead Mrs. Ajagaonkar again appeared in Mr. Samant's dream, and told him that she herself is coming again as his child. After full term, the child had to be delivered by the Caesarian section as Mrs. Samant's pelvis was contracted and narrow. It is a female child, and is named Lalita in memory of his dead sister. I have seen the child myself, and heard the whole story from her parents and Dr. Karande himself.

These events led Dr. Ajagaonkar and Mr. Samant to publish, after a year, this extraordinary case of the influence of the departed saintly lady. It is a very brilliant example of the psycho-kinesis of a dead individual. Her material manifestation, her appearances in dreams, her invisible but powerful influence on the physical organs of her sister-in-law culminating in pregnancy, and her re-birth as her child, are positive events which tell their amazing tale, which no comments can embellish. These events followed one after another according to prediction and fully confirm not only the survival of the dead, but their manifastation, and psycho-kinesis also. It is a very recent case, fully authenticated and proved by a series of material proofs, with a living growing child as a brilliant climax of the whole series of awe-inspiring events. And be it noted, that in this case, there was no medium.

(2) *Spero*: Another mediumless case of actual meterialisation was described by Camille Flammarion, a well-known scientist and Astronomer – Royal of France in his book *Urania*. Sir William E. Cooper has taken many extracts from it in his book *Spiritual Science*, and I am quoting the gist of it from the latter book. Sir William Cooper had lived in India for many years, being a business man in U.P. and was a member of the legislative Council in the British regime. He writes: "This scientist Flammarion tells us how his soul became conscious of the 'Life after Death'. Repairing to a certain tower whereon he was in the habit of studying the midnight heavens, he (Flammarion) became suddenly conscious of the presence of a dear friend, who had died sometime previously. This is how Flammarion recounts his experiences:

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'But my foot was still on the last step, when I stopped terror-stricken, uttering a cry, which seemed to die away in my throat. Spero ! yes, Spero himself was there before me, seated on the parapet. He said in his gentle voice, which I knew so well, "Do I frighten you?" He was smiling at me. His face, lighted by the moonlight, was just as I had seen it when he left Paris... I stood looking at him...cried "Spero, is it you? Let me look at you and feel you"...I passed my hands over his face and body, through his hair, and had precisely the same impression as if he had been a living being... So I said, "You still exist"...I sat down beside him on the parapet..... A long conversation ensued between the friends in which Spero told him some experiences of the other world. I give a few choice sentences here.

"Souls conscious of their individuality are beyond the conditions of space and time. After the death of their body, as during life they occupy no space...man makes his own destiny.....the soul's destiny is to free itself more and more from the material world...It then enters upon the spiritual life....The supreme aim of all beings is the perpetual approach to absolute perfection and divine happiness" (P. 124-127).

Here is the Royal-Astronomer's testimony of not only seeing his dead friend, but touching and talking to him for a long time. Like Mrs. Ajagaonkar, Spero not only materialised in full human form in the exact likeness of his former self, but allowed his friend to touch and hear his direct voice, satisfying directly three of the five senses by which man can claim direct perception and proof.

(3) Rosalie: The next instance is that of Rosalie, given by Harry Price in his *Fifty years of Psychical Research*, Ch. VIII. Here I can give only a summary of it. Price had taken "every precaution against deception". He was allowed full control of the room and the sitters. He could "search the house, seal all the doors or windows, place electric contacts there, search any person before or after the seance". After taking these precautions, Price says, he saw "the most amazing seance" he had ever experienced.

Rosalie was the daughter of Madame Z (names were not to be published). Her father died in 1916 in the first Great War. At six, Rosalie also died of diptheria in 1921. Madame Z was a spiritualist and was much distressed by the death of her only daughter. Four years after Rosalie's death (1925) the mother was awakened one night by Rosalie's 'voice' crying mother, mother ! This occurred so frequently that the mother used to be awake at night to hear it. Gradually she began to see the dim outline of Rosalie in the dark. Finally her hand was clasped by Rosalie one night. Though Rosalie began to appear frequently, still the mother did not hold any seances till 1928, and only in 1929 she materialised one day without warning in a seance. She then spoke to her mother in monosyllables.

To test the truth of her materialisation, Price was invited to the seance. In all there were six sitters in the Seance Room. When the sitting began, and Rosalie made her appearance, Price says: "there was something quite close to me, and I could smell it". Then with Madame Z's permission, he stretched out his left arm and "contacted the nude figure of the girl". He passed his hand over her chest, chin and cheeks, and they were *warm*. He could hear and feel her respiratory movements, and passed his hands over her whole body. He "felt every inch of that . little form". Price continues: "If it is a spirit, then there is no difference between a spirit and a human being. With my right hand...I felt her pulse. It was about 90 to the minute. I put my ear to her chest and could distinctly hear her heart beating...Then I picked up my business plaque, and a soft fluorescent glow flooded the feet of Rosalie,...and we beheld a beautiful child...Her features were classical. Her eyes were bright." Price put her some questions. But she did not, could not answer them. But when asked "Do you love your mummy?", She lisped 'Yes'. Madame then clasped her to her breast, and in about 15 minutes Rosalie had gone.

Afterwards lights were switched on and Price found all his seals on doors, windows and chimney intact. The only drawback in this experiment was that it was not done in Price's own laboratory. Had he been permitted to do it there, then he says: "I should not hesitate to proclaim to an incredulous world that *Survival was proved*". And the seance was not held in his laboratory simply because Rosalie's mother was afraid that she might cease to come and she would lose the only solace of her life. Her hesitancy was natural and quite understandable. But Price's objection loses its force when we remember that we cannot impose our own material conditions on phenomena on a psychic or spiritual plane. As Dr. Alfred Russell Wallace has said: "In all other branches of research, Nature, and not they (scientists) determine the essential conditions, without a compliance with which no experiment will succeed. But even if Price had made the experiment in his own labora-

(Continued on page 492)

Astrology: A Science or Pseudo-Science?

BY S. SRINIVASAN, M.A., B.L.

THE ordinary run of a Hindu may not know what science is or who a scientist, in the sense in which these words are bandied about though, as Sir John Woodroffe and several others working on the plane of pure thought, have testified that the "vedantic doctrine is in conformity with the most advanced scientific and philosophic thought of the West and where it is not so, *it is the science which will go to Vedanta and not the reverse*". To the Hindu pure science may be as mythical as "the tiller of the soil", an entity sprung into existence in post-Independent self-sufficient Indian economics. The era is one in which we are employed in the task of discovering or coining words to express science and scientific ideas because Amara is a pigmy who could only write an imperfect *Kosha* whereas we have become, or are becoming, Goliaths on the lines developed by the Westerners.

A writer explains that science and theology "are like the particles and the wave theories of light, each valid for explaining some aspects of the universe but neither competent to cover all aspects". He adds that "science is a knowing-about whereas the essence of knowing-about is not any kind of knowing-about but is intuitive knowing". Proceeding to distinguish knowledge from wisdom he says that "myths transit wisdom whereas explanations, descriptions and expositions impart knowledge". Think of it: 'Myths' faggots of pseudo-science, transforming into sources of Wisdom!

To the Hindu sources of knowledge are three-fold. There are really six of them, *pramanas*, as they are called, but the more important of them are (1) *Saakshaatkara* or *pratyaksha*, (2) *shabda* or *sruti*, meaning, revelation and (3) *Anumaana*. These and these only are the test-tubes and laboratories of the oriental scientist. The first one is the intellectual source of knowledge.

There are again three kinds of knowledge: the metaphysical, the religious and the philosophic. The starting-point of metaphysics is "essentially something intellectually evident or certain, which is communicated to those able to receive it by symbolical or dialectical means designed to awaken in them the latent knowledge they bear unconsciously and eternally within them". And this is a means of stimulating the reminiscence.

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The religious tradition of the Hindu emphasises detachment, meditation and humility. He seeks to transcend the self and soul because he believes that "the soul of the soul" is the divine spirit. As one writer points out it is man's deepest and innermost essence. It is explained that spirit is to the soul what the ocean is to the wave. But each answer of the scientist only spawns new enigmas. So the back of the Hindu is set against the scientist even from birth. In fact he has no time for it, seeped as he is in, and starting with, detachment *(vairaagya)*, meditation *(dhyaana)* and humility (*vinaya* begotten of *vidya*).[1]. He is guided by the Lord's word in the Bhagavad-Gita[2].

It should not therefore be difficult to understand why the Hindu does not start with learning "sciences" or look to a scientist, to find what to believe or not of his ancestral teachings. The home-truths are sufficiently clear and valid, to take him through life, safely and wisely, notwithstanding the modern fashionable characterisation of one branch of our learning, astrology, as pseudo-science. It is a misfortune that some of us admire the Westerner for his cheek in painting us black and for his fatuity. We clutch at a slogan that there are really no classes and castes. An ideology gets into the head and we run after it headlong. An old cripple unable to cultivate his patch of land employs a member of the family or paid labour to do it for him or her and the situation is seized to promulgate a legislative truth that a mere owner of land is not a "tiller of the soil", for purposes of expropriating or appropriating the property working on the plea that the owner of the property is already the State. Likewise the invasion of science in every branch of human activity—agriculture, industry, irrigation, medicine and administration has

[1] *Vidyaavinaya sampanne*; *Vidyaa dadaati vinayam*, meaning, humility brought about, finished or perfected (sampanna) by learning (vidya). Humility is the mark or badge of learning rightly called. The second expression would make it clear when it elucidates that *vidya* bestows or gives humility (Vidya).

[2] *Tasmaath saastram pramaanam te Kaaryaakaarya vyavastitan Jnaatvaa saastravidhaanoktam Karma Kartu mihaarhasi*. 16-24. Meaning, wherefore on this mundane plane of Karma (that is, where Karmic rites are enjoined, and there are no such rites in the other worlds of the gods or manes, etc., which is wherefore called Karmabhoomi) the scriptures alone are the guides for you (being repositories of *jnana*). The pronoun *te* here is meant to emphasise the fact of birth here. It is to that end that *Sastra* exists—to declare what shall or shall not be done, by an understanding of which, born on Bhavakanda, you qualify to

resulted in strange, and unparalleled incongruities. One such is the discovery held out by scientists that in the not-distant future there would not be sufficicient place on this mundane plane for mankind to live, regard being had to the colossal rate at which it is increasing while another assures us that it is only natural that mankind should increase seeing how science is combating death and disease. But it is common ground that notwithstanding the marvels of science we are far from obtaining happiness which our Scriptures declare ensures peace of mind in this world which is all Brahman and the soul, *jiva* or *atman* within is eterernal and changeless.[3] Our miseries arise from bad associations and environment.[4]

Astrology may be described as that branch of Hindu science dealing with the vicissitudes of the *jiva* in the course of its births and rebirths of this plane, touching on the problem of whence it came, how its present is cast and and whither it may go, briefly throwing some light on its past, present and future, in the background of man's likes and dislikes or as a scientst may call it, the tyranny of the mind over the man. It is a science which deals with our proclivities and predilections, our possible faiths, activities and thoughts, standing above all, **as a guide and mentor for a better and happier living. It is a science dealing with the imponderables of life—not a science to help create visible bye-products such as sputniks and H-bombs.**

Let me illustrate by some homely incidents in the life of a saint-philosopher whose expositions always carried convictions to the most unconvincible minds, the late Pontiff of Sringeri, Sri Chandrasekhara Bharati Swamiji a veritable living god-on-earth, omniscient and omnipresent. On one occasion a visitor to Sringeri calling on him attempted to switch on an electric fan that was not working for want of power. His Holiness seeming to wonder at that marvel of science asked him whether science had not overtaken Vayu, the Wind-God; Varuna, God of Water; and Agni, the messenger of Gods, by such gadgets. We have made valets of these Gods but "has man been able to create life?" he asked. What about the other side of the question? In harnessing the waters of the rivers for power, is not the scientist destroying life that subsists in water and is he not committing any sin? The queries were unanswerable to the Hindu audience. Once a young man (a Brahmin) was being introduced to the Swamijee as a student of medicine. His Holiness put him the question: "Suppose you make a wrong diagnosis of your patients' ailments and give them a wrong medicine, which kills them eventually. What do your science books say about the sins flowing therefrom? Do they say anything at all?" We are disembowelling Mother Earth to take away priceless wealth of the country to provide ourselves with luxuries and gadgets, satisfy man's ever-increasing wants and desires. Does that make for happy living? Is that what science is meant to teach?

Our ancients knew to "command" the elements. Ravana, we read, did it. Science has progressed in this line at a staggering speed until we are face to face today, with weapons that can be used for landing on planets or to annihilate men and countries in the quest to bring in for the survivors and misfits peace and plenty. Our ancients knew and commanded the *asta-siddhies*. We read in the latest research studies that there was the *sauptika* method of warfare during the times of *Ramayana* followed by the *aisheeka* method. Aswathama made use of the missile called *Brahma Siras* to destroy the Pandavas: a digression but referred to show that our ancients also knew science of a sort but looked on it as pseudo-science when perverted as at present. This scienee perverted is operating today in all fields of activity. We proceed to abolish class as it is unscientific and to induct a casteless society in order to create a democratic socialist pattern of society which each one is free to understand as he likes. But in the process more classes and castes are nurtured to divide the country into congressites, communists, P.S.Ps, D.M.K's etc., based on differing ideologies and political animosities, uprooting the very foundations of a welded society, rigidly to deny Sri Krishna's declaration that, from the beginning of creation there have been only four varnas, based on the three *gunas* and ordained *karmas*. Let us take another example. In discussing

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do your moral and religious duties which are appropriately yours *swakarma, karma* opp. jnaana, speculative religion or knowledge of Brahman. A correct understanding of the words is of the utmost importance to bring home to the mind that *Gita* is essentially a *moksha* grantha. But the genius of the Sanskrit language—the language of Gods—baffles understanding, a mere difference in reading and sounding making at times all the difference in thought which again, says a verse in the *Gita*, is the result of your past training; always requiring of us a Guru to teach and *adhikara* or authority in the pupils to learn.

[3] *Sarram Khalvidam Bramha*: This entire creation is Brahman. *Jeevo Bhutah Sanaatanah*: The *aatman* is eternal.

[4] *Asanga Sangadoshena Satyaascha Mati Vibrahmah*: Meaning, the association of the worthy with undesirables or non-or/unworthy results in *dosha* (expatiatory pollution or defilement). The result of it is mental illusion, confusion, infatuation of mind even in those who are established in truth.

the place of Will in any activity psychologists tell us that, in science, there are several types of decision and they proceed to exolain the nature of voluntary acts as being "a supply of ideas of the various movements that are possible, left in the memory of experiences of their voluntary performances." This is said to be the first requisite of the voluntary life. The Hindu was aware of it long ago but not in the English nomenclature of "glandular secretions", and he put it in a verse[5]. That explains also a common but none-the-less curious experience of all that certain minds are drawn towards unworthy things or deeds and repelled by the really worthy. That is because their power of decision is governed by *dhaatus* which spring up allowing to what you have already earned for yourself by way of credit or indebtedness. According to another saying[6] from the limbo of past and forgotten things, the deeds of previous births generate forces, in the present, leading one on to link his education, wealth and wife.[7]

All this is certainly not 'science' as they understand it in the West but it is no less than to Hindus and more accurate. The reason is as Dr. Wm. J. Tucker, D.Sc., Ph.D. says,[8] "No scientist belives in any theory until it has been thoroughly tested and experimentally proven". While that may be quite legitimately, without raising any controversy it would be hardly fair for anyone to characterise the various branches of Hindu learning, including astrology, as unscientific or a pseudo-science. The only regret would be that to the Western scientist many things must remain unexplained to eternity if he would only realise that there are many things in life beyond the pale of human intellect or perception or beyond experimental proof and even undreamt of in his philosphy.

Nowadays pseudo-science has come into play more than ever before to puncture a true word, thought and deed and that must be arrested. Diplomacy is pseudo science, *par excellence*, when words are employed to hide thoughts and feelings. Recently an elder statesman of ours revived the exploded doctrine of burdens or "a white man's burden", while holding forth on the topic of taxation in India. He remarked that it should not be regarded as a burden at all. Taxation on the business community was no doubt heavy, he admitted, but proceeded to justify it by a counter question, "What about the burden of eight per cent of the population borne by me? Who would carry it? Although they were proud of doing so, he went on to observe, "it was not more pride but compulsion of circumstances that made them carry the burden.". In days gone by 'statesmen' there were who also carried on burdens of this and other varieties but they were Kshatriyas who ruled according to Dharma, taking only a fixed percentage of produce from the land but their modern counterpart called Government, spring a scientific concept of it called Communism; in that nothing belongs to the people except some apartments of one's house to live in and extremely personal things which one can call one's own and thereby one is far away from all *dharma* of our ancestors. But the Communist concept must operate and be put through, once we raise the slogan of a socialistic pattern of society to function through democratic processes in order to bring about a 'Welfare' State. A classless, casteless society is the *sine qua non* of a 'Welfare' society, gods and religion being jettisoned into the domain of 'personal belief' to come into play only within the four walls of one's own *puja* or worship room. The process has started off knocking ourselves into shape by democratic forms and institutions to implicitly believe in 'authoritative utterances'. But that way lies danger also, according to one view. "The result will not be good in the long run". Because "the habit of belief in authoritative utterance may be worse in the long run than being wrong

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[5] *Chittaayattam Dhatu Baddham Sareeram*
Nashte Chitte Dhaatavoyaanti Naasam
Tasmaath Chittam Sarvadaa Rakshaneeyam
Swaste Chitte Buddhayah Sambhavanti.
Meaning, this physical frame of ours is cared for or attended upon by *Chitta* (understood variously as mind, desire, conscience) and bound by or composed of *dhaatus* (which may mean anything from the five natural elements of fire, earth etc., or the seven secretions (10?) of the body-skin, blood, flesh) or the three humours of Ayurveda (vata, pithak, kapha) or Soul (*atman*), or the Supreme Spirit, or the properties of the five primordial elements (sound, smell, touch, etc.) and bones and when *Chitta* suffers or tarnishes, all the *dhaatus* disappear. Therefore (enjoins the verse) should *Chitta* always and by every means be protected for only when that is calm, peaceful, healthy and equipoise would discernment, perception, wisdom generate or develop for wise and learned men or sages to come into being And the purity of *Chitta* depends on the food one takes, depending in turn on its kind, source, nature, taintedness.

[6] *Apaatre Patrataa Buddhihi Paatrebuddhirapaatrata Runaanubandha Roopena, Dhaaturutpadyate Matihi*

[7] *Poorvadatteshu Yaa Vidyaa Poorvadatteshu Yaddhanam Poorvadatteshu Yaa B.* Meaning, whether you may have previously given away by way of learning (*vidya*) or wealth or a wife - these come back to you later beckoning you, always running ahead or right in front of you. To this day, among the twice-born the *rite* of marriage is called *Kunyaa-dana*, the gifting away of a virgin, Kanyaa meaning, technically, a girl ten years old, before the period of any discharges.

[8] THE ASTROLOGICAL MAGAZINE 1957, Page 310.

in one's own judgment". "A man who will use own judgment has at least fighting chance of discovering his mistake while those who take their judgment from others eventually lose both inclination and capacity for private decision".[9]

The reader may now better appreciate why the Hindu would put his faith in his sacred books and his natural reluctance to take the scientist at his word. **Arjuna's judgment on the battlefield was proved to be an erroneous conception. Scientists can only feel their way through test-tubes and laboratories. They can never rise to loftier heights nor reach the levels attained by seers and sages.** A scientist who knows how the heart mechanism works can make an artificial contraption to make it go for a time but he cannot make a heart or endow life. That is still the secret of the creator. The scientist cannot make the Panchabhootas nor convert anything made of panchabhootas eternal, says Sage Vasishta. We can demonstrate what a combination of them can make or unmake *(panchi-karana)*. The *Garbhopanishad* of the sages tells us what goes on inside the womb of a living person without having to open to expose the body to changes incidental to it. This latter passes for science but not the other. That is right enough from the viewpoint of western sciences as the word is understood there but to us who accept *sabda* or *sastra* also, as *pramana* the Upanishadic contents cannot be rejected as unscientific or *apramana*. For us an act or activity includes whatever is done even by the mind.

The Western scientists may perhaps better understand what, to the Hindu, science or pseudo-science is by looking into the teachings of the Lord in the Bhagavad *Gita*. The story starts, as we are all aware, with Arjuna's refusal to fight, after having entered the battlefield for it and stationed himself between the contending armies. He advances a number of arguments in support of it, the most important of them being, perhaps, the idea that death means complete annihilation. Two ideas are expounded by the Lord: that the soul or jiva in us is eternal and can never perish and that, on death, the jiva casts off the worn-out casting of its physical frame and puts on a new one, just as we discard our old clothing. This they call pseudo-science! In another place Sri Krishna warns Arjuna that even if he decides not to participate in the battle Arjuna would be forced to fight on account of his innate kshatriya guna. That is again something hard to understand for the alien to Hindu culture. Expressions like "ultimate reality" or a statement that a thing is not true as *Siddhanta* or what we experience in this world of *maya* is only phenomenal reality, that Anatma which is *drishya* is constituted of Maya and its effects can convey absolutely no meaning to the western scientist or to the Hindu who has lost his ancestral heritage. To such a class were addressed Prof. Toynbee's remarks about astrology. We need not quarrel with him for it.

Perfection, either of knowledge or of wisdom, is for no mortal, least of all to the scientist who starts from scratch and deals only with matters *anatmic* or *drishya*. In the last chapter of the *Gita*, at the conclusion of his exhortation, the Lord asks Arjuna: *Is your moha begotten or ajnana* gone?" To which Arjuna replies emphatically, "Gone is that, my moha, through and by gathering up of my recollections. Thanks to your divine grace. Of placid mind am I. My doubts have cleared and here am I to carry out your commands". In all of us and more so in the scientist's cavity of heart this *moha* lasts for ever without a guru of the order of a seer or saint.

All this is something difficult to understand: (1) that *moha* is *ajnana* which we usally translate as ignorance but is nescience *sempiternal*, standing in the way of our recollecting the past as a mass of impenetrable darkness for clear understanding. (2) That this clear and correct perception is never for him who has not god's grace *(prasada)*. (3) That such grace is indispensable for man's onward progress towards godhead. (4) That tranquility of mind is a condition precedent for attainment of perfect wisdom. (which we can find only in Lord Brihaspati or Jupiter). (5) That our doubts arise from the tumultous working of mind, living, as we do, in rank material environments impinging on and knocking against our *indriyas*. (6) That peace is only for him who turns his vision inwards from things outside towards the Atman within. (7) That this is not possible of achievement by unaided effort. (8) And it is for him only who believes in the Lord's word *a gnani* day in and day out living a life of guna and karma imposed on him.

The Vedas are not man-made. **Jyotisha or astrology is a limb of Veda–Vedanga. It is as much science as any other but only to those who believe in the Veda, it is nothing extraordinary. That those who do not believe in the origin of Veda should characterise it as pseudo-science or pooh-pooh in contempt.**

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[9] *Our Daily Polsdu* by Leonard Wickendan–in a review by Manas.

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Relative Influences of Sun-Mercury Combinations

BY K.T. VISHWANATHAN & S. DURGA PRASAD RAO

IN the present communication the authors have exclusively studied the relative importance of Sun–Mercury combination and its influence on the horoscope on the basis of some practical illustrations and theoretical background. Only four lagnas namely Mesha (Aries), Vrishabha (Taurus), Mithuna (Gemini) and Karaka (Cancer) are fully discussed in this paper with suitable examples.

General

According to B. V. Raman "astrology is the science of planets which records the influences on terrestial phenomena" The influences of planets on man can be conveniently classified under three headings, *i.e.*, physical environments, mental peculiarities and spiritual aspirations. The systematic influence of planets on man can be grouped together in the horoscope on the basis of time of evolution. For casting an horoscope of a man, time, place, and date of birth are necessary elements without which it is not possible to predict the planetary influences. The combination of planets indicates special significance in the horoscope and is named as *yogas*. Here we will discuss the significance and influence of Sun–Mercury combination in the horoscope. First the characteristics of the Sun and Mercury in general are as follows :—

Characteristics of the Sun:— The Sun is the source of all energy and hence the most powerful of all planets. According to Allan Leo "the Sun represents the individual, his moral and higher mental expression". It further represents courage, valour, royalty, father, right eye, gold, east, etc. The nature of the Sun is malefic and male. It is an indicator of political power, doctoring capacity, self reliance, philosophical tendencies, and patrimony. etc.

Atmasakthyathitheekshna Dhurgasubhalaschoshna Prabhavagnayaha
Saivopasana Dhairya Kantakatharoo Rajasrayathwam Katuhu
Vriddhatwam Pasudhowshtyabhupithruruchignanodhya Vyomadrik
Bheeroothpanna Manushyaloka Chathurasrasthiprathapasthrinam.

—(*Uttarakalamrita*, Ch. V. Sloka 23)

It means that the Sun indicates soul, energy, acute intellect, forte, power, fire, heat-effect, courage, worshipper of Lord Shiva, thorny trees, royalty, old age, land, father, taste, knowledge (spiritual), fear, rectangular shape, bones, popularity, etc.

Characteristics of Mercury:— Mercury as the name suggests denotes sparkling intellect and reasoning power of a high order, scholarship, command over tongue, truthfulness, playground, industry, relations, tact, uncle, nephew, relationship, friendship, trade, north, etc.

Vidyadheesa thurangakosaganithagnani Vakyadwijaha
Silpi Jyothishatheerthayathrasuvachaprasangadevalaya
VanijyamVarabhushanamMridhuvachovedanthamathamahaha
Vidwan Mathula Manthrayanthrasumahathanthradhikaha Sowmyathaha.

—(*Uttarakalamrita*, Ch. V. Sloka 36)

It means that Mercury indicates presiding diety, education, horse, good mathematician, good speaker, architect, astrologer, pilgrimage, sweet talking, temple, trade, philosophy, maternal grand father, learning maternal uncle, mantra, yantra, and tantra, etc.

Discussion

The combination of the Sun and Mercury has been named in Hindu astrology as *Surya Budha Yoga* and the characteristics which have been observed in the practical horoscopes by the authors are discussed here. Now we will describe the relative influence and importance of the Sun–Mercury combination in reference to the first four lagnas in different Bhavas :

Kethu	Lagna Moon		
Mars	RASI Date of Birth 29-12-22 A Dist. Magistrate		
Sun Mercury	Venus	Jupiter	Rahu Saturn

This is the horoscope of Mesha Lagna and the Sun–Mercury combination is seen in the 9th house. The characteristics are;– wealthy, god-fearing, enjoys confidence of superiors, affection of parents (Sun) and learned, good speaker, efficient, disciplinarian, well behaved (Mercury), etc.

Here is the combination of the Sun (lord of 5th house) and Mercury (lord of 3rd and 6th house) in the 9th house. Thus this combination shows that the man must be powerful and mighty. He was a commander in Military in the beginning due to this combination. Later he became the District Magistrate only due to this combination in the 9th house where Mercury is in the seat of *Nyaya-sthana* (justice). Here the readers

should clearly understand that being lord of 6th Mercury is not defective, because he is situated in the house of his friend. Mercury is an imprint of being an astrologer, and this man possesses a good knowledge of and belief in astrology. The Sun in the 9th house is appreciable and the characteristics are as under:-

Vidhigathena Nathe Sathyavadheem Sukeseem.
Kulajana Hithakaree Devaviprasurakthaha
Prathama Varyasarogee Yowanasthairyayuktha
Bahuthara Dhanabhogee Deergajeenee sumuthreem.

—(*Jathaka Marthanda*, Ch. IX)

"When the Sun is in the 9th house the man will be truthful, beautiful, religious, courageous in young age, rich, long-lived, happiness with wife and children etc. All these qualities are present in the above horoscope, which has been practically observed by the authors. The sub-period of Mercury in the major period of the Sun has offered him enough pleasure, happiness and affection of father.

	Saturn Rahu	Lagna Sun Mercury	
	RASI Date of Birth 16-6-1911. A Physician		Venus
			Mars
	Moon	Jupiter Kethu	

Here is a combination of Sun–Mercury in a Vrishabha lagna case. Both the planets are in lagna itself. This is the combination of the Sun (lord of the 4th house) and Mercury (lord of 2nd and 5th) in lagna itself. Due to this the man is famous for his learning and possesses good academic distinctions. He is having his own house and children. For Mercury it is said that:—

SanthoVaheethassuthaSamudhaso Narassadhabara
Parothidheeraha Vidwan Kalagna
Vipulathmajascha Seethasam Soono Janena Thanustha.

—(*Jathaka Marthanda*)

"When Mercury is in lagna the man will be gentle, intelligent, learned and good natured". He is a good doctor in Madras. Practical experience has shown that this combination of the Sun –Mercury in lagna or the 5th house is the sign of becoming a doctor.

	Moon Kethu		Lagna
	RASI Date of birth 3-9-1901 A Merchant		Sun Mercury
Jupiter Saturn		Mars Rahu	Venus

Here is the combination of Sun–Mercury in the 3rd bhava from Mithuna lagna. Mercury being lord of lagna is situated in the 3rd with the Sun. Mercury is the lord of commerce and hence the man is a big merchant in Hyderabad and he is powerful, intelligent, educated and possesses a good nature. The major dasa of the Sun started after 28 years of his age and during that period he was happy and successful in all affairs.

No. 4 is the horoscope of a Cancer lagna person and the Sun and Mercury are in the 6th house. The Sun is the lord of 2nd and Mercury is the lord of the 3rd and 12th and the combination is in the 6th.

The present major Dasa in this horoscope is that of Mercury. As

Saturn Mars		Rahu	
Moon	RASI Date of Birth 19–12–1909 A Minister of M.P.		Lagna
Venus			
Sun Mercury	Kethu		Jupiter

soon as Budha dasa started he became the Deputy Minister and in the sub-period of the Sun he became Finance Minister and he will have more higher chances of success in future. The Sun is very prominent and the qualities are as under:—

Sasthasowkyanvathassathruhantha Sathvopethaha Schamaya Soma Hojaha
Prithvi Bharthru Syadayathmohimarthyaha
Sathrukshethre Mitha Samasthayadisyath.

—(*Jathaka Marthanda*)

The Sun in the 6th house ensures permanent happiness, capacious in defending enemies, owner of vehicles, and makes the man king or minister". Thus the Sun and Mercury are both powerful and notable in this horoscope.

The authors wish to make grateful acknowledgments to Sri Pandit S. Rajshekar Shastry, Varanasi, for his keen interest and helpful suggestions in the present investigation.

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MANAGER,
The Astrological Magazine

Vocational Determination

BY DR. JAGANNTHA RAO, M.B.B.S., M.A.A.S.

THE 10th house is no doubt of primary importance in assessing the tendency of a native towards any profession. There are, however other houses also which have a great say in the matter: for instance the 4th and 5th houses. Besides applying the usual astrological principles to determine a native's profession, the astrologer must take into account the circumstances of the native as well. Generally speaking the following points are to be considered :

The nature of 10th house; the planet or planets posited therein; the lord of the 10th house, his position and nature; the 5th house and its lord; the 4th house and its lord; the Karaka planets and Atmakaraka planet; the planets causing Raja yogas; the strongest planet in the horoscopes; the navamsa position of lord of tenth; and the planets aspecting the 10th house.

The above are but only a few important points. Apart from this the Lord of the lagna and planets in Lagna also have a say in the matter. Thus an astrologer must intelligently balance all these points before venturing his prediction. Here one thing must be remembered and that is the strength of the lord of tenth. If he has no strength or if afflicted, then the native will not perform his duties properly and will suffer humiliation and punishments in his profession.

For any position of command and power Sun and Mars should be well-placed and strong. *Jataka Parijata* declares that "When the tenth bhava from the rising sign is occupied by a benefic planet, the fame of the native will last as long as Moon and stars last !" (Adh. 1–Sl. 119). The same authority takes into account the 2nd house also in some cases to determine one's profession. For instance Adh. —Sl. 81 to 84 may be referred to. And *Phaladeepika* declares that if 10th house is occupied by Mercury the native will be successful in whatever career he throws himself (Adh. 8. Sl—13). But the astrologer will cut a sad figure if he were to take these dictums on the face-value of a horoscope. As stated we have to take into account all the principles laid down for the consideration of profession. Perhaps determining one's profession is one of the most difficult problems of an astrologer. Whereas it might be possible to predict the nature of profession a native might follow, it is always difficult to give the exact profession.

When considering the profession of a particular individual it is not enough if we simply hint at the possible avocation. We should be able to say whether a person will be able to stick to that job all the while, or he is likely to change his profession often. This point is really very important, for, many of us will be anxious to know if our present job will last. Besides the nature of services also could be hinted, such as whether it would be a touring job or stationary, etc. Thus you will see that after all predicting one's profession is not that easy. I found the Nadi principles very useful and reliable in predicting whether a person would stick to a certain job. I will elaborate this point shortly.

Broadly speaking the profession a native might follow can be hinted at by considering the nature of 10th house and the planets posited therein. The signs and probable profession indicated by them are mentioned as under :

If the 10th house is Aries, Leo, or Sagittarius the native is likely to be connected with army, surgery, or factories.

If the 10th house is Taurus, Virgo, or Capricorn, the native might follow the profession of agriculture, gardening, farming, trade, stock exchange, salesmanship, etc.

If the 10th house be Gemini, Libra, or Aquarius, the native might be connected with files. mathematics, engineering, clerks, advisors, steno-typists, etc.

If the 10th house be Cancer, Scorpio or Pisces then the native will be connected with hospitals, navigation, hotel keepers, wine merchants, sailors, water works, nurses, etc.

Sun rules over executive posts, high government jobs; Moon governs over pearl merchants, navigation, sailors, wine merchants; Mars governs over surgeons, generals, weapon dealers, etc.: Mercury governs over writers, clerks, lawyers, astrologers, journalists, book-sellers, insurance agents, etc. Jupiter governs over priests, temple attendants, judges, professors, ministers, pandits. Venus has influence over artists, songsters, painters, dancers and other fine arts; Saturn governs over coachmen, policemen, coolies and menial work. Judicial service is also indicated by this planet. Saturn in 10th house gives meteoric rise in career, but at the same time it brings him down also. Jupiter singly in 10th house gives ministerial service. Mars in 10th if exalted will confer great authority over the subject.

(Continued on page 467)

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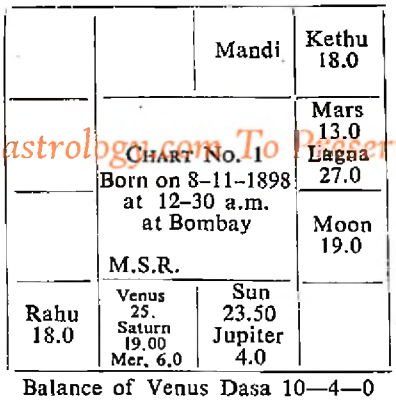
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VOCATIONAL DETERMINATION

(*Continued from page 465*)

Apart from 10th house it is usual to consider the 2nd and 11th houses also for financial stability, the above being the general considerations when predicting the nature of profession. I however attach much importance to that aspect of prediction which shows whether a native would follow the same profession throughout or is he likely to change it for better or for worse. For we have seen many a school master becoming namlatdars, and clerks ending their careers as soldiers! How would you account for this? Some might say that a person would follow as many professions as there are planets in the 10th, concurrently or one after another. But this simply cannot work out. I have a number of horoscopes which have more than two planets in the 10th and still following the same profession as they first started with. Here comes the influence of Dasa system, which again will be judged from Nadi rules, *i.e.*, considering the constellations of Dasanatha.

I would like to give some more details about this method. Suppose a man starts his career in Moon's dasa as a doctor. What will happen when the period of Moon ends. If Mars happens to be in the house of Moon or is in its constetlation or if associated in any manner, then the native is definite to continue in the same profession. Otherwise he will stop his practice and start a shop of surgical instruments! In the same manner for any other profession, we have to consider this all important factor whether the consecutive Dasa lords are mutaully on good terms or are associated with each other in some manner. If not you can be sure that the subject will change his profession to that indicated by the operating planet. For instance I would quote just one case. This is the horoscope of a man who had to change his profession many times or rather he was made to change! While considering the continuity of profession we should see if the consecutive lords are mutual friends or enemies, then also a change in profession is indicated. Satyacharya (*vide Jataka Satyacharya*) says a person may enter a certain profession in the sub-period of a yogakaraka planet or a benefic planet, but with the onset of a malefic sub-period he may be discharged from service. Thus we have to look into all these points before we can predict about the continuity.

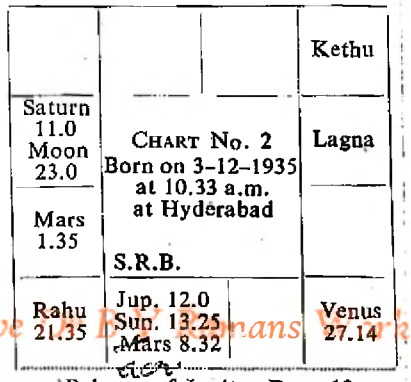


Balance of Venus Dasa 10—4—0

The native of Chart No. 1, started in a certain career in Moon's dasa. But as soon as it came to a close, he had a break in service and had to enter a different kind of job in Mars dasa. He continued for some time in Rahu dasa also in the same job. Note Rahu is in the constellation of Venus; and Venus is placed in Vrischika a sign of Mars. But in Sun's antara he was again thrown out of job, and had to remain for some time without any job. But he was soon employed in quite a different job. Note Sun has no relation with Mars or Venus. Now in the forthcoming Guru dasa he is thinking of making money in a different way. Thus you can see the patterns of constellations affecting his career.

Sometimes the usual principles fail to give correct result, and we have to make use of Jaimini principles also. Thus an astrologer must be well-versed in all the methods as propounded by various Rishis.

I will quote here just one case to show how baffling is the question of determining one's profession.



Balance of Jupiter Dasa 12 years 4 months 24 days

This is a typical case which has truly baffled many an astrologer. The 10th house lord is exalted in Makara. And he is also in vargottamamsa. So naturally one would be inclined to say he would follow a profession indicated by Mars. And again note Saturn is aspecting the 10th house. On further examination you will see that the exalted tenth lord Mars is aspecting the 10th house which is his own sign. So strong is this point that a simple astrologer was easily misled when he predicted that the native would become a police officer (influence of Mars and Saturn). Saturn is in his own house and aspecting the 10th house. Even if you examine the horoscope from the angle of Lagna, you will see that exalted Mars is aspecting it. No doubt Jupiter also is aspecting Lagna, from the 5th house, and

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is associated with Mercury. If you take these things into account you may be of the opinion that the native must hold some important and executive post. One astrologer as I mentioned had predicted that he would become a police officer, and another told him he would certainly hold an executive post. But what you think he is now by profession? A musician! An exalted Mars owning 10th house and aspecting his own sign (tenth) as well as Lagna could not have allowed him to become a mere musician. Now what is the secret of his profession. If you examine Venus a karaka for fine arts, you will find him in 3rd house, apparently having no say in the matter. But applying Jaimini's principle we will see that he has become the Atmakaraka planet. And Mars has the *bhoga* of only one degree and 39 minutes, just a child indeed. And yet he did influence in his career, in the sense that the native has to use different kinds of musical instruments. Thus the influence of Mars and Venus combined made him follow the present profession, which on first sight is rather very difficult to say.

Varaha Mihira the celebrated author of *Brihat Jataka* departs from the other authors while describing the probable professions. He gives simple combinations of two planets to produce different professions. For instance when Sun and Moon conjoin they produce a machine or a mason. Thus two different professions are indicated by this combination. This can happen only on an Amavasya day or near about it. Sun in conjunction with Venus makes the native earn on stage, and the combination of Sun and Saturn makes for a potter. In the like manner he has given indications—for other planets also. The much discussed Moon and Mars combination going under the name of Chandra-mangala yoga, is in reality not so bad as some authors seem to make of it. As a matter of fact this combination is one of the most common things to be met with in a horoscope. In my experience I have seen men with such a combination to be of great administrative capacity. Of course in all such cases the natives are very passionate, jealous, and amorous in private life. I did not come across with a single native having this combination "dealing with women or selling women" which probably means a 'middle man' for which the position of Venus must in all cases be studied. For it is this planet which is responsible for the 'taste' of a person. And unless this planet is afflicted or posited in the house of Saturn such a profession cannot be caused.

In short I would add that a thorough study of the horoscope of a child is of immense help to parents to put the child in the right direction. I would go to the extent of saying that it is absolutely necessary for parents to get an expert opinion on this subject, if they want to avoid 'misfits' and complications arising there-of.

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The Lunar Year Vikari—A Retrospect and Prospect

BY B. LAKSHMINARAIN RAO, B.A.

THE last Vikari when Prof. B. Suryanarain Rao, my late revered father was a leading lawyer of the Bar in Bellary and was editing the III Volume of THE ASTROLOGICAL MAGAZINE, brings to my mind many a good recollection of those days. The first plague began its havoc in a terrific way. Bellary was surrounded on all sides at a distance of 4 miles by plague, but there was not one case in Bellary, due to my father's efforts in convincing the English Collector of the beneficial results of Santhies and getting them done for 48 days by 48 Brahmins. The Collector and other dignitaries were all present at the time of *Purnahuti* and partook of the *Prasadam*. One of the most important books by Prof. Rao in that year, *viz.*, *Vikari and Its Prospects* (unfortunately not even one copy is available) contained very valuable astrological information. The conjunction of 7 planets on 18–11–1899 (except Moon and Kethu) foretold many events of international significance. It was the year in which Prof. Rao was forced to leave Bellary for good. For his Janma Rasi (Mesha) the conjunction of seven planets took place in the 8th and Prof. Rao considered this an indication of Apamrityu in his own case. And this forecast was fulfilled. While driving his dog-cart himself, he was jerked out of the cart and fell in front of the horse. He therefore left Bellary with his family and remained for 4 months at Koratagere, where he got remedial measures performed for his sake and overcame the bad period and changed his career to being a pure astrologer and took up astrology as his main profession from 1900. The last Vikari was mainly responsible to make Prof. Rao leave his lawyer's practice and become an astrologer, building up an international fame and giving the neglected and exploded science of astrology, a respectable place and making sceptics open their eyes to the grand truths of this sublime subject.

Prof. Rao's lagna was Vrishabha or Taurus with Sun, Mercury and Jupiter in the 10th and the Moon in the 12th. The last Vikari began on Monday 10th April 1899 at 11-30 a.m. when the planetary positions were thus disposed.

CHART No. 1
Lunar Year Vikari
1899—1900
RASI

Sun Moon	Mercury		Lagna Kethu
Venus			Mars
Saturn Rahu		Jupiter	
Sun Moon Jupiter Venus	Mercury Saturn		Lagna
			Rahu
Kethu			Mars

NAVAMSA

Note the positions in Navamsa where the lords of 2, 3, 5, 7, 10 and 12 are in Karmasthana, while lord 8 and 9 in the 11th is debilitated with lord of 1 and 4 and in Rasi where the lords of 2 and 3 are in 10 while in 2 there is a debilitated planet Mars who has not lost his debilitation are significant. Saturn aspects Lagna as lord of 8 and 9. All these tended to make Vikari one of the worst years at that time. The word Vikari means ugly and it indicates:—

Vikaribhovikaryabdhai
Pittharogadhibhirnarao,
Meghauvarshathisampoornam
Phalabhavethinanyatha.

While the Lunar year actually commenced on Tuesday, the 11th April, the Solar Year commenced on Wednesday the 12th and thus the Cabinet was as follows:

1. King–Mars; Prime Minister–Mercury; Commander-in-chief–Mars; Lord of Vegetation–Saturn; Lord of Grains–Jupiter; Lord of Commerce–Mars; Lord of Justice–Moon: and Lord of Minerals–Venus. The most important planet, the Sun has no port-folio. The year showed its ugliness in the shape of the first plague in India, and in Bangalore, where I was an eye-witness at that time, the horrors of the plague could be better imagined than described. People while walking would fall down and die; the lord of 8th being in 7th and the 8th aspected by a debilitated Mars and in Navamsa the 8th being aspected by a debilitated Saturn is significant. It was the year of the Boer War, the first step in the fall of British supremacy, when the Boers showed their mettle and made the British feel their power. A study of the year's horoscope gives an idea of what the world would be like and *Vikari and Its Prospects* by Prof. Rao, gave a very vivid picture. The prophecies that he made then proved true and paved the way for his future astrological greatness.

Let us now see what the coming Vikari has in store for us. We have seen in the 1959 Annual

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Number of THE ASTROLOGICAL MAGAZINE the able forecast of Prof. B. V. Raman about world events and about our own country. He has been doing this ever since he took up the Editorship of the magazine and his combined knowledge of oriental and occidental astrology, has enabled him to make very good future predictions, and no one so far as I am aware during my past nearly 50 years' experience, has ventured like him in the field of world predictions every year and at the same time so successfully.

I may differ in some points from the learned Editor in my calculations, as the Ayanamsas that are followed are different. But as the approach to a subject has various paths, it would be interesting to note them. The year Vikari (1959–60) begins on 9–4–1959, Thursday, though the actual entry of the year is on 8–4–1959 at 7–45 a.m., on the 26th of the solar month Meena (Pisces). The following are the planetary positions as per my calculations.

Kethu Sun Moon Mercury	Venus Ascdt.		Mars
	CHART NO. 2 Lunar Year Vikari 1959—1960 RASI		
Saturn	Jupiter		Rahu

			Rahu
Sun Moon	NAVAMSA		
			Saturn
Venus Kethu Ascndt.			Mercury Jupiter

Lord of Ascendant aspects 6th, 9th and 10th houses and lord of 10th is in the 12th from his house. Venus as lord of 2 and 7 is in the last degree of Aries in Lagna which is in a Sandhi. His movements indicate poor crops and high prices; income would be less, while expenditure would be heavy and people indulge themselves in sensual pleasures. Robbery would increase and fear of thieves would be prominent; the lower classes would come up and assert themselves too much.

Jupiter in the 8th and travelling in 3 signs this year indicates loss of nearly 70 million people in the world during this year Vikari. Between October and December 1959, the strained relationship between India and Pakistan, would assume a serious turn. Saturn is in the 9th (Bhagyasthana) and as lord of 10th and 11th, he will cause draught and brake up the friendly relationships of powerful rulers, and all the Big Powers would try to test their respective strengths and thus cause fear, anxiety and scarcity in their countries. In India, Punjab, Kashmir, Orissa and Bengal, would suffer more than other parts. Bihar suffers terribly especially when Saturn is moving into Purvashada, *i.e.*, from December 1959 to March 1960. Other countries to be affected are Western States of Africa, Egypt, Germany and Russia; and in India, Madhya Pradesh, Sourastra, Rajaputna and Sindh. Rains would be whimsical and fall where they are not wanted and there will be no rains where they are wanted.

There would be no eclipses, so far as we are concerned. The planetary cabinet differs in some respects from what the Editor has given in the 1959 Annual Number.

The planetary cabinet according to me is thus disposed: King or Raja—Jupiter: Commander-in-chief or Senadhipathi the Moon; Controller of Grains or Dhanyadhipathi Mercury; Controller of Commerce or Arghadhipathi the Moon; Controller of Clouds or Meghadhipathi the Moon; Controller of Metals or Nirasadhipathi Jupiter; Prime Minister or Mantri Mars; Controller of Vegetation or Sasyahdhipathi Venus; and Controller of Juices or Rasadhipathi the Sun.

Both the King and Minister are benefics and the Moon gets four portfolios; and the Sun and Mars are excluded as per THE ASTROLOGICAL MAGAZINE.

The exclusion of malefics is a good point and there would be ¾ good crops for the year. Rains would be timely and there will not be much change in the present rate of articles. Very heavy rains cause damage in the N. E. parts of India. Politics will have to face serious problems, and the Indian Government will face serious trouble during the last quarter of 1959. The prices of gingelly seeds, oil, jaggery, salt and juicy substances would go down very much; gold and gems, arecanut, cotton, leather, etc., will fall down in prices. The proportion of population increase and death is 9 to 17. Thefts on a large scale would be seen while the police would be helpless and trace only 5% of the thefts. Happiness would be less by 25% than misery. Deaths due to reptiles and animals would be great. Brahmins would suffer more than the others as also the labouring class. Simha, Thula, Kumbha and Meena Rasi people would fare better in political and official circles than others. The first quarter of 1960

(Continued on page 484)

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Prospects for India

BY B. SURYA PRAKASH

IN this article an attempt has been made to indicate the future events that are likely to befall the country, on the basis of a general survey of the horoscopes of the Indian National Congress, Indian Independence and Mr. Nehru.

It is a pretty long time (nearly 75 years) since the Indian National Congress was formed. Thanks to the auspicious moment chosen for the opening session of the Congress, it has been able to survive many blows and thus become a ruling party of one of the biggest nations in the world—India. Inspite of the moral drawbacks which it has been exhibiting of late, Congress is still the ruling party practically with very little opposition.

The organisation first came into existence, in a humble way through a small session held at Bombay.

Lagna			Saturn
Kethu Venus	CHART No. 2 RASI		
			Rahu
Sun	Mercury		Moon Mars Jupiter

An examination of this horoscope reveals many interesting points. The rising sign is in the last degree of Pisces and hence Vargottama. The lord of the ascendant Jupiter is in 7th in association with Mars (lord of 2nd and 9th), and conjunction with Moon (lord of 5th) thus forming a formidable yoga. Besides, being Vargottama, the ascendant gains much strength as it is aspected by the above mentioned three planets, *viz.*, Jupiter, Moon and Mars, forming a Raja Yoga. Pisces rising with Saturn's aspect makes the organisation, at its beginning stages, a democratic party. The situation of Ascendant, its lord, and the good position of lord of 8th in 11th in a friendly sign within the orbs of a trine aspect of Jupiter, lord of the ascendant, has given the organisation a long life. Another characteristic feature of this horoscope is the position of Chandra Lagna in Virgo, which incidentally is the ruling sign of India. The situation of 2nd and 9th lord Mars along with Jupiter (Dhanakaraka and Lagnadhipati) and Moon (lord of 5th) has no doubt shown that the organisation would never be in need of funds: but the same situation of 2nd lord Mars in a maraka-sthana coupled with an inimical place

Lagna Moon	Jupiter		Kethu
Mercury Saturn	NAVAMSA		
Mars			Sun
Rahu			Venus

along with the temporary malefic Jupiter (on account of his angular lordship) has resulted in the funds being wasted in undesirable ways also. The present disintegration phase of the organisation is accounted for by the powerful aspects of Mars and Saturn (lord of 12th) over the 10th house and Ascendant.

The other notable yogas of this chart are the Gajakesari Yoga (involving Lagna, 5th, 7th and 10th houses); Chandra-mangala Yoga (involving 2nd, 5th, 7th and 9th houses); Guru Mangala Yoga (involving Lagna, 2nd, 7th, 9th and 10th houses); Parivartana between Mars and Mercury involving 7th and 9th lords and finally the powerful Adhi Yoga caused by the situation of Venus in 6th from Moon involving 11th house. It may be observed that the stress involving these yogas has been laid on very important houses, namely 1st, 2nd, 5th, 7th, 9th, 10th and 11th thus allowing full scope for the yogas to operate. But there are equally powerful baneful yogas also. These may be seen in *Parivartana* between Mars and Mercury from Chandra Lagna involving Lagna and the third, the situation of political planet in the 10th afflicted by two powerful malefics Mars and Saturn; affliction of the 11th lord in 4th house by the 6th lord Sun; affliction of the 6th house by Rahu and the sixth lord Sun by the 12th lord Saturn, etc. These yogas are powerful enough to vitiate the good points of the horoscope. Though the Sun is in 10th house afflicted by Saturn and Mars, it has also made the party democratic. The same aspect also supplies the answer for the party moving away from its laid out principles in undesirable routes, now and then.

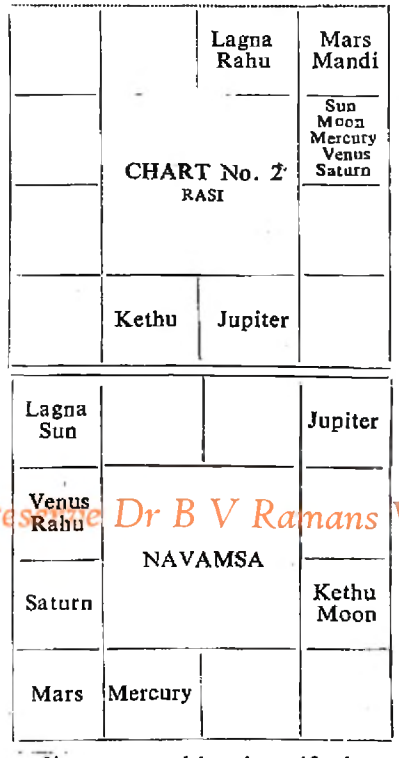
It will be noticed that Indian Independence was obtained during the sub-period of Sun in the major period of Saturn in the Congress Chart. Sun, the Rajyakaraka, is in 10th aspected by Saturn, the planet of democracy. Saturn, it will also be seen, is the ruler of 11th (house of gains) and is situated in the constellation of Rahu, who is well placed

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in the royal sign Leo in the 6th house (a good upachaya house for a malefic). But since Sun also receives the aspects of Saturn (as lord of 12th or house of losses), and Mars the planet of violence, the Independence came after a good deal of suffering by Indians and only after the splitting up of the country into two units, India and Pakistan. Again the death of Mahatma Gandhi took place under the same directional influences. Sun, the sub-lord owns 12th from Moon and 6th from Lagna and is aspected by Mars, who besides being a maraka from Moon (as he owns 3rd and 8th houses therefrom) is also a planet of violence. Hence the death of a political mass leader by violence was inevitable. With the entry of Saturn into Libra which happens to be the 8th from Lagna and 2nd from Moon (sadesathi), the disintegration of the Congress Party commenced with outbursts of corruption, fight for power. etc. Thanks to the transit of Saturn and Rahu in the 3rd from Moon, the Janma Rasi, the Congress won the general elections of the country. At that time the major and sub-periods of Mercury were in operation. Mercury as both the major and sub-lord, owns the 4th and 7th from Lagna, has obtained Parivartana with Mars, lord of 9th (house of fortune or general luck) and is in the 9th from Lagna and 3rd from Moon. Besides being in his own constellation Jyeshta, he occupies an upachaya position from Lagnadhipathi Jupiter. All these enabled Mercury to confer a win on the party in general elections. But because he also owns 7th (opposition) Congress had to lose many seats in various State Assemblies and Legislatures.

At present the horoscope is having Kethu Bhukthi in Budha Dasa. Kethu is in 12th and is in the house of Saturn, and in the constellation of Jupiter. It will be noted that Saturn is lord of 12th afflicted by the Sun lord of 6th, and Jupiter occupies a marakasthana, besides being himself a maraka on account of his angular ownership and association with Mars lord of 3rd and 8th from Chandra Lagna. Hence throughout Kethu Bhukthi, corruption, bitter fights for power, lawlessness etc., inside the party circles can be clearly visualised. But the sub-period of Venus in the major period of Mercury will be highly significant. Though Venus is in 11th in a friendly sign, he is much blemished as he owns 3rd and 8th houses, and is in the constellation of Mars, who besides owning 3rd and 8th from Moon, occupies the 7th, another maraka-sthana from Lagna. These dispositions of Mercury and Venus as major and sub-lords point to the scandals in the organisation involving prominent men and women, as also further disintegration of the party, and deaths of one or two prominent persons now occupying exalted positions in the country. It will also be seen that an elderly statesman, at present holding a very high place in the affairs of the country, is having the major period of Mercury, a maraka, (Sagittarius is Lagna) along with the sub-period of another maraka planet-Saturn. There is also the transit of Saturn in the 8th from radical Moon (of the said horoscope) in the ascendant over the radical places of Mars and Mercury in opposition to its own place in the 7th. These confirm the anticipation given above about the passing away of some leading party members.

Taking the Indian Independence horoscope (Chart No. 2); Though Taurus is rising, Saturn is not a yogakaraka for this horoscope as he owns 10th and 11th houses and not the 9th and 10th houses. Again though it may appear that as many as 5 planets are in an Upachaya place (3rd) actually with the exception of the Moon, all the others move into the lower meridian with fairly good residential strengths. It would have been an extra-



ordinary combination if these planets had the aspect of Jupiter. The closest aspects on the meridian are those of Saturn and Venus, both the aspects being good—the former's as lord of 10th and the latter's as a natural benefic and Lagnadhipathi. Both the 7th house and its lord are considerably toned down by the presence and aspect of Jupiter respectively. Even in Navamsa the 7th lord Mars is in a benefic sign aspected by Jupiter. This explains the line followed by our foreign policy makers. It should be noted that Jupiter in the present case is very strongly

(Continued on page 481)

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The Kaleidoscope

BY YOGIRAJ GEORGE CECIL NIXON

[Under this heading Mr. G. C. Nixon will astrologically comment on important happenings in the world such as political upheavals, natural calamities and train disasters, etc., with special reference to events in India. Mr. Nixon has been a student of Hindu Astrology and Yoga for a number of years. It is hoped that this feature will be welcomed by our esteemed readers. Publication of Mr. Nixon's views does not necessarily mean that the Editor endorses them.—*Ed., A.M.*]

The Horoscopes of the Indian Cabinet

I am introducing for the first time a composite horoscope of several members of the Indian Cabinet, so far as they are known to me. The birth-data has been culled from the *International Year Book* and Statesmen's *Who's Who,* but the data is incomplete as some of the Cabinet's birthdates are unknown.

The advantage of this chart is that it reveals at a glance, the sign position of the planets of each Cabinet member, and from this we can study how each Minister, harmonises or disharmonises with his colleagues, and also from a study of the planetary transits we can deduce which departments of the nation will be the most active, successful or otherwise, during the coming year, provided they continue to hold their present positions. Only three members' birth-times are known to me, and those are Mr. Nehru's, Mr. Krishna Menon's, and Mr. Morarji Desai's. The rest are approximate positions for Greenwich noon on the day of birth. Their Moon's position therefore can be some 6° either way.

A great deal of interesting information can be gleaned from this chart. They all have strong horoscopes in a way; which no doubt has brought them to Cabinet rank, and it should be noticed how many have planets in Cancer and Capricorn, the political signs. Also note how many have planets exalted or in their dignitaries. This can only occur on the Nirayana or Sidereal Zodiac.

Mr. Govind Ballabh Pant, Minister for home Affairs, has the Sun in Leo and the Moon in Taurus, a combination of great strength, which I call the Sri Krishna combination. Although Mr. Pant's Jupiter is on Mr. Nehru's Venus, yet his Mars and Saturn are also on Mr. Nehru's Moon and this suggests they will not always see eye to eye on some matters.

Mr. Krishna Menon and Mr. Moraji Desai are almost the same age and there is bound to be rivalry between them, since Mr. Desai's Mars is on Mr. Menon's Moon. There should also be a mutual admiration and sympathy of ideas between the minds of Mr. Desai and Mr. Pant as they have the Moon and Sun in the same degree of Leo, respectively. So in this way we can easily guess the tendencies and inner currents of sympathy and antipathy within the Cabinet, and this method can be applied to any group of men acting together.

It will be noticed that Mr. K.C. Reddy also has strong stars with Sun, Mars and Mercury in Aries, and should also rise in power and influence. The future rivalry for the Premiership after Mr. Nehru could well be between Mr. Krishna Menon and Mr. Moraji Desai, and as I have mentioned in a previous discussion on their individual horoscopes, I think the prize will go to Mr. Krishna Menon. Mr. Menon could come to power at a time of national emergency. It will be observed that the great eight-planet conjunction in Capricorn in 1962 will fall on his radical Moon! This will be a time of great trouble for India.

As for the indications for the current year, 1959, it will be seen that Mr. Keshava Deva Malaviya, Minister for Steel, Mines and Fuel, will be having the transit of Uranus over the Sun Rad, and Pluto over Mercury, as well as Neptune over Mars, which indicates that the year will be most eventful for him, there will be great changes in his career, much strife, criticism, and controversy. If he retains this Ministry, it suggests that the department of the national economy which will suffer most, will be the steel and mining industry, with perhaps strikes, labour troubles and Communist disturbances. The Bihar, Orissa, Calcutta area may be the sparking point.

The transit of Jupiter in Scorpio favours Mr. Pant, Mr. Nehru, Mr. Menon, and Mr. Karmarkar, and their departments should thrive in 1959.

(See also Indian Cabinet chart on page 474)

Prince Phillip's visit to India.

The visit of Prince Phillip, Duke of Edinburg to India's capital cities was something of an occasion. The warm welcome he received from India's millions is just another sign of the world-popularity of this man. It is unfortunate for astrologers, that his birth-time is quite unknown, and hence remarks have to be confined to the position of the planets at Greenwich noon on the day of the birth, which was 10th June, 1921, at Corfu, 35.30 North 20.0 East. *(See page 482)*

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Horoscope of the Indian Cabinet

	Aries	*Taurus*	*Gemini*	*Cancer*	*Leo*	*Virgo*	*Libra*	*Scorpio*	*Sagit-tarius*	*Capri-corn*	*Aquarius*	*Pisces*
Mr. J. NEHRU *b.* 14-11-1889		Neptune 10.0 Pluto 12.49		Moon 16.54 Asc. 21.45	Saturn 9.49	Mars 8.57	Uranus 0.55 Venus 6.22 Mercury 16.6 Sun 29.16		Jupiter 14.11			
Mr. G. B. PANT *b.* 10-9-1887		Neptune 6.55 Pluto 11.44 Moon 22.48 ap		Saturn 9.25 Mars 15.56	Mercury 24.1 Sun 24.15	Venus 11.7 Uranus 18.7	Jupiter 10.53					
Mr. KRISNA MENON *b.* 3-5-1896	Venus 3.36 Sun 20.17	Mercury 6.47 Pluto 18.26 Neptune 23.07		Jupiter 8.10			Saturn 22.34 Uranus 29.31		Asc. 3.52	Moon 9.18	Mars 23.46	
Mr. MORAJI DESAI *b.* 29-2-1896		Pluto 17.16 Neptune 21.50	Asc. 10.18	Jupiter 6.37	Moon 24.9		Saturn 25.42	Uranus 1.8		Mars 4.14 Venus 13.36 Mercury 20.16	Sun 16.52	
Mr. G. NANDA *b.* 4-7-1898	Mars 26.25	Pluto 21.31 Neptune 29.42	Sun 19.08 Mer. 24.09	Venus 23.42		Jupiter 9.4		Uranus 6.39 Saturn 13.19	Moon 27.54 (Aprox)			
Mr. D. P. KARMARKAR *b.* 20-7-1902		Venus 0.21 Mars 6.48 Pluto 25.34	Neptune 8.47 Mercury 13.40	Sun. 3.25				Uranus 24.28		Saturn 0.56 Moon 1.02 ap. Jupiter 20.59		
Mr. K. D. MALAVIYA *b.* 11-8-1903		Pluto 26 58	Neptune 11.37	Sun 24.13	Mercury 9.42	Venus 3.52	Mars 9.26	Uranus 28.24		Saturn 11.42	Jupiter 28.38 Moon 28.47 (Aprox)	
Mr. S. S. SINGH *b.* 19-8-1907			Pluto 1.5 Neptune 20.28	Jupiter 6-40 Venus 24.41	☉ 1.53				Moon 6.30 ap. Mars 14.17 Uranus 15.39			Saturn 2.42
Mr. K.C. REDDY *b.* 4-5-1902	Mars 11.53 Sun 19.41 Mercury 26.10	Pluto 24.14	Neptune 6.6					Uranus 27.18		Saturn 4.25 Jupiter 22.14		Moon 2.50 ap. Venus 3.40
1959 TRANSITS				Uranus 21°–26°	Pluto 10°–12°		Neptune 12°–14°	Jupiter 0°–24°	Saturn 5°–15°			

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[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 columns.—*Ed., A.M.*]

Astrology and Universities in Ceylon

Sir,—*The Daily News* of Colombo dated 31st January 1959 reports the following discussion in the House of Representatives, *vis a vis* teaching of Astrology in the Vidyodaya and Vidyalankara Universities in Ceylon.

> Dr. N. Perera, Leader of the Opposition, said that they were not grudging the money that was being allocated to these institutions. He agreed with the MP for Vavuniya that the money set aside was inadequate. But that was not what he had meant to say. He had carefully scrutinised the personnel who had been appointed to the staff of the two universities and he was very worried about it. **He pointed out that one university had set up a faculty of Astrology.**
>
> *The Prime Minister.*—**It is a very important science.**
>
> *Dr. Perera.*—Astronomy, yes. But not Astrology.
>
> *The Prime Minister.*—No, **both.**
>
> *Dr. Perera.*—Give me the name of a single university where there is a chair of Astrology.
>
> *Government Interruption.*— We have one.
>
> *Dr. Perera,* continuing, asked whether they knew who had been appointed to teach Astrology.
>
> Who? asked several members.
>
> A person called Lolimbawansa, said Dr. Perera.

From the aboue extracts, you wil see that astrology has been receiving the attention it deserves at the hands of our Government. In the two Universities above referred to by me, astrology has been included as an optional subject, so that one who would wish to enter the University can now take astrology as an optional subject.

Colombo. CYRUS D. F. ABAYAKOON.

Tertiary Directions and Mahabharata

Sir,—I found the rule for the Tertiary Directions also in *Mahabharata,* XII, 232, 16.—"A month is a day and a night of the manes....." is given not only in the *Laws of Manu,* I, 66, but also in the above book of heroes of the Indian history. This information I give for the knowledge of the readers of THE ASTROLOGICAL MAGAZINE.

Both *Mahabharata* and the *Laws of Manu* mention the Tertiary Directions (Independent Lunar Directions) first, the Secondary Directions (Independent Solar Directions) in the next verse (*Mahabharata,* XII, 232, 17; *Laws of Menu* I, 67). Once more to the general knowledge of the Indian astrologers: (*a*) German Republic (9th November, 1918) tertiary Sun conjunction Mars conjunction Algol (devil fixed star) firstly since 1918; the 30th January, 1933 (Hitler Chancellor of the German Republic!); (*b*) Soviet Russia (7th November, 1917) tertiary Sun conjunction Mars conjunction Algol (devil fixed star) firstly since 1917: July 1959.

1933: the "Brown" Hitler,
1959: the Red "Hitler"?

West Berlin. E. H. TROINSKI.

Week Days

Sir,—The article in your esteemed journal prompts me to mention that there is an ancient pre-Budhistic Temple dedicated to Karthigeya (Skanda) at Kataragama in the Ruhuna District of South Ceylon, where a ceremony of anointing called "Nanamuri" in Sinhalese and "Thirumuluku" in Tamil has been carried on from the very inception more than 2,500 years ago and long before the advent of Prince Vijaya the reputed founder of the Sinhalese Race. The original worshippers were Veddrahs in whose midst Valli is said to have been born and later married to the God. Among the Tamils in Ceylon, it is a common custom to anoint themselves with gingely oil and bathe themselves on Saturdays. Your journal is very useful and instructive. May the Lord spare you for long to carry on the good work begun by your illustrious grandfather.

Trincomalee. Dr. S. RAMANATHAN, M.R. C.P., M.R.C.S.

Kaka Bhujandar Nadi

Sir,—With reference to your letter of the 5th instant communicating a reader's appreciation and request for elarification on certain points of my article, "Some Observations on Kaka Bhujandar Nadi" that appeared in your 1959 annual, I hasten to emphasize that the above article has been written purely from a cultural and research point of view without any political motive or bias towards any party or personality. Hence those who pitch any political interpretation will do so at their own risk for which I am not at all responsible.

Apropos paragraph 3 of the article on which the esteemed reader seeks clarification, namely, the end of the White Man's rule, formation of two Governments under the names of Needhan and Vizhian, epoch-making changes after 12years, followed by a long and beneficent reign called "Ramakalai", the matter was based on some astrological verses that came to my notice just before completing my article. By a study of the verses, I came to understand that they incorporated the views of one Jalandhranar who perhaps might have been an astrologer-saint. It is not possible to say definitely whether the verses refer to the present, past or future Kaliyuga. So I cannot vouch for the accuracy of the predictions contained therein; nor do I dismiss them altogether. It is not possible to understand what exactly the ancient author meant by the terms: "Needhan", "Vizhian" and "Ramakalai".

In so far as I am able to understand the term "Ramakalai" it may mean somewhat a benevolent reign under the leadership of some dynamic personality by name Rama having divine faith. But I do not mean such a perfect and ideal Kingdom of God Rama, as posed by the reader.

Personally, I am inclined to attach some weight to portions of the verses in view of other astrological and astronomical factors like *Golaka Yoga* of 1962 arising out of a very rare combination of 8 planets in Makara Rasi from which some astrologers apprehend or anticipate world-shaking and world-shaping changes. If coming events cast their shadows

before, will *Golaka Yoga* of such a momentous significance begin to cast its shadow from the ensuing year of Vikari (1959-60) itself?

In this connection a verse in Kaka Bhujandar Nadi with its characteristic poetic exaggerations and esoteric exuberance, hints at extra-ordinary changes in the earth in Vikari (1960). It is not clear which Vikari the Nadi means. Some scholars opine that it may mean 60 years from the preceding Vikari (1899–1900) to the ensuing Vikari (1959–1960). But my own interpretation of the verse from a broader context is that it may mean Vikari, the 5060th year of Kaliyuga which according to Vakya calculations, corresponds to 1959–60 A.D.

If so, will the coming Vikari prove an unsettling year which may mark the beginning of a Great Change foreshadowed by *Golaka Yoga* of 1962 ringing out the Old?

Erode. K. V. Venkataramanan.

Bhadra Yoga and Budha Aditya Yoga

Sir,—A fact which in predictive astrology is mostly overlooked is the existence of very few horoscopes with Bhadra Yoga. Bhadra Yoga will make a person a versatile genius, (*e.g.*, Dhanur Lagna with Mercury in 10th). We have to compare with this yoga Budha Aditya and Hamsa Yogas. Hamsa Yoga is that one which exists in the horoscopes of persons like Sankara under whose feet even greatest monarchs prostrated. But the person with Bhadra Yoga will be a versatile genius, giving counsel to kings but not a Sanyasi. Budha Aditya Yoga obtains in the horoscope of Sir C. P. Ramaswami Iyer (published in *Three Hundred Important Combinations*) and how he was looked upon in Travancore State may be imagined easily by anybody. Recently Sri B.V. Raman (in his article "Planets and Political Careers", published in February 1958 issue of The Astrological Magazine) has come out with a point that Sun-Mercury combustion in Tippu's horoscope is good. He has stated that Jupiter aspects combust Mercury and hence the significance of combustion is considerably lessened. When a planet becomes combust, whether aspect of Jupiter can redeem it passes one's comprehension. The same author has stated in some of his works that if Mercury is combust, no profit can be expected from Budha Aditya Yoga. (*Three Hnudred Important Combinations*). I expect a correct clarification in regard to this. But a Tamil astrologer says that Mercury (a liquid metal) will have value only when it is in the liquid form and if it becomes solid, Mercury has no value. Accordingly combust Mercury only will give good fruits. This also is to be examined by the readers. In my opinion, Bhadra Yoga may be taken as inferior to Budha Aditya Yoga (with combust Mercury) even though Bhadra Yoga cannot be completely neglected as a yoga.

Hyderabad-Deccan. R. Ramaswami.

Significance of Fingers in Palmistry

Sir,—I have read with great interest in March 1959 issue of The Astrological Magazine, the letter of Sri Santhanam from Hyderabad, in appreciation of 1959 Annual Number. I entirely endorse the appreciative views expressed therein. I am very much thankful to Sri Santhanam for pointing out the obvious omission in not dealing with "Sankus and Chakras", in my article on "Significance of Fingers in Palmistry". To recompensate it, I shall contribute articles not only on the same subject, but also on the "Life Line, Fate Line, Head Line and Sun Line," if the Editor is kind enough to permit.

It may be, by the way, recapitulated, that separate articles were written by me on each of the above subjects and published from time to time in The Astrological Magazine.

Thanking you,

Bombay. N. L. Desai.

"An Elusive Horoscope"

Sir,—With reference to my letter under the above caption appearing in March 1958 issue of The Astrological Magazine and the reply given by Lankendra in August 1958 issue I should like to point out that it is regrettable that Mr. Lankendra should have thought it fit in producing private correspondence for publication in the press and to name the subject as "Rammukpotha Boy". It is unfair by the parents of the child. In writing to you I have distinctly said that the boy is from an adjoining house. Mr. Lankendra should have seen it. I have a child born in 1954, but nowhere near the date in question. My interest is only both as a student and a close friend of the parents from our school days. My friend naturally got interested in the prediction. As he did not understand the various astrological terms when the chart is explained, he sought my co-operation in the matter.

The prediction in question was about a child born far away from Colombo in the Southern Province, belonging to very poor parents. If I remember right, a few of the conditions given by the astrologer under which the birth was to take place were the child will be a first born, birth will take place in the south of Ceylon in a hut (Patpatha), there will be a drizzle at the time of birth, etc. All these conditions were fulfilled at the time of birth. Mr. Lankendra further goes on to say: "the astrologer had got hold of a newspaper to make capital out of it". This is again unfair. The statement is being made in a foreign paper, and in a language which the astrologer, perhaps, does not understand. I hold no brief for the man, nor do I know him at all. In fairness to him it must be said that he has made some very good forecasts. He blundered once by relying on the assurance given to him by a very prominent politician in this country during the last visit of H. M. the Queen of England to Ceylon. He is not the only one seeking advertisement in the press to have gone wrong.

It is humam to err, but it is a different matter when people try to frighten fond parents, ignorant of astrology, and lead them to fall into the hand of crooks or even get into debt especially the poorer ones.

Mr. Allan Leo in his *Dictionary of Astrology*, page 145, rightly says: "It is an Astrologer's duty to advise careful living, proper attention to laws of hygiene, a conservation of energy, and right methods of living, *but never predict death*".

This reminds me of an anecdote related to me some years ago by an Indian gentleman while travelling in a train from Madras to Bangalore. The substance in short of what he said, if I remember right, was as follows:—In the ages gone by, a professor of astrology looked into the horoscope of his son to choose an auspicious day for him to get married. He saw that the Mangala Yoga was to follow by death the following day. The father explained to the son the serious consequences to follow if he married. The reply of the adventurous youngster was that he must see married life and die. The old Professor was so sure that he invited his friends and relations for the wedding and the funeral at the same time, a very unusual thing to do. The marriage was solemnised at the auspicious hour. The following day the gathering awaited in breathless silence for the fateful moment. Nothing happened that day nor even a week later. The Profeesor was so disgusted with astrology that he made a public announcement that astrology was a

black-art; and that all literature on the subject in possession of the family will be burnt. The respect with which this science is held in India was evidenced by the thousands that gathered to witness the pending destruction of valuable manuscripts. After explaining to the gathering the reason for his decision, he approached the heap of books to burn them. A stranger from the crowd cautioned him to be patient as "Gurus" were liable to make mistakes; and suggested that they jointly reconsider the chart to see if a mistake had been made. After an exchange of views it was pointed out by the stranger that though a Maraka is given in the Professor's authority it was decreed elsewhere that the Maraka was not to take place. It was pointed out to him that the failure of the prediction was not due to the fault of the science but due to want of further reading and study. After saying so he vanished from sight. The Professor returned home, a wiser man.

The late venerable Suryanarayan Rao says that there are 400,000 sutras in this vast ocean of astrology. Mr. Lankendra's lifetime is not enough to have approached the subject within reasonable distance for us to have accepted his opinion as Gospel truth. We, therefore, decided to write to THE ASTROLOGIAL MAGAZINE as it is the best journal of its kind within everybody's reach to get a considered opinion on the point.

It will be of interest to the readers of this letter if I invite their attention to two illuminating observations, one by Mihira and the other by the learned Editor as to how mischievous it can be to express one-sided views solely for the purpose of ridiculing another. *Ref*: A. M. June, 1953, page 471 column 2, line 19—"Still it is clear that all planets can neither be wholly benefic nor malefic 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 appearances". (2) *Ref. How to Judge a Horoscope* Part 1, Chapter 1—"Sometimes it so happens that many of the principles of astrology given even in standard works do not bold good in actual charts".

These words will be deposited by the stream of Astrological Research History like grains of gold in the sands of a river.

Reading through Mr. Lankendra's exhaustive attempt to paint a picture of all evil, it is obvious that it is written with a biassed mind. Mr. Lankendra seems to be disappointed that his advice to resort to remedies was not accepted. In fact I did convey your advice. The parents disagreed. The lady of the house let loose the venom of her spleen in a refined and intelligent argument on the basis as to how on earth a human being can be born into this world with nothing but bad as made out by your version. I put it to Mr. Lankendra the following:

You say that there is a heavy Karma in the 4th year (death ?); at the same time you say I have valid reasons for giving the subject 50 years. Where is the consistency of your argument? Further you say that "when Jupiter is in 10th to Sun it is called *Guptha Vyirya Drishti* bringing "Karya-Nasha, Sangrama, Kalaha, Viwada, Dukka, Soka". Who is the human being who is free from these? The greater the man the more he will face them. Jupiter's 10th position will be discussed later. We are not thinking of a future Arahath.

You want to know if the Lagnadhipathi is in power receiving Subhah Yoga and Subha Drishti. No, the dictum is only a general requirement. There is Subha Yoga but in the absence of Subha Drishti, the Lagnadhipathi can still be powerful. Any defects of the Lagnadhipathi are counteracted by a powerful Chandra Lagna backed by other yogas. At this point it is possible to cut short the letter and take the major planets and your reference to them.

I am sure you as well as others who follow the Nirayana System will agree with me that the learned Editor is an authority on the Nirayana System in the world to-day. I say so with due respect to the others. He must be having in his possession results of research for at least a 100 years from the time of his grand-father. His opinion on a point must be respected. You are entitled to your views.

I agree that there are weak points in the chart as there must be in any chart.

We must bear in mind that we are not discussing the birth chart of an Emperor of a mighty Empire. The prediction is about a future Janadhipathi of a small half-developed country. This is very important.

Regarding the major planets you argue that Saturn is Astha (combustion) and Vakra (retrograde); Venus is Astha (combustion) and Vakra (retrograde); Jupiter is evil as lord of 3rd and 6th houses; Mars is in conspiracy with Jupiter; all planets are enveloped in a so-called *Kala Sarpa Yoga* which is not even mentioned in the recognised text books; rendering the chart useless as you want us to understand.

Now, *vide* page 246 A. M. February, 1958, 2nd column top: the learned Editor says: "There are as usual different shades of combustion and combustion being one of the modes of conjunction it cannot be treated as harmful".

It is an established tact that the effect of the combustion (Astha) of Saturn and Venus is lesser than in the case of other planets. They are Astha (combustion) to a weak Sun's rays in Thula. Venus is in conjunction with Sun and the Astha (combustion) has no effect on Venus and Venus being unspoiled is the dispositor of the Rasi where Saturn is placed acting as a safety valve to Saturn. Chandra as Ava-Chandra owning a kendra has made the Chandra-Lagna powerful as the 10th is an Upachaya Rasi. Regarding the Vakratwa (retrogression) of a planet it has been stated that an exalted planet in Vakra (retrogression) gives neecha (debilitated) results but in the Navamsa Saturn has attained Neechabhanga (cancellation of debility) Raja Yoga. The comparison in effect here is like a planet Neecha in Rasi and Uccha in the Navamsa. Saturn as a trine lord has showns signs, I am informed by the parents, of giving good results, as it is now end of the Mahadasa, true to the dictum of *Bhavarthia Ratnakara*.

Regarding Jupiter let me again refer you to page 248 A. M. Feb., 1951, 1st column bottom. The learned Editor in commenting on the horoscope of the late King George VI whose chart is also Libra Rasi and Dhanu Navamsa with Saturn and Venus in Lagna and Jupiter in the 10th, says: "The horoscope has three important Raja Yogas justifying the exalted position of the native. Saturn's exaltation in lagna causes Sasa Yoga. Venus in lagna causes Malavya Yoga and Jupiter exalted in the 10th gives rise to Hamsa Yoga. These Panchamahapurusha Yogas having reference to lagna and the 10th are indeed an unique feature rendering the horoscope highly fortunate. (In our chart there is an additional Panchamahapurusha Yoga by Mars who is the lord of the 10th from Chandra lagna causing Ruchaka Yoga). Further same page 2nd column bottom he says: "These three Panchamahapurusha Yogas, referred to above plus the existence of two more powerful Raja Yogas, *viz.*, Mercury occupying a Rasi other than Makara, identical with Chandralagna; and the occupation of a Kendra position from the Moon, by the lords of 2nd, 9th, (11th) are outstanding features which rendered the reign of this monarch colourful and unique".

In the absence of the 1st Yoga re-

ferred to above the gap is filled by Parvata Yoga in our chart. It is hardly necessary to go furtherl in the face of the learned Editor's observations on a similar position of the main planets Venus, Saturn and Jupiter.

May I, dear Sir, crave your patience for a little more space to pacify those humiliated and anxious parents and tell them that however elementary my version may have been there is no cause for anxiety about Balarishta or any thing else as there is an opposition to what Mr. Lankendra has tried to make out for reasons best known to him.

In addition to the above it must not be forgotten that there are several other Yogas which will contribute a very substantial share to the general strengthening of the horoscope, *viz.*, (1) Rajalakshana Yoga, (2) Parijatha Yoga, (3) Amsawathara Yoga, (4) Saraswathi Yoga, (5) Amala Yoga, etc.

Again, Sir, Mr. Lankendra says: "Jupiter and Mars may be friends but enemies for Thula Lagna, *i.e.*, two enemies of a Thula man conspiring. Elementary Astrology cannot be allowed to have the final word". On the contrary, Mr. Lankendra, elementary or not, our version is now more correct.

Let me again draw your attention to a few more words of the learned Editor regarding the great malefic for Libra subjects you speak of *viz.*, Jupiter. *Vide* A. M. February, 1951, page 248 column 2, he says : "the situation of Jupiter in the 10th from the ascendant was no doubt the most sustaining factor which stood the native in good stead when Hitler was striking England at vital spots, at vital moments when he was a master practically of the whole of Europe". I knew the value of Jupiter in the chart when I spoke of the brilliancy of Jupiter when I wrote to you about three years ago.

These two little kids known to have been born at this time, when they grow up will have no Hitler in Ceylon to fight against. Our local Hitlers are not so powerful as the German product, the late King of England had to face. Even if the two Panchamahapurusha Yogas by Saturn and Venus are defective still the chart is very substantial. Jupiter's aspect over any planet as a natural benefic is of weighty importance apart from the fact that he is temporarily ill-disposed. Now, I hope, you are convinced that though Jupiter is cited as a malefic in the data given for Thula Lagna it is not everywhere that the rule applies. Mars is the lord of the 10th from Moon. Ruchaka Yoga with reference to 1 and 10 either from the Lagna or Chandra Lagna is strong. They are not within the critical point of aspect. The aspect of Mars on the 10th house further substantiates the position. *Vide* the learned Editor's remarks on the opposite position of Mars in Capricorn and Jupiter in Cancer (*Hindu Predictive Astrology* by B. V. Raman page 50).

Regarding the Kala Sarpa Yoga (*Vide* A. M. July, 1955, page 573—Q. 13 (1) "What is Mala Yoga which is said to reduce the effect of Kala Sarpa Yoga?" Answer : "When benefics occupy kendra houses Mala Yoga is formed. The person born in Mala Yoga will be learned and rich".

Kala Sarpa Yoga is commonly found in many horoscopes of people in all walks of life. They have lived long and held good positions in life. To mention a few :—Gandhi, Nehru, Maria Montessori, Hitler, Mrs. Roosevelt, Jinnah and so forth. I remember reading somewhere that the Kala Sarpa Yoga in the imperfect form with Mars outside the hem is a birth mark of a revolutionist.

Regarding stanza 1234 of *Sarvartha Chintamani*, it is not for Mr. Lankendra to decide whether *Sarvartha Chintamani* is to supercede the laws of *Brihat Parasara*, in view of the fact that the stanza has come under the scrutiny of the vigilent eye of the venerable Suryanaryana Rao. The value of the book lies on the notes given by him.

Lastly Mr. Lankendra says : In the lagna chart lord of 8th to 8th is Jupiter. It is a powerful malefic opposed to another malefic lord of 7 and 2. In the Navamsa chart 8th to 8th is Saturn. It is neecha (debilitation) in Aries 7th to Moon, lord of 8th.

No. Mr. Lankendra, Saturn as Ayushkaraka owning or aspecting the 8th house is good for longevity. The lord of the 8th Moon has no astha (combustion) dosha. The danger point is not here as you say but lies elsewhere. It is in Venus Mahadasa.

What you say cannot be considered as anything serious. You are asking me to study books I have already studied. Though a beginner, I feel like asking you to be so good as to attain a good standard of control of your mind in judging a horoscope and expressing your views. Rishi Vasistha said : "Blessed are the virtuous who have cleansed their hearts from the dirt of ignorance; and victorious are those heroes, who have conquered their insatiable and ungovernable minds"

What you say cannot be taken on the face value. It has to be considered with the Ayurdaya (longevity) and other factors. The Ayurdaya (longevity) in the chart works up to about 76 years. Rahu as a natural malefic is in the house of the lord of 8th to 8th (Jupiter). Rahu is also in the constellation Visaka of Jupiter, thereby taking the full colours of Jupiter In the Navamsa chart Rahu is in association with the lord of 2 and 7 absorbing as a shadowy planet, Maraka influence from Mars. Rahu Mahadasa dawns at about 73rd year. Commonsense will have it Rahu as a natural malefic will be more harmful as regards longevity than Jupiter. A danger point lies in Venus Mahadasa as I said before.

It has been stated by the learned Editor that Venus can cause Maraka to a native in spite of Venus occupying the lagna for Thula subjects. The horoscope of King George VI is one example. Let us see if the same can apply to our chart.

The question of Maraka is not a pleasant subject to discuss nor it is safe to do so. It amounts to senselessness to tell a fond mother such a thing especially when it is a half-considered opinion.

In the horoscope of the late King, Venus, Saturn and Jupiter, the major planets are in the same position with Libra Rasi and Dhanu Navamsa. Venus Mahadasa caused his death. Now, in the King's chart Venus and the sub-lord Saturn assume Maraka power both from the Lagna and Moon in the Rasi chart. Venus goes further and assumes Maraka in the Navamsa as well. It is seen the Lagna Lord assumes Maraka both in Rasi and Navamsa. Moon as lord of the 8th in Navamsa is also placed in the 2nd (Scorpio) with lords of 2, 7, and 12. Hence the Maraka influence in Venus Mahadasa is very strong. Here the two exceptions (1) Venus the lagna lord for Thula placed in lagna and (2) Moon has no asta (combustion) dosha and did not hold good as Venus and Moon assumed Maraka (death) influence both in Rasi and Navamsa.

In our chart it is only Saturn that appears to assume Maraka influence in the Navamsa being 7th to Moon lord of the 8th. This position in the Navamsa chart alone as sub-lord in Venus Mahadasa; Saturn (the Ayushkaraka) is not strong enough for destruction. It is in cases like this that Venus does not cause Maraka especially when all the benefics are in Kendras with a good Ayurdaya or Longevity. It is only when the

(*Continued on page 484*)

PKOSPECTS FOR INDIA

(Continued from page 472)

situated in 7th in his own constellation in the house of Lagnadhipathi (though an enemy), with a shadbala of 5.5 rupas. At the time of declaration of Independence, the balance of Saturn in Saturn was about 14 days. Rahu in Saturn ends on 24–2–1961. Rahu is in close conjunction with the rising degree, and he receives the aspect of Jupiter–in this case an evil planet by his rulership of 8th and 11th houses. So it was not surprising to see that with the commencement of Rahu Bhukthi the planet ruling Muslims, and aspecting the 7th and aspected by evil Jupiter–lord of 8th and 11th houses, Indo-Pakistan's relations reaching almost a breaking point. With the commencement of Jupiter's sub-period, the relations between India and Pakistan may further deteriorate. During the operation of Jupiter's sub-period in the major period of Saturn, the unusual configuration of 8 planets in Capricorn would be occurring very near the meridian point of the Independence Horoscope, denoting a complete change of Government. This configuration also presages the commencement of Mercury's period—a period of much prosperity and enormous scope for the fulfilment of the 5 year-plans as Mercury connected with all these is fairly well situated by both ownership and association.

The disposition of 6th house is extremely interesting. The cusp of 6th falls in Libra—a Venusian sign—and a sign that happens to be the 7th from the sign rising at Karachi during the declaration of Independence. Though the 6th house is neither aspected nor occupied by any planet, good or bad, the 6th lord is considerably afflicted by malefics Saturn and the Sun, the latter being a bitter enemy of the 5th lord. In Navamsa, the 6th falls in Leo, a malefic sign occupied by the Moon and Kethu and aspected by Rahu and Venus, the latter being the lord of 3rd and 8th from Navamsa Lagna, 6th lord the Sun is in Lagna and aspected by Saturn and Mars, the former besides being a natural malefic, is also lord of 12th (house of losses). These dispositions of the 6th house indicate the directions from which the troubles arise, *viz.*, Libra in Rasi denoting Pakistan and Leo in Navamsa denoting France. Since Libra is the 7th from the ruling sign of Britain, and Leo, also indicates Malaya, troubles from these quarters are also not ruled out specially from the latter as it has the aspect of Rahu who also represents communists. In Navamsa the 6th lord is in Lagna without returning the aspects of Mars and Saturn clearly indicating that India naturally never entertains hatred against others, but the same cannot be said of others. With respect to India, the same situation of the 6th lord also indicates that in questions pertaining to French-India territories, India would have to face, troubles from countries ruled by Mars and Saturn. Thus the 6th house, though it looks plain, explains many significant points.

Finally before closing this article, let me have a passing glance at the horoscope of our present Prime Minister Mr. Nehru. This horoscope has been discussed many a time, and I shall confine my remarks to just a few salient points. At present the Prime Minister is having Budha Bhukti in Rahu Dasa upto July 1961. No doubt Mercury is well placed in the 4th in a friendly house. But he is equally afflicted on account of his association with Venus, a malefic for Cancer on account of his 4th house ownership, Kendradhipathya and also as Badhakadhipati (as he owns 11th house for a Chara Lagna). Besides Mercury himself is lord of 3rd and 12th and is in the constellation of Rahu who occupies 12th aspected by Jupiter lord of 6th. Thus it would be seen that both Mercury and Rahu, the major and sub-lords are connected with each other, one by sign situation and the other by the situation in constellation. Both the planets are connected with dushthanas–6th and 12th. As Mercury is the planet of buddhi or thinking, his situation in Rahu's constellation does not give successful terminations to the Prime Minister's plans and ambitions at least during the period mentioned above. The eight-planet configuration occurs in opposition to the Ascendant cum Janma Rasi of Mr. Nehru and these do not promise happy days.

Thus summing up the influences in all the three horoscopes referred to above, the planetary configurations indicate for the next 4 to 5 years, much difficulties both to the country as well as to the Congress organisation, lawlessness, and people being led astray due to want of proper leadership, etc. The fact that at present, Saturn is transitting the 4th from radical moon in the Congress organisation horoscope should be sufficient to warn those holding the party reins, about the disintegration occurring in the party without their knowledge. This coupled with Rahu's transits over the Janma rasi of the horoscope clearly envisage, the predominence of undesirable elements making the best use of the party for their own whims and fancies.

India can hope for a bright future only during the major period of Mercury in the Indian Independence horoscope.

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THE KALEIDOSCOPE

(Continued from page 473)

The Sun 25.23 Taurus; the Moon 23.54 Cancer; Mars 0.44 Gemini; Mercury 19.34 Gemini; Jupiter 17.06 Leo; Venus 11.50 Aries; Saturn 24.41 Leo; Uranus 15.59 Aquarius; Neptune 17.58 Cancer; and Pluto 14.12 Gemini.

His visit is supposed to be a non-political one but there isn't any doubt that it confirms certain trends in British and Indian affairs which have been noticeable over the past two years. With the downfall of the Salisbury–Churchill–Eden group in the Suez debacle, new influences began to play upon the British throne. Mr. Macmillan, the British Premier, has striven to reverse the policy of this group, and instead, has sort of a closer accord with India. His visit last year paved the way. But there is another and deeper reason which may explain Prince Phillip's welcome in India—he is a Mountbatten, and Lord and Lady Mountbatten, who have devoted so much of their lives to India, are his adopted parents.

Prince Phillip has his Sun in Taurus and the Moon in Cancer, with Mercury in Gemini. This denotes he has a fine, inquiring mind in tune with the modern age of scientific progress—his quest is ever for more knowledge. He is well aware that our survival in the modern world depends entirely on the advancement of our technical skill and inventive ability and is deeply conscious of the sociological trends of the 20th century. This contrasts unfortunately with the backward-looking glance of his Queen, whose mind is dominated by the anachronistic prejudices of the old, horse-breeding aristocracy.

At the present time, Prince Phillip is having the transit of Uranus over the place of the Moon in Cancer, which suggests its radical place is about 20°–21° Cancer, and that he was born in the morning. This is always a sign of travel, thrilling new departures and experiences, with greater public interest and activity. Thus the influence of the Mountbatten's and the pro-Indian party, are now coming fully into power. Lord Mountbatten, himself was recently appointed supreme commander of the British Armed Forces, by Mr. Macmillan.

It has been frequently rumoured from time to time, that all is not well in the marriage between the Duke and the Queen. It is certainly difficult to imagine how two people with such contrast in upbringing and outlook, could possibly harmonise for any great length of time. In the Queen's horoscope there is going to be a transit of Uranus over the Mars/Jupiter opposition of Neptune in her 7th and 4th houses, during the next two years, and I am sure that this will finally bring out into the open the powerful conflicting political forces at work behind the throne, and which may even jeopardise her marriage.

The Cuban Revolution

The long threatened overthrow of the Batista regime, which was so eloquently portrayed in the 1958 Capsolar chart, with Mars conjunct Saturn on the Descendant of the eastern part of the island, the seat of Fidel Castro's revolt, came to its dramatic conclusion on the 1st January last. General Batista and his higher officers fled with their families to Dominica and joined company with the other exiled dictators Peron and Peres.

The Lib-lunar chart for the 3rd January 1959, which occurred at 8.49 a.m. G.M.T., or 3.21 a.m. local Havana time, clearly portrayed the conditions of public rejoicing, excitement and pillage and the commencement of a new regime, for Pluto was on the meridian, and Jupiter was exactly rising in Scorpio opposing Mars in Taurus, setting below the horizon.

	Moon 23.40		
	Liblunar Chart for Havana 3–1–1959 at 3.21 a.m. S.T. or 8.49 a.m. G.M.T.		Uranus 21.25
Uranus 1.0			Pluto 10.0
Sun 18.0	Jup. 0.16	Moon 0.0	
Saturn 5.36	Asc. 2.0	Neptune 12.27	
	Mercury 26.0		

The event also affords us another opportunity to test the rival claims of progressing the cusps of the local Capsolar chart to see which method gives us a better indication of the event. The 1958 Capsolar chart for Havana occurred at 2.18 p.m. L.T. on the 14th January 1958 with a S.T. of 21.52. The Batista regime collapsed in the early hours of the 1st January 1959 which was therefore the 352nd day of the Capsolar Year. The calculation for the Quotidian method is as follows:—

1/1/59 S.T. of event	18.41
	24.00
	42.41
Subtract S.T. for 14/1/58	19-34
	22.07*
Add S.T. Capsolar chart at Greenwich	3.22
	25.29
Deduct for 82.30 West (Havana)	5.28
S.T. for Prog M.C. at Havana 1/1/59	20.01 =

M.C: 4 Capricorn: *Ascdt. 14.40 Aries. opposition Neptune.*

(Continued on page 484)

* The correct figure should be 23.07. There appears to be an error in Mr. Nixon's calculation.

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BY DR. R. NAGARAJA SARMA, M.A., Ph.D., D.LITT.

THE TRIAL OF SCIENCE FOR THE MURDER OF HUMANITY—By A. S. P. Ayyar. (The Orient Publishing Co., Madras. Pp. 52. Price Rs. 1.50).

Mr. A. S. P. Ayyar, Retired Judge of the High Court of Judicature in Madras, has written several important works relating to ancient Indian history, philosophy, culture, and so forth, and his literary output has been vastly enriched by his account of a Mock-Trial of Science for the Murder of Humanity, which has now run into its sixth edition, which must suffice to demonstrate the popularity of the work. It would be inaccutate to describe it as a satirical play as some newspaper reviewer has done. It is just description of a trial of modern science for murder of humanity.

The original charge for murder is amended. The amended charge is *attempt* to murder. There sits a full bench consisting of judges—Philosophy, Culture, and Intuition. But, the Judge intuition seems to me really to merge into Philosophy, and I may not be far out, if I venture to suggest the Bench will have to be reconstituted.

Eventually, the Jury's verdict is that the charge has not been proved and the accusation has not been brought home to Science in the dock.

Science is set at liberty and leaves the dock honourably acquitted. But, the judges have unmistakeably indicated the initiation of security proceedings against Science, should it engage in destructive or subversive activities.

PROPHETS AND SAINTS—By T. L. Vaswani, (Jaico Publishing House, 125, Mahatma Gandhi Road, Bombay. Price Rs. 2.50).

The essays brought together in this handy and attractive volume had been written at various times, and the eminently religious outlook that dominates them, would justify their publication in an independent volume.

Gautama Buddha, Junnuna Misri, Rabia, St. Francis, Guru Nanak, Kabir, Mira, Rishi Dayananda, and Sri Ramakrishna Paramahamsa are the saints and prophets whose teachings are briefly expounded in this volume.

Mira deserves special mention as the most gifted woman saint and singer. It is perhaps one of the inscrutable decrees of Fate that such divine personalities as Mira are thrown into the vortex of matrimony and family-life. Mira secures the needed adjustments to family life and surroundings, but, the entire environment stifles the spiritual expansion of her personality.

Mira's encounter with Jiva Goswami resulted in a rebuff being administered to masculine pride and arrogance. When the Goswami refused to see Mira, a woman, she reminded him sternly that the Supreme Lord Krishna is the *only male*, and all finite souls are *females*.

It is remarkable that while some of the modern saints and prophets dabbled in politics, the ancient saints, and seers, philosophers and prophets shunned politics as deadly poison. Mr. Vaswani is particular that his essays should make a special appeal to modern young men and women in schools, colleges and universities.

BAL GANGADHAR TILAK—By T. V. Parvate—(Navajivan Publishing House, Ahmedabad. Pp. 552. Price Rs. 7).

It will be remembered that in 1956, the birth-centenary of Bal Gangadhar Tilak was celebrated throughout the length and breadth of India, and to commemorate the occasion in a fitting manner, the Indian National Congress announced that a prize would be given to the best biography of Tilak in English.

Mr. T. V. Parvate's work was judged the best out of 31 submitted (one of the three best) and the Navajivan Publishing House has brought out the valuable prize-winning treatise which is most authoritative, fully documented, and attractively written with considerable literary charm and grace. In the course of "Preface", the author has declared the claim that "this biography is a dispassionate account of Tilak's life. It is for the readers to judge if and how far the claim is justified and supported,

There are thirty-three chapters, which deal with the different events and aspects of life and personality of Indian political evolution. Tilak's life was a stormy one in more than one sense. He was an indomitable political fighter for Swaraj, which, he declared is the birth right of every individual. He was a great journalist, and above all, he was a keen student of ancient Indian literature and systems of philosophical thought.

The most important, and somewhat controversial is the 32nd chapter entitled "Tilak and Gandhi". (Pp 510—30) in which the author has undertaken a comparative estimate of the ideology and methodology of both. The author introduces himself as never having been an unreasoning admirer of Tilak, the hero of his biography. The author seeks to maintain that the popular view has been that there existed some opposition, antagonism, and incompatibility, between Tilak and Gandhi, but, he has rejected the popular view. He has pointed out that these two prominent personalities of Indian politics, agreed in essentials and fundamentals, basic needs of the people and so forth,

It is not possible to accept the estimate of the author in toto. It is only too obvious that both Tilak and Gandhi were in absolute and perfect agreement regarding the attainment of Swaraj, and the driving of foreigners from the country. But, there is an inherent fallacy in such comparative study and judgment. A personality has to be judged in the light of the environment and the circumambiont atmosphere in which it had to function. When Tilak commenced his fights with the Bureaucracy, it should be recalled that British power was at its highest. When Gandhi commenced his fights, conditions had materially changed.

I clearly see in my mind that between the Mandalay Prison to which Tilak had been consigned, and the Aga-Khan Palace in which Gandhi had been interned, there is an unbridgeable and yawning gulf.

So, I reckon there is a difference, both on the academic and practical planes, between the ideology and methodology of Gandhi and Tilak. Consider, for instance, the reference made by the author to the views of Gandhi and Tilak on *Gita*. Tilak rightly took the Gita as advocating War as the only *pis aller* under certain circumstances. But, Gandhi held Gita to teach peace. It would be impossible to attempt any reconciliation between these opposed views.

Or, again, so far as I can make out, Tilak never countenanced fasting as a form of political weapon. Gandhi

(*Continued on page 485*)

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LETTERS TO THE EDITOR

(Continued from page 480)

lagna lord attains Maraka powers both in Rasi and Navamsa with a weak or fair Ayurdaya with Saturn the sub-lord also attaining Maraka influence that will over-ride the *Ayushkarakathwa* of Saturn and nullify the rule that Moon has no Astha (combustion) Dosha. I have in possession an ancient Singhalese old book which gives this version and which has been found to be correct by me in many similar cases. Saturn has attained neechabanga (cancellation of debility).

Saturn's Bhukthi in Venus Mahadasa is unfavourable to a native. The evil effect of this sub-period to the native directly will be loss of health and position (temporarily). Saturn's Maraka influence will manifest itself, flowing through a different channel, indirectly affecting the native.

The Mangalyakaraka Venus is in the 7th in Navamsa aspected by Saturn. The lord of the 7th in Navamsa (Mercury) has a tinge of destruction as lord of the 12th in Rasi in makara Navamsa (2nd). Saturn aspects both 2nd and 7th houses in Navamsa. Mercury's position in Makara is also bad. In Rasi as lord of destruction Mercury aspects the 7th house. All these indications are likely to affect a future partner in life of the native and not the native's life.

You want to know where the *Aristabhanga* (cancellation of death) lies. Aristabanga is caused by the position of all benefics in kendras with a good Ayurdaya and secondly, the lord of the constellation in which the lord of the 8th house (Venus) is situated becomes exalted (Jupiter), thirdly, I have no hesitation in accepting stanza 1234 for Bala-Arishtabhanga (cancellation of infant mortality).

At the time I first wrote to THE ASTROLOGICAL MAGAGINE in this connection the child was passing through Saturn's Erastaka (7½ years period of Saturn) period in his Mahadasa and on top of it the Bhukthi of a natural malefic Mars. Rahu followed and caused havoc in the house. When I referred to Jupiter's brilliancy I meant that the Erastaka (7½ years Saturn) and the Bhukthis of the natural malefics should be clear before the brilliancy of Jupiter's general influence dawns on the horoscope. It is now clearly seen that Saturn's Erastaka in his Mahadasa is about the worst period in a man's life. I do not remember you to have made any reference to it. But if you say so I will accept it. Anyway, it is not much of a difficult thing to say even for a beginner, leaving aside a man of such learning as you claim to be.

Sir, a fundamental necessity in a leader's horoscope has been amply satisfied in this chart. The lord of the 6th is in the constellation of the Yogakaraka Saturn. Another very auspicious factor is that the 6th, 8th and 12th houses are clear; there are no Dwirdwadasa or Shastashtama positions of planets; nor the Lagna, Lagna Lord, Chandra, Chandra Lagna Lord are hemmed in between evil planets.

I have quoted at length from THE ASTROLOGICAL MAGAZINE as it gives a considered opinion on various points and no better reference can be thought of for this subject.

Dear Sir, in conclusion I submit that I am at a loss to *enlighten* the readers of this letter if the astrologer who made the prediction is in possession of any ancient Sinhalese literature to substantiate his version. However, according to the Hindu System I have given you over whelming evidence to prove that Mr. Lankendra has failed to ridicule the man.

Ceylon. PERCY. H. RAMBUKPETHA.

THE KALEIDOSCOPE

(Continued from page 482)

Here we find that the only operative transit was Neptune on the 7th cusp, which may account for the flight of the President and the subsequent confusion, but to my find it is not good enough.

The calculation of the P.S.S.R, method is as follows.—

1-1-59=352nd day of Capsolar year in S.T. is	29.05
Add S.T. Capsolar Chart at Greenwich	3.22
	32.27
Deduct for 82.30 West Havana	5.28
	26.59
	24.00
S.T. for Prog.	
M.C. at Havana on 1-1-59	2.59=

M.C. 22.30 Aries *conj. Mars*
Asc. 24.37. Cancer *conj. Uranus*,

This is highly significant and denotes M.C. conjunction Mars opposition Jupiter in the 4th, and Uranus conjunct the Ascendant. Jupiter had just progressed past the conjunction of the place of the Moon radical in 28.29 Libra, all symptomatic of a popular event: the rioting, destruction and public rejoicing. Mars conjunction the M.C. in Aries is a perfect indication for a revolution. Once again the P.S.S.R. method of progressing the Capsolar chart, seems to give better results.

THE LUNAR YEAR VIKARI—A RETROSPECT AND PROSPECT

(Continued from page 470)

is likely to see a set-back in the political circles of the Central Government and also in some southern States. On the whole, India would shine much better during this year in international matters.

Here we go again. Playing the game of marrying off Princess Margaret. Mr. William Tucker, the astrologist, announced last night that the marriage of the Princess was being arranged for September 17.

He said so during an interview in a Pathe newsreel, released to cinemas yesterday.

Mr. Tucker, the President of the Federation of British Astrologers, was giving the Queen's horoscope when he said that "The Queen will have to make an important decision concerning the Princess's marriage in May."

Last night at his home at Sidcup, Kent, Mr. Tucker assured me confidently: "I won't be proved wrong. I'm sure of that."

He poured over charts and maps showing the position of the stars and the planets—I didn't notice the recent Russian addition—and from them concluded:

"The Queen's horoscope shows that she will have an emotoinal disturbance in May connected with a personal and family matter.

"I deduce from this she will take a decision concerning the marriage of Princess Margaret.

"The princess's horoscope gives a very exciting year for her. A decision concerning her future will be taken in May.

"Her stars indicate contemplation of marriage and suggest her desire will be rendered effective this year.

"The date of Thursday, September 17, is highly suggestive for the actual wedding.

"The husband she would choose would be assuredly a Mars type—that is influenced by the planet Mars—and in all probability will be a Scorpio—that is born between October 23 and November 21."

Naturally I agreed.

Peter Townsend is such a type. He was born on November 12, 1914.

—Simon Ward in *Daily Sketch* of London, dated 6-1-1959.

BOOK REVIEWS

(*Continued from page 483*)

frequently resorted to it. I do not recall Tilak having ever resorted even to Self-Purificatory Fasts, as I am sure the Lokamanya should have considered himself ever pure, in the service of the Supreme Lord and His creatures.

It is neither here nor there. The British *did not* quit India, as the result of employment of Tilak-methodology. Nor, did they quit, when asked and challenged to quit, by means of Gandhi-methodology. *The British quit India as the result of conditions brought about in the wake of the Second World War.* That is the verdict of History and lovers of truth and non-violence should never seek to discountenance or discredit it.

In arriving at comparative estimates of personalities, it may not be safe to be posing any hypothetical questions, but, I would like to ask whether Tilak would ever have agreed to partitioning or political dictomization of the country. On P-539, the author records that Jinnah had great admiration for Tilak, and even after partition warned the Karachi mischief-makers to leave Tilak's statue alone.

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Readers will have no hesitation in congratulating Mr. Parvate, on his masterely biography of the Lokamanya. Political work apart, Tilak would long be remembered as author of the *Arctic Home of the Vedas*, and of the *Gita-Rahasya*. Tilak's independent judgment is praiseworthy. He does not feel fettered by the commentaries of Sankara, Ramanuja, and Madhva, on the Gita, and has given readers his own independent interpretation of the message of the Gita.

To the extensive mass of Tilak-literature, Mr. Parvate's biography will be a very striking addition, and for years to come, this will be a standard work of reference to all students of Indian Political history and evolution.

There occurs a metrical breakdown in sanskrit stanza No—4 on P-vi.

THE NEW YEAR BOOK 1958—Ed. P. C. Sarkar, B.A., LL.A. (S. C. Sirkar & Sons, Ltd., 1-C, College Square, Calcutta-12. Pp. 440. Prier Rs. 3.50).

The New Year Book for 1958, which is the fifteenth issue, contains all the usual and familiar features associated with its predecesssor-volumes. As there is a tall talk about the achievements of First Five Year Plan, and almost extravagant anticipations and expectations are entertained about the Second plan, the volume contains a review of the achievements of the former, and description of the salient features of the latter.

The *Who's Who* (P. 418) seems to be a small affair after all, considering the All-India character of the publication. World-famous cine-stars are missing from the list and even professional politicians, and Newspaper magnets. I fail to understand the principle, (if any) on the basis of which the list has been prepared. Proprietors of certain fashionable Hotels of All-India importance have been ignored. I congratulate the Editor and publishers.

THE HILLS AND HUMANITY — By Nagendra Narayan Das. (Author Santipurkuti, Gauhati, Assam. Pp, 108. Price Rs. 5).

From the "Foreword" written by C. P. Das, it is gathered that the author who was a member of the I.C.S. resigned in 1947 and in 1957 he contested the election as a candidate for the office of Presidentship of India—the highest in the state. The author came out *second*. The relative position between the successful *first* and the *third* made the author of the "Foreword" compel the author to write the book.

Whatever the circumstances. under which the author wrote his book, it has undoubted literary and didactic value and significance. In India hills and mountains have been respected as abodes of Gods and Saints and sages, and the heaven-kissing mountains proclaim the smallness and insignificance of man in the scheme of things. The author has drawn other important lessons from Hills, and mentioned 10 features of *Rama-Rajya* (Pp. 66—87) none of which would seem to be present in modern republican Bharat. The author has written a challenging work.

A SAINT'S CALL TO MANKIND—By Madan Mohan Varma. (Author Rambagh Road, Jaipur, India. Pp. 174. Price Rs. 3 or 6sh. or Dol. 1-25c.).

Mr. M. M. Varma, (Member of the Rajasthan Public Service Commission) has published in this volume the essentials of discourses delivered by a saint whose identity is not revealed as he desires to remain anonymous. The work contains a "Foreword" written by Dr. Radhakrishnan. The subject-matter would seem to have been expounded by the Saint previously and these have appeared in print, in the shape of books in Hindi. Some of these essays here collected had appeared in periodicals like *Theosophist*, Adyar, etc.

The call of the saint to the mankind is the clarion call of spiritualization of existence by appropriate sadhana. There is a useful glossary. In the section on God, it is observed that God himself could hardly describe his real nature. (P. 96). This would detract from god-head. This would negative omnipotence.

I hope there will be proper response to the call of the Saint.

CARE OF THE EYES— By H. H. Sivananda Maharaj—(Yoga-Vedanta-Forest - University, Rishikesh, Sivanandanagar, Himalayas—Pp. 342. Price Rs. 4).

H. H. Sivananda Maharaj is not only a practitioner of yoga discipline, but, he is deeply interested in affording people freedom from physical illness and ailments.

There is the well-known dictum in Sanskrit that the eye constitutes the most important and precious organ. (*...Sarvendriyanam Nayanam Pradhanam...*) H. H. Sivananda's eye-relief-camps are universally well-known. These camps are affording free eye treatment to hundreds of poor villagers.

In this volume the Swami has given a description of diseases connected with eyes, and also described in detail remedies-allopathic, ayurvedic, homoeopathic, naturopathic, and so forth. The volume will be found eminently useful and helpful by ophthalmic practioners, and laymen.

It should be common experience that the ancients who were living well regulated and disciplined lives had correct vision even in advanced old age. Now, the countless artificialities of life have resulted in premature decay of eye-sight. If life and food are regulated, perfect vision can be enjoyed. The lay and the medical worlds would welcome this exhaustive work on the care of the eyes.

KANNADA

TANTRA SARASANGRAHA—Translation by B. Govindacharya—(S. M S. Granthalaya, Udipi Pp. 290. Price Rs. 4.)

The volume which forms number second of the *Anandatirtha-Granthamala*, contains the text of an important work of Madhva known as *Tantra-sara-sangraha*, or even as *Tantra Sara*. Of the 37 works of Madhva, this deals with the fundamental quintessence of the Mantra and Tantra literature.

Madhva has caustically observed that most of the *Mantras*, (sacred chantings or sacred syllables of occult

power and potency) have lost their power, in the Kali-yuga, but, there are still some which happen to be potent and effective. Madhva has brought them together and the work contains practically all Mantras dedicated to different deities, of the Hindu Pantheon.

The Mantras relating to Vishnu, Hayagriva, Vyasa, Ganapathi, and other deities are assembled in the work. The Tantra advocated by Madhva is free from all the horrible features associated with *Sakti-Tantra* of the North.

The *Tantra* expounded by Madhva is *Sattvika-Tantra*, and only good can come out of the pursuit of the spiritual discipline advocated in this treatise.

The rendering into Kannada is eminently readable and graceful, and the auther of the translation deserves the gratitude of all students of the occult, for his clear and authoritative work, which, must enrich extant Kannada literature.

VARNA MANJARI OUDAVA RAGA VARNA MALIKE—By Krishna Sarma. (S. V. D. Granthamala, No. 2703 1st Main Road, Vanivilasa Mohalla-Mysore. Pp. 72. Price Rs. 2-8-0).

This scholarly work on Music composed by the author, (a retired sericulturist and not a professional musician) was reviewed by a critic in a Madras Paper, who is also not a professional musician, and the reviewer never had the fair mindedness to mention that Mr. G. R. Josyer, M. A., (Hons) has written a "Foreword". The term *Varna* cannot be translated into English, and this pattern of singing is *sui generis* to the genius of Indian Music. The author has composed 12 special Varnas and 14 other Varnas, and they are in celebration of the familiar Hindu gods. It is needless to add that those varnas can be effectively rendered only by disciplined experts.

The critic deplores that varnas are *not* sung now a days, at commencement of concerts and performances. There is no biblical commandment they should. In the course of a scholarly "Foreword" Mr. Josyer, editor of *Rationalist*, commends the work of the author.

There are traditional varnas which can never be superceded, but, Mr. Krishnamurthy has done his work so well that it is likely to kindle the envy and jealousy of professional musicians, who living under the strain and stress of professional demands have hardly any time for creative compositions. The professionals connot thus be blamed.

TELUGU

1. SRIMAD RAMA-NAMA-JAPA-PRABHAVAMU — By Thammaya Dura. (Pp. 103. Price Re. 1).
2. PANDUGULA PARAMATHAMULU—By N. Gangadharam. (Pp. 78. Price As. 12).
3. GITARTHA-SARAMU—By N. Gangadharam. Part 1. (Pp. 40. Price As. 8).
4. VELUGU-NEETALU—By A. Vivekananda Devi. (Pp. 92. Price Re. 1-4)
5. TULASI RAMAYANAMU—done into Telugu by Srimathi N. Lakshmi Sarasvati, (Pp. 473. Price Rs. 12).

(All published by Addepalli & Co., Rajahmundry).

(1) This volume which bears the imprint of "Sarasvathe Grantha Mandali", proclaims the spiritual power and efficacy of chanting the sacred names of Lord Sri Rama and the highly suggestive picture on the cover of Sri Hanuman, immersed in ecstatic reverie chanting the names of Lord Rama, and enjoying the bliss of vision of the Supreme Lord, convey in a striking manner, the main objective and subject-matter of the booklet, and the author has contributed an important volume to the current religious and spiritual literature in Telugu. Though considered to be evil and accursed, the age of *Kali* has a significant virtue in that, the Lord is easily pleased by the simple devotional repeating of His sacred names. Young and old, men and women, can secure spiritual treasures by repeating the names of the Lord. The experience they got will be unique and inestimable.

(2) India is a land of temples, feasts and festivals, and also of fasts, and other austerities and penances. In an interesting and instructive booklet, the author has explained and expounded the true inwardness and genuine significance of some of the most important festivals. The festivals described are—Vatsaradi, (New Year day), Dasara, Deepavali, and Sankranthi. In these festivals, there occurs a happy and harmonious commingling of the social, religious and spiritual aspects, and the author, has done real service to the Telugu public in having elucidated the real meaningfullness of these festivals. Fasting days, like Ekadasi, have their own value, and long before the advent of Gandhi, India had realized the utility of fasts.

(3) In the form of musical verses, the author, has retold in graceful Telugu, the substance of the Gita. Each stanza has been covered. The Telugu rendering has to be sung after the model or pattern of "Kasturiranga—ranga....." The volume covers the first six chapters, (prathamashatka) and two other parts are promised which would bring the work to conclusion. Srimathi Kamakshi Amma, Principal of the Andhra Women's Sanskrit College, has recorded an appreciative testimonial in favour of the good work done by the author. The Gita, is a permanent theme, and source of inspiration to many authors and notwithstanding obvious difficulties, that a translater has to encounter, the author has accomplished his task in a praiseworthy manner. The present exposition of the message of the Gita will be greeted joyfully in the Andhradesa.

(4) The compelling picture on the title cover, containing design of a circle half of which is white, and half black, would suggest perennial succession of day and night, and obviously life is neither one complete day, nor, even one complete night, both following one another. The talented authoress observes that the short story has come to stay, but, it is a fact that in this land of *Panchatantra, Hitopadesa, Kathasaritasagara* and so forth, the technique of short-story-writing does not seem to have been practised and developed to the extent to which they have been in the West. The stories contributed by the gifted authoress demonstrate she is perfectly at ease in creating these stories, and it is hoped, more and more tales will be forthcoming with advance of time and with increasing perfection of her art.

(5) The Ramayana of Tulasi Das Goswami Maharaj, known as *Ramacharita-manasa*, is universally known as a Hindi-classic of first-rate religious and literary eminence, and the work has been rendered into many languages. The elegant and graceful style of the authoress does great credit, to the artist, and brings out the spirit of the original in full. The volume contains an account of the life-history of Tulasi-Das, and an account also, of the greatness of Ramayana. (Ramayana-Maahatmya). Students of comparative research have yet to undertake an original study of critically examining the text of Valmiki in Sanskrit, of Kamban in Tamil and of Tulasi-Dass in Hindi. Such an attempt is bound to reveal the literary idiosyncrasies and special features of each. For, one thing, Tulasi-Ramayana refers to Lanka-

(*Continued on page 490*)

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 order of strength of the three different ways of cancellation of debility? Are these ways additive in strength? (*b*) *Ref.* Answer to Question 11 (c) P. 1014 of Vol. 46 of THE ASTROLOGICAL MAGAZINE, *Phaladeepika* Chap. VI *verse* 37 states that Sankha Yoga is caused by the lords of Kona and Kendra being in an auspicious bhava. (*c*) May the conjunction of two planets be treated also as to be in mutual Kendra position? (*d*) Too much hair on the body both in males and females.

S. K. M., Calcutta.

Ans. (*a*) There does not appear to be any grade in the cancellation of Neecha caused by the various yogas referred to in the texts. But if we are to pay attention to the language employed two grades can be inferred. (*i*) It is stated that if the lord of the sign occupied by a planet in depression or the lord of the planet's exaltation sign is in a Kendra from Lagna or Moon, the person born will be an Emperor endowed with full riches, virtuously disposed, respected by other kings, etc. So also if the lord of the depression sign or the lord of the planet's exaltation sign be in a Kendra position to that planet. The same is said to be the case when the depressed planet is aspected by the lord of that sign and if the depressed planet should be in an auspicious house (that is other than 6, 8 or 12). (*ii*) The second grade appears to cover cases when the depressed planet though aspected by the lord of the sign does not occupy an auspicious house. (*b*) According to *Phaladeepika*, a differentiation is made in Raja Yoga according as the lords of the Kendras and Konas are lords of 9th and 10th or are lords of other Kendras and Konas such as 4th and 5th, 4th and 9th, 7th and 9th, 5th and 7th and so on. *Phaladeepika* says it is Raja Yoga only when lords of 9th and 10th houses are in conjunction in an auspicious house; but when lords of other angles and trines are in conjunction in auspicious houses, it is called Sankha Yoga. This is not the variety of Sankha Yoga defined in your reference. (*c*) Planets in conjunction are necessarily in Kendra from each other. (*d*) If earthy or watery signs rise or occupied by majority of planets there is likely to be plenty of hair, particularly Taurus, Cancer and Pisces. Similarly fiery signs tend to lose hair soon. The presence of Sun or Saturn in such signs inhibits the growth of hair. Mars makes it stiff and coarse.

Q. 2. (*a*) Some authorities say that Adhi Yoga will not produce good results if Moon is in debility or combined with Sun. Is the view correct? (*b*) In a Tamil astrological journal, it is stated that when Lakshmi Yoga is produced by combination of lords of 1 and 9 only when they happen to be benefics, *i.e.*, Cancer or Libra as Lagna and there will be no results in the case of Gemini Lagna. Is this view correct? (*c*) For above Yoga (Lakshmi) it is stated that there will be no results if the combination takes place in 3, 6, 8 or 12. Is this view correct? (*d*) Which of their positions is best for Rahu from the point of view of wealth—3, 6, 4 or 5. (*e*) Some authorities say that Malavya Yoga will be caused if Venus is in Kendra from Lagna or Moon even though there is no exaltation or dignity. Is this correct? (*f*) Is it true that people born under Malavya Yoga will live only in big cities? (*g*) Between two types of Sakata Yoga (*i*) Moon in 12th from Jupiter, (*ii*) Moon in 6th or 8th from Jupiter, which is worse? (*h*) Will Rahu and Saturn in 5th cause Dattaputra Yoga? (*Vide* Dattaputra Yoga in B. V. Raman's *300 Important Combinations*). (*i*) In defining Shanka Yoga, B. V. Raman says that persons born under Hamsa Yoga will have Shanka marks in the leg. Are the Shanka and Chakra found in finger tips also taken into account?

R. R., Hyderabad.

Ans. (*a*) It stands to reason that the effects will be less. But results will not be totally absent. (*b*) It is not correct to say that there will be no effect at all if they happen to be malefics, *e.g.*, in the instance given, for Gemini Lagna, the ruler of 1st is Mercury and ruler of 9th is Saturn. Mercury is a natural benefic and is a friend of Saturn. Therefore it is not reasonable to say there will be no effects at all. The Zodiacal rulership is so arranged that rulers of 1st and 9th, cannot both be malefics except in the case of Sun and Mars and even these planets happen to be friends. Of course greatest results are to be expected where both are *benefics and also friends*. (*c*) Here again it is only a question of degree and not total negation. (*d*) Third is best for finance. (*e*) There is no support for this position in authoritative texts. (*f*) Nor is this a necessary result of Malavya Yoga. (*g*) Moon in 12th is better than being in 6th or 8th from Jupiter. (*h*) Affliction of 5th house is necessary for adoption. There should be some favourable features as well. Otherwise the native may not have any son, born or adopted, at the time of his death. So the whole horoscope should be studied. The presence of some malefics in 5th does not mean by itself adoption only. But in the case cited, there are yogas or combinations which give rise to adoption given in texts. We cannot predict the same results substituting one malefic for another and judge that the result will be the same. (*i*) Marks found in the finger tips are not those meant or referred to there.

Q. 3. (*a*) What is Gajakesari Yoga? What are its characteristics and effects? (*b*) What are the effects of Saturn in Gochara when in 12, 1 and 2 from Janma Rasi.

—K. N. V, K., Coimbatore.

Ans. (*a*) This has been dealt with several times and is a well known Yoga. This yoga arises when Jupiter is in Kendra from Moon. For details *vide* yoga 1 in *300 Important Combinations* by B. V. Raman. (*b*) 12th—continuous calamities, bad health, quarrels in family, separation, grief and sorrows, death among relatives and friends, losses. 1st: Troublesome journeys, losses, delays and setbacks in all matters, failure in enterprises, heavy expenditure, illness to children, even death of children, danger of imprisonment. 2nd: Bad for wealth, heavy expenditure, pressure for money, also ill-health and physical debility. Death among relations or family members.

Q. 4. (*a*) Please show how to work out Kalachakra Dasa with reference to 15° 31′ Virgo. (*b*) *Vide* P. 623 of July 1955. How was superior Moon 19° 22′ Capricorn was ob-

tained by the writer on June 5, 1934. How is the calculation made? (*c*) *Vide* Page 547, June 1957. How is the proportional arc of Sun and Rahu over the Moon calculated?

—*C. N. S., Imphal.*

Ans. (*a*) This is given in all texts and in all almanacs also and is too elaborate to be given here. Moreover, it is a personal query. (*b*) The whole thing is explained there. Superior Moon there means Moon's longitude on 15-2-1912. The event referred to happened on 5-6-1934, that is 22 years after birth. One day equals one year. 22 days plus birth date 24-1-1912 takes us to 15-2-1912, the year of the event. The calculation is on the basis of 1 day equals one year. (*c*) As the theory of proportional arcs has been only discussed in reference to Sepharial, Aroodas, etc., without examples, we are not able to explain how these arcs were arrived at in this case.

Q. 5. What yoga occurs by exchange of lords of 2nd and 8th houses and what are the effects? *J.S., Kanpur.*

Ans. The Yoga is called Dainya Yoga. The effects are, there will be ups and downs in life.

Q. 6. (*a*) Ref: B. V. Raman's *Notable Horoscopes*, Page 212, Henry Ford. There it is stated that Marutha Yoga is present, for which Jupiter should be in trine from Venus. In the horoscope this condition is not fulfilled. Please reconcile. (*b*) Does the same yoga arise if Jupiter, Sun and Moon are in trine to each other for Scorpio Lagna? (*c*) Will Mars in 2nd and Jupiter in 1st cause Ayattna Dhana Labha Yoga for Scorpio Lagna? (*d*) Ref: *Notable Horoscopes*, Page 119. The Editor says *Samrajya Yoga* is caused when lord of 9th house, *i.e.*, Moon occupies Navamsa of Aries and Mars ruler of that sign joins 2nd house. Can this yoga alone by itself make a man equal to a king? (*e*) Same reference. *Vasumathi Yoga* is said to be caused by Jupiter in 6th and Mercury in 11th. There are Mars and Rahu in 3rd Upachayas. How can Vasumathi be said to be caused because they are malefics? (*f*) What happens when there is a conjunction of Mars and Saturn for Scorpio Lagna in Sagittarius?

J. S. Kanpur.

Ans. (*a*) Venus and Jupiter being in the same sign is also considered to be in trine with each other. (*b*) No. (*c*) No. This Yoga arises only when the 1st and 2nd lords are in exchange and not otherwise. (*d*) Even Raja Yogas do not necessarily make the person having the yoga equal to a king. The same is the case with this yoga also. (*e*) Vasumathi Yoga arises when benefics occupy Upachaya houses from Lagna. Malefics in Upachayas also do not prevent this yoga arising which are also beneficial places for malefics to occupy. Only it is called Vasumathi Yoga. (*f*) Nothing happens.

Q. 7. (*a*) Does the combination of Venus and Mercury give rise to any yoga just as the combination of some planets as Moon and Jupiter, Mars and Jupiter, Moon and Mars, gives rise to Gaja Kesari, Guru Mangala, and Chandra Mangala Yogas? If so, what are the results? (*b*) In a person's horoscope Venus, Mercury, Jupiter and Full Moon are all in their own houses. Is it of any advantage to the person? (*c*) Is it a fact that Jupiter in Cancer Navamsa is better than Jupiter in the sign of Cancer? If so why? (*d*) It is stated in Sanskrit astrological text books that persons having Jupiter in Cancer a watery sign in the Navamsa will have to travel in a ship on ocean. Is it correct? (*e*) Is it a fact that Adhi Yoga will be powerful only when Moon is powerful? (*i.e.*,) will give good results only for persons who are born on L.D. 10, 11, 12, 13, 14 after Amavasya and those born on Full Moon day? (*f*) I see that a great many kings are born in Thula Lagna with Venus in Lagna? Is this a great Yoga? (*g*) Has anybody looked into hundred or two hundred horoscopes of poor peasants? what are the yogas that make them live from hand to mouth? (*h*) What is meant by Gurubalam coming for a girl? They say that if Gurubalam comes, the marriage of the girl will be celebrated? (*i*) What has been the effect of Sakata Yoga in Nehru's horoscope? (*j*) Is it a fact that Amavasya born persons will be low in financial status as Moon will be very weak in their charts? Is it not better for Moon to be far away, 4, 5, 6 or 7 rasis from the Sun? (*k*) What is the condition of Neechabhanga of Moon in Scorpio, and of Mars in Cancer? (l) Will each Neechabhanga bring in Neechabhanga Raja Yoga (*i.e.*, is there any Neechabhanga without bringing simultaneously Neechabhanga Raja Yoga? (*m*) Some say that Mesha Lagna, Kataka Lagna, Simha Lagna, Thula Lagna and Dhanur Lagna are great Lagnas in which Maharajas and Emperors are born. Is it a fact? *R. R. Hyderabad.*

Ans. (*a*) Though not in the sense of giving rise to any special yoga as cited, this combination is in itself a good one and the effects are stated to be very good.

Shasthreeganavinodhahasyaarasikha
Shukaysachandrathmajay

"If Venus be in conjunction with Mercury, the person will be versed in the sacred books," fond of music and is humorous". (*b*) This will certainly be a very great advantage as under certain circumstances it will give rise to powerful Raja Yogas or Dhana Yogas. It is also good for longevity. (*c*) Usually in the texts a contrast is made as between Jupiter in exaltation sign but in debilitation Navamsa but Jupiter in debilitation sign and exaltation Navamsa. In the latter case, Jupiter is stated to be much more powerful. You appear to have some such case in mind but as a general rule no differentiation is made as between, Jupiter in exaltation Rasi and exaltation Navamsa. As Navamsa in some cases is considered more powerful, some authorities appear to prefer Jupiter being in exaltation Navamsa than in exaltation Rasi. In the Rasi there is just a chance that Jupiter may occupy a debilitation Navamsa and this is ruled out when he occupies the exaltation Navamsa itself. (*d*) To our knowledge, there is no authoritative text books which say that travel in a ship in the ocean is inevitable for a person with Jupiter in Cancer Navamsa as, such a travel depends upon so many various factors in the horoscope. But such a travel is rendered all the more feasible by this position as Jupiter is ruler of the constellation containing *Argo Navis*. And Cancer is a movable and watery sign. (*e*) The proposition as stated is not correct. Moon can be powerful in more ways than one. Moon can be powerful in his own sign, when he is exalted, when he is in waxing, when he is in an angle, during night and so on. Though Moon's strength will add to the efficacy of the yoga, it does not mean without the strength of Moon the yoga will be null and void of effects. You appear to think that Moon can be powerful only during Poornima or when he is near full. (*f*) Quite so.—But many great kings and great men are born in other Lagnas also and without Venus in the Lagna. (*g*) Not only poor peasants but also poor workmen slaving in factories and coolies who act as human bullocks and draw loads in huge cities also live from hand to mouth. If these horoscopes are taken and examined Daridra Yogas are present in each and every one of them. Poverty is not to be associated only with poor peasants who in many respects are better off than their fellow labourers in cities who live in slums and eke out a miserable existence and are mostly pavement dwellers. (*h*) *Gurubalam* means only strength of Jupiter. When he is favourably placed in transit, *i.e.*, in 2nd, 5th or 7th or 9th or 11th, marriage is probable for

Courtesy of Sri Kaberi Jyotish Kutir Research Centre & Varanasi Work

those to whom it is due, as these are auspicious places for Jupiter. (*i*) You should supply the horoscope along with the question as we do not have all the horoscopes of great men at hand always for reference. (*j*) It is always better to be born on days that are not Amavasya as Moon will be combust then and hence powerless. Finances also will suffer as Moon is one of the karakas for wealth. (*k*) Mars must be in a Kendra from Lagna and Moon must be in Kendra from Lagna respectively. (*l*) Neechabhanga means Neechabhanga Raja Yoga. (*m*) Great persons are born in other Lagnas too. But it is not entirely correct to say that really great men are generally born in any one of the cardinal signs.

Q. 8. (*a*) Varaha Mihira says that if Moon in Capricorn is aspected by Mars, the native will be a king. If Mars aspects Moon in Capricorn from Gemini which is the Lagna of the horoscope; will the native become a king even though born of a poor family? (*b*) If for Pisces Lagna, Mars lord of 9th in Lagna is aspected by Jupiter and also by Sun ruler of 6th, will the aspect of Sun reduce the good effects because of his 6th house ownership. (*c*) Mercury and Venus in Sagittarius Lagna, Sun in Capricornus and Saturn in Scorpio both 60 degrees apart. Is it Papakartari Yoga or Daridra Yoga. In the same horoscope, Jupiter, lord of Lagna is posited in 10th. Is it Maha Yoga or Amala, or Parvata Yoga? What are the results? Which yoga will prevail—Papakartari or Parivartana Maha Yoga? (*d*) Saturn in Libra Lagna exalted, Mercury exalted in 12th, Sun and Mars in 11th, exalted Jupiter in 10th, Moon in 9th, Kethu in 8th, which yoga functions? (*e*) Sun, Mercury, Moon and Venus in Sagittarius in 4th, Jupiter in 5th, Saturn and Mars in 6th, Rahu in 3rd; which yoga performs? Mercury ruler of 10th is combust. Will he become a Sanyasin? (*f*) If lord of 3rd is in 12th and lord of Lagna in 6th, is loss of property sure? (*g*) What is Sakata Yoga and what are the results?

—*S.D., Begum Bazaar.*

Ans. (*a*) Though the wording in Varaha Mihira's Text (*vide* Chapter XIX *verse* 3) does not include quincunx aspects of Mars, still some hints thrown by some of the commentators appear to suggest that only square aspects and opposite aspects of Mars are meant. But if there is actually any such qualification we would expect Varaha Mihira to have made mention of that. Therefore the reason why such efficacy is attributed to the aspect of Mars (that of elevating the native to the ranks of kingship) seems to be derived from the places occupied by Moon rather than the places occupied by Mars. An analysis of the case dealt with where the aspect of Mars is said to have the effects are only when Moon occupies Aries, Leo, Scorpio or Capricorn. In three of them Mars is either exalted or its own sign. Leo is a royal sign and Mars is Yogakaraka. The aspect of Mars is not invalidated by his rulership of 6th or 11th house for this purpose when the Lagna is Gemini. (*b*) No doubt the aspect of ruler of 6th will reduce efficacy. (*c*) Both Papakarthari and Maha Yogas co-exist. Both are general yogas. Amala Yoga is also present but not Parvata Yoga. As benefic yogas predominate, the effects of Papakarthari Yoga will be greatly modified. Also because benefics occupy Lagna. (*d*) Hamsa Yoga and Sasa Yogas are present. (*e*) This question cannot be answered satisfactorily without knowing the strength of the various planets. If no planet is powerful, then there will be no ascetic yoga. If the planet most powerful is Mercury and he is combust, then too there will be no ascetic yoga but the native will be attached to ascetics. (*f*) Loss of property will take place unless there are other modifying features in the horoscope. (*g*) Sakata Yoga is caused when Moon occupies 6th, 8th or 12th from Jupiter. But if Moon be in a Kendra from Lagna there is no Sakata Yaga. The person born in Sakata Yoga will become of ten unfortunate (looses his luck) and may again regain what he has once lost. He will be a very ordinary and insignificant man in the world. He will attain much marital grief that is inevitable and will be exceedingly unhappy.

Q. 9. (*a*) The effects for Sakata Yoga are differently described in stanza 13 of Chapter CII of *Brihat Jataka* and stanza 17 Chapter VI of *Phaladeepika*. Please elucidate. (*b*) *Godhooli* Lagna occuring in the evening is stated in a standard text as best for marriage. Do Hindu sastras permit of such evening marriages? (*c*) What are the factors that are indicative and causative of the following:– (*i*) Premature retirement, (*ii*) Retirement with good gratuity, pension etc. (*iii*) Re-employment after retirement, (*iv*) Changes in the profession. (*d*) Planets in Parivartana are stated to give effects as if they are in their own signs. Does this imply that the effects will be as if they bodily occupy their signs and do all the operations which they will do as if they are there: conjunction, aspect, combust, contribution to yoga, etc. Is Parivartana good for Navamsa also? (*e*) Where there are a number of yogas good as well as bad together found in a horoscope, how to predict their combined effects?

—*T. R., Madras.*

Ans. (*a*) Because two different yogas are defined by Varaha Mihira and Mantreswara, though the common name Sakata Yoga is used for both. Verse 4 of Chapter XII of *Brihat Jataka* defines Sakata Yoga as arising when all the seven planets are in the 1st and 7th houses, whereas Sakata Yoga as defined in *Phaladeepika* is given in answer to query 8 (*g*) *supra*. (*b*) Hindu shastras simply prescribe the mantras and other procedure for marriage. It is only astrology that enables one to fix Lagna for which also strongest conditions are prescribed. We do not know what your standard text is, since you have not quoted it. Probably it states that the usual objectives to a Lagna may not be observed if *godhooli* lagna is chosen. Why not quote your authority and have the matter thoroughly cleared up? (*c*) (*i*) Premature retirement will mostly occur because of directional and transit influences. In such cases, Saturn may also be found afflicting the tenth house in the nativity also. (*ii*) Retirement with good gratuity also may be traceable only to directional and transit causes. Still favourable influence of Jupiter on the 10th house may be found in the horoscope. (*iii*) This is purely due to transit and directional influences that are favourable to that end. (*iv*) A double-bodied sign on the cusp of the 10th house, Sun the Karaka for profession being in 10th bhava in a double-bodied sign or lord of 10th occupying a double-bodied sign with some connection with the 10th house are likely to cause changes in the profession, the time of course depending on directional causes. (*d*) Parivarthana Yogas are good or bad according to rulership of houses by the concerned planets. So we would like to know the authority that states that planets should be considered as to be equal to being in their own signs. We prefer to answer the rest of the question after perusing such authority if it exists. (*e*) There is no rule by thumb method. Constant practice and judgment are required to develop the intuition to seize upon the materials that count in such cases and come to a conclusion.

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MANAGER,
The Astrological Magazine

BOOK REVIEWS

(Continued from page 486)

Kanda and Lava-Kusa-Kanda which are not named that way in Valmiki's classic. The present rendering into Telugu of the Hindi-Ramayana of Tulasi Dass is an elegant and attractive work on which the authoress is to be warmly congratulated. The work will definitely enrich contemporary Telugu literature.

6. NAA-UTTARADESA-YATRA — By B. Venkataramanayya, (33, Singarachari Street, Triplicanc, Madras-5 (Pp. 131. Price Re. 1.50).

(6) The author, it would appear, undertook a tour of pilgrimage to important centres in the North, and, in the booklet, here noticed, an account is given of the tour undertaken by him. In these days, pilgrim special trains, tourist-trains and saloons are becoming increasingly evident, and that would demonstrate the attitude of the public in the direction of combining spirituality and sight-seeing. The author's descriptions of Gaya, Prayag, Benares, Haridwar. and other places of pilgrimage will be widely read with interest by Andhra reading public We commend this book to all religious minded Hindus.

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*Importance of Astrology in the world of Science

The inauguration of the All Kerala Astrological Association took place at Trichur on 14th Septhmber 1958 under the Presidentship of Prof. B.V. Raman, Editor, THE ASTROLOGICAL MAGAZINE, Bangalore. In his presidential speech Prof. Raman reviewed mainly the development of Astrology in different provinces and their organisation, research and study. From his speech, it is hoped that the science of astrology will in the near future, gain national importance and also it would be one of the subjects for study in the Universities. In the days of yore in our country, this science was deeply studied by learned Maharishis and they had good support from the kings and Maharajas. Today, unfortunately, the science has passed into the hands of some quacks and imposters who misuse the same for their own selfish motives. Now a days from the common man to the distinguished person in the society, seek the astrologer's advice for one or the other reason. This clearly indicates that the science of astrology has much to do with social environment and it fulfills the requirements of the society. However many of the so-called distinguished persons hesitate to admit their belief in astrology. They do this only as a modern fashion. Probably they would accept the value of the science only if it would come to them by having processed by westerners. On the contrary, these so called distinguished persons in society should take initiative to promote the study of and research in the science of astrology and thus try to put it on a more scientific basis. This science has the longest history and tradition in our country. And naturally it will not be justifying to depend upon foreigners for its progress. It is our sincere duty to try to develop our own science on scientific lines.

Failures in predictions should not necessarily be the main reason to condemn the science. Some medicines also cannot cure diseases. Failures in forecast may be due to several factors such as insufficient or incorrect data or want of sufficient knowledge of the principles of astrology or the unscientific technique and interpretation. Science is proved by its own scientific evidence and astrology as a science has proved its validity on innumerable occasions. Then why hesitate to call it a science at all?

Prof. Raman's suggestion that the science of astrology should find a place in University education is of great importance. The science of astrology today is looked down, and the main reasons may be said to be the differences in various principles and consequent confusion in the different Almanacs or Panchangas, the Sayan-Nirayan dispute and the difference of opinion among different astrologers. Moreover this branch of knowledge lacks professional authorities who can express their decisions authoritatively. Naturally it gives a chance to the quacks and imposters to exploit the situation. It also adversely affects the dignity of the real pursuers and researchers of knowledge of the science. Hence the true pursuers of the knowledge who desire to work out something good for the science should ignore all these discrepencies and should try to work out good for the benefit of posterity. It is only by completely ignoring these so-called discrepencies in the make-up of astrology, that they can create a favourable atmosphere for the uplift and promotion of the subject.

In this respect Prof. Raman wholeheartedly appreciated the working of some institutions. He pointed out that persons from all walks of life and different types of occupation viz; teachers, professors, clerks, pleaders, doctors, are taking interest in astrology. Moreover like any of the other hobbies, astrology has become a hobby of many. Astrology is no more an isolated science. It has extended itself to every facet of human life viz., monsoon, agriculture, medicine, physiology, psychology, economy, politics etc. and as such this treasure of knowledge should enrich our understanding. The time has come now to put the whole issue on most scientific lines and thus to serve the human race. Only unselfish persons of knowledge can do this best.

* This is the editorial article written in the leading Marathi of Poona *Sakal*: English Translation by Hora Ratna R.G. Sapra,

Varshaphal

OR

THE HINDU PROGRESSED HOROSCOPE

Based on Tajaka (6TH EDITION)

By B. V. RAMAN

This book based on Tajaka covers fresh grounds in the field of prediction. It describes a unique method never before disclosed for deciphering annual life readings. Predictions made according to this work yield unique results. Whether you are a layman or initiated, you can draw up and interpret the annual reading in an easy and scientific manner. The system propounded in the pages of this work is rational and in actual practice yields most satisfactory results.

OPINION

"The author outlines a method of deciphering annual results from the Hindu horoscope. He claims that the principles of Tajaka astrology have been found to work accurately in actual practice, and controverts the orthodox belief that the system can be applied only to charts of individuals who have passed the age of thirty. There are many useful tables at the end and a summary."

—Indian Express.

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RAMAN PUBLICATIONS

"Sri Rajeswari"

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FOR MAY 1959

By MIHIRA

"AND apart from the scientific verities to which the science of planetary influence directs us, there are other not less important and fascinating truths of a purely philosophical nature to which it inevitably impels the mind and which cannot fail to exercise a tremendous influence in the shaping of our thought in regard to the purpose of life. It places the thoughtful student in an entirely new position with regard to many of the deeper problems of existence, and it is certainly the fact that to those who newly come to its study, astrology is a revelation, an enlightenment, and a conviction for which there is no possible or desirable escape". —*Sepharial.*

"If on the lunar dates 5, 7, 9, 13 and 15 of waxing Moon in the month Chitrai, there is thunder, lightning and light showers, there will be heavy rains in the ensuing rainy season".

"If in the months of Chitrai and Vaikasi, if there is Indra Dhanus formed in the western horizon, there will be good rains in the ensuing rainy season".

"If when Sun traverses the asterism of Aswini, there are showers, there will be no prosperity for the land". —*Science of Rainfall.*

WEATHER

Conditions most dry.

COMMODITIES

Gradual decline during first week but slow rise during second and third weeks and rapid rise thereafter till end of the month, with occasional setbacks.

DAILY GUIDE

1. L.D. throughout day not favourable for new beginnings; so keep to routiue matters only such as levelling weeding, fencing, raking.

2. An ordinary good day; both asterism and L.D. favourable for harvesting and dealings in cattle. Planting operations can also be conducted.

3. Asterism good only for purchase of cattle and putting up waterlifts; otherwise keep to routine.

4. A day generally favourable for all kinds of agricultural pursuits, new beginnings. etc. L.D. good for manuring; for best effects use animal and fish manure.

5. This is also a good day specially favourable for manuring; for best effects, use animal and fish manure.

6. Unsuitable for any kind of work or new beginnings; not only Yogini towards sky or earth all the time but yogam is evil throughout.

7. Amavasya. To be observed as an agricultural holiday. Even otherwise unfit for ploughing, digging, manuring, etc. Asterism too evil.

8. Asterism not good for starting of any new works throughout day; do only routine work.

9. After 10–50 a.m. good for all kinds of agricultural work, planting, harvesting, dealing in grain, digging wells and dealings in cattle.

10. This is also an ordinarily good day for all kinds of agricultural work.

11. L.D. not favourable generally, but till 7–15 a.m. L.D. is favourable for all works; after 7–15 a.m. perhaps suitable only for defrayal of paddy for farm expenses.

12. Practically whole day covered by Marana Yogam; avoid all new works and observe routine.

13. This is an ordinarily good day for select purposes; good for manuring, dealings in cattle, grains.

14, One of the best alround good days in the month for all kinds of agricultural activities, such as planting, purchase of grain, defrayal of grain, purchase of cattle, etc.

15. Asterism not suited for any kind of agricultural work; keep to routine, also Marana Yogam.

16. L.D. unsuited for all kinds of works. Yogini too unfavourable for planting, manuring, etc.

17. Yogini towards sky or earth day and night; unsuitable for digging, planting, ploughing and manuring.

18. An ordinary good day for all kinds of agricultural operations, new beginnings, etc.

19. Though ordinarily good for all kinds of work, specially suited for ploughing and manuring; for best effects, use chemical fertilisers and manures.

20. An ordinary day. L.D. suitable for all kinds of work; also dealings in cattle.

21. L.D Not good for any work or new beginnings; suitable only for spending paddy for agricultural purposes.

22. Good for all ordinary purposes; planting can be done as also harvesting; cattle can be purchased.

23. L.D. Unsuitable for any kind of work; observe routine only.

24. Marana Yogam till 8–30 a.m.; till then not good for any purpose; thereafter ordinarily suited for agricultural work such as planting, dealings in grain, cattle, etc.

25. Yogini towards sky after 11–55 a.m.; even till then, asterism not good for any purpose except purchase of cattle.

26. Yogini towards sky or earth throughout day and night; avoid work like ploughing, manuring, planting, etc.; but paddy may be stored.

27. Yogini towards earth till 8–45 a.m.; so not good for ploughing, planting, etc.; thereafter L.D. and asterism favourable only for manuring, harvesting, and dealings in cattle; for best effect, use chemical fertilisers.

28. A good day for limited purposes such as for planting and purchase of cattle; otherwise keep to routine only.

29. After 7–10 a.m. L.D. not good for any important business; keep to routine.

(*Continued on next page*)



FOR MAY 1959

By MIHIRA

THE nature of the force operating at any given moment depends upon the nature of the dispositions of the several planets at the moment concerned. Instances of loss of life, loss of money, and distress and disappointment to the traveller because the journey was undertaken when the planetary vibrations were inharmonious can be cited *ad infinitum*.
—*B. V. Raman.*

"The Sea, the vessels that are afloat upon it (and we can add the air and aircraft) and all their human freight are as nearly touched and as surely disposed by interplanetary action and cosmical forces as are the molecules of the air and water that constitute the winds and waves".
—*Sepharial.*

"Take due note of Tarabala. Let the Lagna be an aerial sign. Avoid Mars in Lagna, 7th and 8th. Let the Moon be waxing and as far away from Rahu as possible. Render the ascendant strong by a suitable disposition of Jupiter". —*B. V. Raman.*

"Avoid days when Yogini lies towards the sky or earth and in the direction of your flight. Avoid Marana Yogam days and Nasa Yogam days. Observe in addition Varasoola and if the Lagna at the time of starting is free from Panchaka Dosha, you will have a safe journey".

DAILY GUIDE

2. Marana Yogam after 10-20 p.m.; avoid journeys thereafter, especially towards east.

5. Yogini towards sky after 10-0 p.m.; avoid journeys thereafter especially towards north.

6. Marana Yogam throughout day and night. Yogini towards sky or earth all along; *a day to be scrupulously avoided for all journeys anywhere by air especially.*

7. Yogini towards earth till 1-45 a.m. (night); avoid all air journeys till then especially towards south.

12. Marana Yogam till 5-5 p.m.; avoid journeys till then especially towards north.

15. Marana Yogam all day and night; avoid all journeys especially towards west.

16. Yogini towards sky after 8-45 p.m.; avoid night flights especially towards west.

17. Yogini towards sky and earth day and night; avoid all air journeys.

24. Marana Yogam till 8-30 a.m.; avoid all journeys till then.

25. Yogini towards sky till 11-55 a.m.; avoid air journeys till then especially towards west.

26. Yogini towards sky or earth whole day and night; avoid all journeys by air especially towards north.

27. Yogini towards earth till 8-45 a.m.; avoid journeys by air till then especially towards north.

30. Marana Yogam day and night. L.D. too bad; *avoid all journeys at any cost throughout.*

HINTS FOR AGRICULTURISTS

(Continued from previous page)

30. Whole day and night ruled by evil L.Ds as well as Marana Yogam; keep to routine matters only and avoid all important works.

31. Till 7-40 a.m., both L.D. and asterism not good for any purpose. After 7-40 a.m. good for all kinds of work like manuring, harvesting, storing grain and dealing in cattle.

YOGA, PSYCHOLOGY AND PARAPSYCHOLOGY

(Continued from page 458)

tory,-which simply means under full test conditions,- would he not have interpreted the phenomena only with his own sense? And what else had he done in the seance room? Then why any doubt about it?

(To be continued),

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STARS IN THEIR Seasons

BY M. V. RAMAKRISHNAN, M.A., L.T.

Night Sky in May 1959

Zodiacal Constellations

THE zodiacal constellations that are visible this month at about 9–30 in the night are, ranged from west–north–west to east–south–east, Gemini (Mithuna), Cancer (Kataka), Leo (Simha), Virgo (Kanya), Libra (Thula) and Scorpio (Vrischika). Gemini and Cancer are seen setting in the west, with Castor and Pollux close to the western horizon; while Scorpio is seen rising in the east. Scorpio has not come out fully above the horizon, but you can see the bright red Antares, the principal star of the constellation, a little above the eastern horizon in the south. Antares and the two faint stars, one on either side of it, constitute the lunar asterism Jyeshta. The group of four stars in the claws of the Scorpion is the asterism Anuradha. Moola, which is a group of eleven stars in the tail of the Scorpion, has not yet come out of the horizon.

Leo has crossed the meridian, with Uttara Phalguni very nearly over head and Magha a little to the west of the meridian. Virgo and Libra are approaching the meridian, and you can identify the lunar asterism Chitta in the curve of the tail of the Great Bear shining brilliantly in the northern heavens.

Non-Zodiacal Constellations

Of the non-zodiacal constellations Ursa Minor and Ursa Major are seen in the north. The huge constellation Draco is seen crawling between the two Bears. The constellation Bootes is nearing the meridian, and you can identify in it the bright star Arcturus by following the curve of the tail of Ursa Major. Coma Berenices is seen shining between Bootes and Leo. East of Bootes is seen the semi-circular group of stars known as the Northern Crown. Farther east are seen the big constellations Hercules and Ophinchus which have just come out of the horizon.

In the southern sky, Canis Major and Canis Minor are setting; Argo Navis is seen in full sail: the Crux and the Centaur are approaching the meridian. The two bright stars, Alpha and Beta of the Centaur, are in a line with the small arm of the Crux. The star Alpha of the Centaur is the third brightest star in the whole heavens, being outshone only by Sirius and Canopus.

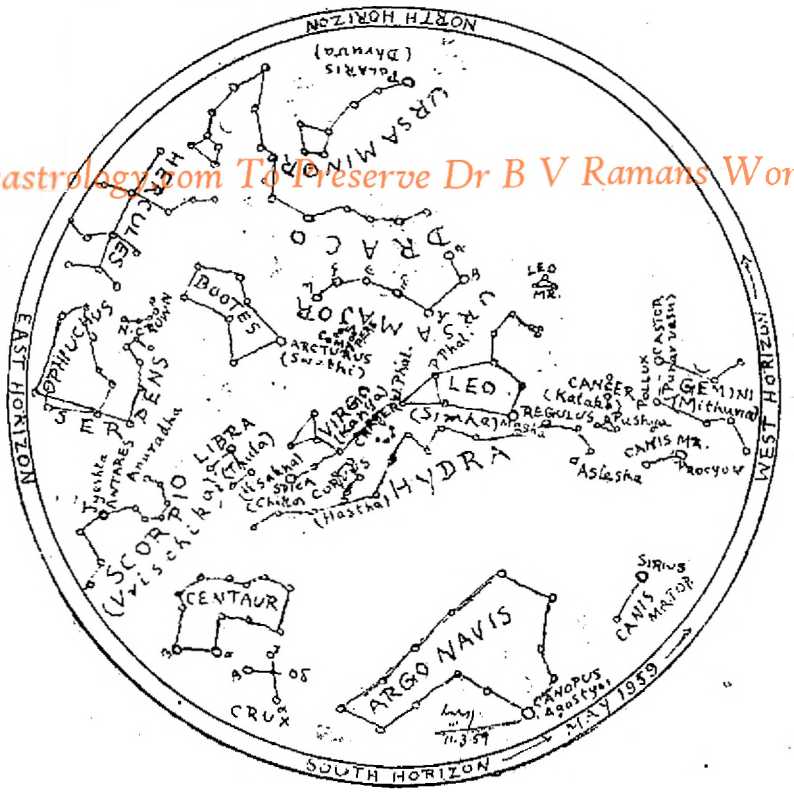
Lunar Asterisms

The lunar asterisms that can be identified in the visible hemisphere are Punarvasu in Gemini, Pushya in Cancer, Aslesha in Hydra, Magha and the Phalgunis in Leo, Hasta in Corvus, Chitta in Virgo, Swati in Bootes, Visakha in Libra, and Anuradha and Jyeshta in Scorpio.

The Milky Way

The Milky Way is seen to traverse the sky from east to west, passing through or between the Constellations, Ophichus, Scorpio, Centaurus, Crux, Argo Navis, Canis Major, Canis Minor and Gemini.

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[The chart should be held in such a way that the horizon marked at the bottom in the chart corresponds to the horizon the observer is facing. Then the constellations he sees before him from the horizon to the zenith will be found in the chart from the bottom to the centre. The constellations to his right and left will be found in the corresponding positions of the chart].

Weather Forecasts for May 1959

BY D. R. MUNSIFF, B.Sc., (Econ.) (London), B.A. (Hons.) (Bombay).

LAST month, I gave the readers some indication of the astrological principles from which judgments regarding weather are drawn. In addition to factors given last month, I wish to draw the attention of readers that Mercury determines very much the conditions of weather. Mercury rules over the winds and the winds carry rain-bearing clouds to various parts of the country. There has been no storm or a typhoon dissociated with a heavy planet which was either placed in the 2nd house or ruler of the 2nd house. While giving judgment regarding weather, one must therefore have a horoscope erected for the time of its entry into each sign of the zodiac and place that in juxtaposition with the one for the time of Sun's entry into each sign. No judgment about weather will be correct without reference to Mercury.

The Taurus solstice map for North East India has Venus on the 4th house but Venus is not so well placed because it is in square with Pluto, quincunx with Neptune and Saturn, and wide opposition to Jupiter. Moreover the majority of angles are occupied by dry and arid signs of the zodiac, with Gemini, Leo and Sagittarius occupying the 4th, 7th and 10th angles.

The dryness of weather becomes more pronounced as you go towards further East. Therefore Eastern Pakistan and Assam will not have the usual heavy showers that are usually associated with the month of May. Moreover the planet Jupiter after a period of twelve years comes to reside in his own sign marking the period with more than usual dryness. Once again I have to repeat that the remarks are to be read in a relative sense, because in a region of heavy rains, it cannot be that there will be no rains at all. But the dryness will be felt more and more as one proceeds further east from Calcutta.

This forecast rules good for a month from 21st April 1959.

22nd bright and sunny weather, humid on 23nd, slight drizzle on 24th, drizzles and strong winds on 25th, humid or sultry on 26th, windy on 28th, light drizzle on 29th, strong winds on 30th, light shower on 1st, very humid on 2nd, strong winds on 3rd, bright with heavy winds on 4th, light showers on 8th, 9th to 12th very sultry, 13th relatively cooler with occasional drizzles, 14th bright and sunny, 15th very sultry and humid, 16th occasional light shower, 17th widespread scattered drizzles, 18th sunny and bright and strong winds on 20th.

Western Coast—Gujarat and Kathiawar

The weather will be much more humid and dry than the average because the 4th house is dominated much more than is the case with the North East Area, by Venus. Taurus occupies the 4th house, but the association of the 7th house with Uranus will give rise to dust-storms. For such high and dry winds, the following days may be particularly marked.

30th April, 1st May, 8th May and 20th May.

The intensity of moist and enervating heat will be felt on 28th and 29th April, 5th May, 7th May, 17th May and 11th May.

The eastern coast area round about the Madras state will have the same kind of very dry weather and the conditions described under the previous section will also apply in this case.

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Research in Astrology

The Editor of THE ASTROLOGICAL MAGAZINE will be glad to receive birth particulars of persons suffering or having suffered from chronic diseases, misfortunes pertaining to family life, loss of children, loss of political power, social status, etc. Persons who are very rich, who are extremely poor, who occupy high positions, who have suffered from incarcerations (political or otherwise) will also do well to send their birth particulars (time, place and date) giving dates of such important happenings and also enclosing their photographs and palm impressions.

These horoscopes will be made use of by our Research Department for purposes of astrological investigation. They will be treated confidentially and illustrated for demonstrating typical astrological principles. Readers should note that making predictions is beyond the scope of this section. Those who wish to submit their horoscopes should fill in the details called for above in a questionnaire which will be supplied free on request to

THE EDITOR,

THE ASTROLOGICAL MAGAZINE

"SRI RAJESWARI", BANGALORE-3



FOR MAY 1959

— [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 D. R. MUNSIF, B.Sc. (Econ). (London), B.A. (Hons.) (Bombay),
5/1, Russel Street, Royal Court, Calcutta-16

Astrological Section

THE stock-exchange trends for the month of may should be judged from two lunations—the full Moon of April 23 and the New Moon of 7th May. In the map drawn for the former lunation, three planets fall in the 11th house, namely Neptune, Jupiter and Moon and two, Uranus and Pluto in the 8th house with Sun in the 4th house. Mars and Saturn form an opposition just across the horizon in the map drawn for Calcutta, Mars falling in the 7th house. The emphasis therefore is on the affairs denoted by the three houses namely 11th, 8th and 7th. The planetary positions with respect to the houses remain more or less the same for the whole of India, though the degrees may vary on the cusps of houses. Therefore this map is of very great importance.

The placement of Mars in 7th house shows that our foreign relations will be strained. Of course Pakistan question immediately presents itself before our eyes but at this particular time, you will hear of some friction with China. Saturn, the ruler of both the 1st and 2nd houses, is placed in the former. It generally restricts the activities of people and the three planets in the 11th house go to prove that a lot of restriction will be the result of parliamentary legislation.

The ascendant for North East India happens to be in conjunction with Saturn, in opposition with Mars, in square to Mercury—the planet of diplomacy. This gives to the authorities a tendency to egoism, and to domination. It also indicates reverses and difficulties for the political administration.

The financial aspect therefore will be limited by the above mentioned factors but the trend is strong and bullish. The 2nd house is ruled both by Uranus and Saturn. Uranus is not very well placed in the 8th house, while Saturn is afflicted by Mars but well aspected by Neptune and the grip of Neptune on financial markets will last for some time. But at the same time, Jupiter and Pluto steel away a lot of strength from Neptune because they are in square aspect. This month, the financial markets will remain in a state of flux and will witness two-sided movements.

The New Moon map of 7th May has Saturn in the 10th house and Jupiter in the 9th house. Saturn is well aspected and strong by sign—it stabilises the existing and traditional position of Government. The authorities in power will remain austere and conscious of their responsibility, just severe and economical. It is a period of sagacious administration.

Jupiter in the 9th house withdraws from the malefic Pluto by retrograde movement. It will therefore add a stimulus to the financial march. In this, it is assisted by the winged messenger Mercury from the 2nd house marking it to be an important and flourishing period for business and commerce. Finally the lights are placed in the same 2nd house of finances which portend a period of rising values.

The period beginning from 10th May onwards will be strongly bullish but the first ten days are very uncertain.

Bullish days:—2, 13, 14, 15, 16, 24, 25, 27, 28, 30 and 31st.

On the 1st, 3rd and 4th there will be good reactions.

Economic Section

If readers were to take trouble to refer the March issue, they will see there the forecast of the budgetary provisions has come out remarkably according to the principles of astrology.

There has been a slight increase in indirect taxation, more taxation on luxuries, and an effort to relieve the burdens on productive enterprise by altering the structure of taxation on limited companies and at the same time imposing heavier burdens on holding companies, which were not connected directly with the promotion of Industry. Further, it was remarked that for a week after the budget the markets will be in a state of flux which also has been amply borne out. Further, the budget abolishes the system of grossing up the income-tax dividends in the total income of individual shareholders. This has struck fear in the hearts of black-marketeers because dividends received on shares held in the name of fictitious banami owners now will have to bear the full brunt of taxation because they will not be able to approach the income-tax authorities to claim the refund.

In face of such measures, it was natural that violent movement in the values of stocks and shares were witnessed. There has been some concentrated propaganda from inspired quarters who have missed the boat that the implications are bearish. I therefore wish to advise the readers that they need not be afraid of such propaganda because the markets are well set on a march to recovery and the bears will have to exit. There is one particular provision which the readers should note. After the lapse of one year, the bonus issues made from the premium on issue accounts will also be subject to taxation. Therefore it will hasten the day for many companies to issue bonus shares.

Next taxation on dividends and wealth of the companies has been abolished which in case of good companies, if distributed to the shareholders, will give them larger returns in case of people with small means.

Now I want to refer to resolution of Nagpur sessions of the Congress regarding land which finally will abolish the landlords. Though the productivity of land has not increased inspite of so many penal measures enacted against the landlords, our legislators have not yet learnt the economic lessons. It does not enter the stony crust of our leaders that there is no industry requiring more capital than agricultural industry today and the small landholders will never be in a position to command such large capital.

In countries like U.S.A. and Canada the farmer has taken not one big step towards mechanisation but the second big step as well towards automation. Behind him are the means developed by scientists of capitalist society in

the shape of anti biotics, hormones, nutrition of plant and animal genetics, with the result that farm-productivity is soaring up at an unbelievable rate. It has risen at an annual rate of 4.7% from 1938 onwards against 2.2% for the rest of the economy. Still more striking is the fact that productivity is increasing at an accelerating rate. Last year it increased 8% when the planted acreage was the smallest since 1919. But the yield was 11% greater than in the previous record year 1957.

Thus the number of farmers is steadily dropping. The new methods of mechanisation and automation developed by the capitalist farmers can show to our Congressmen how to solve the food shortages brought on by the oppressive rise in population. While so much is being talked about a little progress here and there under the dictatorships of the communists. the magnificent achievements of people living under free institutions are lost sight of and there remains almost a diabolical plot to keep a record of such progress hidden from our people.

BY PANDIT SHARDANANDJI,
Shukla Vas,
Patdi P.O. (Dt. Ahmedabad).

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Some say that India is ruled by Capricorn, others say that she is under the rulership of Sagittarius. But astrological implications and predictive literature with me, distinctly supply proofs that India is ruled by Virgo. This being the case, Sagittarious comes on the 4th house which has concern with weather conditions. During the lunar month Pushya when the Sun transits through Sagittarius the Garbha or inception of the rainy season takes place. The rains will be delivered when the Sun passes through Aridra constellation, Gemini having reference to the mid-heaven from India's ruling sign.

According to a well-known astrological aphorism, if there are five Fridays during the lunar month of Vaisakha, white coloured and juiced articles, bajree, oils, kapas and cotton seeds remain strong. If there are five Saturdays during this month, bajree, ghee, oil, kapas and seeds markets remain bullish and there will be political unrest in Gujrat Province. During May 1959, both these aphorisms hold good; but, caution is essential as Jupiter and Saturn—a major benefic and a major malefic respectively are in retrogression.

The 1st day of lunar Vaishakha coinciding with Bharani is a good indication for increased yield of grass, firewood, jungle products and grains. In the present case, the 1st lunar day becomes associated with Bharani only for about six ghatikas. Those who own cattle-farms and grass merchants, should be careful as the fodder problem during the lunar year ahead will become serious.

The fifth lunar day falls on a Wednesday ruled by Punarvasu; this indicates that jaggery, ghee, seeds, bullions, brass, copper, wheat, millet, and sarsoo markets would rule firm.

May 1959 chiefly comes under Grishma Ritu, whose lords are Sun and Mars. Lunar Chaitra ruled by the Sun completes on 7–5–1959 and and the rest of May runs parallel to Lunar Vaishakha ruled by Moon. During May the Sun transits Aries—a fiery sign till 14th and then gets into Taurus—an earthy sign. Mars transitting through airy sign Gemini, enters into Cancer—a watery sign and its house of fall on 20th. So there will be a sudden change of weather in the eastern hemisphere from 20th. In Punjab, Bengal, Assam, Orissa, Central Provinces, Malabar Coast, Saurastra, Cutch, Gujrat, Malwa, Sindh, (Pakistan) hot and dry climate will give way to moisty nights between 21st and 26th. The rest of this month will experience strong cyclonic winds and air service timings will not be maintained. As the Sun is aspected by Jupiter, the crops of this season ruled by the Sun, will be favourable, while those ruled by Mars will be below standard. The Sun rules over vegetation and fruits and mechanical concerns.

This month is a double-sided month. Mercurian phases and phenomena, *viz.*, setting, rising, retrogression, direction, changes in declination, etc., are always associated with important events, announcements and occurrences. According to me, Cancer is the ruling sign of New Delhi. Mars is transitting into the Capital's birth sign. In Navamsa chart as well Saturn retrogrades, will be meeting Mars in Cancer Navamsa. I give much importance to this planetary change. The readers will do well watching the repercussions of these movements on trade, commerce, financial position and political developments. I predict sudden good break in all spot and forward markets.

In the second fortnight the first lunar day falls on a Saturday. It creates political unrest and famine conditions. In May 1959, the first lunar appearance taking place on the 9th May Saturday in Rohini goes under the name of Amritasiddhi Yoga favouring stable markets in foodstuffs and cereals on account of the efficient controlling machinery and good co-operation of the merchant classes. But, this may not last long, as the very planet ruling India—Mercury—is in an accelerated motion and this will not be repeated again during this year indicating undertone in markets, created by better demand and reduced incomes or stock position.

Mars during this month transits through the 10th house of the Indian Chart and comes in opposition to another malefic, Saturn retrograde in the 4th house. Opposition between these two malefics suggest unrest, sudden accidents and tragic happenings in the country, interruption of communications, troubles in mining concerns, earth tremors, heavy cyclones and typhoons. There will be opposition against the party in power and no-confidence motions against some Chief Ministers will be brought forward. Anyhow, trade and commerce will be carried on without much interference.

At the beginning of this month, there is square aspect between Mars and Rahu involving 12th and 3rd houses in New Delhi's chart. Mars is the worst maraka (being the ruler of 8th and 3rd houses from Virgo). By mutual vedhas of malefic planets, the land products will be affected during the coming lunar year. It is for the producers, merchants and industrialists to conserve the articles to meet with the demand during the following period. South Africa and South America will get heavy rains, devastating the fertile lands. India will have best exports outwitting her past records and her foreign exchange will be better.

New York (Stocks and Shares).—Mars is sextile to Amavasya and progressing to trine with the ascending sign. The opposition of Mars–Saturn will cause serious aerial accidents. During the ending part of this month and next one, heavy floods are inevitable in the Central American regions affecting crop position in Mexico's southern regions. On the whole, U.S.A. stocks will improve after some decline. U.S.A's foreign trade position will also be very prospective and her production will be stepping up inspite of natural disturbances, accidents and the unforeseen events mostly in northern parts. Severe setbacks in rubber, raw cotton, grain and oil markets will create temporary nervousness, on account of Herschel square Jupiter, mining areas will have severe internal tremors and blockades affecting tin, coal, copper and uranium. 11th to 21st is a very strong

period for buying at lower levels for profit thereafter.

London Stocks.—Saturn is transitting through the coal and iron mining 'areas'. Some proposed new projects are likely to be postponed on account of severe labour troubles. Changes in the British Ministry are possible during this month, on account of Sun-Herschel square and Sun opposition Jupiter. 11th to 21st May 1959, the period would be very critical for the allies in the Western hemisphere. Due to political situation, trade, commerce and industrial activities cannot pass unaffected. Change in Bank rate is likely in England and France. It will prove bearish for the stocks and shares. British mining, oil, rubber and gold shares will have severe setbacks between 9th and 20th. Pick-ups here would prove profitable later.

Indian Stocks (Bombay and Calcutta).—Saturn will be trining Midheaven point of Calcutta Ascendant, but will be facing opposition from Mars. There are two Ati Ganda Yogas during the lunar Vaisakha indicating galloping bullish trend during this month for steels and metal shares, while bearish side for textile concerns due to congestions of stocks and lesser demand or labour troubles. In Bombay chart, Mars is advancing to trine with Jupiter and conjunct in Ascendant. Amavasya is separating from square of Herschel and forming square with the M.C. point. Mars separates from the benefic aspect of New Moon. Taking into consideration the Navamas position of Saturn and Jupiter in retrograde, it is a bullish month, which may develop sudden decline and pretty good rising. Cautious trading is essential between 9th and 22nd. First and last weeks are the periods of bullish trend.

Madras Stocks.–Venus is separating from the conjunction of mid-heaven point and proceeding for conjunction with Mars, which is in good aspect with Ascendant. New Moon is separating from the malefic aspect of Herschel, but proceeds to square with Pluto. Labour strikes and socialistic trends are probable in Plantation areas. 13th to 22nd will prove to be a disheartening period for the shareholders and stockists. It is advisable to buy on 16th March 1959 for all Indian stocks and shares centres this month.

Cotton (Jarilla).—Venus is moving through Mrigasira during the first ten days of this month. It is an indication of good incomes from a number of tenders. 3rd to 12th is the period of speculation. So there is very good probability of increased disparity in rate levels of May 1959 and new contracts. On a general view, I think it advisable to buy July or August 1959 option round the level of Rs. 613/619, or sell round the level of 649/655. Between 10th and 26th cotton prices will have erratic fluctuation. So at the above levels, it is advisable to buy and sell or take profits.

Bullions.–Saturn and Jupiter remain together in Leo Navamsa from beginning of the month till 9th; and moves to Cancer Navamsa from 23rd. These periods would create stringent market, as greater quantity of smuggled gold would be spotted out by the Excise Department. Between 15th and 22nd incomes from Himalayan regions either will be very good or excise duty for bigger quantity of silver coins is likely to be paid up. From 24th to rest of the month, the period will be bullish. Thus careful getting in and out of the market would be paying. Sun-vedha and opposition with Jupiter will cause very turbulent fluctuations.

Jute.—Two benefic planets–Venus and Mercury—will be at their greatest elongation on 30-4-59. Rahu–Mercury opposition on 29-4-59; 15th, 18th, 20th, 23rd, 25th, 27th may indicate Government's actions to speculative concerns in Bengal and United Provinces are anticipated. So the traders should be careful. It is a bullish period till 16th; the second fortnight will be on the gradual bearish side. During the following month, there are planetary configurations to show the foreign demand on the increase.

Seeds.—Solar aspects on Jupiter indicate persistent interference in optional market section and turbulent fluctuations in Northern India. The Sun transits Krithika from 1st to 24th having concern over oilseeds and bullions, and causing Vedha from 23rd. Sun is hemmed in between two benefics Venus and Mercury and Jupiter opposing; hence, my above reading is valid. Manufacturers and exporting agents will be very busy in purchases at reduced rates or reactionary fluctuations between 7th and 16th. 17th to 20th some notable rise warranting Governmental actions is probable. But it will be temporary. From 26th eventng the market would turn bullish and yawn from a good break in prices.

This will apply to all kinds of seeds and oils during this month.

Grain Markets.–The Indian Government has firmly advocated the policy of stable rates and easy supply of grains throughout India. Mars transitting in the 12th house from the Ascendant at New Delhi does not indicate mutual co-operation among important trading personalities. In February 1959, it was presaged in these columns that looting and setting fires to granaries are possible on account of Mars–Rahu–Saturn positions in the heavens. Especially oils, barley, rice, pulses, salt, jowar, bajree would rule strong and supply position will not be smooth and easy. Transport bottlenecks would create headaches. Kariana markets would as well rule strong.

Sugar, Jaggery.—During February and March 1959, quota for sugar export was anticipated. They have proved correct. If sugar or jaggery prices have experienced a good break, during the ending part of April 1959, it is advisable to pick up now. Prices are likely to recover till 10th; again 11th to 22nd will be going down due to Governmental actions. At lower levels purchasing power will again reappear from 23rd. Foreign business is as well likely to be coming forth.

Black Pepper.—From 1st to 12th. Tejana markets, chillies, onions and garlic markets will rule very firm till 22nd and sluggishness afterwards. In the beginning of the month, Vedhas by Venus to Rahu and Kethu may prove bearish; otherwise, it is a bullish period. Good export business will be there.

Chemicals.—There will be two-sided fluctuations in this section on account of late arrivals from overseas. Local industries will be flourishing. The month is bullish till 22nd and declines afterwards.

Leather and Skin.—Heavy mortality is impending in the bovine cattle during this month. Naturally, the prices in the following two months would go cheaper. Manufacturers may well take note of this situation

Mercury.—If the previous month has witnessed a fall, it would replenish the stock during 1st week. It is a bullish month for this section, as retrograde Jupiter transits its exalted Navamsa by 23rd.

Dried Fruits. — Saturn aspecting Abhijit, gets into Mula on 10th. So 1st to 10th, a bullish period will be turned into sluggish period till 20th. Again from 20th to 23rd will witness some rise. 24 to 26th fall; 27th to 31st rise. It seems during second fortnight, the income will not be as anticipated. "So less supply and good demand" would be the market position.

Rubber.—If the preceding period has passed under a depressive tone, it is favourable to purchase for swift short profit during 1st and 7th and

sell between 11th and 15th and 16th to 20th. But my anticipations are for a swift fall. During this decline, it can be doubly purchased and profits may be taken by 4th proximo. Henceforth, there will be good export business from Malaya.

BY A. P. SATHE
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Dr. Deshmukh Lane, Bombay–4

Budget proposals for the year 1959-60 are now before the traders and the public. As anticipated by me no burden has been placed on Industries, but some incentive is offered so that more capital would be attracted and would come under taxation. Immediate effects of the policy have proved well and investment markets are indicating rising spree. I have hardly resorted to patting my own back but I do not think it will be incorrect to point out to the readers that in my Annual Report for Stocks particularly I have only indicated the periods of rise. The day before the period of rise has commenced the stock market has so far shown the lowest rates so as to give advantage to the maximum extent for those following the line. This is just to draw attention of the readers.

Coming to the month under review, two major planets Saturn and Jupiter are in retrograde motion now. By 10th May, Saturn re-enters Moola Nakshtra division. Astrologically this is not a factor helping sound economy, but with vedhas by Mars from Punarvasu and the lagna at the time of this change, being favourable, even with this change temporarily one rise in values of commodities and Stocks may be expected. Jupiter by retrogression re-enters Nakshatra division Visakha with its Cancer Navamsa in which it joins Saturn. From (22nd) here in general bearish trend would be visible in commodities. But for the monthly lines in commodities it is necessary to review.

Solar Ingress Charts of 14–4–59 and 15–5–59. Aries solar ingress as has already been indicated in the last report is definitely bullish in the ending part. The chart for Taurus solar entry also is quite bullish, and it might be safer to follow teji in every mandi reaction in commodities during this month.

New Moon Chart of 7–5–59: For the benefit of readers the chart is provided below. Planetary positions even in this chart are favourable so as to point out rise in values of Stocks as well. Specially the period between 14th to 25th would be highly bullish for stock values.

Cotton and Allied Products.—Martian transit from Ardra, Punarvasu and Pushya indicates bullish sentiments in commodities. This transit from the second house of the May 1959 contract chart indicates even cornering of the goods and hectic rise in prices is not overruled. Venus while transits Ardra only is somewhat weak, but being in association with Mars in Gemini from 4th May 1959, she also will help rise in values.

Mercury Kethu	Sun Moon		Venus Mars
Lagna	NEW MOON 7–5–1959		
Saturn	Jupiter		Rahu

Kethu	Mercury	Sun	Mars Venus
Lagna	SOLAR INGRESS 15–5–1959 at 1–34 a.m.		Moon
Saturn	Jupiter		Rahu

Comparatively Mercury transitting Bharani and Krittika is somewhat weak from 16th May onwards, but except creating small occasional setbacks, will not affect the trend of the market which will be bullish in general. After judging all the counterbalancing factors, my opinion is as under: 1st to 3rd teji; 4th to 8th mandi; 9th to 10th bothways. Buy in falls. 11th to 20th Teji; 21st 22nd Mandi; 23rd to 26th bothways. Again buy in falls. 27th till end teji.

Oils and Oilseeds.—Excepting the martian transit, Saturn and Mercury transits are not favourable so as to lift up prices. Though because of the indications available in Solar Ingress charts, drops are overruled, this section will lack follow up at higher levels. It is only after the entry of Mars in Pushya on 26th that this section will witness once again rise in values. 1st to 8th bearish; 9th to 15th steady bothways; 16th to 26th somewhat bearish; (fall between 22nd and 26th) from 26th evening till end firm and moving up.

Metals and Bullions.—Though Jupiter is devoid of strength martian and solar movements are helping a steady rising trend. Watching date is 10th evening with entry of Saturn into Moola. Vedha between Mars and Saturn is a factor which might pull down prices once and excepting the period between 10th evening and 26th when it appears to be doubtful whether prices will be maintained at higher levels, the indications for other periods of the month help rise. 1st to 8th dull; 9th to 16th mandi; 17th to 22nd teji; 23rd to 26th mandi; and 27th till end teji.

Sugar and Gud.—Steady conditions would be maintained. Rise specially in the ending chart.

Foodgrains. — Proper distribution will place the prices checked. From 22nd May 1959 prices may also come down.

Chemicals and Spices. — Martian movement from Gemini would help rise in prices of this section as well.

Stocks and Shares.—Navamsa positions between the two major rulers of this section are not favourable after 10th. But many favourable mutual aspects and the position of the New Moon chart indicate that prices will witness rise between 7th and 22nd. Only good mandi dates appear to be 11th, 13th, 19th, 22nd, 26th and 28th. First 10 days are indicating steady conditions with little activity.

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BY S. K. KAR, B.Sc.

*** Sayana Positions of Planets on 1st May 1959, true for 5–30 a.m. (Indian Standard Time).**

Graha (*Planet*)			*Dhruva* (*R.A.*)	*Kranti* (*Declin.*)	*Sphuta* (*Long.*)	*Kshepa* (*Lat.*)
			° ′	° ′	° ′	° ′
Ravi	☉	...	37 27	14 N 47	9 ♉ 53	...
Chandra	☽	...	324 33	9 S 53	23 ♒ 39	3 N 59
Kuja	♂	...	102 54	24 N 33	11 ♋ 43	1 N 38
Budha	☿	...	13 26	2 N 35	13 ♈ 20	2 S 55
Guru	♃	...	237 21	18 S 55	29 ♏ 18	1 N 7
Sukra	♀	...	77 44	24 N 57	18 ♊ 54	1 N 58
Sani	♄	...	277 31	22 S 18	6 ♑ 53	0 N 57
Uranus	♅	...	132 45	17 N 46	10 ♌ 16	0 N 41
Neptune	♆	...	213 44	11 S 38	5 ♏ 28	1 N 50

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THE SUN

The Sun starts on his journey from the 19th degree of Nirayana Aries, enters Taurus on the 13th and terminates the journey on the 17th degree. His northern declination gradually increases from 14° 47′ to about 22 degrees.

THE MOON

The Moon commences to move from the 2nd degree of Aquarius, and after completing a round of the heavens, he stops on the 6th degree of Pisces. He comes to the equator on the 3rd, 18th, and 30th. He attains maximum declination of about 18° on the 11th and on the 24th. He comes to his Apogee on the 8th and goes to his Perigee on the 22nd. He forms with the Sun the following aspects in this month :—

New Moon	on	8th at about	1 a.m.
First quarter	on	16th ,,	1 a.m.
Full Moon	on	22nd ,,	6 p.m.
Last quarter	on	29th ,,	2 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° 49′ 51″.

MARS AND MERCURY

Mars begins to move from the 20th degree of Gemini. He enters Cancer on the 18th and then stops on the 8th degree.

Mercury commences his journey from the 22nd degree of Pisces. He enters Aries on the 7th and Taurus on the 24th. He crosses the ecliptic towards the north on the 30th.

JUPITER AND VENUS

Jupiter is retrograde throughout the month and moves back slowly from the 8th degree of Scorpio to the 4th degree.

Venus starts from the 28th degree of Taurus. He enters Gemini on the 3rd and Cancer on the 30th. He then stops on the 1st degree of Cancer.

SATURN AND RAHU

Saturn is retrograde and moves back slowly from 16th degree of Sagittarius to the 14th degree of the same sign. He goes to the Aphelion on 29th.

Rahu moves back from the 22nd degree of Virgo to the 20th degree.

OTHER PLANETS

Uranus moves on from 20° 37′ of Cancer to 21° 17′ of the same sign.

Neptune is retrograde and moves back from 13° 39′ to 12° 54′ of Libra.

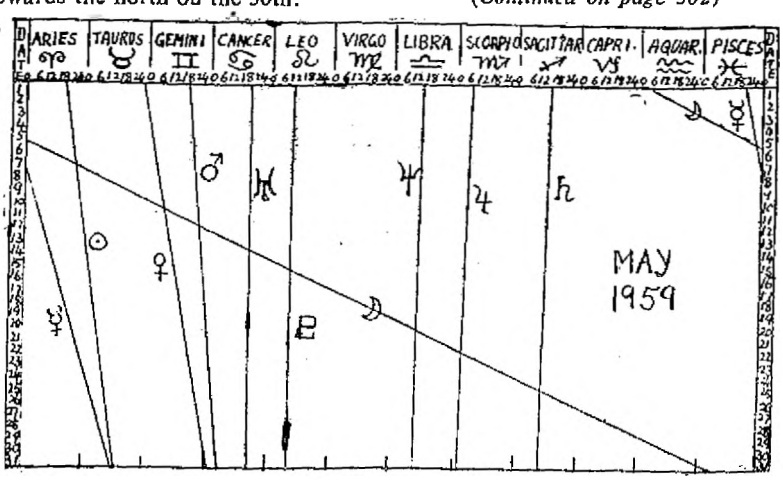
Pluto is retrograde and moves back from 9° 53′. He becomes direct on the 13th and then goes upto 9° 54′ of the same sign.

LUNAR CONJUNCTIONS

The Moon will form conjunctions with planets in the following order :—

Mercury	on 5th	at about	6 p.m.
Sun	on 8th	,,	2 a.m.
Venus	on 11th	,,	7 p.m.
Rahu	on 12th	,,	6 p.m.
Mars	on 13th	,,	6 a.m.
Uranus	on 15th	,,	4 a.m.
Pluto	on 16th	,,	3 p.m.
Rahu	on 19th	,,	1 p.m.
Neptune	on 21st	,,	2 a.m.
Jupiter	on 22nd	,,	12 noon
Saturn	on 25th	,,	2 a.m.

(*Continued on page 502*)



The Astrological Magazine EPHEMERIS

FOR MAY 1959

All positions are true for 5-30 a.m. (I.S.T.)

May	Day of the Week	Sun ☉ *Ravi*			Moon ☽ *Chandra*			Mars ♂ *Kuja*		Mer. ☿ *Budha*		Jup. ♃ *Guru*		Venus ♀ *Sukra*		Saturn ♄ *Sani*		Rahu ☊ *Rahu*	
		°	′	″	°	′	″	°	′	°	′	°	′	°	′	°	′	°	′
1	Friday	18	3	5	301	48	44	79	54	351	31	217	29	57	5	255 R	4	169	52
2	Saturday	19	1	19	314	28	40	80	29	352	43	217	22	58	14	255	3	169	49
3	Sunday	19	59	32	326	51	31	81	4	353	58	217	15	59	24	255	2	169	46
4	Monday	20	57	43	339	1	11	81	38	355	15	217	8	60	33	255	0	169	42
5	Tuesday	21	55	53	351	1	15	82	13	356	55	217	1	61	42	254	58	169	39
6	Wednesday	22	54	2	2	54	55	82	48	357	56	216	54	62	51	254	56	169	36
7	Thursday	23	52	8	14	44	55	83	23	359	20	216	47	64	0	254	55	169	33
8	Friday	24	50	7	26	33	34	83	58	0	46	216	40	65	9	254	53	169	30
9	Saturday	25	48	17	38	22	55	84	33	2	14	216	32	66	17	254	51	169	27
10	Sunday	26	46	17	50	14	50	85	8	3	44	216	25	67	26	254	48	169	23
11	Monday	27	44	19	62	11	19	85	43	5	17	216	17	68	34	254	46	169	20
12	Tuesday	28	42	17	74	14	32	87	18	6	51	216	10	69	42	254	44	169	17
13	Wednesday	29	40	14	86	27	32	86	53	8	28	216	2	70	50	254	41	169	14
14	Thursday	30	38	8	98	51	45	87	28	10	6	215	55	71	58	254	39	169	11
15	Friday	31	36	1	111	31	59	88	4	11	47	215	47	73	6	254	36	169	8
16	Saturday	32	33	53	124	31	13	88	39	13	29	215	40	74	14	254	34	169	4
17	Sunday	33	31	42	137	52	42	89	14	15	14	215	32	75	21	254	31	169	1
18	Monday	34	29	30	151	39	0	89	49	17	0	215	24	76	28	254	28	168	58
19	Tuesday	35	27	16	165	51	14	90	25	18	49	215	17	77	35	254	25	168	55
20	Wednesday	36	25	1	180	28	18	91	0	20	40	215	9	78	42	254	22	168	52
21	Thursday	37	22	44	195	26	13	91	35	22	33	215	1	79	49	254	19	168	49
22	Friday	38	20	25	210	37	57	92	11	24	28	214	54	80	56	254	16	168	45
23	Saturday	39	18	5	225	53	57	92	46	26	25	214	46	82	2	254	13	168	42
24	Sunday	40	15	44	241	3	31	93	22	28	24	214	39	83	8	254	10	168	39
25	Monday	41	13	22	255	56	40	93	57	30	19	214	31	84	14	254	7	168	36
26	Tuesday	42	10	58	270	25	45	94	33	32	27	214	24	85	20	254	3	168	33
27	Wednesday	43	8	34	284	26	24	95	8	34	31	214	16	86	26	254	0	168	30
28	Thursday	44	6	9	297	57	32	95	44	36	37	214	9	87	31	253	56	168	26
29	Friday	45	3	42	311	0	50	96	20	38	45	214	1	88	37	253	53	168	23
30	Saturday	46	1	15	323	39	52	96	55	40	53	213	54	89	42	253	49	168	20
31	Sunday	46	58	48	335	59	14	97	31	43	3	213	47	90	47	253	46	168	16

AYANAMSA 21° 49′ 51″

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MAY 1959

BY MHIRA

[The following forecasts based on Janma Rasi are 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 lesser proportion. The predictions given below are based not upon conjecture, 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 transits Aries till 13th, then enters Taurus. Mercury remains in Pisces only till 7th, then passes on to Aries and remains till 25th only on which date he goes to Taurus. Venus is practically in Gemini for the entire month. Mars transits Gemini till 18th, then enters Cancer. Jupiter is in Scorpio and Saturn in Sagittarius for the entire month. Both are retrograde. Rahu and Kethu continue their backward motion in Virgo and Pisces respectively.

1. Mesha (Aries):—*Sun in 1st and 2nd; Venus in 2nd and 3rd; Mars in 3rd and 4th; Rahu in 6th; Jupiter in 8th; Saturn in 9th; Kethu in 12th; and Mercury in 12th, 1st and 2nd.*

General.—Venus is the only planet good for the entire month and he is under check for the greater part. Mars is favourable before change of sign on 18th and he is free of check so long but comes under vedha for the rest of the month when he is evil. No other planet is good even for part of the month, Sun, Mercury, Jupiter and Saturn all being unfavourable throughout Nor is there much relief because of vedha. Saturn alone is under check for the whole month and Mercury for the greater part. That is all. Therefore the general effects for the month will be mixed, rather more, unfavourable than otherwise. Obstacles and delays in all matters, tedious and purposeless journeys, fears and anxieties and health troubles, quarrels with friends and relatives, loss of position, troubles from rivals and enemies, undesirable friendships evil consequences arising therefrom, scandals, losses and unhapiness are the rather unpleasant probabilities that are in store for you this month. But the first half will be certainly less troublesome and there is even some scope for gains, a few luxuries and some minor accesses and happiness. Of the three stars of the sign, those born under Bharani may prove to be the worst sufferers while the principal evil transits are likely to touch those born under Aswini and Karthigai only lightly.

Health and Domestic.—Those suffering under habitual blood pressure should be watchful during the first half and take appropriate steps. There may be stomach troubles also accompanied with chest pain. But during this month generally only chronic sufferers need worry and even these with some extra care and caution can manage to avert troubles and upsets. Quarrels may arise within the family circle and may lead to domestic unhappiness. Even relatives outside the family circle as also friends may cause troubles, anxieties and apprehensions and much patience and tact will be called for on your part.

Finance and Speculation.—This sphere may not be affected very adversely this month though not trouble free. There is scope for considerable gains as well as considerable losses and heavy expenditure. As most of the losses are liable to be caused by following the advice of wicked and designing persons posing as friends, your own prudence should warn you against following such advice and prevent losses arising from such causes, thus saving your gains practically. But in the matter of speculative activities, there is no support whatever and only losses are probable.

Real property, Services & Profession, etc.—The month may prove quite tolerable so far as real property matters are concerned and the first half may even be quite favourable. Measures taken during the first half to improve your position, or the betterment of soil by scientific manuring, or introduction of new methods of cultivation are likely to bring good results. It would be advisable not to make any innovations during the second half nor make any bargains or transactions of purchase, sale, etc., as there is a probability that you will be duped or at least not come out on top and the other 'party' has all the advantages. The services are liable to be rather badly hit this month and the causes may be various. Keep to routine and lie low should be the watchword. For the more you try to wriggle out of your difficulties and akward situations, the more deeply you are liable to be involved. Your enemies and rivals will be busy scandalising you and thwarting you. But do not think of putting back. As in many other matters, profession and business will do better during the first half. During the second half, there may be even greater activity but greater obstacles and setbacks also.

For Women.—The month, in some respects, favours and in other respects, mars the activities that women as such usually indulge in. New developments and unforeseen situations may arise in the social spheres and precedents may be established for new departures. But the conservative instinct should be always alert and watchful to see that no irrevocable steps are taken. There will be a great urge to renew the wardrobe or change the jewels to new style but these shoul not be given free vent as they are likely to snowball to extravagant proportions. In anything, especially this month there should be no deviation from the middle path.

Fortunate Dates.—Personal and domestic matters, interviews, matters concerning health, commencing treatment, private dealings, etc.—2, 5, 7, 17, 22, 31; money dealings and transactions, financial enterprises, etc.—5, 11, 16, 21, 26, 31; short journeys—5, 11, 16, 21, 25, 31; long journeys—14, 25, 26, 30; real property affairs in general, matters connected with landlords and landholders, investments, educational and academical activities —2, 11, 16, 26, 27, 30; children's affairs and prospects, speculation, excursions, picnics, courtships and love affairs, etc.—2, 13, 18, 26, 31; service matters in general, dealings with superiors, servants, etc.—5, 11, 16, 21, 26, 31; partnership matters, dealings with opposite sex in general, litigation, etc.—5, 11, 16, 21, 26, 31; insurance activities, dealings with estate of deceased persons—5, 7, 18, 22, 31; professional and business

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enterprises—2, 7, 16, 20, 29.

Critical Dates.-Personal and private affairs, interviews, health matters, domestic matters, dealings with relatives—13, 16, 20, 26, 29; money dealings and transactions, financial ventures, standing surety for others, etc.—8, 16, 20, 22, 29; short journeys—15, 16, 20, 24, 31; long journeys—11, 12, 18, 27; real property affairs, investments, dealings with tenants, landlords, educational and academical activities, tests, interviews with superiors, etc.—1, 7, 9, 14, 21, 28; speculative dealings, courtship and love affairs, matters connected with children and their prospects—7, 11, 15, 22, 29; service affairs and prospects, dealings with superiors, inferiors, etc.—11, 15, 16, 20, 24, 31; partnerships, dealings with opposite sex in general—2, 8, 16, 20, 22, 29; insurance activities, dealings with the estate of deceased—1, 5, 13, 20, 26, 29; professional and business enterprisss—4, 12, 18, 24, 31.

Chandrashtama from about sunrise of 22nd till about sunrise of 24th.

2. **Vrishabha (Taurus).**—*Venus in 1st and 2nd; Mars in 2nd and 3rd; Rahu in 5th; Jupiter in 7th; Saturn in 8th; Kethu in 11th; Mercury in 11th, 12th and 1st; and Sun in 12th and 1st.*

General.—Venus and Jupiter are no doubt in favourable signs for the entire month but not much good is derived thereby as Venus is under check throughout and Jupiter for nearly the whole of second half. The only other planet who is good for at least part of the month is Mars during the second half and he is free of vedha so long. Mercury is no doubt good for the first week but good or bad he is under check throughout the month. Sun and Saturn are only in evil signs for the entire month but both suffer check all along. Thus both good and bad elements are affected by vedha. The part played by vedha this month is welcome as it inhibits more evil planets than good. Otherwise this month may prove very bad indeed with Saturn in 8th; and Sun in 12th and 1st. Quarrels with friends and relatives, anxieties and sorrows, obstacles in undertakings, aimless journeys, fatigue, increase of rivals and enemies, unsavoury associations, likelihood of disgrace and dishonour are within the scope of the evil transits of the month. During the second half, however, these troubles may be much less, and there will be some success, pleasures and luxuries. Of the three asterisms of the sign, those born under Krittiga will fare best and suffer least. Next come those born under Rohini. Those that are least benefited this month will be those born under Mrigasira.

Health and Domestic.—Bilious and windy troubles may be present during the first half and they will easily yield to ordinary treatment, though persons suffering under habitual blood pressure should necessarily exercise greater care. But domestic and social spheres may prove decidedly more troublesome. Misunderstandings, quarrels and even estrangement may result but again these may not proceed very far with some care and tact and restraint on your part. You should also try to avoid travels as far as possible, as there is a likelihood of accidents. If inevitable, you should exercise care during jonrneys.

Finance and Speculation.—You may have to face much difficulties this month so far as your pecuniary matters are concerned both, because of failure or contraction of usual avenues of income but also through heavy drains on your purse as additional items of expenditure will appear off and on. The strain during first half may even prove greater. The situation may be further complicated by losses in your financial enterprises that may happen due to unexpected causes and no fault or carelessness on your part may be involved. Speculation will prove a positive share and danger.

Real Property, Services, Profession, etc.—Landlords and landholders will also feel the brunt of evil transits which are likely to disorganize their affairs. The yield too may by affected adversely and difficulties experienced in the collection of rentals. You may have also to be prepared for some upexpected happenings that will affect your position detrimentally. In such diffibult situations that may atise, you should act with cool deliberation instead of lashing out as you may be sorely tempted at the moment. But the first half of the month is not unfavourable for organising or introducing innovations in methods of cultivation, etc., or in other ways.

(Continued on next page)

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ASTRONOMICAL NOTES

(*Continued from page 499*)

POURNIMA (FULL MOON) AND AMAVASYA (NEW MOON) TITHIS.

Commencing moments for the meridian of New Delhi. (77° E 13′, 28° N 39′)

I. Amavasya Tithi commences at 23h. 8m. on 6th May 1959.

Cusps of Houses:—Ascendant 259° 16′; 2nd 294° 45′; 3rd 330° 14′; 10th 185° 43′; 11th 210° 14′; and 12th 234° 45′.

Nirayana Positions of Planets.

The Sun 23° 36′; the Moon 11° 26′; Mars 83° 13′; Mercury 358° 57′; Jupiter 216° 49′; Venus 63° 41′; Saturn 254° 56′; Uranus 110° 32′; Neptune 193° 30′; Pluto 129° 52′ and Rahu 170° 56′.

II. Pournima Tithi commences at 22h. 17m. on 21st May 1959.

Cusps of Houses:—Ascendant 261° 13′; 2nd 296° 43′; 3rd 332° 13′; 10th 187° 43′; 11th 212° 13′; and 12th 236° 43′.

Nirayana Positions of Planets.

The Sun 38° 3′; the Moon 206° 4′; Mars 92° 0′; Mercury 23° 53′; Jupiter 214° 57′; Venus 80° 35′; Saturn 254° 17′; Uranus 110° 15′; Neptune 193° 7′; Pluto 129° 51′; and Rahu 170° 17′.

PLANETARY ASPECTS

THE SUN

Square	Uranus	on the	3rd
Sextile	Mars	,,	5th
Parallel	Uranus	,,	11th
Parallel	Jupiter	,,	14th
Opp.	Jupiter	,,	19th
Square	Pluto	,,	23rd
Parallel	Mars	,,	30th

MERCURY

Trine	Pluto	,,	13th
Opp.	Neptune	,,	16th
Trine	Saturn	,,	16th
Sextile	Venus	,,	17th
Square	Uranus	,,	20th
Parallel	Uranus	,,	25th
Opp.	Jupiter	,,	27th
Sextile	Mars	,,	27th
Square	Pluto	,,	29th
Parallel	Mars	,,	31st

VENUS

Sextile	Pluto	,,	12th
Trine	Neptune	,,	15th
Opp.	Saturn	,,	16th
Square	Rahu	,,	21st

MARS

Square	Rahu	,,	2nd
Trine	Jupiter	,,	25th
Parallel	Pluto	,,	28th

URANUS

Sextile	Rahu	,,	14th

The second half may be said to be favourable from the sources but during the earlier half, you may incur the displeasure of your superiors and care will be needed in dealing with your own co-workers. You may suffer from misrepresentation, wrong moves, and decisions which may cause frustration of your expectations. But if these are tided over well with tact, the second half may produce excellent results. Nothing special calls for mention in respect of profession and business which may function round average levels during the entire month with some positive betterment during the second half.

For Women.—The month is not generally favourable for matters concerning the fair sex as such and the part about the middle of the month is the worst affected. The influences at about this time may cause her to lose her friends and even popularity in her social circles. Extra care in toilet may be necessity as you may be tempted to be slovenly and careless about your personal appearance through sheer mental depression. This is not the month to plan extensive social activities, conduct parties yourself but you should not also stay at home and contrive to spend the off hours in the congenial company of your own sex.

Fortunate Dates.—Personal and domestic affairs, private matters, interviews, health matters, etc.—3, 5, 11, 16, 21, 25, 30; money dealings and transactions, financial enterprises, etc. —5, 11, 14, 16. 26, 31; short journeys —2, 11, 16, 30; long journeys—2, 7, 16, 20; real property affairs in general, educational and academical activities, interviews, etc.—2, 13, 18, 26, 31; speculation, children's affairs and prospects, courtship and love affairs, excursions and picnics—5, 11, 16, 21, 26, 31; service affairs and prospects, dealings with superiors, servants—5, 11, 14, 16, 26, 31; partnership matters, dealings with opposite sex in general—2, 7, 17, 22, 31; insurance activities, dealings with estate of deceased, etc.—1, 3, 8, 13, 18, 22, 30; professional and business enterprises—2, 7, 16, 20, 29.

Critical Dates.—Personal and domestic affairs, private matters, health matters, interviews (personal)—4, 16, 19, 29; money dealings and transactions, financial enterprises—1, 14, 16, 18, 28; short journeys—7, 14, 22 27; long journeys—11, 12, 18, 27; real property affairs, educational and academical activities, tests, interviews —3, 7, 15, 22, 25, 29: speculation, children's affairs and propects, courtship and love affairs, excursions and picnics—1, 9, 14. 18, 24, 28; service affairs and prospects—3, 19, 22, 29; partnerships, dealings with opposite sex in general—5, 13, 16, 20, 23, 26, 29; insurance, activities, dealings with estate of deceased—1, 5, 12, 16, 28; professional and business enterprises —11, 12, 18, 27.

Chandrashtama from sunrise of 22nd till sunrise of 24th.

3. Mithuna (Gemini).—*Mars in 1st and 2nd; Rahu in 4th; Jupiter in 6th; Saturn in 7th; Keth in 10th; Mercury in 10th, 11th and 12th; Sun in 11th and 12th; and Venus in 12th and 1st.*

General.—Venus alone is favoutable for the entire month but mostly free from check. Sun is good for the first half and also free of vedha. Except for last week, Mercury also is auspicious but he is under check so long as he is good. The other planets are in unfavourable signs only, namely, Mars, Jupiter and Saturn, that is all the major planets whose influence counts for most in transits. Though Mars and Jupiter are free of vedha throughout, Saturn is under check all along. Thus in a month of mixed results, the first half will be somewhat more favourable than the second, though not much by way of good can be expected even during the first half. General success, prosperity, comforts, educational and academical successes, auspicious events and celebrations, all these will make conditions in first half fairly tolerable. But, journeys, unwelcome changes, ill-health, quarrels and disputes with relatives, troubles from rivals and enemies, obstacles in all matters, etc., varied anxieties and disgrace will be among the unpleasant happenings of the month especially during the second half. Of the three stars of the sign, those born under Mrigasira and Aridra will suffer lesser than those born under Punarvasu and also reap better results for the good transits.

Health and Domestic.—Ill health of some sort or other will be present dur ing the month, more especially during second half and each may suffer according to his constitutional predisposition. Lung troubles, affections of blood, bile or heat, nervous debility, etc. Though not very great, there is also likely to arise some danger through fire, drugs or sharp instruments that this possibility should be had in mind during the first half. Bilious and windy complaints are more probable during the second half. It is also during this part of the month that quarrels and misunderstandings with friends and relatives both within and outside the domestic circles are liable to occur.

Finance and Speculation.—The finances are perhaps in a slightly better position than other matters. Still losses are indicated by more than one transit influence and considerable care and caution should necessarily be exercised in all your dealings and enterprises, especially as losses through deceit, impositions and confidence tricks are the more likely forms than increased items of expenditure which will also be present. Still the favourable influences will help you much in tiding over all these kinds of difficulties. However there is absolutely no help from speculative transactions.

Real Property, Services, Profession, etc.—The impact of the unfavourable transits is likely to be fully felt by the landlords and landholders and all their affairs suffer in consequence. Unexpected occurrences, fears and appre, hensions, wrong moves and decisions-necessity to defend your rights and privileges against encroachment by others, frustration of your plans, all these may give you several unpleasant jolts during the month. But at the same time, it is likely that whatever happens during the month good or bad will be only of a temporary nature and so not much harm may practically ensue, unless of course you commit yourself to irrevocable contracts, etc. Avoid this month, decision in important matters. The first half is tolerable for the services and in the case of a few may prove to be really good. But during the second half, almost all may have to experience departmental displeasure, or other unpleasant situations. Even here, all these may prove to be only transient disturbances. The worst part of the month in this respect, is the last week. Though not free from setbacks and obstacles, the profession and business may do quite well almost throughout on above average levels.

Women:— Inspite of predominence of evil transits, this month is not at all bad for matters pertaining to the fair sex as such. All their affairs run harmoniously during the greater part of the month and social contacts will bring them care-free exuberance and enthusiasm. You will be sought after by others for your opinions even by more experienced persons and this sould prove very flattering to you, your social prestige will be enhanced. There is nothing against your giving parties and engaging in philanthropic activities but as they are likely to cost you much more than your first appraisal would lead you to expect. Avoid them, but if not possible, work out the expens items

carefully beforehand and stick to them.

Fortunate dates:— Health and domestic matters, private affairs, dealings with relatives, friends, personal interviews, etc; health matters–5, 11, 16, 21, 26, 31; money dealings and transactions, financial ventures, etc.– 3, 11, 16, 22, 26, 30; short journeys– 2, 8, 13, 18, 22, 26; long journeys–2, 7, 16, 20, 29; real property affairs in general, matters connected with landlords and landholders, educational and academical activities, interviews, tests–5, 11, 16, 21, 16, 31; speculation, matters pertaining to children and their affairs, courtship and love affairs, excursions, picnics, etc.–5, 8, 13, 16, 21, 30: service affairs and prospects, dealings with superiors, servants, etc.–2, 7, 17, 22, 31; partnership and dealings with opposite sex in general–1, 3, 13, 18, 22, 26, 30; insurance activities and dealings with estate of deceased, etc.–2, 7, 16, 20, 29; professional and business enterprises–1, 3, 13, 18, 22, 26, 30.

Critical dates:— Health and domestic, private affairs, dealings with friends and relatives, interviews, health matters, etc.–1, 3, 15, 18, 29; money dealings and transactions, financial enterprises, standing surety for others.–4, 6, 9, 12, 15, 28; short journeys–7, 15, 22, 29; long journeys –4, 12, 18, 24, 31; real property affairs generally, matters affecting landlords and landholders such as investments, etc.–1, 3, 15, 18, 29; speculation, children's affairs and prospects, courtship and love affairs, excursions, picnics, etc.–3, 8, 19, 26, 29, service affairs and prospects, dealings with superiors, servants, etc.–1, 5, 13, 20, 26, 29; partnerships, dealings with opposite sex in general —4, 15, 27, 31; insurance activities, dealings with estate of deceased—4, 12, 18, 24, 31; professional and business ventures—4, 15, 27, 31.

Chandrashtama from sunrise of 24th till sunrise of 26th.

4. Kataka (Cancer).—*Rahu in 3rd; Jupiter in 5th; Saturn in 6th; Kethu in 9th; Mercury in 9th, 10th and 11th; Sun in 10th and 11th; Venus in 11th and 12th; and Mars in 12th and 1st.*

General.—Good transits are plenty this month. Sun, Venus, Jupiter and Saturn are all favourable for the entire month. Though, of these, Venus and Saturn are under check throughout and Sun for the second half, Jupiter is entirely free and this fact is a great feature in itself. Thus Mars remains as the only unfavourable planet for the whole month and he is under check till change of sign, that is till 18th. Therefore the general results for the month should prove to be quite good and satisfactory. Gradual success in all matters in general, good associations and friendships with consequent advantages, happiness and prosperity, new position and honours, triumphs over rivals or enemies, auspicious events or celebrations in the house, aquisition and enjoyment of articles of luxury, official favours, gain of new friends, pleasant associations in social spheres, etc., are the accredited results of the favourable transits. But because of Mars, some obstacles and setbacks now and then especially during the second half, health troubles, etc., as well as some mental worries and quarrels may be present. Of the three asterisms of the sign, those born in Punarvasu may not derive so much benefit from the benefic transits as those born under Pushya or Aslesha.

Health and Domestic.—The month's health can be expected to be quite good with so many planets in favourable signs. But it is not also unlikely that chronic sufferers from eye diseases, bilious and 'heat' disorders will be entirely trouble-free in the matter of health during the second half. High blood pressure people should be careful during this part of the month. Conditions in the domestic and social circles will be quite harmonious. Some auspicious functions or celebrations too may take place. There will be purchases of luxury items and their enjoyments. On the whole, one of the memorable months in the whole year.

Finance and Speculation.–The month may also prove remarkable in the matter of finance. Increased gains from several sources are indicated by more than one transit influence. Your attempts in financial enterprises will meet with assured success and you may find that the returns even exceed your expectations in some cases and the enterprises themselves are likely to be on a much bigger scale than at any time hitherto. The second week generally is the best part of the month in this respect. The month would appear to be highly favourable for speculation also provided kept with reasonable limits and not shaken too hard.

Real Property, Services, Profession, etc.—Though the landlords and landholders are also likely to benefit from the benefic transits of the month, the improvement in their ease is bound to be somewhat limited and may not prevent frustration of your plans whatever they may be. You are liable to make wrong moves and come to wrong decisions that will alter your position for the worse, though because of the benefic transits, they may not after all amount to much. Any transactions or investments made this month may not turn out to be what you expected when making these investments. So, unless exceptionally good, these should be avoided as a rule. This is one of the best months in the whole year for the services. Many a result awaited for, for a long time may find fulfilment during this month and you may attain to a new position or status, and in some cases, this may be the attainment of independent authority—the first gazetted post, or the mere official becomes an officer. The third week may be considered as the best part of the month in this respect. Business and profession will reach up to new levels of achievement and expansion and produce excellent results in the shape of incomes, profits and dividends.

Women only.—As can be expected this month is highly favourable to the interests of the fair sex during which success in all matters that have been longed for will reach near fulfilment in almost all respects. Travels for pleasure with congenial companions with cultural and intellectual parity will be a welcome feature of the month. The ideal month for courtship and love affairs, a confessian of love or the receipt of a 'proposal' may mark a definite stage. Social and philanthropic activities will also prove successful and even succeed beyond expectations.

Fortunate Dates.— Family and domestic matters, personal affairs, interviews, dealings with relatives, friends, health matters, etc—1, 4, 9, 19, 24, 25, 31; money dealings and transactions, financial ventures, etc.— 4, 10, 20, 25, 28, 31; short journeys –3, 7, 18, 24, 18, 30; long journeys–4, 9, 19, 24, 28; real property affairs in generl, matters connected with londlords and landholders as such, educational and academical activities, interviews, tests.–1, 5, 16, 22, 26, 31; speculation, courtship and love affairs, excursions, parties, picnics, etc.–3, 8, 19, 24, 31; service affairs and prospects, dealings with superiors, servants, etc.–4, 9, 19, 24, 28; partnerships, dealings with opposite sex as such–6, 11, 21, 25, 31; insurance activities, dealings with estate of deceased–6, 11, 21, 25, 31; professional and business enterprises–3, 8, 19, 24, 31.

Critical Dates.—Health matters, personal and domestic affairs, dealings with friends and relatives, interviews, etc.–6, 13, 15, 23, 29;

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money dealings and transactions, financial enterprises, standing surety for others–7, 11, 15, 23, 29; short journeys–3, 7, 11, 15, 19, long journeys–6, 13, 15, 23, 29; real property matters in general, landlords and landholders, investments, etc.–3, 7, 11, 15, 19; speculation, courtship and love affairs, excursions, picnics, children's affairs and prospects–6, 13, 15, 23, 29; service affairs and prospects, dealings with superiors, servants, etc.–6, 13, 15, 23, 29; partnerships, matters connected with opposite sex in general–2, 8, 12, 16, 23, 29; insurance activities, dealings with estate of deceased persons–2, 8, 12, 16, 23, 29; professional and business enterprises–6, 13, 15, 23, 29;

Chandrashtama from the beginning of the month till noon of 3rd and again from sunrise of 26th till noon of 28th.

5. Simha (Leo):– *Rahu in 2nd; Jupiter in 4th; Saturn in 5th; Ketu in 8th: Mercury in 8th; 9th and 10th; Venus in 10th and 11th; and Mars in 11th and 12th.*

General:— There are more evil transits than good this month. It is a rather peculiar feature that no planet, not even Venus is in favourable sign for the entire month. But it can be taken that Venus is good practically for the whole month and free of check also. Mercury is good till change of sign that is for the first 18 days. But then, he is under check throughout good or bad. Sun is good for the second half only and he too is under check all along. Mercury is auspicious for the first and last weeks only and under check except for the first week. Therefore the evil planets are Jupiter and Saturn only and they too are under vedha throughout. Thus there is a very poor show of the transit influences, whether favourable or unfavourable and this is likely to make the month void of results, and insignificant for any purpose good or otherwise and the general results will be nondescript mostly. Slow success, indifferent realisation of your objects, good friendships and favourable results therefrom, gains of various things, luxuries of lands, etc., triumph over rivals and enemies are the likely good results. Enmities and humiliations, troubles through women, quarrels, false implications, wicked associations, etc., are the probable evil results. Of the three stars of the sign, those born under this sign, the evil results will be suffered much more by those born under Purvaphalguni than by those born under Makha or Uttaraphalguna.

Health and Domestic.— Health is liable to suffer off and on throughout the month but the sufferings will be neither continuos nor serious at any time. The mind will suffer because of anxieties, apprehensions and agitation than the body. Tedious journeys may sap your vitality. Bilious complaints and eye affections may trouble chronic sufferers therefrom. The domestic circle will also suffer from internal quarrels, further troubles may also be caused by relatives from outside. There is also likely to arise sorrows and grief from death of relatives.

Finance and Speculation.—There is not much scope from any favourable financial developments during the month. On the other hand, fairly acute critical situation may arise because of contraction of usual avenues of income if not total failure and also mounting expenses. However timely help will be secured so that you will be enabled to tide over their difficulties tolerably well. Expenses because of adverse results in pending litigation may be one of the causes also as this is indicated by more than one transit. Speculation will be one of the worst kind of activities to be indulged in during the month, as losses alone are probable and success is well-nigh impossible.

Real Property, Services, Profession, etc.—This month there may be some temporary relief from landlords and landholders from some of their acute troubles, though the general position continues to be unsatisfactory. Yield and rentals will be good and may be realised without much difficulty. The month is unfavourable for litigation of your rights and if any litigation is pending there is the probability of an adverse result. The influences are not also favourable for launching new schemes, introducing innovations, etc. in methods of cultivation and so forth. A cautious and conservative policy may enable you to avoid pitfalls. There is nothing special that calls for mention in the case of the services. The general position however is unsatisfactory. At the same time it is also certain that no serious difficulties will arise. Still care, caution and prudence and reserve may be called for in some unexpected situations that may arise and much will depend upon how you deal with them for your future mental peace as also prospects. Keep to routine but be alert to deal with conditions that may arise. The profession and business however will do well, even rise to above average levels during the month without any setbacks even so to say.

Women.—Conditions at the opening of the month are very favourable for all matters pertaining to women as such but are just the opposite towards the end of the position gradually deteriorating as the month advances. They may be able to engage in and come out with flying colours in philanthropic and social activities and receive unstinted help from those to whom they apply for succour. But the same state of things may continue and if you still persist in such activities, you may find yourself called upon to face undue hardships and make sacrifices which though unpleasant at the time will serve to strengthen you and build up your reserve strength.

Fortunate Dates.—Personal and domestic matters, personal interviews, dealings with friends and relatives, health matters, etc—2, 13, 18, 26, 31; financial enterprises, money dealings and transactions 5, 11, 16, 26, 31; Short journeys—5, 11, 16, 21, 30; long journeys—2, 7, 17, 22, 31; real property affairs, litigation, educational and academical activities, interviews, tests, etc—2, 7, 17, 22, 31. Insurance activities, dealings with estate of deceased—3, 13, 18, 22, 26, 30; speculation, children's affairs and prospects, courtships and love affairs, excursions, etc—3, 13, 16, 22, 26, 30; service affairs and prospects, dealings with superiors, servants—2, 7, 16, 20, 29; partnerships, dealings with opposite sex in general—2, 7, 16, 20, 29; professional and business enterprises—5, 11, 16, 21, 30.

Critical Dates.—Personal and domestic matters, personal and private interviews, dealings with friends, relatives, health matters—7, 15, 19, 22, 29; money dealings and transactions, financial ventures, standing surety for others—1, 9, 14, 18, 22, 28; short journeys—3, 19 22, 25, 29; long journeys—1, 5, 13, 20, 26, 29; real property affairs educational and academical activities, tests, interviews—5, 13, 20, 26, 29; speculation, children's affairs and prospects, excursions, picnics, courtship and love affairs—1, 5, 8, 16, 28; service affairs and prospects, dealings with superiors, servants, etc.—4, 8, 12, 18, 24, 28; partnerships, dealings with opposite sex in general—4, 8, 12, 18, 24, 28; insurance activities, dealings with estate of deceased, etc,—1, 5, 8, 16, 28; professional and business enterprices—3, 19, 25, 29.

Chandrashtama from noon of 3rd till midnight of 5th and again from sunset of 30th till the end of the month.

6. Kanya (Virgo).—*Rahu in 1st; Jupiter in 3rd; Saturn in 4th; Kethu*

in 7th; Mercury in 7th, 8th and 9th; Sun in 8th and 9th; Venus in 9th and 10th; and Mars in 10th and 11th.

General.—Mars is the only planet in a favourable position for the entire month. Even so his influence in 10th is of doubtful value as he is under check so long as he is there. The only other planet who is good for at least part of the month is Mercury from 7th to 25th but then he also suffers vedha so long. The other planets Sun, Venus, Jupiter and Saturn—all of them are in unfavourable signs only. But it is a matter for some consolation that all these planets except Jupiter are all under check. Thus though there is a great numerical preponderance of the evil transits, the month may not prove so evil in the general results as may be feared and the last two weeks may prove to be the least troublesome. Evil associations, ill-health, failure in endeavours, enmities, obstacles, misunderstandings and worries, tedious and wearisome journeys, unwelcome changes, quarrels and disgrace, mental unhappiness, are some of the unsavoury possibilities of the month. But towards the close of the month, some successes, happiness, comforts and luxurious, auspicious events, pleasures, etc., are probable. Of the three asterisms of the sign, those born under Uttaraphalguna will fare best, next comes those born under Hastha. Those born under Chitra will derive least benefit from the auspicious transits and stand to suffer most from the evil ones.

Health and Domestic.—Though there is bound to be ill-health during the month, the actual sufferings may not amount to much. Troubles due to excessive 'heat', blood pressure, weakness and general debility are the sort of troubles which may have to be suffered each according to his constitutional predisposition. Except for some common worries, anxieties and apprehensions, the domestic sphere is not affected in any way so that peace and domestic happines will be the rule rather than the exception. The death of some relative or close friend is not improbable.

Finance and Speculation.—The finances are not yet out of the word and there may not be any appreciable changes for the better during this month. Rather one should be glad if no changes for the worse take place. Danger lies this month from a tendency to launch into enterprises without proper forethought and consideration. The rule should rather be not to attempt anything new till better

(Continued on next page)

PREDICTING SPECIFIC EVENTS BY MEANS OF TRANSITS—II

(Continued from page 454)

Fixed Stars of the Sidereal Zodiac

Cat. No.		*Star*	*Right Ascension*	*Declination*	*Ecliptic Longitude*
			H. M. S.	° ′	°
1002	33	Piscium	00. 03. 14	— 5 56	♈ 1
1008	41	Piscium	00. 18. 29	+ 7 58	5
1010	44	Piscium	00. 23. 18	+ 1 43	6
1012	48	Piscium	00. 26. 05	+ 16 13	7
28	δ	Piscium	00. 46. 33	+ 7 22	12
1023	68	Piscium	00. 55. 37	+ 28 46	♈ 15
36	Ξ	Piscium	01. 00. 49	+ 7 40	16
1028	72	Piscium	01. 02, 55	+ 14 44	17
43	ν	Piscium	01. 09. 24	+ 29 52	19
1034	89	Piscium	01. 15. 41	+ 3 24	20
45	υ	Piscium	01. 17. 12	+ 27 03	♈ 21
1039	94	Piscium	01. 24. 29	+ 19 02	23
50	n	Piscium	01. 29. 17	+ 15 08	24
1046	π	Piscium	01. 34. 55	+ 11 56	25
56	υ	Piscium	01. 39. 18	+ 5 17	26
60	o	Piscium	01. 43. 14	+ 8 57	♈ 28
1050	4	Arietis	01. 45. 57	+ 16 45	29
66	β	Arietis	01. 52. 22	+ 20 36	♉ 0
74	a	Arietis	02. 04. 51	+ 23 16	3
1056	15	Arietis	02. 07. 06	+ 34 48	4
1057	19	Arietis	02. 10. 49	+ 15 05	♉ 5
1059	21	Arietis	02. 13, 23	+ 24 51	5½
81	o	Arietis	02. 15. 50	+ 19 43	6
1069	27	Arietis	02, 28. 38	+ 17 31	9
89	υ	Arietis	02. 36. 29	+ 21 47	11
94	35	Arietis	02. 41. 02	+ 27 32	♉ 13
100	41	Arietis	02. 47. 34	+ 27 05	14
1079	δ	Arietis	02. 49. 14	+ 14 55	15
1081	47	Arietis	02. 55. 44	+ 20 30	16
1088	55	Arietis	02. 07. 08	+ 28 55	19
114	δ	Arietis	03. 09. 17	+ 19 34	♉ 20
1089	γ	Arietis	03. 12. 32	+ 20 53	21
1094	ν	Arietis	03. 18. 51	+ 21 00	22
121	o	Tauri	03. 22. 36	+ 8 35	23
125	5	Tauri	03. 28. 36	+ 12 48	24
1101	10	Tauri	03. 34. 47	+ 0 16	♉ 26
1103	11	Tauri	03. 38. 19	+ 25 12	27
136	17	Tauri	03. 42. 26	+ 23 59	28
139	n	Tauri	03. 45. 03	+ 23 59	29
151	υ	Tauri	04. 00. 58	+ 5 52	♊ 2
1112	37	Tauri	04. 02. 16	+ 21 58	♊ 3
1115	43	Tauri	04. 06. 46	+ 19 30	4
1118	μ	Tauri	04. 13. 18	+ 8 47	5
159	υ	Tauri	04. 17. 27	+ 15 32	6
162	δ	Tauri	04. 20. 34	+ 17 27	7

Let Christ Is Astrology Become To Prevent Dr B V Raman's Work

Cat. No.	Star	Right Ascension	Declination	Ecliptic Longitude
		H. M. S.	° ′	°
164	Ξ Tauri	04. 26. 13	+ 19 05	♊ 8
1125	p Tauri	04. 31. 31	+ 14 45	9
168	α Tauri	04. 33. 34	+ 16 26	10
174	ν Tauri	04. 39. 47	+ 22 53	11
1137	97 Tauri	04. 48. 58	+ 18 46	13
184	ζ Tauri	05. 00. 39	+ 21 32	♊ 16
202	β Tauri	05. 23. 42	+ 28 34	21
211	Σ Tauri	05. 35. 12	+ 21 07	24
218	130 Tauri	05. 45. 03	+ 17 43	27
1158	136 Tauri	05. 50. 45	+ 27 36	28
1163	I Geminorum	06. 01. 37	+ 23 16	♋ 0
241	μ Geminorum	06. 20. 29	+ 22 32	4½
1173	v Geminorum	06. 26. 32	+ 20 14	6
251	ν Geminorum	06. 35. 21	+ 16 26	8
254	Ξ Geminorum	06. 41. 25	+ 25 10	9
261	β Geminorum	06. 50. 05	+ 34 00	♋ 12
1182	w Geminorum	06. 59. 54	+ 24 16	13
269	Σ Geminorum	07. 01. 41	+ 20 38	14
1188	51 Geminorum	07. 11. 01	+ 16 14	16
277	λ Geminorum	07. 15. 44	+ 16 37	17
279	δ Geminorum	07. 17. 40	+ 22 03	♋ 18
282	ζ Geminorum	07. 23. 11	+ 27 53	19
286	p Geminorum	07. 26. 29	+ 31 52	20
1196	v Geminorum	07. 33. 24	+ 26 59	22
294	k Geminorum	07. 41. 59	+ 24 30	23
295	β Geminorum	07. 42. 49	+ 28 07	♋ 23½
1200	81 Geminorum	07. 43. 45	+ 18 36	24
296	π Geminorum	07. 44. 52	+ 33 31	24½
1207	ψ Geminorum	07. 50. 59	+ 26 52	25½
305	x Geminorum	08. 01. 00	+ 27 54	28
312	β Cancri	08. 14. 18	+ 9 19	♌ 1
1217	x Cancri	08. 17. 34	+ 27 21	2
1220	20 Cancri	08. 21. 01	+ 18 28	3
1222	29 Cancri	08. 26. 20	+ 14 21	4
321	n Cancri	08. 30. 20	+ 20 35	5
1228	ν Cancri	08. 40. 55	+ 21 37	♌ 7½
326	δ Cancri	08. 42. 21	+ 18 18	8
328	λ Cancri	08. 44. 13	+ 28 55	8½
337	α Cancri	08. 56. 15	+ 12 01	11
1232	64 Cancri	08. 57. 02	+ 32 35	12
1238	k Cancri	09. 05. 32	+ 10 50	♌ 13
350	83 Cancri	09. 16. 42	+ 17 53	16
1244	k Leonis	09. 22. 16	+ 26 21	18
360	10 Leonis Minoris	09. 31. 43	+ 36 35	20
365	o Lenois	09. 38. 58	+ 10 05	22
1251	15 Leonis	09. 41. 09	+ 30 10	♌ 23
367	Ξ Leonis	09. 43. 32	+ 23 58	23½
371	μ Leonis	09. 50. 26	+ 26 12	25
354	19 Leonis Minoris	09. 55. 11	+ 41 15	26
378	π Leonis	09. 58. 03	+ 8 14	27

(To be continued)

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HOW IS THIS MONTH

(*Continues from previous page*)

times, as there is a likelihood of losses arising through deception and through women also. As there are absolutely no hope of success in speculative transactions, they had better be left alone this month.

Real Property, Services, Profession, etc.—The worst affected will perhaps be landlords and landholders for whom there are absolutely no good things in prospect this month. Their affairs will suffer in all aspects—yield and rentals, dealings with tenants, agents, co-owners, etc., and with Governmental bodies as well. The threat of loss of their holdings will be a standing menace and depress all things and apparently no way out of the meddle is yet in sight. Even those who are supposed to be benefited by the new regime, if born under this sign may not benefit much and not be very enthusiastic about the whole thing. But some stand a chance of gaining additional holdings. The services may stand to gain something during the month though it may not be very substantial and may after all prove to be temporary. It may prove to be permanent in the case of the very efficient and those who are really deserving. Though the profession, etc., are not much affected by the adverse transits, there is bound to be a setback after advancement and therefore the net gains may prove to be after all disappointing. There will be brighter conditions however at the close of the month.

Women.—The fair sex are touched only very lightly by the adverse transits in respect of matters appertaining to them as such. Their relationship with the opposite sex will be happy, cordial and harmonious and they will have the required help from their own as well as the opposite sex in all their activities. There will also occur opportunities for expanding your sphere and gaining fresh experience and knowledge through new friends, contacts, journeys, studies. A generally smooth running month in which if any disappointments occur, they will be the exception rather than the rule.

Fortunate Dates.—Personal and private affairs, domestic matters, personal interviews, dealings with relatives and friends, health matters, etc.—5, 11, 13, 16, 17, 26, 31; money dealings and transactions, financial ventures, etc.—5, 11, 16, 21, 30; short journeys—2, 7, 17, 22, 31; long journeys—5, 11, 16, 21, 30; real property affairs, educational and academical activities, tests, interviews, etc.—3,

13, 18, 22, 26, 30; children's affairs and prospects, speculation, courtship and love affairs, excursions, picnics, etc.—2, 7, 16, 20, 29; service affairs and prospects, dealings with superiors, servants, etc.—2, 7, 16, 20, 29; partnerships and matters connected with opposite sex in general—3, 13, 18, 22, 26, 30; insurance activities, dealings with estate of deceased—2, 7, 17, 22, 31; professional and business enterprises—5, 11, 13, 16. 17, 26, 31.

Critical Dates.—Personal and private affairs, domestic matters, personal interviews, dealings with relatives and friends, health matters in general—1, 3, 9, 15, 20, 21, 28; money dealings and transactions, financial enterprises, standing surety for others —3, 7, 19, 22, 25, 29; short journeys —1, 5, 13, 20, 26, 29; educational and academical activities, tests, interviews, matters connected with landlords and landholders, landed interests in general—1, 5, 8, 16, 28; speculation, children's prospects and affairs, courtship and love affairs, excursions, picnics, etc.—4, 8, 12, 15, 18, 24, 31: service affairs and prospects, dealings with superiors, servants—4, 8, 12, 15, 18, 24, 31; partnerships, dealings with opposite sex in general—1, 5, 8, 16, 28; insurance activities, dealings with estate of deceased—1, 5, 13, 20, 26, 29; professional and business enterprises—1, 3, 9, 15, 20, 21, 28.

Chandrashtama from midnight of 5th till noon of 8th.

7. **Thula (Libra).**—*Jupiter in 2nd; Saturn in 3rd; Kethu in 6th; Mercury in 6th, 7th and 8th; Sun in 7th aad 8th; Venus in 8th and 9th; Mars in 9th and 10th; and Rahu in 12th.*

General.—There is no dearth of good transit influences for the month but the most powerful ones among them are affected by vedha and not much benefit will really accrue. Venus. Jupiter and Saturn are all good for the entire month. But Venus alone is free of check. Mercury is favourable for the greater part of the month but excepting for the last week, he is inhibited. It is however significant that no planet except Sun is evil for the whole month and of these evil transits, a few also are checked. Thus though there may not be much of note on the credit side of the month, it is equally true that there is very little on the other side as well. Success, popularity, gains, prosperity and renown, success over rivals and enemies, auspicious events and celebrations, enjoyments and luxuries meeting of welcome friends and relatives, increase of knowledge through study, travel, etc., acquisition of new status and position are all in some measure or other due for the favourable transit influences, while mental worries, temptations, obstacles, worries, misunderstandings and quarrels. association with wicked people, weariisome and tedious journeys, etc., are also due for the evil transits. Of the three asterisms of the sign, those born under Chitta and Swati will suffer less from the evil and benefit more from the favourable transits than those born under Visakha.

Health and Domestic.—The month's health will be alright. But during the first half it cannot but be mentioned that the liability to suffer injuries through accidents or wounds from sharp instruments is sufficiently real that one should be careful to avoid such positions as far as possible. Besides, there may be general debility, mental agitation and anxities. But from all this there will be considerable relief during the second half. There is also scope for auspicious events and celebrations, acquisitions of luxuries and their enjoyments and peace and harmony at home.

Finance and Speculation.—There is plenty of scope for improvement in the financial conditions during the month though this will be more and more pronounced as the month advances and will be at its height at the close of the month. Some long-cherished enterprise may fructify with gratifying results and satisfactory rewards adequate to the labour and time involved. But in respect of enterprises begun during the month, great care and caution will be required to make a complete success. In the matter of speculation, there is no encouragement whatever and the risks increase as the month advances and the danger of losses through recklessness becomes very great at the close of the month.

Real Property, Services, Profession, etc.—Inspite of the fact that the month does not lack favourable elements in general so far as transits are concerned, there is nothing much to improve the lot of landlords and landholders which will continue to be in the doldrums and they are liable to be harassed on all sides, troubles from tenants and agents from below and by Governmental action from the top. In addition to all this, the yield is liable to be damaged by pests and may even be poor. Quarrels and litigation may crop up at any time and add to the prevailing discomfort and confusions. The principal caution to be taken note of is that you would be tempted to take the law into your hands but you should not do so however sorely you may be tempted. The month is positively favourable for the services. The attainment of a new status or position or other favourable changes may be confidently awaited. In the case of a few however, actual results may not be achieved this month and things may even apparently move backward. For them it is only a question of time and sooner or later their ambitions will be realised. The profession and business too will benefit substantially this month and there will be appreciable expansion and greater emoluments, activities increasing as the month advances.

Women.—The month is both good and bad for the fair sex. In some of their activities and enterprises, they are likely to achieve stunning results and in others, for no reason at all, the whole thing may prove to be a flop and for no fault of yours. Therefore it would be necessary to watch your step and pursue a thing only if results are increasingly encouraging but retire from the scene when the immediate results are not promising. For all matters, it would be best to keep to routine matters and pursue the middle path instead of starting ambitious schemes of doubtful results.

Fortunate Dates.—Private and personal affairs, domestic matters, dealings with relatives, personal interviews, health matters in general—5, 11, 16, 26, 31; financial enterprises, money dealings and transactions—2, 7, 16, 22, 31; short journeys —3, 13, 18, 22, 26, 30; long journeys —5, 11, 16, 26, 31; real property affairs in general, investments, educational and academical activities, tests, interviews—2, 7, 16, 20, 29; children's affairs and prospects, speculation, courtship and love affairs, excursions, picnics, etc.—2, 7, 16, 20, 29; service affairs and prospects, dealings with superiors, servants, etc.—2, 7, 16, 20, 29; partnership matters, dealings with opposite sex in general—2, 7, 16, 22; insurance activities, dealings with estate of deceased—5, 11, 16, 26, 31; professional and business enterprises—2, 10, 11, 13, 20, 25, 30.

Chandrashtama from noon of 8th till early morning hours of 11th.

8. **Vrischika (Scorpio):**—*Jupiter in 1st; Saturn in 2nd; Kethu in 5th; Mercury in 5th, 6th and 7th; Sun in 6th and 7th; Venus in 7th and 8th; Mars in 8th and 9th; and Rahu in 11th.*

General.—Venus is the only planet in a good sign practically for the entire month and even this planet suffers check throughout. There are only two planets that are favourable for part of the month and they are Mercury from 7th to 25th and Sun for the first half only. Till 25th Mercury is under check good or bad but Sun is free. Thus practically the

good elements are very few. Mars, Jupiter and Saturn, the major planets are in evil signs for the entire month and Mars for the greater part and the others throughout are free of vedha. Therefore nothing favourable in the general results can be expected and the month is likely to be full of trials and tribulations. The first half because of Sun may prove less troublesome. Tedious journeys, mental depression and anxieties, humiliation, quarrels and misunderstandings, purposeless undertakings, obstacles in all matters, vain temptations, increase of troubles through rivals and enemies, increased expenditure, are the troubles in store for the month especially during the second half. During the first half, however, some successes, triumph over rivals and enemies, peace of mind, etc., are quite probable. Of the three asterisms belonging to the Sun, those born under Anuradha and Jyeshta will fare much better and suffer much less than those born under Visakha.

Health and Domestic.–Some ailments or trouble with health will have to be faced throughout the month. During the first half, however, they may be only minor and nominal. During the second half digestive troubles, ailments connected with rectum and stool, feverish symptoms, etc., may be present. Even minor injuries or scratches should receive prompt attention, lest they turn septic. The domestic sphere too will witness bickerings and quarrels with wife and children as well as with relatives outside the domestic circle. But these will be minor and quickly resolved.

Real Property, Services, Profession, etc.— The month is not also good for the landlords, landholders and their interests because of various difficult situations arising in which it is not possible to come to a conclusion as to the best course to be pursued. It is not a question of yield or rentals. but about your rights to your property. Especially during the last ten or twelve days of the month, you may have to act warily and not come to any decision in any situation that may arise, without deep thought. Otherwise, it may have far-reaching consequences. Do not resort to courts for redress of your wrongs if any except as a lost resort. Nor are the services are likely to fare any better in this set-up of transit influences. No doubt the first half may be said to be good for them, not because anything positive can be expected but only negatively. The evil elements will not be able to accomplish anything during the first half, that is all. Unless you take very good care, there may be humiliation and disgrace awaiting you during the second half. The profession and business are in no exceptionally favourable circumstances and will suffer along with others and the last ten days will prove to be the most trying period, during which no new enterprises are advisable.

Women.—The month has nothing that can be said to be favourable for the fair sex who are liable to become subject to fits of mental depression for no apparent or conceivable reason. This may extend even to the extent of neglecting to attend to your ordinary duties, let alone planning and conducting extra activities. Personal charms and with it popularity may be lost. Therefore you should not also neglect attention to your own personal toilet, nor should you mope in depression. Seek out congenial company of your own sex and spend it in agreeable topics of conversation or go out to pictures or like entertainments that will brighten your spirit.

Favourable Dates.— Personal and private affairs, confidential matters, dealings with friends and relatives, personal interviews, health matters in general–2, 7, 17, 22, 31; financial ventures, money dealings and transactions–3, 13, 18, 22, 26, 30; short journeys–2, 7, 16, 20, 29; long journeys–11, 16, 23, 30; real property affairs in general, investments, educational and academical activities, interviews, tests—2, 7, 16, 20, 29; children's affairs and prospects; speculation, courtship and love affairs excursions, picnics, etc.–3, 13, 18, 22, 26, 30; service affairs and prospects–2, 7, 17, 22, 31. partnership activities, dealings with opposite sex in general–5, 11, 16, 21, 30; insurance business and activities connected therewith as also dealings with the estate of deceased–5, 11, 16, 26, 31; protessional and business enterprises–11,16, 23, 30.

Critical Dates.–Private affairs, personal interviews, confidential matters, dealings with friends and relatives, personal interviews—1, 5, 13, 20, 26; financial ventures, money dealings and transactions, standing surety—1, 8, 16, 28; short journeys—4. 12, 18, 24, 31; long journeys—7, 12, 15, 22, 28; real property affairs in general, investments, educational and academical activities, interviews, tests etc.—4, 12, 18, 24, 31; children's affairs and prospects, speculation, courtship and love affairs, excursions, picnics, etc.—1, 8, 16, 28; service affairs and prospects, dealings with superiors, servants, etc.—1, 5, 13, 20, 26; partnership dealings and business, dealings with opposite sex in general—3, 19, 22, 25, 29; insurance activities, dealings with estate of deceased—1, 14, 18, 21, 28; professional and business enterprises—7, 15, 19, 22, 29.

Chandrashtama from early morning hours of 11th till noon of 13th.

9. **Dhanus (Sagittarius).**—*Saturn in 1st; Kethu in 4th; Mercury in 4th, 5th and 6th; Sun in 5th and 6th; Venus in 6th and 7th; Mars in 7th and 8th; Rahu in 10th; and Jupiter in 12th.*

General.—There is no transit influence that is favourable for the entire month. Even Venus is evilly disposed throughout. Mercury is good for the first and last weeks only and free of vedha so long. But Sun who is favourable for the second half only is under check during that period. Mars and Saturn are evil for the whole month. It may be said, however, that Jupiter in twelfth may not be considered as altogether evil or wholly good. So far as the general results are concerned, the emphasis will be only on the evil side which will be somewhat better during the second half and more so during the last week. Sorrows, mental agitation, difficulties caused by rivals and enemies, quarrels with relatives, losses, ill-health, aimless travels, dishonour, death of relatives, obstructions and delays in all undertakings, are the likely results of the adverse transits especially during the first half. Popularity, general prosperity, gains, fame, happiness, success, etc., are the probable good happenings for the second half. Of the three stars of the sign, those born under Moola and Uttarashada will fare much better than those born under Poorvashada and suffer much less.

Health and Domestic.—Though there may be ill-health. it is likely to be only nominal and may be confined to the first half only and the sufferings are likely to be more, mental than of the body. Stomach may be upset and care in diet necessary. The sufferings in the case of wife and children from something or other may prove greater than in your case. The domestic circle too will not be trouble free and bickerings, even quarrels and misunderstandings too may occur. You should also be prepared for troubles caused by the mischief of some female relatives inside or outside the domestic circle.

Finance and Speculation.–The money position will be difficult at the beginning of the month and may even appear to grow worse. But really there is no room for much anxiety or apprehension as conditions are likely to grow better as the month advances and the position will somewhat be better at the close of the month. But

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the principal difficulty will lie in controlling the expenditure which may swell to exorbitant proportions. Losses are indicated by more than one transit influence, hence great care in enterprises should be exercised and it would be better to avoid *in toto* transactions of the speculative nature, especially dealings on margin.

Real Property, Services, Profession, etc.—The evil transits do not affect real property affairs very much nor are there any influences specially favouring them either. The general position will be unsatisfactory though worst fears may not come true this month. Yield and rentals may prove satisfactory and may be realised without much difficulties. But for other matters like litigation about results, or even pending litigation, the month may prove unpropitious. In the matter of investments, you are liable to commit some error of judgment principally due to over-confidence and so you should keep your wits about you in this connection. The services may neither profit nor suffer much this month, though the incurring of displeasure of your superiors or minor setbacks appear to be inevitable. In the case of a few, matters may even go further especially if current directional influences too are unfavourable, they may have to face departmental charges and may incur disrepute. The month is not at all propitious for the business and the profession, at least the first half will be dull and uninspiring and may improve to normal levels and above later on.

Women.—The month is fairly good for all matters pertaining to the fair sex as such though the transits are preponderatingly evil for the greater part of the month (latter part) they will be able to order things to their satisfaction and fairly harmonious conditions will prevail in social circles and their contacts. In fact, your sense of importanoe and self-satisfaction will be gratifyingly enhanced by older and apparently wiser people coming to you for advice and consultation. You may go ahead with your parties and philanthropic schemes but beware, you may unwittingly commit yourself to greater expenses than you have in mind.

Fortunate Dates.—Personal and private affairs, domestic matters, personal interviews, health matters in general—3, 13, 18, 22, 26, 30; money dealings and transactions, financial enterprises—2. 7, 16, 20, 29; short journeys—2, 7, 16, 20, 29; long journeys—2, 13, 18, 26, 31; real property affairs, educational and academical matters, interviews, tests, investments —3, 13, 18, 22, 26, 30; speculation, children's affairs and prospects, courtship and love affairs, excursions, picnics, etc.—2, 7, 17, 22, 31; service affairs and prospects–5, 11, 16, 21, 30; partnership matters and business, dealings with opposite sex in general –5, 11, 16, 26, 31; insurance activities, dealings with estate of deceased persons—1, 2, 10, 11, 16, 24; professional and business enterprises–5, 11, 16, 26, 31.

Critical Dates.—Personal and private affairs, interviews, domestic matters—13, 16, 20, 26, 29; money dealings financial ventures, standing surety—8, 16, 20, 22, 29; short journeys–15, 16, 20, 24, 31; long journeys —11, 12, 18, 27; real property affairs, investments, dealings with landed property, educational matters, interviews, etc,—1, 7, 9, 14, 21, 28; speculative dealings, love affairs, matters connected with children—7, 11, 15, 22, 29; service affairs, dealings with superiors, etc.—11, 15, 16, 20, 24, 31; partnership, dealings with opposite sex—2, 8, 16, 20, 22, 29; insurance dealings with the estate of the deceased—1, 5, 13, 20, 26, 29; profession and business—4, 12, 18, 24, 31.

Chandrashtama from noon of 13th till about midnight of 15th.

10. **Makara (Capricorn).**—*Kethu in 3rd; Mercury in 3rd, 4th and 5th; Sun in 4th and 5th; Venus in 5th and 6th; Mars in 6th and 7th; Rahu in 9th; Jupiter in 11th; and Saturn in 12th.*

General.—Sun and Saturn are evil for the entire month but both are under check throughout. Mars is good before change of sign that is till 18th but good or bad he is under check all along. Venus is evil practically for the whole month but then he too is under vedha. Mercury transits a good sign between 8th and 25th while transitting Aries, 4th sign from Janma Rasi. He too is under vedha for the entire month. Jupiter is the only remaining planet and he is favourable throughout the month and what is even more significant, he is free of check. This is the brightest feature of the month, while all other transits for the month good or bad lack power, this single transit is full of force and will be responsible for keeping it on above average levels in almost all respects

(Continued on next page)

THE PRACTICAL ASPECT OF MEDICAL ASTROLOGY

(Continued from page 445)

if the Sun is the strongest planet, the native enjoys a well-balanced health, looks only at the bright side of things. The weak point is the eye-sight. He is likely to suffer from accidents due to fire. However, if the Sun is predominantly weak, one may become blind, the heart will be in a poor condition. He will be frequently troubled with palpitations and aneurism. He may be a victim of sun-stroke. When Mars is very strong in the horoscope, the sanguine temperament is represented. The blood is rich. Apoplexy, skin disease, inflammation of the inner organs are the likely complaints. He runs a great risk of wounds and quarrels. When Mars is highly afflicted, the native may commit acts which may lead him to the scaffold. The Mercury-Man is endowed with a bilious temperament. His weak points are the nervous system, lever and digestive organs. He is sometimes childishly superstitious and has a tendency to go in for quack remedies. When Jupiter is the strongest planet, the temperament is both phlegmatic and sanguine. One may suffer from excessive indulgence in eating and drinking. The Venus person is strong, health and happy, sensual, full of likes for the worldly things. The disposition is cheerful. He may suffer from disappointments in love, derangements of the generative organs. At worst, he will suffer from the consequences of his excesses and has to pay for them dearly. Syphilis, blood-poisoning, etc., are not outside possibility. When Saturn is the strongest planet, one may often suffer from vericose veins. He worries a great deal and suffers from chronic melancholia that may sometimes grow into insanity, unclean in habits, uncouth in appearance, with rough hair all over the body, lean and tall, inactive, one is apt to make himself an undesirable visitor. The spinal column requires special care.

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generally. Good health, success in general, triumph over rivals, acquisition of articles of luxury and comfort and their enjoyment, good friends and associations, auspicious events and celebrations, honour, prosperity, etc., are the results due for the beneficial transits of the month. Litigation, quarrels, displeasure of superiors, dishonour, purposeless undertakings, enmities with relatives, etc., are the results attributed to the evil transits. Of the three asterisms of the sign, those born under Uttrasashada will fare best; next come those born under Sravana, while those born under Dhanishta will be affected more adversely than the others.

Health and Domestic.—In the matter of health, the month may prove quite trouble free. Though some of the transits are disposed to cause such troubles as stomachache, eye troubles, they are powerless to implement them. Still chronic sufferers will do well to take precautionary measures. It is quite probable that the wife's health may be affected during the second half. The domestic sphere too will be free of troubles and quarrels and greater harmony than usual will be present. This however does not mean there will be no differences whatever in the matter of the family budget or other domestic policies.

Finance and Speculation.— The financial sphere may not so well reflect the good from the favourable transits where the conflict between income and outflow will create some critical situations that will be only barely tided over with the help of the good influences. Hence punctilious care in controlling expenditure will be quite necessary to successfully combat reduced income or failure of the usual resources that may well happen during the month. However speculation would appear to be favoured though not highly favoured. With the usual care and caution, it may be possible to net some gains.

Real Property, Services, Profession, etc.— No doubt the majority of the transit influences are nondescript and unable to affect the affairs pertaining to real property appreciably. But still some of the transits that matter, may be said to favour this sphere of activity even to the extent of contributions to your existing holdings by additional items being acquired and such investments if made, may also shape out well in the future. Improvements, introduction of new devices, machinery, etc., to facilitate all stages of agricultural work can also be made with profit. But these schemes should be well thought out to the minutest detail and not introduced in haphazard fashion. The services are apparently in good favour and there would be every indication that you should progress well in your appointed sphere. You would also have completed all necessary tests, technical qualifications, etc., that may be necessary for your uplift. In competition, you may have come out very well. But things simply do not happen this month. Something intervenes and postpones. But such things are purely temporary. The profession and business will function well above average levels this month.

Women.— This month, indeed, favours all matters connected with the fair sex as such. Excursions and picnics, travels with congenial company, new cultural contacts, social and intellectual delights, etc., may well come within the experiences of the month. The unattached may well succeed in attaining the matrimonial state or courtship may reach the definite stage of engagement or betrothal. The home may be the recipient of presents, luxury items, or domestic gadgets that are delightful to the feminine heart. Parties and social functions are the success they are meant to be.

Fortunate Dates.—Personal and private affairs, domestic matters, dealings with friends and relatives, personal interviews, health matters in general—2, 7, 16, 20, 29; money dealings and transactions, financial ventures in general—2, 7, 16, 20, 29; short journeys—3, 13, 18, 22, 26, 30; long journeys—5, 11, 16, 26; real property affairs, educational and academical activities, interviews, tests, investments—2, 7, 17, 22, 31; speculation, children's prospects and affairs, courtship and love affairs, excursions, picnics, etc.—5, 11, 16, 21, 30; service affairs and prospects —5, 11, 16, 26; partnership matters, dealings with the opposite sex in general—2, 3, 11, 16, 21; insurance activities, dealings with estate of deceased—2, 13, 18, 26, 31; professional and business enterprises—5, 11, 16, 21, 30.

Critical Dates.—Personal and private affairs, domestic matters, dealings with friends and relatives, personal interviews, health matters in general—4, 8, 12, 18, 24, 31; money dealings and transactions, financial ventures, standing surety for others —4, 8, 12, 18, 24, 31; short journeys —1, 8, 16, 28; long journeys—1, 14, 18, 21, 28; real property affairs, educational and academical enterprises, tests, investments—5, 13, 20, 26, 29; speculation, children's affairs and prospects, courtship and love affairs, excursions, picnics, etc.—3, 19, 25, 29; service affairs and prospects—1, 14, 18, 21, 28; partnership matters, dealings with opposite sex in general—1, 7, 9, 14, 25, 28; insurance activities and business dealings with estate of deceased in general—4, 8, 12, 18, 24, 31; professional and business enterprises—3, 19, 25, 29.

Chandrashtama from about midnight of 15th till early morning hours of 18th.

II. Kumbha (Aquarius):—*Kethu in 2nd; Mercury in 2nd, 3rd and 4th; Sun in 3rd and 4th; Venus in 4th and 5th; Mars in 5th and 6th; Rahu in 8th; Jupiter in 10th; and Saturn in 11th.*

General.—Venus and Saturn are in favourable signs for the entire month, While Saturn is under check throughout, Venus is free. Sun is good for the first half, Mars for the second, and Mercury for the last week. This exhausts the list of good influences for the month. Jupiter is evil for the whole month and unchecked throughout. Therefore, the prospects for the month are not very bright and the general effects which will partake of a mixed character will be more evil than be of a favourable nature throughout. Sorrows, obstacles in all matters, quarrels and disputes with friends and relatives, troubles from rivals and enemies, losses, mental agitation, worries, disgrace and dishonour, unjust blame, undesirable changes, etc., are the sort of undesirable effects due for the evil transits of the month. But gains, happiness, increased name and fame, auspicious events, visits of welcome relatives and friends, success over rivals and enemies, excursions, pleasure trips, good news, etc., are also due for the favourable transits. Of the three asterisms of the sign, those born under Dhanishta and Satabhisha will suffer much less than those born under Poorvabhadrapada.

Health and Domestic.— Health troubles may not be a big item of the month's results because of compensatory factors at work. Not that the month will be entirely free of ailments, ordinary troubles, stomach-

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ache, headache, may come but quickly yield to treatment. No major sickness need be feared. The same sort of mixed and nondescript happenings will be witnessed in the domestic sphere also. Minor differences, bickerings and quarrels will be present. There may be troubles from relatives both inside as well as outside the domestic circle.

Finance and Speculation.—The financial position will be fairly satisfactory for the month. Gain from more than one source is indicated as also increased income from the usual sources. There will be also success in the realisation of outstandings. Financial help too is likely to be readily forthcoming from highly placed and rich persons who can be induced to take interest in your affairs. Though these observations apply in general to the whole month, they are more specially characteristic of the first half. Some stress may even be felt during the second half. But none of the transits are in favour of speculation. With Mars in fifth aspected by Saturn, speculation can bring in only disaster.

Real Property, Services, Profession, etc.—The influences would also appear to favour real property matters in general though in some matters deterioration during the month is inevitable, especially in the matter of dealings with tenants, agents, co-owners or others connected with your estate. Disputes are likely to arise and though you may come out successful in the end, a lot of expenses, troubles and unpleasantness will result. There is just a bare possibility that your land may contain some valuable ore or oil and it may be worthwhile prospecting for the same, or at least the new methods of cultivation may be tried to make the yield more plentiful. Perhaps it is only for the services that the month may prove most propitious. Recognition of your merits by your superiors with consequent elevation to new position and honour, success over rivals, triumph in competitive posts, etc., are due for the favourable transits in force during the month. The profession and business too may do well and there will be success in their enterprises adequate to the extent of trouble and labour involved, though no spectacular advance or expansion may not be possible this month.

Women.—The month opens well for all matters in which women are interested because of their sex. They may engage in all activities with the assurance that success will follow. But on that account, they should not overtax their capacity or resources as the influences do not remain the same throughout the month and conditions are likely to deteriorate as the month advances. You should be more and more careful in your commitments as you may be unwittingly led on to be compelled to do things and make sacrifices beyond your original estimate.

Fortunate Dates.—Personal domestic matters, interviews and health matters in general—2, 7, 16, 20, 29; money dealings and financial ventures—3, 13, 18, 22, 26, 30; short journeys—2, 7, 17, 22, 31; long journeys—5, 11, 16, 21, 30; real property affairs, educational and interviews—2, 10, 11, 16, 21, 30; partnership and dealings with opposite sex—2, 13, 18, 26, 31; insurance business, dealings with the estate of deceased—5, 11, 16, 26, 31; speculation, children's prospects, excursions, courtship and love affairs—5, 11, 16, 26, 31; professional and business enterprises—2, 7, 18, 22, 31.

Critical Dates.—Health and domestic matters, personal affairs and interviews—4, 12, 15, 18, 25, 31; financial enterprises and standing surety, etc.—1, 8, 16, 28; short journeys—5, 13, 20, 23, 26; long journeys—3, 19, 25, 29; educational and academical activities, interviews and investments—4, 19, 25, 29; speculation, children's prospects, excursions, courtship and love affairs—9, 14, 18, 21, 28; dealings with superiors and servants, etc.—4, 6, 8, 12, 22, 25; partnership and dealings with opposite sex in general—7, 15, 19, 22, 25, 29; insurance activities, dealings with estate of deceased persons—9, 14, 18, 21, 28; professional and business enterprises—1, 5, 13, 20, 23, 26.

Chandrashtama from early morning hours of 18th till about sunrise of 20th.

12. Meena (Pisces).—*Kethu in 1st; Mercury in 1st, 2nd and 3rd; Sun in 2nd and 3rd; Venus in 3rd and 4th; Mars in 4th and 5th; Rahu in 7th; Jupiter in 9th; and Saturn in 11th.*

General—Venus and Jupiter are good for the entire month, but unfortunately both are under check throughout and hence their beneficial rays will not be available for exploitation. Mercury and Mars are in unfavourable signs for the entire month. They also suffer vedha but not throughout. Sun is good for the second half only and also under check. The only remaining planet is Saturn. In tenth he is neither wholly good nor wholly evil, 10th being an Upachaya sign where malefics are powerful. The net result is that so far as general results are concerned there will not be much of good or evil either. The second half may yield somewhat better results. Worries, fears and anxieties, quarrels with friends and relatives, unsuccessful enterprises, sorrows through relatives, ill-health, losses, unfortunate changes, scandals and unjust blame, etc., are unfavourable results due for the evil transits especially during the first half. During the second half however, prosperity and success are probable. Of the three stars of the sign, those born under Uttarabhadrapada and Revati will fare much better than those born under Poorvabhadrapada.

(Continued on page 442)

LIST OF FESTIVALS

HINDU

6. Sri Mushnam Varaha Jayanti
12. Sri Shankara Jayanti
21. Narasimha Jayanti

MOHAMMEDAN

25. Kavjabanda Nawas Kesuda Urs

CHRISTIAN

7. Holy Thursday
17. Pentacaust
24. Trinity Sunday
28. Corpus Christ

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Daily Guide

FOR MAY 1959

By MIHIRA

1. **Fri.**—L D. 9 till 7-10 p.m., Dhanishta till 9-35 p.m., then Satabhisha. A.M.: Unfavourable in general, liability to delays and disappointments, avoid new enterprises, property dealings, dealings with relatives, opposite sex especially; avoid bad company. P.M.: Continues less unfavourable; not good for educational matters, examinations, tests, interviews, agreements, contracts, publications, etc.; avoid lending money or standing surety.

2. **Sat.**—L D. 10 till 7-5 p.m., then L.D. 11. Satabhisha till 10-20 p.m., then Poorvabhadrapada. A.M.: Generally favourable; social activities, artistic, musical and mystic interests and activities, courtship and love affairs, journeys, excursions, etc., also industrial enterprises, business dealings, real property matters. P.M.; Good for dealings with Governmental or corporate bodies, new enterprises, business advancement, journeys, changes, seeking the help of superiors, women, etc.

3. **Sun.**—L.D. 11 till 7-35 p.m., then L.D. 12. Poorvabhadrapada till 11-30 p.m., then Uttarabhadrapada. A.M.: Not good for social activities, matters connected with art, music, etc. speculation, courtship and love affairs, hasty attachments, money matters in general. P.M.: Great danger in speculation, bad for dealings with Governmental or corporate bodies, changes, liability to accidents, avoid journeys. *To women*: Special care necessary against being molested or unwary commitments.

4. **Mon.**—L.D. 12 till 8-40 p.m., then L.D. 13. Uttarabhadrapada till 1-15 a.m. (night), then Revati. A.M.: Not good in general; likelihood of delays and disappointments in all matters, avoid new enterprises, real property dealings. *To women*: Likelihood of losses, of molestation, avoid all outside activities. P.M.: Continues bad for all of above purposes; in addition avoid money dealings, speculation, standing surety.

5. **Tues.**—L.D. 13 till 10-5 p.m., then L.D. 14. Revati till 3-20 a.m. (night), then Aswini. A.M. Quite favourable, good for new enterprises, exploiting new ideas, inventions, dealings with Governmental, political or municipal bodies, removals, changes, journeys, new friends, romance, etc. P.M: Not good, liability to accidents; avoid journeys, disputes and quarrels, dealings with opposite sex in general, professional people. *To women*: Care in health necessary.

6. **Wed.**— L.D. 14 till 11-45 p.m., then L.D. 15 (Amavasai). Aswini till 5-45 a.m. (night), then Bharani. A.M.: Generally favourable, good for all social and philanthropic activities, dealings in luxury items, courtship and love affairs, money dealings and transactions. P.M.: Continues favourable for all above matters and also for activities with the public *en masse*, organising meetings, lectures, etc.

7. **Thurs.**—L.D. 15 (Amavasai) till 1-45 a.m. (night), then L.D. 1. Bharani whole day and night. A.M.: Till sunrise not favourable in general. *From sunrise to noon*: Favourable for meditation, industry, business matters, assuming new responsibilities but not good for new enterprises and ventures. P.M.: Generally evil is bad for all of above matters as also for dealings with opposite sex.

8. **Fri.**— L D. 1 of increasing half lunar Vaisakha month till 3-35 a.m. (night), then L.D. 2. Bharani till 8-0 a.m., then Krittigai. A.M.: Mildly unfavourable for matters in general; avoid important dealings and commitments, dealings with the public in general, opposite sex, romance, etc. P.M.: Continues unfavourable; avoid changes, journeys, financial dealings and enterprises, opposite sex.

9. **Sat.**—L D. 2 till 5-35 a.m. (night), then L.D. 3. Krittigai till 10-50 a.m., then Rohini. A.M.: Not favourable; avoid travel, liability to minor accidents, dealings with opposite sex, courtship, love affairs, etc., avoid also disputes and quarrels, litigation. *To women*: Liability to scandal or dishonour. P.M.: Favourable in general; good for new enterprises, business advancements, changes, journeys, dealings with superiors, opposite sex.

10. **Sun.**—L.D. 3 whole day and night. Rohini till 1-15 p.m., then Mrigasira. A.M.: Generally favourable for all purposes, changes, removals, journeys, dealings with Governmental and corporate bodies, exploiting new ideas, inventions, study of new subjects like occultism, etc. P.M.: Continues favourable for all above matters but to a lesser extent.

11. **Mon.**—L.D. 3 till 7-15 a.m., then L.D. 4. Mrigasira till 3-20 p.m., then Ardra. A.M.: Good for new studies, journeys, literary and mental activities, academical hits, business advancement, changes, contracts and agreements, publications, etc. P.M.: Good for social and philanthropic activities, purchase of luxury items, new friendships, courtship and love affairs.

12. **Tues.**—L D. 4 till 8-5 a.m., then L.D. 5. Ardra till 5-5 p.m., then Punarvasu. A.M: Bad for speculation, changes, business matters, dealings with friends, opposite sex, likelihood of quarrels and estrangements, new enterprises, real property matters and dealings. *To women*: Danger of disgrace, loss of friends. P.M.: Slightly better conditions prevail; still not good for dealings with Governmental and corporate bodies, new ventures, etc.

13. **Wed.**—L.D. 5 till 9-10 a.m., then L.D. 6. Punarvasu till 6-10 p.m., then Pushya. A.M: Mixed conditions prevail, not good for travel, likelihood of accidents, bad for dealings with opposite sex; avoid disputes and litigation. *To women*: Liability to slander, dishonour, etc., quarrels. P.M.: Quite favourable, good for money matters, financial enterprises, business advancement, speculation, social activities, gaining new friends. *For males*: New attachments.

14. **Thurs.**—L.D. 6 till 9-15 a.m., then L.D. 7. Pushya till 6-55 p.m., then Aslesha. A.M.: Not good for dealings with friends and relatives, likelihood of quarrels and misunderstandings, bad for educational and academical matters, interviews, tests and also agreements and contracts in general, journeys, changes. P.M.: Good in general, money matters, dealings with superiors, professional people, lawyers, etc., litigation. *To women*: Likelihood of betrothal or good enjoyment.

15. **Fri.**—L.D. 7 till 9-15 a.m., then L D. 8. Aslesha till 7-20 p.m., then Makha. A.M.: Though not favourable for business matters as such, still good enough for money dealings, seeking financial benefits from friends, good for matters connected with art, music, etc., formation of new friends. P.M.: Good for new studies, journeys, literary and publication works, contracts and agreements, changes, litigation, etc.

16. **Sat.**—L.D. 8 till 8-45 a.m., then L.D. 9. Makha till 9-10 p.m., then Poorvaphalguna. A.M.: Thoroughly unfavourable for all matters in general, bad for business and trade,

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speculation, changes, dealings with private matters, opposite sex, likelihood of losses through fraud and deception, disappointments in all matters. P.M.: Continues unfavourable for all of above matters and also for courtship and love affairs; avoid quarrels and disputes.

17. Sun.—L.D. 9 till 7-30 a.m., then L.D. 10. Poorvaphalguna till 1-30 p.m., then Uttaraphalguna. A.M. Favourable for all matters in general; good for studies, travel, literary and publishing activities, changes, business advancement, contracts and agreements, real property matters and investments, courtship and love affairs, etc. P.M.: Continues favourable for all above matters but to a lesser extent; good also for physical and athletic activities in general.

18. Mon.—L.D. 10 till 5-50 a.m., then L.D. 11 till 3-55 a.m. (night), then L.D. 12. Uttaraphalguna till 5-30 p.m., then Hastha. A.M.: Generally favourable; good for all physical and athletic activities, dealings with Governmental or political bodies, new enterprises, favours from superiors, changes, journeys, dealings with women. P.M.: Favourable for social and philanthropic activities, money dealings and financial enterprises.

19. Tues.—L.D. 12 till 1-45 a.m. (night), then L.D. 13. Hastha till 4-15 p.m., then Chitta. A.M.: Unfavourable in general for all matters; bad for new ventures, dealings and investments in real property, dealings with opposite sex, relatives in general. P.M.: Mixed influences prevail; continues evil for dealings with opposite sex, courtships, etc., but not unfavourable for dealings with Governmental and corporate bodies, contracts and agreements.

20. Wed.—L.D. 13 till 11-25 p.m., then L.D. 14. Chitta till 2-50 p.m., then Swati. A.M.: Not good for matters connected with the public, journeys, liability to accidents, dealings with opposite sex; avoid bad company in both sexes, also avoid disputes, litigation, rash actions. P.M.: Bad for changes in general, literary and academical activities, journeys, new friendships, dealings with relatives.

21. Thurs.—L.D. 14 till 7-10 p.m., then L.D. 15 (Poornima). Swati till 1-15 p.m., then Visakha. A.M.: Good for advancement of industry, business, assuming new responsibilities, new friends, help from elderly persons, money dealings and transactions. P.M.: Not favourable for educational and academical matters, tests and interviews, new enterprises, real property dealings and investments, dealings with relatives especially female relatives.

22. Fri.—L.D. 15 (Poornima) till 6-35 p.m., then L.D. 1. Visakha till 11-35 a.m., then Anuradha. A.M.: Very favourable for all matters in general, good for new studies, journeys, literary and publication work, business advancement, changes, litigation, contracts and agreements, physical and athletic activities, sports, money dealings and financial ventures, speculation. P.M.: Continues favourable for all above matters to a lesser extent.

23. Sat.—L.D. 1 till 4-10 p.m., then L.D. 2. Anuradha till 10-0 a.m., then Jyeshta. A.M.: Not good in general; avoid journeys as far as possible, dealings with superiors, Governmental or corporate bodies, changes and removals. P.M.: Favourable for new studies especially occultism, dealings with Governmental or political bodies, superiors, new friendships, changes, journeys, business advancement, money dealings and transactions, social and philanthropic activities.

24. Sun.—L.D. 2 till 1-55 p.m., then L.D. 3. Jyeshta till 8-30 a.m., then Moola. A.M.: Mildly unfavourable for all matters in general; not suitable for domestic matters, dealings with relatives, liability to losses through false friends; spend the time in the company of good and holy persons; avoid mental depression. P.M.: Much better conditions prevail; good for all matters in general, money dealings, financial ventures, social and philanthropic activities.

25. Mon.—L.D. 3 till 11-55 a.m., then L.D. 4. Moola till 7-10 a.m., then Poorvashada. A.M.: Not favourable in general, likelihood of delays and disappointments in all matters, bad for new enterprises, real property dealings and investments, avoid new business, new contacts, anything new. *To women*: Likelihood of slander of disgrace. P.M.: Mixed conditions prevail, bad for dealings with opposite sex, courtships, etc., liability to quarrels, accidents, etc.

26. Tues.—L.D. 4 till 10-10 a.m., then L.D. 5. Poorvashada till 6-5 a.m., then Uttarashada till 5-25 a.m., then Sravana. A.M.: Good for all matters in general; favourable for daring enterprises but without going to extremes, all business activities, speculation, literary and academical activities, interviews, tests. P.M.: Becomes unfavourable; bad for journeys, liability to accidents, liability to losses through fraud, unsound speculation and confidence tricks.

27. Wed.—L.D. 5 till 8-45 a.m., then L.D. 6. Sravana till 5-5 a.m. (night), then Dhanishta. A.M.: Favourable in general, good for dealings with opposite sex, seeking favours from influential women, arbitration, journeys, auspicious matters and celebrations. P.M.: Good for bodily as well as mental activities, business advancement, especially in engineering, army, navy, etc., but not for dealings or investments in real property, mining interests, dealings with elderly people.

28. Thurs.—L.D. 6 till 7-45 a.m., then L.D. 7. Dhanishta till 5-15 a.m. (night). A.M.: Generally unfavourable; disappointments, bad for dealings with relatives, money dealings, financial matters, investments, bad for new innovations, experiments, etc. P.M.: Beware of being involved in disputes, quarrels, avoid crowds, dangerous traffic centres, arousing antagonism by your rash words or actions. *To women*: Beware of unpleasantness from members of opposite sex.

29. Fri.—L.D. 7 till 7-10 a.m., then L.D. 8. Satabhisha day and night A.M.: Generally favourable; good for social activities, courtship and love affairs, journeys, excursions, art, music, etc., also for industry and business pursuits, investments in real property, etc., dealings with elderly persons. P.M.: Becomes unfavourable for all matters in general; bad for services, dealings with superiors, opposite sex, speculation, dealings with Governmental or corporate bodies.

30. Sat.—L.D. 8 till 7-10 a.m., then L.D. 9. Satabhisha till 5-55 a.m. (night), then Poorvabhadrapada A.M.: Bad for all new innovations exploiting new ideas as there is likely to be some flaw which will be revealed later; bad time also to act on suggestions of others, of false sense of duty suggested by others, etc. P.M.: Becomes quite favourable for dealings with opposite sex, courtship and love affairs, money dealings, etc.

31. Sun.—L.D. 9 till 7-35 a.m., then L.D. 10. Poorvabhadrapada till 7-15 a.m., then Uttarabhadrapada. A.M.: Mixed conditions prevail; good for sports, athletic and physical activities but not for money dealings and financial enterprises, likelihood of losses through fraud, deception, victimisation. P.M.: Continues unfavourable for all above matters and also for real property matters, investments, educational matters, interviews, tests, etc.

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By Prof. B. SURYANARAIN RAO

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DETAILED CONTENTS

		PAGE
1.	Planets and Developments in Tibet ...	519
2.	As It Strikes Me *By Bhrigu*	523
3.	The 1962 Eight-Planet Combination and World Affairs—A Symposium *By Cyrus D. F. Abayakoon*	525
4.	Medical Astrology *By Dr. Jagannatha Rao, M.B.B.S., M.A.A.S.*	531
5.	Yoga, Psychology and Parapsychology *By Dr. V. M. Bhatt, B.A., M.B.B.S.* ...	533
6.	Mandi in Predictive Astrology *By K. K. K. Menon, M.A., B.T.* ...	535
7.	Predicting Specific Events by Means of Transits—III *By W. J. Tucker, D.Sc., Ph.D.* ...	539
8.	The Truth of Astrology *By N. Visvanathan, M.A.*	543
9.	My Experiences of Some Bhrigu Astrologers *By Madhav Sadashiv Kelkar*	545
10.	Zodiacal Background of Music *By S. Saravanabhavan*	547
11.	The Kaleidoscope *By Yogiraj George Cecil Nixon* ...	549
12.	Around the World *By Douglas Hunt, M.A.*	553
13.	Lessons in Astrology—XVI *By Vidhyabhaskara Prof. M. Ramakrishna Bhat, M.A.*	555
14.	Letters to the Editor	557
15.	Book Reviews *By Dr. R. Nagaraja Sarma, M.A., Ph.D., D.Litt.*	561
16.	Your Scientific Difficulties Solved *By Mihira*	565
17.	Hints for Agriculturists (June 1959) *By Mihira*	569
18.	Airways Guide for June 1959 *By Mihira*	570
19.	Stars in their Seasons *By M. V. Ramakrishnan, M.A., L.T.* ...	571
20.	Weather Forecasts for June 1959 *By D. R. Munsif, B.Sc. (Econ.), (London), B.A. (Hons.), (Bombay)* ...	572
21.	Astronomical Notes for June 1959 *By S. K. Kar, B.Sc.*	573
22.	Ephemeris for June 1959	575
23.	Market Forecasts for June 1959 ...	577
24.	How is This Month (June 1959) for You? *By Mihira*	581
25.	Daily Guide for June 1959 *By Mihira*	592

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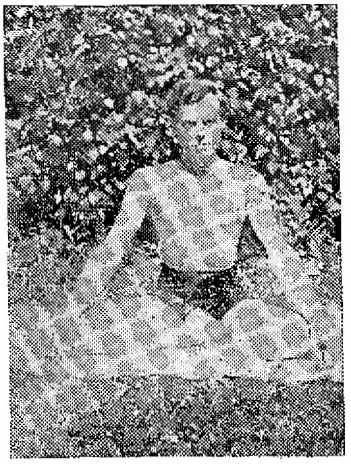
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PLANETS AND DEVELOPMENTS IN TIBET

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WHILE addressing the U.S. House of Representatives during his visit to America in 1949 Mr. Nehru declared that "where freedom is menaced, or justice threatened or where aggression takes place, we cannot be and shall not be neutral". His statements in and out of Parliament *vis-a-vis* developments in Tibet leading to the flight of the Dalai Lama and the ruthless action taken by the Chinese Government against the Tibetans, clearly reveal that Mr. Nehru has either revised his stand or where the matter concerns Communist countries he is prepared to modify his pet theory of Panchasila. When we protest against what is happening in Central Africa and when we oppose colonialism and imperialism of the West, we must also denounce with the same vehemence any aggression committed by the Communists. The plea of friendship is no excuse for keeping silent about China's aggression in Tibet. Mahatma Gandhi said, oppose the British Government but treat the British people as friends. Similarly with regard to China. To a student of astrology however the fluidity of Mr. Nehru's thinking becomes clear by the disposition of the Moon in a Chara rasi in the constellation of Mercury, subject to a powerful Papakarthari Yoga. Examining the astrological implications of the Panchasila agreement entered into between Mr. Nehru and Mr. Chou-en-Lai, when the latter was in India in 1954, we observed thus in the August 1954 issue of THE ASTROLOGICAL MAGAZINE: "In the Chinese Republic horoscope, Chandra Dasa lasts till about 1958. Throughout this Dasa, the Chinese Republic will be engaged in consolidating its gains and maintaining the party's internal purity and strength of purpose". In Mars Dasa "there will be nationalist uprisings which will be ruthlessly suppressed by the ruling authorities.....due to cleavages within the Communist Party in China, Sino-India relations will not improve to the extent envisaged in the Prime Ministers' statements.....the

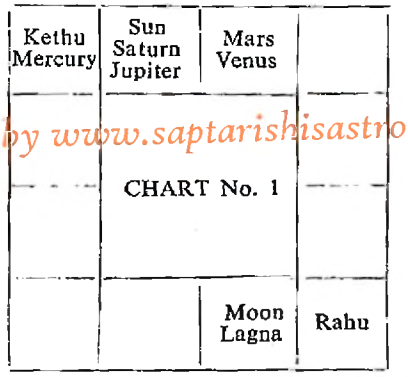
dominating position of Mars will cause disputes in regard to border areas. Our leaders will accept at their face value statements of Chinese statesmen and this will place India in a difficult, inconvenient and awkward position".

From the Dalai Lama's statement about the 'leonine' repression resorted to by the Chinese in Tibet and the heroic fight of the Tibetan people for their freedom emerges a clear picture of Communist Imperialism and the unworkability of Panchasila theory when one of the parties is a Communist totalitarian state. The People's Republic horoscope is having the Dasa of Mars and Mars though neecha is in the 7th or house of foreign relations and there is clear neechabhanga. Therefore whatever be the professions and protestations of China—Mr. Chou-en-Lai persists in his theory that the Tibetan crisis is due to a handful of rebels—it is clear that from now on and until the end of Mars Dasa, China will embark on an aggressive policy with a view to extending her boundaries and influences in other parts of Asia and in acquiring, of course by force, what she considers her legitimate territory even in disputed areas.

No reliable astrological data about Tibet are available. This "roof of the world" has had an interesting and checkered history. According to native tradition the Tibetan race descended from a monkey into whose body had entered the compassionate spirit known as Chen-re-si (Avalokiteswara). The earliest kings of this country commence with Nya-tri Tseupo, said to have been the fifth son of King Prasenajit of Kosala. Thus our relations with Tibet extend back to legendry periods. As early as 1013 A.D., the Hindu Pandit Dharmapala came to Tibet with several of his disciples. From Vikramasila, Atisha came to Tibet and founded the Kar-ma-pa sect of Tibetan Buddhism. In the 12th and 13th centuries the priests steadily increased their power and influence. The grandson of the great Changizkhan invited the priest Sakya Pandita to his court in 1247 and in 1252 the Pandita's nephew Pak-Pa Gyal-Tsen was invited to the court of China by Kublai Khan who invested Pak-pa with sovereign powers over Tibet. This event is said to have taken place in the year 1264 and, from this time the Lamas became the rulers of Tibet. After this there was the rise of Tsong Ka-Pa, the "man from the land of onions" and his disciples known as Yellow Hats as distinct from the Red Hats of the existing priesthood, were forbidden to marry or drink wine and a stricter code of morals was instituted. The grandson of Tsong Ka-Pa was Sonam Gya-tso, who spread the faith through Mongolia, received the title of Dalai Lama Vajradhara from a Mongol Chieftain and this title continues today. It was in 1641, that Lobsang Gya-tso was established as the ruler over the whole of Tibet. We do not think that on the basis of historical facts furnished above, it would be possible to construct an astrological base for Tibet. But throughout 1641, Saturn's movement was confined to Kumbha or Aquarius and that of Jupiter to Makara. It will also be seen that in 1643, there was a conjunction of these two planets in Pisces. The conjunction of Jupiter and Saturn either in the 12th or 2nd from Aquarius seems to produce great events in Tibet. This is just a suggestion and it is for students of astrology to work on this theory and find out how far, historical developments in Tibet have patterned themselves in the light of Jupiter–Saturn movements—especially conjunctions—with reference to Aquarius. Coming to modern history Sir Francis Younghusband, the political representa-

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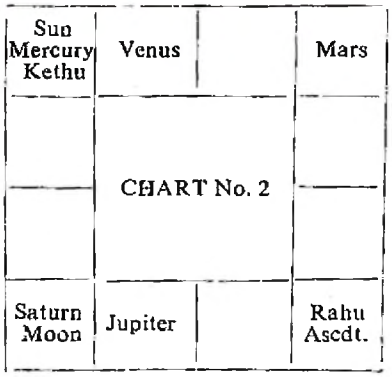
tive of the then Government of India effected a treaty with Tibet in September 1904. In 1910 as the Chinese entered Lhasa the Dalai Lama fled to India. In 1911, as the Chinese Revolution broke out, disorder among the Chinese troops ensued and the Tibetans were able to drive them out of Lhasa. The Dalai Lama returned to Lhasa. In 1917, the Chinese attacked again but were defeated. The last Dalai Lama died in December 1933 and his successor the present Dalai Lama was enthroned on 22–2–1940, with Chinese support. The birth particulars of the present (14th) Dalai Lama are not known but he is said to have been born 18 months after the death of the 13th Dalai Lama.



It will be seen that on the day the Dalai Lama ascended the throne, the Moon was full. Perhaps the day was selected by Tibetan astrologers but Chandra Lagnadhipathi is in conjunction with Mars, a maraka. All the planets are dwirdwadasa. The time of the event is not known. But the Dasa was that of Guru. At the moment the Dasa of Saturn is operating. Though Saturn is a Yogakaraka, he is debilitated and is in exact conjunction with the Sun, in the constellation of Kethu. The Sun–Saturn conjunction in this case—and the horoscope is having Saturn's Dasa—is a very unfavourable position denoting a very critical time in which all affairs go wrong. It also "cramps and warps" the mind and brings an anxious period into the life. Throughout Saturn's Dasa, there does not seem to be a chance for the Dalai Lama to be restored back to his throne.

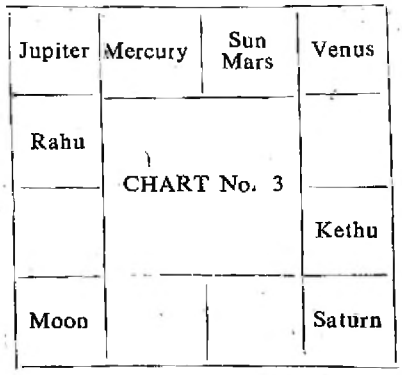
According to Press reports, the Dalai Lama entered into Indian territory on 31st March 1959, Tuesday in the evening, perhaps when Virgo was ascending with Rahu in association and aspected by Mars and Saturn. The affliction of the Moon in Sagittarius by Saturn and Mars gives us a clue as to the state of mind of the Dalai Lama when he entered India. Mars and Saturn aspecting the 10th (from Chandra Lagna) and lord of Lagna being debilitated indicates a decidedly dangerous period he was in. Even in this chart, 'separation and estrangement' are clearly denoted. The Moon's affliction limits his actions and bring him sorrowful and depressing experiences.

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The Tibetan revolt and its suppression by Peking present a new and dangerous chapter in Asian history. Responsible people can no doubt understand Mr. Nehru's caution and reticence. He is also still hoping that China will get back the Dalai Lama and restore complete internal autonomy to Tibet. Against these fond hopes of our peace-loving Prime Minister what are the astrological indications? On the day of the treaty under which China took control of Tibet's foreign and military

affairs, the positions of planets are interestingly disposed. The Moon is in



Sagittarius and Saturn is exactly in the 10th, Kethu in the 9th and Venus (lord of the 6th and 11th) in the 7th and the Sun and Mars in conjunction in Taurus. Evidently, strong opposition to Chinese rule must have commenced even as early as 1956, when there was a conjunction of Saturn and Rahu in Scorpio, having reference to the 12th in Chart No. 3. It will be seen that the uprising in Kham began in 1956, and this rapidly spread throughout the whole of east Tibet. It seems considerable pressure was put on the Dalai Lama by the Chinese publicly to dissociate himself from the revolt, an action which he managed to resist. The Dalai Lama's visit to India took place also in the same year and it is reported that the Dalai Lama asked for sanctuary for himself as he had no intention of returning to Tibet.

*"Mr. Nehru immediately sent for Chou-en-Lai, at that time on a visit to India—and Hungary—who tried to persuade the Dalai Lama that the atrocities and oppression were due to a too strict interpretation of China's policy by local commanders and that he personally would see to it that these were not repeated on his return to China. But the Dalai Lama remained firm in his refusal to return to Tibet against all arguments and cajolery, even, when Chou-en-lai finally agreed to withdraw Chinese personnel from Tibet, maintaining that China had made promises before and had never kept them. It was only when Mr. Nehru gave his assurance that India would see to it that China's promise of withdrawal from Tibet was observed, and that he himself would visit Tibet in a few months' time, that the Dalai Lama finally agreed to return to Tibet."

In the horoscope of the People's Republic, Mars is strongly posited and Lagnadhipathi is subjected in an inimical sign to a powerful Papakarthari Yoga. Mars Dasa rules till about 1965. The period of Mars will be dramatic and

(*Continued on page 588*)

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* George Patterson in *Thought* of 4th April 1959.

GRAHA NAKSHATRA PHALADESH SANSHODHAN MANDAL, POONA

The eleventh anniversary function of Graha Nakshatra Phaladesh Sanshodan Mandal was celebrated on 25th April 1959 at 6 P.M. in the Assembly Hall of N.M.V. High School, Poona. Prof. B. V. Raman, Editor, THE ASTROLOGICAL MAGAZINE, presided over the function. On this occasion the degree of *Jyotisha Pandit* was conferred on Sri S. K. Bhatt and Sri Ajanta Jain, two distinguished astrologers of Poona.

There was also a Conference of astrologers and local Newspapermen inaugurated by Dr. N. B. Parulekar, Editor of *Sakal*. Discussions among astrologers and students of astrology were held. Prof. Raman gave convincing replies to the various questions put to him and the discussions were most interesting and lively.

Prof. Raman also paid visits to leading educational and cultural institutions.

A detailed report of the deliberations along with the Presidential address, etc., will appear in the next issue of THE ASTROLOGICAL MAGAZINE.



By BHRIGU

The Ancient Social Fabric

THE traditional Indian social structure which is now in a ferment has many valuable constituents. It is a close-knit pattern based on the principles of peaceful co-existence and mutual co-operation. The latter alone gave a vitality to the social organism. There are not only the farmers, but wage-earners in whose capacities and activities rested the well-being of the social community. It is a pity that our reformers when they talk of land reforms, ignore this wage-earner; they do not seem to realise that most of our farmers depend only on these labourers. The much-boosted Kisan is only a typical idle bourgeois with many vested interests; he is as much an absentee landlord as an urban inhabitant.

Besides these, the social pattern had an important place for the barbers whose presence at every auspicious occasion is a necessity. Then there is the tailor who in the South Indian villages is mostly a muslim; and these muslims are usually associated with certain musical instruments that come out during the Hindu marriage ceremonies. Those who belong to rural India know well that the Hindu-Muslim quarrels and problems are largely cooked up ones. Actually one feels that these problems are manufactured by the politicians and statesmen belonging to the non-Hindu parties. The British Government, the Congress and the League, a rural citizen is convinced, have created these problems.

Leaving this aside, let us look deeper into the social pattern. There are many castes, each one having its own privileges and duties in the social fabric, some of these castes have very few members. Thus the Banias and the Brahmans form a negligible percentage of a village population. And yet there had been no rivalries and quarrels between these minorities and the rest till the Government and the vested interests created them during this century. If these different castes lived together peacefully, it is because they practised peaceful co-existence and because they actively co-operated with one another.

It was in this set-up that there was found an astrologer too. He may not have been always a profound astrologer. But he was deemed to be necessary. The Hindu believes in the performance of many *karmas* or duties. There are duties towards fellow human beings, towards the rest of the organisms in the external world and towards the deities. These duties begin even before the individual is born. For the performance of any of these duties one needs an auspicious moment which will take him through successfully. In the village community the man who fixes the auspicious moment is the priest who is supposed to know at least something of electional astrology. In other words, the social sructure of the village community has an indispensable need for an astrologer who was generally not paid anything and who did not expect any payment either.

In the wake of our self-styled rationalist politicians and statesmen, we find some of our countrymen exhibiting an inadequate knowledge of these factors inherent in our social structure. In the weekly periodical *Yojana* published by the Government, we have a curious instance of this. In the issue dated March 8, 1959, we find a gentleman blowing hot and cold in the same breath. He admits that the astrologer in early times never had a care in the world and that he was needed for every important occasion in the lives of the villagers. But he appears to repent when he next says that those were the days of faith. Evidently this author like many others found in some of our political parties appears to take faith to mean blind belief or superstition. It is probable that these 'rationalists' do not dislike their faith in the five year plans and the like. That is, they have faith in one and they condemn all those who have a faith in something else. This is an ubiquitous use of the word faith. If faith stands for religion, we can observe that with the loss of faith in this sense there are left only 'naked shingles of the world'. Individualism and anarchism are the fruits of this irreligion. Moreover, faith is not something irrational; but it includes rationalism and even transcends it.

In the days of faith, people believed in Varnasramadharma. But this does not mean the rejection of the equality of man. Even in the Gita, the Lord tells us that he has created the four Varnas on the basis of the qualities and vocations of the individuals. That a caste is superior or inferior to another is a myth

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created in later times by the politicians and outsiders. Mutual co-operation is the basis of the division of society into four Varnas. It is a form of mutualism. Our contemporary refuses to recognise this truth. Consequently he jumps to the conclusion that the astrologer had been taught that the king was God on earth. This is anything but true. There is a famous passage in the *Aitareya Brahmana* in the context of a Coronation ceremony. There the priest was proud enough to declare to the assembly that his true king is in Heaven and that he cannot take the earthly king to be a God.

Our social pattern is fast changing. Whether it is progressing or not is debatable. There have been many brilliant thinkers who have rejected the idea of progress; and others have seen only a degeneration of man. We do not want to enter the lists on this question; for, we believe that we are progressing on the materialistic plane only and that we are decaying mentally, spiritually and culturally. And when the younger generations have faith in themselves, it is not a faith but a conceit. It is the absence of faith in himself that has driven man into the cold war, into the pacts and blocs, and into foreign aids. Whether we are on the right path is not for us to say. Posterity will judge us.

A facile and irrational rejection of astrology is not a mark of progress, nor a symptom of one's faith in himself. Astrology does not make man a fatalist, nor does it make one a free-lancer. A careful planning in the light of astrological directions is bound to make our Yojanas really successful. Let us awake to this truth even now. It is never too late to learn the truth.

Studies in Jaimini Astrology

By B. V. RAMAN

SECOND EDITION

This is the first attempt to present the complicated principles of Jaimini contained in all the four Adhyayas, is 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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The 1962 Eight-Planet Combination & World Affairs—A Symposium

[As readers are aware, there is going to be a combination of eight planets in Capricorn (Aquarius according to Sayana or the Movable Zodiac), on 2nd February 1962. The subject has been dealt with by us not only in August 1957 issue of THE ASTROLOGICAL MAGAZINE *under the caption* **The Third World War,** *but reference has also been made to this great concenttation of force in one part of the heavens, in our inaugural address to the All-Kerala Astrological Association, at Trichur. This unique celestial combination seems to have excited the curiosities of a large section of the educated public to such an extent that many of them have suggested the subject being discussed in a more detailed manner.*

Those intending to participate in this symposium can kindly prepare a suitable paper and send the same for publication at an early date. It is left entirely to one's discretion whether to interpret the combination astrologically or astronomically, on the basis of the Nirayana or Fixed Zodiac or Sayana or Movable Zodiac. You have to set out what in your opinion, are the likely results to happen as a consequence of this eight-planet combination in the world as a whole with reference to the different countries, and/or in regard to individuals born in different signs. All points of view—whether based on ancient classical writings or on modern western texts or on one's own experience, are welcome.

Mr. Abayakoon, a leading astrologer of Ceylon and a student of Indian and Western astrology deals with the results of the eight-planet combination in an exhaustive manner. He brings to bear upon his conclusions a keen sense of insight into Mundane astrology—Ed., A.M.]

PAPER No. 4—BY CYRUS D. F. ABAYAKOON

PROFESSOR B. V. RAMAN, the indefatigable Editor of this renowned journal, has requested me to ascertain what contagion can reach us from the planets as a result of the Great Conjunction which is due to form at 3-30 a.m. (CST) on Sunday 4th February 1962. This invitation to join in a symposium is much appreciated and I trust my point of view will be of some use to students of astrology.[1]

Not only astrologers but even astronomers have been intrigued by Great Conjunctions. There is the classic case of the Austrian Falbe, Professor of Astronomy, who predicted that the world will end on November 13, 1899 at 3.03 p.m. That this prophecy will be falsified was predicted by that great savant, the late Professor B. Suryanarain Rao. He stated in THE ASTROLOGICAL MAGAZINE that according to Hindu astrology no such combination of planets existed to justify the destruction of the world at the stated hour in 1899. Then there was Albert Porter, Professor of Astronomy, who predicted that the whole solar system would be strongly out of balance due to the conjunction of six planets between December 17–20, 1919. He anticipated a state in which the earth and all the planets would pull jointly on to the Sun. If an astrologer had said this the astronomers would have cited the case of the end of World War I and general tranquillity on this earth, not its career towards the Sun and possible destruction.[2]

Astronomically-speaking a combination of eight planets can disturb the cosmic electrical balance mechanism that the Sun and the planets share. Following Dr. Abbott's work on the variations of the solar constant (ultra-violet and infra-red) we could say that Saturn in its changing relationship to both Jupiter and Uranus could affect the weather and the stock exchange. Soviet scientist Velikovsky shows in his book, *Earth in Upheaval* that the balance mechanism extends to billions of miles from the centre of our solar system and that "short-wave frequencies are disturbed when Jupiter, Saturn and Mars line-up, either in a straight line or at right angles to one another." Changes in the electro-magnetic field or state would naturally disturb the gravitational field round the earth and man, beast, bird, oceans and rivers will be subject to an unusual disturbance which will manifest itself in many ways. Professor Corrigan, Director of Carlton University (1940) stated that if a new planet should break away from the Sun there would be a terrific explosion and our puny planet will be smashed and all animal

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[1] In taking 3-30 a.m., on February 4, 1962 as the start of the Great Conjunction, I am reminded of the fact that on January 15, 1934, seven planets congregated in Capricorn and the disastrous Bihar earthquake occurred just after Moon entered Capricorn.

[2] Astronomers are very jealous of their high-calling and presume that astrologers gate-crash into their sacred precincts. Dr. Spencer Jones, one-time Astronomer-Royal, issued a challenge to all astrologers in 1938: What can they say about the unusual series of conjunctions on May 11, 1941? As "Asteiro" I took up the challenge in *The Ceylon Daily News* of June 29, 1938 and said:—"These configurations predict a World War a great famine, a trade depression, epidemics, fall in the birth-rate and the loss of a King." In my *Star-O'-Scope* of February 1941 (page 8), I referred to this challenge and said: "Anyone knows that there is a World War on, King Carol has abdicated, there is a famine in German-occupied Europe, trade has been affected, virulent diseases have come in the wake of the Germans and people in Central Europe are dying faster than they are born."

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life in land as well as in water will be destroyed. [3]

If such then can be the power of inter-planetary action and reaction, it is well for us to examine the ancient Hindu theory that during a Great Conjunction which is followed by a solar eclipse of magnitude, solar energy directed towards the earth could be lessened and distributed on the other planets and the sequent effects can lead to war, pestilences and plagues. [4]

The Great Conjuunction should begin to influence our world when Moon joins the Sayana grouping in Kumbha rasi. Rahu is located 11° away from Uranus, Neptune occupies 13° of Scorpio and Pluto is in Virgo 10°. [5] The old Chaldean astrologers held that the orb of Sun is 15° before and after an aspect. We can therefore say that Sun is in opposition to Uranus. Also, by 6-45 a.m. on February 5, Moon's orb being 12° it too will be in opposition to Uranus. And Uranus is involved in this unusual stellium. Moreover, Sun, Mercury, Venus, Jupiter and Rahu are square to Neptune. Thus we see science and mathematics employed in an unusual manner to produce a catastrophic state akin to the Napoleanic wars and political bullies will inveigh against religion. We also see that Rahu is in opposition to Jupiter—the forward march of armies under military dictatorship. The distance between Jupiter and Kethu is only 16′ of space—almost a *Kalasarpa Yoga*—possibility of gas and chemical warfare and the eruption of latent volcanoes on the earth as well as on the Moon. This conjunction involves all the planets—an extraordinary circumstance. [6]

The Nirayana Division is as under when the stellium begins to take effect:

Planet	*Makara-sphuta*	*Nakshatra*	*Ruler*	*Avastha*	*Condition*
Moon ...	6° 49′	U-Ashada	Sun	Kumara	Fair
Mars ...	8° 05′	Do.	Sun	Do.	Do.
Saturn ...	10° 21′	Sravana	Moon	Do.	Do.
Sun ...	21° 23′	Do.	Moon	Vurdha	Evil
Venus ...	22° 46′	Do.	Moon	Do.	Do.
Mercury ...	24° 36′	Dhanishta	Mars	Mruthyu	Death
Kethu ...	24° 45′	Do.	Mars	Do.	Do.
Jupiter ...	25° 01′	Do.	Mars	Do.	Do.

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How will the above mentioned spherical predominance express itself? Dundi Rajah, the author of the valuable *Jathakabharana*, says that if seven planets associate with the Sun, in one rasi, the yoga entitled *Golaka* is formed. Secondly, if Sun stays with four or more planets the *Pravujyah* yoga is created. A person born under the first will be full of sorrow and will live on the charity of others. The second, to be effective, should occur either in the 7th or 8th house. Then, the subject, if he does not become a hermit, will turn out to be a good person. [6] If the chart happens to be that of a female (she) will have to go through extraordinary suffering. The *Jataka Parijata* (Adh. VII, sl. 173) refers to the Gola yoga and says in sloka 180 that "he who is born in the Gola yoga is without wealth, indolent, of vagrant habits, short-lived and ignorant."

Dundi Rajah wants us to ascertain the strongest planet in the group to learn whether a remarkable religious person will be born under this configuration. [7] In the classification made we see that the strongest planet is Mars and it foretells the birth of a remarkable Buddhist

[3] Soviet scientists speak of the "gravitative pull of the Sun" and the "influence of the Earth and Moon" on the cosmic rocket. Fesenkov suggested that cosmic rays may be inter-stellar matter accelerated by the magnetic field of our galaxy. Ambartsumyan said that a comet's visibility on earth is due to its sodium particles diffusing solar light. (*Soviet Union News*—No. 24).

[4] Prof. B. V. Raman has written on this aspect quoting Lakshmana Suri's *Daivagnavilasa*, THE ASTROLOGICAL MAGAZINE, August 1957. Pp. 666. "Some sort of a world conflict would happen in 1962"—Prof. Raman, A.M. Dec. 1958, Pp. 1071.

[5] According to Dr. Gerald Kuiper of Yerkes Observatory, William's Bay (Wisconsin U.S.A.) Pluto is not a planet but a satellite of Neptune.—*Ceylon Observer*, 6-2-1956, page 1.

[6] C. S. Khassapes, Director of the Government Observatory at Mount Pendeli, Greece, states :—"One of the rare meetings of several planets in the sky occurred according to records compiled by the German astronomer, Johann Kepler (1571–1630), in the 750th year after the foundation of Rome. In that year, the planets Jupiter, Saturn and Mars are recorded as having appeared as one in the sky, creating a spectacle of magnificent brilliance. Khassapes thinks that the "Wise Men" of the East were Babylonian astrologers and that it would have been most unusual if they had not interpreted the meeting of the three planets in the sky as an event heralding the appearance of a unique personality on earth."—*Times of Ceylon*, January 16, 1959, page 7.

[7] Dundi Rajah asserts that if Sun is the *karaka* of the Golaka he will be a prophet of Gini-Deva (Ahura-Mazda); if Moon, a Messiah of Ishwara; if Mercury, a great Mantra-Sastri; if Jupiter, an apostle of Tri-Danda; if Venus, a remarkable yogi preaching Peace (say a second Gandhi); if Saturn, an exalted Thapassa named Nagna from Tibet.

bhikshu—possibly the Maitreya Buddha expected.[8] That such a mighty conjunction presages the arrival of a World Teacher, at a moment of great stress for humanity, has been an astrological Law in ancient India among the Aryan sages. This Law received special attention in ancient Persia and embodied in "The Book of the Philosopher Jamasp, containing Judgments on the Great Conjunctions of the Planets and the events produced by them." Jamasp was the State Astrologer to the Persian Emperor Vishtaspa (B.C. 580), father of Darius (B.C. 521) and his book records the periodical conjunctions of Saturn and Jupiter. He prophesied the birth of Jesus Christ, the rise of Christianity and Islam and the extinction of the Magi faith after Gautama Bardiya (Gautama, son of Bardayana ?).[9]

Unlike Dundi Rajah, the sage Yavanacharya has a different version. He asserts in his *Manasagara Puddhati* that if all the planets occupy either the 11th, 10th or the Lagna, then it should be known as the *Karikah Yoga*. The person who has this, if of low-birth, will become a king; if of royal line, surely a king. We have to understand here that the yoga cannot be auspicious in the remaining nine houses.[10]

Sun. Moon Mars Mercury Jupiter Venus Saturn Kethu	RASI CHART		Rahu / Uranus
Lagna		Neptune	

Golaka Yoga: 1962 February 4th Sunday at 3-30 a.m. (CST), Colombo. 21–Uttarashada—4th pada. Sun major period: 1–5–5 ahead.

What of the world? It is a stage. We are merely players, having our exits and our entrances. If those who control the destinies of nations *via* political power suffer from imbalance due to the *Golaka* the result will be a major tragedy of our times. Are we fated to suffer due to territorial, racial and ideological conflicts? For one thing, February 4th is a fatal day for that month according to the Secret Schools of Alexandria which recorded the ancient Egyptian tribulations before the exodus under Moses—blood, frogs, lice, flies, murrain, plagues, halo, locusts, nights no man sleeps, death.[11]

Mars Moon	Saturn Neptune	Uranus	Lagna
Rahu	NAVAMSA CHART		Sun Venus / Mercury Jupiter Kethu
			Pluto

The configuration is styled *Sanmoha* and *Kosa* and will appear like a bow before the dawn of the 5th. According to Rishi Kasapa such a portent forebodes starvation, drought and war. Reckoning from Madhya Bharat, the heaviest affliction will fall on South-East Asia. The grouping has particular reference to Russia, Australia, Arab countries (UAR), France, Kurdistan, Eastern European States, India, Pakistan and Lanka. The division of the *Kalapurusha* is as under and it looks as if the whole world is involved :—

The below classification is meant to convey the idea that each planet will throw its evil to the sign or signs influenced by it due to the *Golaka* and the afflicted nature of that particular planet will be felt in the country or countries represented. Where a country gets repeated in the classification it indicates that more than one affliction will fall on that country. Varahamihira states that "the objects represented by the planet which

[8] "And, finally, 2000 A.D.—Maitreya Buddha.....Among the Buddhist Tibetans and Mongols of Central Asia itself, He is termed the new Buddha, *i.e.*, Maitreya. In the past twenty-five years, they have been erecting temples to Him, and their artists have been painting and making statues of the Great Teacher, since they expect His advent in the not distant future. Already certain great teachings have appeared—first in Russian, they have since been translated into other languages, including English—as a preparation for the great Era of Fire and the Aquarian Bearer of the Chalice of Sacrifice."—Charles A. Jayne, Jr., "Prospects for Civilization", Horoscope, Vol. 13, No. 12, December 1947, Pp. 52.

[9] An astrologer named Al Hakim translated Jamasp's Book into Arabic. In the Behistun inscription, Darius calls himself, "an Aryan of Aryan descent". It looks ridiculous therefore for Indian writers of today to argue that the Aryan Indians learnt their astronomical knowledge from the Greeks, particularly after Alexander's Eastern Conquests, circa 300 B.C. See *The Occult Review*, Vol. XXXVII, No. I, January 1923, Pp. 35–38.

[10] Ekahdaseh yadhasarveh grahasiurdasa mehpicha : Lagnasya sanmukhovapi Karikah parikirtithak : Uthpannak Karikah—yogeh neechopitru—pathirbhaveth ; Rajawanseh samuthpannoh rajabtatra nasunshayakh.—In another place he says that if Venus, Mercury, Moon, Mars, Sun, Saturn stay together in the 4th then that indicates a king.

[11] The Key is as follows :—(A) Armis gunse Dei kalatos adamare debatur: Lixa manor constans gelidas Infantia quondam: Omne limen, Aaron, cargis concordia laudat: Chye linkat Ei codguata goarcha lisardut. (B) Sanguis, uana, culox, musia paevo, pocus, ulcus, grando, locusta, nox, mous, prius orta nocans.

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suffers defeat will suffer miseries" and "the effects of the *Sanmoha* and *Kosa* meetings are disastrous in their character." As there are six occultations, beginning with Mars and ending with Jupiter, the signs are not good for Kashmir, Germany and Pakistan. [12]

Planet	*Sign or Signs influenced*	*Countries indicated*
Moon ...	Libra	China, Indo-China, Tibet, North-China, Burma, Argentina.
Mars ...	Capricorn Gemini	India, Baluchistan, N.-Persia, Kurdistan, Pakistan, Bulgaria, Mexico, Scotland, U.S.A., Belgium, Belgian Congo, Ireland, France.
Saturn ...	Capricorn Pisces Aries	India, Baluchistan, N.-Persia, Kurdistan, Pakistan, Bulgaria, Mexico, Scotland, Portugal, Egypt, England, Denmark, Germany, Poland, Palestine, Syria, Japan.
Sun ...	Virgo	Western India, N. & E.-Ceylon, W.-Indies, Tigris and Euphrates basin, Kurdistan, Brazil.
Venus ...	Sagittarius Cancer	Australia, Arabia, Hungary, East Germany, Spain, France, Madagascar, Holland, Scotland, N. Zealand, North and West Africa.
Mercury ...	Scorpio Leo	French possessions in Africa, Norway, Syria, Australia, Ceylon, Maldives and Lakkadives, France, Italy, Rumania, what was once Chaldea and Babylon.
Kethu ...	All signs mentioned here	Represents areas inhabited by White races.
Jupiter ...	Taurus Aquarius	Ireland, Persia, Poland, Asia Minor, Turkestan, Azerbaijan, Greece Cyprus, Russia, Sudan, Eastern Germany, Yugo-Slavia, Czechoslovakia, Abyssinia.

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Now we have to proceed, planet by planet, to learn of the influences operating over the particular countries indicated by the signs-planets as well as over particular parts of a country. As all planets are defeated by an *Akranda* Moon there will be a War Cry in almost every country. In the 21st star it is said to destroy seeds, creatures in water and animals in forests and there will be also fear from fire. Occulting Mars turbulent conditions operate over Pakistan, Baluchistan and Afghanistan. Passing over Saturn—fear from weapons and from hunger.

Jupiter indicates that persons and objects that are White and those connected with temples and churches will suffer. The Eastern parts of India come under adverse influences and in one particular area, like Bengal, there will be hail-storms. Some people will develop diseases in the neck. With all that the crops of Sarat will thrive well.

Due to Venus combustion in the Southern Path, the condition of the countries indicated by it will be poor. The inhabitants will pass through a troublous time. As Venus ends its combustion in the sixth mandala, in certain parts there will be wealth and prosperity. Agriculture and dairy-farming in particular areas will be good but *fear in certain places*, after March 12th. There will be diseases of the ear.

As Mercury precedes Venus and is under the beams of the Sun, there will be rain in the countries indicated by Mercury in the schedule given above. There will be diseases like bilious jaundice. The crops, during the hot season, will flourish but it will be unfavourable for yellow-robed persons, priests, rulers moving in vehicles, physicians, dancers, wrestlers, the owners of horses and Communists. And, according to Devalsya, as Mercury is retrograde, there will be wars in the land. It is significant that February 4th is Independence Day in Sri Lanka and who knows whether or not the Devas will decide to judge people, high and low, according to their actions! We must not forget that Destiny overlaps our mortal state. [13]

"The planets, when subjected to the hot rays of the Sun are freed from their impurities just as gold is purified by the action of fire."—*Varahamihira.*
"And therefore is the glorious planet Sol, in noble eminence enthron'd and spher'd amidst the other; whose medicinable eye corrects the ill-aspects of planets evil."—*Shakespeare.*

[13] Parasara asserts in his Samhita that Mercury in Dhanishta is Ghora and is evil for 15 days. According to Devalsya, the first 12 days are inauspicious. The days here mean not only days, but according to Mundane astrology, as many months as days. **Thus there is a threat of a major war from 12 to 15 months from the date of the eclipse.** When Mercury is occulted the inhabitants of Bihar come under a bad star while the rest of the country in Eastern India enjoy a prosperous time subject to the general excursions and alarums common to the times.

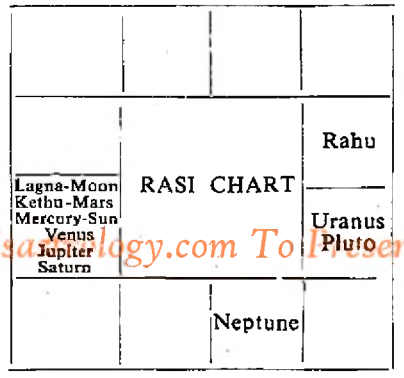
Saturn throws its restrictions on the people of Kalinga, apart from the countries indicated. Public officials, the chief religious luminaries and physicians will have to await Father Time.

And now we come to the eclipsed Sun which influences not only the Virgo countries but all those under the stellium. The phenomenon occurs in Makara rasi and is subject to malefic planetary influences. Men in Holy Orders, families of Ministers, noted physicians and distinguished scientists will suffer, of course, according to their own horoscopes. Even several experienced and famous soldiers might reach the end of the battle.

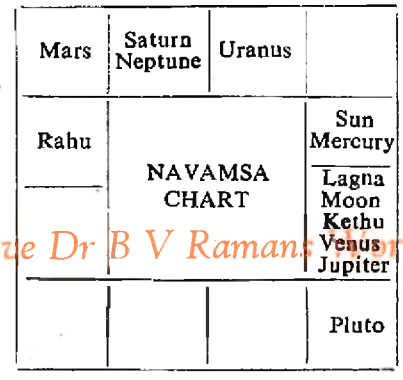
The solar eclipse is unfavourable for the people of Bihar, Pakistan, Persia and adjacent territories, East Africa, Nepal, Mysore, Maharashtra, Mathura (N.-India), Punjab, Afghanistan and the former Buddhist areas of N.E. India. The adverse influences operate for seven months [14].

The eclipse falls to the *Axamardana* class and influence Sravana and Dhanishta, two stars ruled by Indra. We can therefore expect terrestrial disturbances of some magnitude in the territories bordering the Himalayas. There will be heavy rains in North China and flooding of rivers. The floods will create dysentery, influenza, swelling of neck, poxes and vomitting diseases. Members of high-ranking families, rulers of the country and army commanders come under a cloud. Ladak, Bhootan and Eastern Afghanistan will have heavy rainfall for six months.

As Jupiter is *astha*, and is later occulted by the Moon, I doubt whether the following by Varahamihira applies in this case :—"If Jupiter, a beneficent planet, should also see the eclipsed disc, the evils described will vanish in just the same way as the flame of fire dies out when water is poured over it." [15]



Total Solar Eclipse.—Monday, February 5th, 1962, calculated to 6-45 a.m. (CST). 23rd star, Dhanishta, 1st pada. Mars major period : 6 years, 11 months, 20 days. Ghatika-Pimma (Rahu-Pimma) falls to Maheswara and



Moon's nakshatra and Moon is in a Purusha nakshatra. Consequently there will be a mixture of rain and drought throughout the world except of course in the specified areas. [16]

Mars indicates that the rulers of almost all the countries will have sleepless nights. And this becomes more so when the following law is not present :—"If Jupiter does not suffer by occultation or by conjunction with other planets and when he represents Mars, War-Lord and Lord of the East.

From the above analysis it appears quite clear **that the Great Conjunction, followed by a total solar eclipse, is not a good portent to the world.** All religious leaders should do *Japa* for Peace. **Some have predicted a great Deluge which can engulf the world. But this seems far-fetched due** to (*a*) Mercury, Venus, Jupiter in one sign, are aspected by *krura* (evil) planets like Mars and Saturn ; (*b*) When all the planets are close to the Sun they are not all to its East or to its West ; (*c*) Sun is in

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[14] Varahamihira states thus : "If on a New Moon day an eclipse should occur when the Sun is in Makara then tradesmen should store up iron and other metals, vessels and grains... If while the Sun passes through the sign Makara should be accompanied or within sight of malefic planets, the prices will either fluctuate or fall." "If the eclipsed Sun should be subject to malefic planetary influence there will be death and famine in the land." The other noteworthy points are :-(*a*) Mercury sees eclipse ; money and oil becomes scarce ; Princes suffer. (*b*) Mars aspects Sun ; war in the land ; fear from fire and robbers. (*c*) Venus aspects crops injured ; mankind afflicted. (*d*) Saturn aspects drought and famine'; fear from robbers—may be jack-boots of dictators. In respect of all these indications and predictions the readers should not develop a fatalistic outlook. Coming events cast their shadows before. We should not get caught like a bird that is ensnared in a net at an evil time.

[15] As all planets are below 15° 21' of Kethu we have to take note of the following :—(1) Mars-Kethu : Affects Avanti, Cauvery, Nerbudda, (2) Mercury-Kethu : Disturbs Ganges, Jumna, Nepal, Bengal, Burma, Siam. (3) Jupiter-Kethu : Indus, Kashmir, Afghanistan, Baluchistan. (4) Venus-Kethu : Dassaraka, Ayodhya. (5) Saturn-Kethu : Saurashtra, Bengal.

[16] Mainly in the N.W. direction of the countries indicated in the classification. Saturn, Sun, Mars in S. Decl.—Prachanda and Dahana Nadi. Hence cyclone, typhoons, severe gales, sand-storms, rains of fish and frogs, bitter winter. Sravana causes vedha to Dhanishta, therefore, rains are possible at conjunction time and after a week common rains are indicated.

is in his good course mankind will be happy." We see that Jupiter passes through three signs in 1964.

Mars with Jupiter increases irresponsibility among labour; with Saturn, passions are generated and the bestiality in man is stirred up. Venus with Saturn usually points to financial upsets, border disputes, sensational love crimes, loss of honour and credit among important people. Mars heightens emotions and feelings are roused, and murders increase. Mars with Sun increases blood diseases (pox) and the general health of the inhabitants is at low ebb. Moreover, when Sun in evil admixture associates with Kethu, Mercury and Venus, Royalty suffers and there is a big trade depression. Above all, Jupiter in Capricorn has not proved itself to be good in international affairs. [17]

Kethu stands for war, soldiers, weapons of war, ambulance officers (doctors and nurses) and everything pertaining to conflict between nation and nation, man and man. In 1860 Kethu-Saturn produced the American Civil War, in 1904, the Russo-Japanese War and in 1939, World War II. So **history can repeat itself in 1962.** Furthermore, the eclipse occurs in the third decanate of Capricorn and it too foretells the march of armies led by a powerful dictator. By reflex action we get the influences of Rahu in Cancer—fear through attackers and robbers, rise in the price of metals. These signs will be clear from July 1962. [18]

Dr. W. J. Tucker writing on "How the Stars incline Man to War" states that Saturn stands for cupidity and that aspects between Jupiter and Saturn "are the causes which set the force of cupidity in motion". [19] Its greed for power that leads sawdust Caesars (even in Ceylon) to bring others under their jack-boots and talk big behind the cover of bayonets held by poor-paid, ill-clad soldiers. Darrington Welze speaks of "The Great Jupiter-Saturn Cycle" [20] and believes that the twenty-year Cycles of Jupiter-Saturn occur "in order to save the world." It is therefore possible that a great personality might appear to save mankind when the Nations of the world are gathered together for the greatest showdown after the Great Bharata War. Welsh refers to the prophecies in the Book of Daniel, the Astrologer. [21]

Charles A. Jayne indicates political disunity in Russia by about 1980. "Actually, it might come earlier than this (around the early 1960's) when the Saturn-Uranus short-term rhythm indicates that somewhere in the world there will be a revolutionary upheaval." [22] Again, we see him say: "Toynbee states that the British Raj—established about 1818—was the reconstitution of the Universal State and again by an alien power. From this, the cycle should end and Britain pull out by the Jupiter-Saturn-Capricorn conjunction of 1961. Actually, they granted dominion status to India on August 15, 1947, so that the cycle may end at little early. On the other hand, the liquidation of an empire is not accomplished overnight, so India may not enter her next stage till around 1961." [23]

There is no doubt therefore that the next great Jupiter-Saturn conjunction in Makara (1962) is of utmost importance for the peoples of India and Lanka who from time immemorial have been one though subject to diverse ethnic differences which are magnified by political adventurers for their own selfish ends. If the Indians and the Sinhala people are watchful they can swim in the gigantic democratic deluge

(*Continued on page 588*)

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[17] Jupiter in Capricorn is called "Gora Darunam" and it stands for international tension and border disputes which lead to war on a grand scale. The maximum evil operates for three months.

[18] When we study the Sunspot Cycle we find that 1961–62 will be like 1870, 1881, 1893, 1095, 1906, 1916, 1927, 1938-39; all years in which some international trouble or other operated. Sri Nemani Sathyanaryana says:—"As such a combination of eight planets in one sign has not occurred since a long time past, it is upto research scholars to study it along with the effects of the 13-day lunar fortnight those of the solar eclipse occurring in that year (1962). To my mind it appears that a world war will not break out before the latter part of 1961. It may occur close by to April 1962".—THE ASTROLOGICAL MAGAZINE, August 1953, Pp. 581.

[19] Horoscope, Vol 5, No. 1, January 1940, Pp. 21.

[20] *Ibid*, Pp. 17.

[21] The Swiss astronomer M. de Cheseaux (1744) left an important work "Memoirs Posthumes de M. Cheseaux Remarques *Historiques*, Cronologiques et Astronomiques sur quelques Endroits due Libre de Daniel" (Trans. Dr. Grattan Guinness). Working on these Tables I predicted in *The Ceylon Daily News* of July 23rd, 1937 as follows: "In A.D. 1945, eight years hence, there is a break in the planetary system predicting the end of a World War, the downfall of Ecclesiastical Power and the complete occupation of Palestine by the Jews." Repeated in my *Star-O'-Scope*, August 1938, p. 5, February 1941, p. 6 and March 1941, p. 8. Working on the basis 1260 Synodic Revolutions of Mars/2691 year-Cycle we find that 1962 leads us to 1970 when the break up of the USSR into independent, democratic States is indicated. It is interesting to note that 1962 is 2691 in the reverse and contains 126 (−) of the Great Mars Cycle. The exact opposition of Saturn-Uranus occurred in 1692 and we see a recurrence in 1962—the first brought the British Parliament. Democracy triumphs in 1962.

[22] Prospects for Civilization."—Horoscope, Vol. 13, No. 12, December 1947, p. 51.

[23] "Planets beyond Pluto and the Culture Cycle".—Horoscope, Vol. 13, No. 11, November 1947, p. 63.

Medical Astrology

BY DR. JAGANNATHA RAO, M.B.B.S., M.A.A.S.

Elephantiasis

THE disease Filariasis or Elephantiasis as it is commonly known, has existed in India from the very early days of history. But somehow it seems to have escaped the notice of our ancient Rishis who have given such a lot of information about other diseases in their astrological works. Most of the modern books on astrology also do not deal with this horrible disease. And this lack of information made me investigate into this matter. And I was further encouraged by Sri B.V. Raman. In one of his books he remarks thus: "There is, however, considerable scope for research in medical astrology and it is hoped that students of astrology will be able to collect important material by a study of large number of horoscopes—". Thus prompted by a veteran of this ancient science, I started my investigations with regard to Filariasis. I personally visited the parts where this disease is endemic. And I submit the results to the intelligent readers of this magazine for verification and further researches.

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Before I actually start with the subject proper I want to introduce my readers to the causation of this disease. From medical point of view this is a disease of lymphatics and connective tissue, caused by the bite of a special species of mosquito known as 'Culex Fatigans'. This mosquito is the host of the causative factor 'Filaria Sanguinis Homanis'. The adult form of this worm is known as 'Filaria Bancrofti', and the embryonic form is known as 'Filaria Nocturna' or microfilaria. The adult male is only half the size of female; the female being 3 and ½ inches long! The female discharges its eggs in the lymphatics. The embryonic form is really worth seeing under a microscope. It looks like a snake and its length is about 1/90th of an inch. And still the head is provided with a short spine and a circlet of hooked lips! These are present in the surface vessels during the sleeping hours, in as large a number as 40 to 50 million. Since they are detectable only in the night they are termed as 'nocturna'. Should you change the habit of sleeping, the worm also changes its habit! Such an infinitely small worm can cause a tumor weighing about 200 pounds!

To come to the point I have collected a few horoscopes of persons suffering from elephantiasis of leg and genitals and I will now discuss the causation from astrological point of view. The above however is the pathology of the disease. But what actually makes a few persons only suffer from this horrible disease, even though others also may be living in the same surroundings and environments? Medical science stops here and the answer can be provided only by astrology. Certain combinations which I have come across in the horoscopes of suffering people are produced here for further verification and research.

It is an accepted fact of astrology that the nerves are governed by Mercury, lymphatics by Venus, and that the dry planet Saturn governs the connective tissue, fibrous tissue and mesentry. Since in this disease nerves, lymphatics and connective tissues are involved, we will see that the lords of these substances play a great part in producing this disease.

Inspite of the fact that I saw hundreds of persons suffering from this disease I could collect only a few horoscopes. This is because most of the victims to this disease were poor and from labour class who do not maintain birth data. So I had to be in search of educated patients. And these were only a few. Here is the horoscope of a woman born in Mangalore District, on 30th March 1907 at 6-5 a.m. (Lat. 12-53 N. and Long. 74-50 E.)

Sun 16.4 15.40 L			Jupiter 10.13
Saturn 27.47 Mercury 25.7 Venus 4.36	CASE No. 1 FEMALE		Rahu 6.29
Kethu 6.29			
Mars 6.9			Moon 18.0

Balance of Moon's Dasa 4-0-0 yrs.

Here the lords of nerves, and lymphatics, *i.e.*, Mercury and Venus are posited in the house of Saturn and keep company with him; hence greatly afflicted. Besides the luni-solar distance is above 180 degrees, which usually causes some circulatory disturbances. It is observed that even by gochara whenever the luni-solar distance increases above 150 degrees or decreases below 50 degrees, the blood circulations suffers. This can be noticed only by close observation. The native belongs to a well-to-do family, and is herself moderately educated. This is an important fact to be noted. For the medical men would argue that this disease is common in such people who expose themselves to mosquitos, as such the poor and labour

class is more liable. There might be some truth in it. But I have observed a few families, the members of which live in the same circumstances and surroundings and yet only one or two are affected. The horoscopes of these afflicted will definitely show an affliction of the above mentioned planets. In this horoscope as I have said Mercury and Venus are afflicted in Saturn's house and that the luni-solar distance is also not conducive for 'perfect' circulation of blood. In elephantiasis the lymphatics are blocked, the blood circulation also is hampered, as such the growth of connective tissue in abundance, causing the phenomenon. **Wherever we come across a fibrous or connective tissue tumor, we notice the hand of Saturn in it. Similarly in this disease Saturn's participation is necessary to produce the disease.** You will notice that in this individual the disease started in Saturn's Dasa, as she was 48 when the signs of this disease appeared. In this horoscope the affliction has occurred in the 12th house denoting legs. And actually her left foot and leg are involved.

	Moon 3.0	Kethu 24.12	Jupiter 20.22
23.48 L	CASE No. 2 MALE		Sat. 0.31 Mercury 19.6 Venus 20.0
	Mars 1.9 Rahu 24.12		Sun 5.57

Balance of Kethu Dasa 5–5–3 days.

Here is another horoscope born on 22nd September 1918 at 4 p.m. (Lat. 12–53 N. and Long. 74–50 E.) with similar combinations and affliction. But this has occurred in the 8th house from lagna. The readers I believe know the principle that the 8th house governs the genitals. Therefore his scrotum is affected. It may further be noted that this affliction has occurred in Leo, a sun-sign and that in this case also the luni-solar distance is not a happy one. As such the disease made a beginning in Sun's Dasa.

I have made a close observation of the fact that whenever the luni-solar distance is above 150 degrees in the natal chart, the person will suffer from some sort of circulatory trouble, depending of course, on the operating dasa and Anthar Dasa. You might have also observed that even the rosiest of cheeks become pale at some time, and again they get the blooming radiance. This is all due to varying luni-solar distance by gochara movement.

The extent of disturbances of 'appearance' of course is considerably modified by benefic aspect of Jupiter in Lagna or radical Moon.

	L 12.10 Jupiter 8.31	Rahu 7.1	Mars 14.9
	CASE No. 3 MALE		Moon 10.10
Venus 26.40	Sat. 27.23 Sun. 18.12 Mer. 9.23 Kethu 7.1		

Kethu Dasa balance at birth 1 year 8 months. Current is Moon's Dasa.

The third born on 3rd December 1928 at 3–45 p.m. (Lat. 12–53 N. and Long. 74–70 E.) is the horoscope of a young merchant. Note the 8th house is heavily afflicted. Sun and Mercury are heavily afflicted by association with Saturn and Kethu. Venus though seemingly out of this affliction, has in actuality suffered, as it has just entered Uttarashada, a constellation of Sun who is himself afflicted. Thus the affliction of Venus and Mercury is complete. But there are two good points here. Note the luni-solar distance which has not exceeded the limit of 150 degrees and note the aspect of Jupiter or Venus. Thus the disease is within control and only the scrotal skin is thickened and the size though increased is small. He was at the moment under the treatment. I particularly stress the luni-solar distance here, which is within 100 degrees. As such the circulatory disturbance is not much and the disease can be arrested to the present size. I have seen another case with similar affliction of 8th house with enlarged scrotum weighing as much as 180 pounds! You can imagine what a great burden the poor man has to carry.

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	Kethu 28.39		L 24.1
Moon 22.40	CASE No. 4		
Sat. 5.41 Jupiter 26.36 Mercury 3.49			
Sun 20.28 Venus 29.13		Rahu 28.39	Mars 13.54

Jupiter's balance dasa at birth 12 yrs. 9m. 18 days. Current is Venus Dasa.

Here is another case (No. 4) of genital elephantiasis of a person born on 4th January 1903 at 6–30 p.m. This is an interesting case. Here the lord of Lagna and nerves has suffered greatly as he is posited in Saturn's house and keeps company with him. Apparently though Sun and Venus seem to be out of the

(*Continued on page 578*)

Yoga, Psychology and Parapsychology—XIV

BY DR. V. M. BHATT, B.A., M.B.B.S.

Materialisation through the Help of the Medium

KATIE KING: Let us now turn to the second category of evidence, where a medium is necessary for the success of the experiments. And I will first take what Price calls the classic experiments of Sir William Crookes, wherein, through the mediumship of Florrie Cook, Katie King was materialised many times. And the whole story was described by Crookes himself in his *Researches in Spiritualism*. Here I will quote a few extracts mainly from Malcolm Grant's *A New Argument for God and Survivals*, Butler's *Exploring the Psychic World*, and some other books also as I could not get the original book. Sir William was fiercely attacked for his rambles in spiritualism and even his reputation as one of the greatest scientists was also at stake. But convinced as he was, he cared little for the rabid criticism, and stood loyal to truth. The critic's objection was that Florence Cook, the medium, was deceiving this great man, and she masqueraded as Katie King. Sir William took the gauntlet and convincingly proved that Miss Cook and the materialised Katie King were two quite distinct individuals, and gave so many features distinguishing the one from the other that not a shread of doubt should remain in the minds of honest critics. He gives what he calls "absolute proofs" which I mention below in a tabulated form for comparison:

Besides these distinguishing marks, Crookes observes that "it was a common thing for the seven or eight of us to see Miss Cook and Katie at the same time under the full blaze of electric light". Again he continues: "For nearly two hours (Katie) she walked about the room conversing familiarly..... On several occasions she took my arm when walking.....I asked her permission to clasp her in my arms" to verify the fact. Permission was given, and "I did (clasp) her..... Katie now said .....(that she would) show herself and Miss Cook together in the room..... With my phosphorus lamp.....I found Miss Cook crouching on the floor...in black velvet.....and perfectly senseless ..... Raising the lamp, I saw Katie standing close behind Miss Cook.....robed in flowing white drapery.....trickery was impossible". Moreover his photographs showed Katie and Cook standing together as two distinct individuals.

	KATIE	MISS COOK
1.	Height varies but she was 6 inches taller than Cook.	Usual height.
2.	Skin on the neck perfectly smooth to touch.	Skin on the neck had a blister, and rough to touch
3.	Ears unpierced ...	Ears pierced as she wore ear-rings.
4.	Complexion very fair ...	Complexion very dark.
5.	Fingers longer, face larger ...	Shorter.
6.	Pulse rate 75 ...	Pulse rate 90.
7.	Dress white ...	Dress, velvet black.
8.	Visual proof of Katie and Cook as two distinct individuals at the same sitting after they were photographed.	

Mrs. Ross–Church corroborates Sir William's description in every detail, and quotes her own experiences in a book *There is No Death* (Pp. 141). In one sitting Katie "cut off a lock of her own hair, and a lock of the medium's, and gave them to me. I have them safe to this day. One is almost black, soft and silky, the other a coarse golden red".

Further evidence is unnecessary.

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Mirabelli.—Equally amazing is the phenomena of materialisation described by Rev. Johannes Greber in his book *Communication with the Spirit World* (published by Macoy Publishing Co., N.Y., Pp. 221—247). He took it from the magazine of Parapsychology published by Oswald Mutze, Leipzig. I will give here a few extracts from it, abridged where necessary. Carlos Mirabelli was a Brazilian medium. His phenomena occurred in daylight or bright light.....at times in the presence of sixty witnesses, representing the leading scientific and social circles in Brazil,—Two University professors, 72 physicians, 12 engineers, 36 lawyers were among the 557 persons who observed these phenomena closely.

Mirabelli was a universal medium, *i.e.*, when in trance he could speak in at least 24 recorded languages, and write spirit messages in them with an amazing speed. For instance, it

is recorded that he wrote out five pages in Polish language on the 'Resurrection of Poland' in 15 minutes. He was also a physical medium showing marvellous telekinetic phenomena as Levitation of objects and apports. We are not now concerned with these, and hence I will state here only the materialisations of spirit for the investigation of which a committee of three leading scientists was appointed at Santos. This committee held many sittings. At one seance held at 9 a.m., they had several leading scientists as witnesses. All of them thoroughly satisfied themselves that "every door, window and every chink was so closed, locked and sealed that none could enter into the seance room without breaking the walls or doors."

The Committee reported that when the seance began, Mirabelli went into trance. "Suddenly a child's figure appeared and its voice called out 'Papa'. Dr. Ganymede de Souza, who was present, recognised the voice of his little daughter, who had died of grippe. Her father stepped out, spoke to his child, folded her in his arms and assured the others that it was his own daughter... Then Col. Octavis Viana rose to convince himself, took her in his arms, felt her pulse, and asked her questions to which she answered rationally... The apparition was photographed and a copy of it was appended to the Committee's report. The child disappeared after 36 minutes. Ten doctors of science attested this occurrence."

Another materialisation was that of Bishop Jose de Camargo Barros who lost his life in the shipwreck of 'Syrio'. When his spirit was materialising, the room was filled with the odour of roses. The Report said: "Suddenly there appeared a fine mist, which became denser, and out of which emerged a smiling apparition of the Bishop... Dr. de Souza went towards him, touched and examined him minutely, listened to his heart and breath-sounds, looked at the finger nails and eye balls, and convinced himself that the 'figure before him was that of a man'. Other witnesses also found that they were face to face with a human being, which possessed all the organs of a normal human 'body". The Bishop conversed with them in well-chosen Portuguese, and finally said "now watch me closely as I disappear."

There were many spirit materialisations, but I take only one more, that of the deceased Bezerra de Meneses, who was an eminent hospital physician. He spoke to them and assured them that "it was he himself who was there talking with them." Drs. Assumpcion and Mendoca subjected him to physical examination for 15 minutes, and convinced themselves that "an anatomically normal human being, possessed of all organs, was before them". And all the scientists present vouched for the correctness of that conclusion.

Outstanding meritorious work was done in this field by Dr. Baron Von Schrenk Notzing, and his work *Phenomena of Materialisation* is worth studying. As he himself says in its introduction, he worked for nearly 25 years on this subject, and his book contains a mine of information. He worked with famous mediums like Eusapia Palladino, Eva C, and the Schneider boys. Work with Eva C, for instance, extended over hundreds of sessions from May 1909 to June 1914, and his book contains no less than 225 illustrations mostly from actual photographs of the occurrences. He was fully aware that much fraud was practised by mediums consciously or unconsciously, and he tried his best to make his experiments under test conditions. Even Harry Price admits that he, along with the other invited scientists, had "witnessed phenomena under unimpeachable conditions (Pp. 96). And amongst "the wonders they witnessed at Brannau of Schneider boys under perfect conditions of control, were telekinetic movements of objects and appearance of pseudopods and a fully materialised hand, tug-of-war with handkerchief between the hand and the sitters." These manifestations were repeated time after time, giving the sitters ample opportunity to study the conditions of control during the actual occurrence of the phenomena (Pp. 99, *Fifty Years of Psychical Research*, by Harry Price). It is impossible to summarize Notzing's book here to prove materialisation. But I think it is not necessary after citing the above testimony. And the readers will please note that he was not alone to work in this field. Dr. Geley, a noted authority in Science, has also written a book *Clairvoyance and Materialisation* (1927) giving ample proof of this phenomena. Madame D'Esperance, a medium herself, has also written an equally authoritative work *Shadowland* on this subject; and she gives her own experiences in it. In it she vividly describes how she found it difficult to distinguish between herself and Anna (the phantom who materialised quite near her). Bishop Leadbeater has also given his own experiences of seeing three materialised forms together,— "an Arab, six inches taller than the medium, another a European of medium height, and the third, a little girl of dark complexion—, while the medium was securedly locked up inside a wire-cage,

(*Continued on page 576*)

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Mandi in Predictive Astrology

BY K. K. K. MENON, M.A., B.T.

MANDI or Gulika as it is otherwise called is not a planet which can be seen in the heavens. It is more or less a theoretical planet the conception of which is more mathematical than astronomical. Foreign astrologers have no conception of Mandi at all. Even in the horoscopic charts prepared in several parts of India except in Kerala, Mandi is very often missing. But the horoscopic chart of a Kerala astrologer will be considered to be complete only if it contains the position of Mandi. Without concerning ourselves as to its practical existence as a planet let us discuss how Mandi actually influences mundane affairs. According to Hora, Saturn is the ruler of illness, length of life and death. Mandi for whom the portfolio of death is set apart by Kerala astrologers is always designated as Mrityu Karaka.

Before entering into the details of the malefic effects of Mandi let us see how the position of Mandi is calculated in relation to the earth at any given moment. An approximate data for Gulikakala (assuming sunrise to be at 6 a.m.) which is considered to be inauspicious is as follows :—

DAY OF THE WEEK	DAY	NIGHT
Sunday ...	3 p.m. to 4-30 p.m.	9 p.m. to 10-30 p.m.
Monday ...	1-30 p.m. to 3 p.m.	7-30 p.m. to 9 p.m.
Tuesday ...	12 a.m. to 1-30 p.m.	6 p.m. to 7-30 p.m.
Wednesday.	10-30 a.m. to 12 a.m.	3 a.m. to 4-30 a.m.
Thursday ...	9 a.m. to 10-30 a.m.	1-30 a.m. to 3 a.m.
Friday ...	7-30 a.m. to 9 a.m.	12 p.m. to 1-30 a.m.
Saturday ...	6 a.m. to 7-30 a.m.	10-30 p.m. to 12 p.m.

The above data which is current in the almanacs is based on the nadikas of Gulikodaya (rise of Mandi) after sunrise during the daytime and after sunset during the night. They are as follows :—

Day of the week	*Day*	*Night*
Sunday ...	26	10
Monday ...	22	6
Tuesday ...	18	2
Wednesday ...	14	26
Thursday ...	10	22
Friday ...	6	18
Saturday ...	2	14

In *Prasna Marga* it is said :

मान्दि काला यनाद् यार्के चरज्यां विभजेत् शिखिः
लब्धा विनाडि का स्ताभिर्हत्वा मान्दिघटीः पृथक् हरेन्नीलै र्विघटिका लब्धं स्वर्णं यथाक्रमम्
मान्दिनाड्या सायनार्के मेषजूकादि संस्थिते
मान्दि नाड्य स्तदा स्पष्टा स्ताभिस्तु गुलिकस्फुटं
आनेतव्यं यथा लग्नं नाड्या दिवस यातया

Using the simpler principles of modern arithmetic, the process of calculating Gulikasphuta (longitude) contained in the above passage can be summarised as follows: Let us calculate the Gulikasphuta for the daytime of Wednesday 14th January 1959.

Nadika of Gulikodaya ghaties of Gulika's birth after sunrise on Wednesday daytime =14.

Duration of daytime on Wedday 14-1-1959=28 na 34 vina

∴ Actual *nadika* (ghati or 24 mts.) of Gulikodaya after sunrise=14/30x28 na.34 vina =13 na 20 vina

Moment of rise of the sign of Pisces =9 na 15 vina.

Moment of rise of the sign of Aries=13 na 28 vina.

From this it is clear that Gulikodaya is the sign of Pisces during the daytime on 14th Jany. 1959. The Gulikasphuta (position of Gulika) for the moment 13 na 20 vina after sunrise is identical with the Lagnasphuta (rising sign and degree) for that particular moment.

Lagnasphuta for the moment 13 na 20 vina after sunrise = 11s. 29° 10" (expressed in rasi, amsa and kala.)

∴ Gulikasphuta for the daytime of Wednesday 14–1–1959= 11–29–10 Gulika is obviously in the Meena navamsa of Meena rasi. (Pisces navamsa in the sign of Pisces).

We find Gulika in the sign of Sagittarius during the same night and again in the sign of Pisces, during the daytime of Thursday 15–1–1959. During the night of 15–1–1959 Gulika is in the sign of Scorpio. From this it is evident that Gulika is static for the entire day and for the entire night. In fact the moment of Gulikodaya is an acute point on the day and on the night which is highly malefic on mundane affairs.

The following passage quoted from the 14th chapter of *Prasna Marga* is considered to be the most authoritative for the *Bhava-*

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phala of Gulika both in *Jataka* and *Prasna*.

रोगी क्षतांगो गुलिके तनुस्थे
निन्द्यामि भाषि धनगे विवेषः
सोत्थं द्विषत् भ्रातृगते सशौर्यः
सखादिहीनः सुखगेरिभीतः
गुर्वादि निन्दाकृत नास्मजः स्या
च्छूली सुतस्थे रिपुगे निजद्विट्
विषे क्षणो वंश विदूषण श्च
कलत्र हन्ता मदगे ति कामः
धीमान् बहुव्यधि रनायतायु
विषाग्नि शस्त्रे मृति रष्ट मस्थे
धर्मस्थिते धर्म तपो भनूनः
खस्थे सुकीर्तिः परकार्य सकृतः
कुर्याश्च पौरुषयुतो धनवाहनार्थी
नैश्वर्यवान् भवगते बहु भृत्ययुक्तः
दुस्वप्नवांश्च कुनखी विकलो व्ययस्थे
लग्नादि भावगत मान्दि फलं प्रदिष्टं

Gulika in the 1st house causes sickness and deformity. In the 2nd house, it makes the native ill-dressed and interested in scorning others. If in the 3rd house, the native will be bold and brave but will often have a tendency to ill-treat his younger brothers and sisters. In the 4th house, it will cause mental worries and unhappiness and create fear of enemies. In the 5th house, it will create contempt for teachers and elderly people and cause childlessness. If Gulika is in the 6th house, the native will ill-treat his own relatives. In the 7th house it is injurious to the wife or the husband and detrimental to the family as a whole; besides, it will make the native highly passionate and evil-eyed. If Gulika is in the 8th house, the native will be wise and intelligent; but his health will be poor and weak and life extremely short. Gulika in the 8th house often causes death by poison, fire or weapons. In the 9th house Gulika will make the native irreligious, with no penance and virtuous conduct. If in the 10th house Gulika will exert salutary influence; it will make the native well-known and renowned for his public activities. It has benefic influence in the 11th house also. There it will make the native highly prosperous and wealthy and engaged in activities consistent with his valour and magnanimity. He will have numerous servants also to attend to him. If Gulika is in the 12th house, it will cause bad dreams, deformity and defective nails.

The malefic influence attributed to Gulika is actually exerted by the planet which is the ruler of the house occupied by it. It is to be noted that even a benefic planet occupying a favourable house may become malefic if it is a Gulikabhavanadhipa (lord of the sign Gulika is in). I have found from my personal experience that the Gulikabhavanadhipa is invariably injurious to the bhava occupied by it no less than the bhava aspected by it. Gandanta dosha of child birth in the 1st, 9th, 10th, 18th, 19th and 27th constellations and maraka dosha—Kooru in Malayalam of child births in the constellations Pushya, Hasta and Purvashada are always indicated by Mandi in the horoscopical map. If Mandi is in the 4th or 10th house, it is injurious to the mother; if in the 9th or 3rd house malefic to the father. If the Moon is in conjunction with Mandi or aspected by it, the mother will be in danger. In the same way if the Sun is in conjunction with Mandi or aspected by it, the child birth will be detrimental to the life of the father. If the Moon is Gulikabhavanadhipa it is unfavourable for the mother and if the Sun is Gulikabhavanadhipa it is dangerous to the father. The severity of the maraka dosha of Mandi should be judged on the basis of the totality of the malefic influences involving it. It can be stated categorically that no child will lose his parents if his or her horoscope is free from all the influences of Gulika I have mentioned above. The readers can convince themselves with proper verifications using suitable horoscopical charts. The following is the chart of a girl born under the constellation Hasta (1st quarter) in April 1936.

Sun Mercury Venus	Ascend- ant Mars		Kethu
Saturn	CHART No. 1		
			Mandi
Rahu Jupiter			Moon

Birth of the child in the first quarter of Hasta is detrimental to father's life, and it is to be noted that in this particular case the Sun is Gulikabhavanadhipa. The Moon is aspected by the Sun. This child lost her father almost at the end of the Chandra dasa. The following chart gives the horoscopical map of a friend of mine born under the constellation Ardra in March 1928.

Sun Jupiter	Ascend- ant	Rahu	Moon Mandi
Mercury Venus	CHART No. 2		
Mars			
	Saturn Kethu		

In this case Moon is in conjunction with Gulika and Mercury, who is the Gulikabhavana-

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dhipa, is in conjunction with Venus, who is the general significator for the mother in the case of natives born during the daytime (according to foreign astrology). Again the 9th house, which rules the father, is aspected by Gulika. In fact this person was born as a posthumous child; his mother became a widow even before his birth.

Now let us discuss how death can be predicted using Gulika-sphuta.

लग्नेन्दु मान्दि सं योगस्त्रिस्फुटं

This is the definition of Thrisphuta. Thrisphuta is obtained by adding up the sphutas of the Ascendant, the Moon and Gulika.

According to *Prasna Marga*,

कुलीर शृंगमत्स्येषु दोषदं स्याद्य थोत्तरं
तथाप्यहीन्द्र पौष्णेषु तथैव स्त्रिस्फुटं भवेत्

If the sign of Thrisphuta is Cancer, Scorpio or Pisces, it is injurious to the long life of the native. Scorpio is more malefic than Cancer and Pisces more than Scorpio. The more advanced in a particular sign the more injurious to life. If the Thrisphuta falls in the constellations Aslesha, Jyeshta and Revati, life is said to be short.

Again,

कर्कटान्त्ये नवभाग संश्रितं
स्त्रिस्फुटं मरणदायि वत्सरात्
मास तो मधुकरान्त्य भागगं
रेवती चरम भागगं दिनात्

If the Thrisphuta falls in the last navamsa of Cancer, death will take place within a year; if in the last navamsa of Scorpio, it will take place within a month; if in the last navamsa of Pisces, it will take place within a day. This general principle is often applied in horary astrology. But the spirit of it will hold good in *Jataka* (horoscopy) as well. Further, in *Prasna Marga*, it is said:

स्त्रिस्फुटं नवहतं विहन्तिव नैः
भं विना यदि तदक्ष सन्धिगं
जन्मगं यदि ल तत्त्रिकोणगं
मृत्युदं भवति पृच्छतां ध्रुवं

Multiply the Thrisphuta by 9. Multiply the *amsa* (degree) and *kala* (minute) of the resultant by 12. The final result is *navamsa dwadasamsa sphuta* of Thrisphuta. If this final sphuta falls in the last navamsa of Cancer, Scorpio and Pisces or in the nakshatra or anujanma nakshatra (9th from birth star) of the questioner, death is sure to take place shortly.

Again, it is said:

स्त्रिस्फुटस्य भवनांशयोर्बलं यस्य तेन
जनि चन्द्र संगमः
मृत्यवेजहरि कार्मकां शगं स्त्रिस्फुटं यदि
महत्तरायुषे

Calculate the sign and the navamsa sign of the Thrisphuta. Find which is more powerful. If the sign occupied by the Moon is the same as the more powerful of the above two death is to take place before long. If the Thrisphuta is in the navamsa of Aries, Leo and Sagittarius, long life can be predicted.

Further,

यस्मिन् राशौ नवांशे वा
स्त्रिस्फुट तद्गते विधौ
त्रिकोण स्थेभवा कें वा
प्रोक्तलक्षण संभवः

The period in which the Sun and the Moon travel through the signs and the navamsa sign of the Thrisphuta and their trine signs will often cause death.

Again,

योंश स्त्रिस्फुट गोस्य यातघटिका
धीघ्ना विभज्यास्थिरैः
शिष्टं स्त्रिस्फुट तारकादि गणये
दक्षागतं मृत्युभं

Calculate the nadika and vinadika (the equivalent time-factor) in the particular navamsa of the Thrisphuta. Multiply that by 9 and divide it by 27. Find the remainder. Count as many as the remainder from the constellation of the Thrisphuta. The constellation obtained is called the Mrityu nakshatra, the probable constellation under which the native or questioner may die.

Gulikasphuta is an important factor of the Pranasphuta, Dehasphuta and Mrityusphuta which are of immense use in medical astrology. The process of calculating these *sphutas* and their influence on life are contained in the following passage from *Prasna Marga*.

प्राग्लग्ने पंचनिघ्नं गुलिक युतमसुं
प्राहुरिन्दुं वसुघ्नं
मान्द्याढ्यं चापि देहं मुनिहतगुलिकं
भानुयुक्तं च मृत्युं
प्राणाधिक्ये तु रोगः शमनमथ रुजां
देहवृद्धौ प्रवृद्धे
मृत्यौ स्वात्तेषु मृत्युज्जनि भमुपगते
सार्प पौष्णेन्द्र भे वा

Pranasphuta is obtained by adding Gulikasphuta to five times Lagnasphuta. Dehasphuta is the sum of Gulikasphuta and eight times Chandrasphuta. Add Ravisphuta to seven times Gulikasphuta and we will get Mrityusphuta. If Pranasphuta exceeds illness will increase and if Dehasphuta exceeds recovery from ailments can be predicted. Death will immediately take place if the Mrityusphuta is in excess. If the Mrityusphuta falls in the constellations Aslesha, Jyeshta or Revati, or Janma nakshatra or anujanma nakshatra, death may happen shortly.

(*Continued on page 574*)

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*Predicting Specific Events by Means of Transits—III

BY W. J. TUCKER, D.Sc., Ph.D.

IT is now necessary to discuss *Birthday Planets*, as this is a factor which will play an important part in our determinations, especially in connection with birth charts. The essential thing about a "birthday planet" is that it is the ruler of the day on which the individual was born.

If an individual is born on a Sunday (the Sun's Day), his "birthday planet" is the Sun. If on a Monday (the Moon's Day), it is the Moon. If on a Tuesday (Mars' Day), it is Mars. If on a Wednesday (Mercury's Day), it is Mercury. If on a Thursday (Jupiter's Day), it is Jupiter. If on a Friday (Venus' Day), it is Venus. And if on a Saturday (Saturn's Day), it is Saturn.

Now the days of the week did not receive their names merely by accident, or by way of an arbitrary assignment to them of the names of the seven "wandering orbs" which move freely among the fixed stars. In point of fact the naming of the days resulted from the work of an unknown but very brilliant ‡Egyptian astrological observer in the period immediately prior to the beginning of the Christian era who had convinced himself that the Sun, Moon, and the five planets known to him, had jurisdiction over the affairs of mankind for exactly one hour in turn, repeating the series in endless succession for all eternity.

He found that these "planetary bodies", seven in number, completed three series of rule in 21 hours, with the first three planets beginning a new series for the final three hours of the day, and the remaining four performing the same duty for the first four hours of the succeeding day. And so on.

This ancient Egyptian astrologer found that the order of the rulership ran in accordance with the distance of the orb from the earth, beginning with the outermost planet, thus: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. However, the most remarkable fact which he discovered was that when the planets are written down in that succession, a new planet rules the first hour of each succeeding day, to repeat the same series at the end of each succeeding week. This planetary ruler of the first hour appeared to him to wield such a predominant power over the affairs of mankind, that he came to the positive conclusion that the planet ruling the first hour of a day has paramount rulership over the entire day!

The following tabulation will demonstrate exactly how the system works, and how the days of the week came to receive their names. Of course the farthermost of the then known planets (Saturn) led the way; and since he ruled the first hour (and consequently the first day), that first day received the name of *Saturn's Day*.

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HOURS OF THE DAY

Names of the week days:	*Saturn's Day*	*Sun's Day*	*Moon's Day*	*Mars' Day*	*Mercury's Day*	*Jupiter's Day*	*Venus' Day*
1st Hour	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
2nd ,,	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
3rd ,,	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
4th ,,	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
5th ,,	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
6th ,,	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
7th ,,	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
8th ,,	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
9th ,,	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
10th ,,	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
11th ,,	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
12th ,,	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
13th ,,	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
14th ,,	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
15th ,,	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
16th ,,	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
17th ,,	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
18th ,,	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
19th ,,	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
20th ,,	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
21st ,,	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
22nd ,,	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
23rd ,,	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
24th ,,	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon

* The first two parts of the article have appeared in April and May 1959 issues of THE ASTROLOGICAL MAGAZINE.

‡The credit of naming the week days should invariably go to the Hindus. The Horas (or planetary hours) in each day were determined by the Hindus long before Egyptians knew anything of astronomy. —*Ed., A.M.*

The planetary influence ruling each separate day was so obvious, and accorded so closely with observed effects, that the theory stirred the imagination of thinkers in all countries, who thereupon adopted the system, and it was inevitable that in all the countries of Europe the days should be named after this model. Here, for the sake of comparison, are the names of the days of the week in seven different languages:

Sanskrit: Adigavasara, Somavasara, Mangalavasara, Budhavasara, Guruvasara, Sukravasara Sanivasara.

Latin: Dominica, Dies Lunæ, Dies Martis, Dies Mercurii, Dies Jovis, Dies Veneris, Dies Saturni.

French: Dimanche, Lundi, Mardi, Mercredi, Jeudi, Vendredi, Samedi.

English: Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday.

German: Sonntag, Montag, Dienstag, Mittwoch, Donnerstag, Freitag, Samstag.

Italian: Domenica, Lunedi, Martedi, Mercoledi, Giovedi, Venerdi, Sabato.

Spanish: Domingo, Lunes, Martes, Miercules, Jueves, Viernes, Sabado.

The importance of the discovery of the planetary ruler of each particular day cannot be overstressed, and throughout the whole of my work in astrology will be found clear indications of its over-riding importance in genethliacal and predictive astrology. In fact, from the very moment in which an astrologer knows the day of the week on which a given person was born, he has already in his possession a wealth of information about that person, if the astrologer himself has been trained on the *right lines*.

Rectifying the Horoscope

One further supremely important operation needs to be carried out before we attempt to study the practical application of transits. This operation consists of the scientific rectification of each horoscope in order to ensure that it is correctly oriented to the four cardinal points of the Heavens, namely the Point Ascendant and Point Descendant, the Zenith and the Nadir.

It was recognised by Ptolemy nearly two thousand years ago that "the actual moment, in which human generation commences, is, in fact, by nature, the moment of the conception itself; but in efficacy with regard to subsequent events, it is the parturition or birth."

The moment of conception is, of course, the moment at which an ovum is fertilised by a spermatozoon. But there is a point in time anterior to conception which has to be chosen for the purpose of the rectification, and that point in time is called the *epoch*. For the epoch begins with a phenomenon that is regulated by the Moon's influence. For she rules the moment at which an ovum will ripen in an ovary and prepare it for descent through a fallopian tube into the uterus. I have determined the epoch as measuring 294 days precisely, anterior to the date of the birth (10 lunations precisely).

Both the epoch and the actual birth occur on precisely the same day of the week. Thus, if the birth occurred on a Monday, the epoch also occurred on a Monday. If the birth occurred on a Tuesday, the epoch likewise occurred on a Tuesday. Thus both days come under the jurisdiction of the selfsame planet.

In the case of persons born within the first 18 hours of any particular day, *the epoch horoscope has to be cast for the heliacal rising on that day* (i.e., the moment of sunrise). But in the case of those born during the final hours of a particular day, *the epoch horoscope has to be cast for the time of the heliacal setting*.

As all astrologers know, it is often claimed that a person was born at midnight. Mr. E. H. Troinski of Berlin, for example, claims that he was born at midnight December 18/19th, 1910. But inasmuch as his actual birth date is given as December 18th, one may be sure that the time of his birth was sometime *before* midnight of that day. Consequently his epoch horoscope has to be cast for the heliacal setting on Sunday, February 27, 1910.

I have found from my researches that in approximately 65% of all cases the position of the epochal moon itself pinpoints the sign and degree that will rise at the moment of the birth. The solution of the remaining 35% of cases, however, is to be found in the clue provided by Ptolemy in Chapter III of Book III of his *Tetrabiblos*.

I myself was born in London on Thursday, November 19, 1896. Therefore the date of my epoch was Thursday, January 30, 1896. I therefore come under the dominion of Jupiter, and it will be found that on the day of my epoch the Moon was conjoined with Jupiter!

In my epochal horoscope the Moon will not pinpoint the rising sign and degree as she was not in dominion on that day. That honour belongs to Jupiter with whom she was conjoined, it being Jupiter's Day. So in this instance Ptolemy's principles apply, and the prerogative is selected in terms of triplicities.

Sagittarius is the only one of the two Jupiter-ruled signs

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which belong to the fire triplicity (indicated by the epochal ☾☌♃ in Leo). Therefore Sagittarius is the sign that would rise at birth. However, the degree number would be that of the epochal moon, thus making the Point Ascendant Sagittarius 8°.

Queen Elizabeth II was born in London at 2-40 a.m. (G.M.T.), Wednesday, July 1, 1925.*

On the day of the Queen's epoch, the Moon conjoined Saturn. It is therefore the stabilising influence of Saturn which pinpoints the degree number rising at her birth. As Saturn was at Scorpio 8°, the 8th degree of a sign would rise at birth.

Moon conjuction Saturn occurred in the *fixed* sign of Scorpio. But the prerogative cannot be selected by triplicity because no sign of the water triplicity is ruled by Saturn. Under such circumstances, therefore, it will be a *fixed* sign ruled by Saturn that will ascend at the birth. There is only one such sign, viz., *Aquarius*. Consequently the Point Ascendant will be located at Aquarius 8°.

Prince Philip was born at Corfu, Friday, June 10, 1921. Therefore his epoch fell on Friday, August 20, 1920. At the epoch the Sun conjoined Jupiter and constituted a heliacal rising in Leo. This provided so powerful an influence that it would certainly cause Leo to ascend at the moment of the birth. However, the day was Friday, and *Venus* was conjoining Saturn. As Venus is his birthday planet, the position of the epochal Venus would normally provide the rising degree. But the conjunction of Venus with Saturn at the epoch was in sextile with the Moon, so that it will be the Moon's number that will determine the ascending degree. This places his Point Ascendant at Leo 13°.

The *Prince of Wales* (Prince Charles) was born in London at 9-30 p.m., Sunday, November 14, 1948. A horoscope cast by the usual methods, would give Leo 8° as Point Ascendant. His epoch occurred on Sunday, January 25, 1948. But as the *Full Moon* was imminent at that date, and as the Moon directly controls the epoch itself, it is certain that in this exceptional case the epoch must have occurred on Monday, January 26, 1948. Also, as his time of birth fell within the final 6 hours of Sunday, November 14, 1948, we have to cast his epoch horoscope for the time of heliacal *setting*.

In every epoch horoscope it is the *chief influence of the day* that influences the selection of the sign-degree rising at birth. As already shown, in my own epoch it was Moon conjunction Jupiter that was the decisive pointer. At the Queen's epoch it was Moon conjunction Jupiter. At Prince Philip's epoch it was Sun conjunction Jupiter. And in the case of Prince Charles it is Sun conjunction Moon. As the epoch occurred on a Monday, the dominant influence is that of the Moon. As the Moon's position at the epoch was Leo 5°, his Point Ascendant at birth would be Leo 5°—a value which agrees closely with a horoscopical figure cast for the published time of his birth.

As astrologers of any experience at all must be aware, nothing is more uncertain than a birth time, and obviously it would be folly to attempt to apply rigorous scientific method to a wrongly-oriented horoscope. But all astrologers should make it an absolute rule never to rely upon the veracity of a stated time of birth unless it can be positively attested and proved by the claimant.

I owe the discovery of my method of rectification solely to the fact that I confined my initial researches exclusively to horoscopes of the few persons known to me about whose birth times there could be no possible doubt whatever. One of those horoscopes was that of my own son, William.

I was present (in an adjoining room) at the birth of my son, and heard his first cry at a time which I recorded as 11 p.m. Today, my wife would tell you (from memory) that the birth occurred at midnight. My sister—who was also present—would tell you likewise from memory, that it occurred at 10 p.m. It so happens, however, that I can certify under oath that the birth occurred at approximately 11 p.m., Sunday, October 16th, 1921. And I can back my statement with scientific proof. For it so happened that at the time of the occurrence I was watching through the open window the progress of an eclipse of the Moon. At the very instant when the Moon completely entered the earth's shadow, the child in the adjoining room cried for the first time!

According to Raphael's ephemeris for 1921, the time the eclipse was exact that evening was 10-59 p.m.

As my son was born in the late evening, the epoch horoscope has to be erected for the heliacal *setting* on Sunday, December 26, 1920. In that epoch horoscope the Moon's power is predominant, for she is found to be in the ascendant

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*Your author is well aware that there are some who believe the bulletin time was summer time. However, an Act of Parliament of the year 1880 decreed that the official time for all public announcements in Great Britain is to be taken from the meridian of Greenwich (*i.e.* G.M.T.) The rectification of the Queen's horoscope proves that the published time was in fact G.M.T.

at the 23rd degree of Cancer (the Moon's own sign). The sign and degree of the Moon at the epoch therefore indicates with precision the exact location of the Point Ascendant at the exact moment of birth, namely Cancer 23°.

At the exact moment of his birth the Moon was precisely at the *zenith* and the Sun precisely at the *Nadir*. Which facts orient the horoscope with remarkable precision.

A Current Example

At a dinner held by the Federation of British Astrologers on October 31st, 1958, I asked Miss Patricia Goulding (who was seated next to me at table) for her birth data I wanted to examine her horoscope because she had been bitten by a lion cub whilst on holiday in Germany at approximately 11-30 a.m., September 8, 1958. She told me she was born at approximately 2 a.m., Thursday, June 3, 1915 (equivalent to 1 a.m., G.M.T.). However, her fiance, Mr. A. Ward, who was also present and is himself an astrologer, remarked that she must certainly have been born with Taurus rising because of the physical impress of that sign being plainly discernible in her features (a remark which a horoscope cast for the submitted birth time would certainly not substantiate. However, it so happens that Mr. Ward is quite correct in his assertion about Taurus ascending at Miss Goulding's birth).

As Patricia was born in the forenoon, the epoch horoscope has to be cast for the heliacal rising of Thursday. August 13, 1914. In that epoch horoscope the most notable configuration of the day can be represented in symbols: (☉ opp. ♃ □ ☽), and expressed in words as: "the opposition of the rising Sun to Jupiter across the horizon circle, double-squared by the Moon from the zenith." All three celestial bodies are in *fixed* signs, and therefore a fixed sign would be certain to rise at birth. But which one? The zenith position of the epochal moon affords the answer: it will be Taurus. The day of the epoch, however, is a Thursday—Jupiter's Day—and therefore the degree-number rising at birth will be the number of the epochal Jupiter. Consequently the location of the Point Ascendant at birth is fixed at Taurus 17°. This brings the Moon and Uranus to the zenith.

It should be mentioned that during the weeks preceding the visit to Germany, Patricia had been suffering from a chronic health disorder and had proved allergic to the medical treatment she had been receiving—with the result that blood poisoning and a debilitating fever was being experienced. It was hoped that the continental holiday might prove beneficial.

The health condition was accentuated by the entry of *Neptune* into Scorpio (a sign which has a blood affinity and which is always liable to precipitate blood disorders) aggravated by *Jupiter* (her birthday planet) which rules the blood, into the same sign on September 7th, 1958. The health trouble was due to come to a head (the crisis point) on September 24th, 1958, on which date *Jupiter* would conjoin *Neptune* at Scorpio 3 degrees, in opposition to the *birth star* marking the position of her natal Mars across her 6th–12th houses (her health houses). From that date onwards, the blood affections plus the debilitating fever would stand an excellent chance of clearing up.

However, the bite from the lion cub preceded that point in time, occurring as it did, on September 8th, 1958.

It has been noted already that this girl was born with Uranus at the zenith. The progressed (transitting) Uranus on September 8th was at Leo 14° at her *Nadir*, in opposition to the birth star marking the radical position held by Uranus at her birth, and *in exact square with the birth star marking the radical position of Venus*.

Venus, at this girl's birth, was at her Point Ascendant and in Taurus—a sign with which that planet has greatest affinity. Accordingly, Venus becomes the *ruler of her horoscope*. On the day of the accident, therefore, the transitting Uranus had reached a highly critical point at the *Nadir*, and was currently afflicting three of the four *cardinal points* (Ascendant, Zenith and Nadir).

In my view it was highly fortunate for this girl that she was not bitten on the preceding evening when the Moon was transitting over the birth star marking the natal position of the Mercury-Saturn conjunction in Cancer, because I am certain that more grievous consequences would then have ensued.

At the time of the accident, however, Mars in Taurus was in sextile aspect with the radical position of *Juptier* (her birthday planet) thus affording her stellar protection against the more serious consequences that could have resulted from the imminent accident, as well as ensuring competent medical attention for her (a factor which is similarly determined by the stars.)

The German doctor who treated her for the animal bite (she had been bitten right through an arm), immediately detected in addition the nature of her basic condition which was threatening to get out of

(*Continued on page 570*)

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The Truth of Astrology

BY N. VISVANATHAN, M.A.

AFTER a careful study of the subject of Astrology, Palmistry and Numerology for about 10 years, I can definitely say that it is possible to know what has happened and what is going to happen to one and what one is going to do and how one will adjust in different periods of one's life. This possibility has nourished in me a strong belief in such subjects.

Whether what is going to happen can be averted or not is a different matter. Astrology is a science of tendencies. Physics is a science. But the path of light as conceived by Newtonians is not reality as seen by scientists today. But that as established by Einstein may not be a reality a century later. Nevertheless physics is a science. Indivisible atom of old is divisible now. Indivisible "ions" may be divisible later on. But chemistry is a science. In the same way, perhaps with greater emphasis, we can say that astrology is a science. What is a science after all? You can be doing experiments and try to establish certain truths. Take astrology. Cast a horoscope of a man correctly. Suppose Sun alone occupies Lagna in an inimical fashion. The horoscopian will be short-tempered. He will have an air of superiority. His nose will be prominent. He will be critical in his attitude. He may not be very active. His health may suffer if Sun is afflicted. Particularly his eye-sight may be weak. If these results are not true, then astrology can be condemned. Results are true if studied statistically. Astrology is greater than probability. Here there is no probability. That man will be so. If any change is wanted, that man should generate an abundance of soul-electric forces to counteract the rays from the planets.

Mr. Nehru, in order that he may impress upon his vast audiences, will criticise communal organisations and in the same breath, astrology. He will go on exposing his ignorance of the subject by saying "We do not consult astrologers.....", as if he has taken the trouble of comparing results of effects of Sun in Lagna in hundred horoscopes and put forth similar efforts to have an analytical view of things. He may say hundred things about foreign policy, Congress and similar matters. But he is totally incompetent to pass a remark on a subject in which perhaps God has ordained his ignorance to shine.

If astrology cannot be called as science, the world has no system of study now, not previously, which hopes to resemble at least a science. At least Newton was a true scientist. All scientists and all sciences point to one thing, namely, truth. Only one truth exists. That truth is the existence of a power which conducts the activities by introducing several forces. These are rays from planets, stars, comets and souls. 'Soul' can emit rays. Gandhi's soul emitted rays.

Can ultra-violet rays cure disease? 'Yes, Sir' says our efficient Anglo-doctors. Can X-rays produce effects? Can there not be any other ray? Silence. Doctors gaze. Study astrology which deals with Sun's rays pushed by star Aswini, etc., Moon's rays pushed by stars, Mars' rays pushed by the star-lore, Mercury's Jupiter's, Venus' and Saturn's rays joined by rays from stars. There are hundred thousand rays. X-Ray, U-Ray, infra-red ray, etc. are but a pigmy compared with all rays detailed above. Effect of handful of rays is described in a branch of science called Medicine and Light; but what about other crores.....? These are detailed in astrology in simple language.

Now, Sun shines and emits rays. Planets eagerly devour these and reflect only those which they represent intrinsically. If electric shock can produce a healing effect in a nervous and demented patient, Moon's rays spoiled by Saturn's can affect brain. Has any so-called decrier of astrology taken pains to study these effects? So these rays can affect any system on earth. To study these things with the so-called Western advanced costly instruments, it will take years and cost as many crores as there are horoscopes in this world. But Rishis with their best instrument, Divya-Drishti, conducted research using their soul-force, and have stated the effects of planets, stars, etc., in beautiful language for which there is no comparison, till now, from the point of view of its excellence alone. For example, Guru is a Sanskrit word meaning big. The planet is so named because it is the heaviest of the planets leaving Sun. Again Guru represents gold, so say Rishis. Scientists after study and through costly spectrometers have established that Jupiter is made up of gold. Imagine the nature of the force that will be released if such huge metallic bodies reflect hot rays from Sun. Study of this force is the region of astrology. It covers Science, Mathematics, Politics, History and other

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branches of knowledge. An expert astrologer has to be conversant with all branches of knowledge. What is greater? No doubt that astrology covers all fields. That is why I believe in astrology.

We can study Mr. Nehru's and others' horoscopes and say why they condemn astrology. It will be only due to a weakness in their horoscopes. A particular corner of their organic system is not illuminated by good light. They are "studying" and viewing astrology under yellow or perhaps black light—Hence their jaundiced view. May Lord Surya expel their darkness and lead them correctly in this particular aspect of their life!

So my belief in astrology is deep rooted because of the scientific aspect it possesses and of the possibility of offering all scientific explanations. More light is not thrown because we have not cared to study. Can any one say why 1 plus 1 equals 2 and what is zero? No..... prolonged explanations may pour in..... I want an one word explanation. So also, we may not explain why Sun in Lagna acts in that way. Can anyone explain in simple language why man has this peculiar shape, why a collar is necessary, why nose cannot be in the chest and why evolution should take place? Can anybody say how Darwin's theory had been crystallised in the story of Dasavatara? So I start from the axioms in astrology. I take them for granted. I apply. Wonder and admiration and regard for Sri Parasara and others result.

I would like to make a reference to Freewill. Sun's rays are the root cause for terrestrial affairs. Sun represents soul. So soul's actions are root cause for the variegations on the earth. So if Soul Force is generated and developed, it can send rays to control or modify those already sent. God Krishna has observed in Bhagavat Gita as follows:

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः॥

If such imperishable, unaffected soul is given to all, and if after all, the Mighty Soul contained in Sun is able to control planets' activities there is no reason why there should not be a possibility of developing that Soul Force strong enough to promote good and counteract evil. Remember the story of Bhishma who died at will. It may not have happened or it may have happened a hundred times. Nevertheless, it hints at a possibility. Without it (Freedom) world will be a gloomy gutter. With it blooming faces can work together with an effort to produce good results. May be, entire success is not ours, as Lord Krishna has stated in Gita:

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥

To know what effort is necessary and how one can conduct oneself better, aid of astrology is necessary. If an occasion arises, there is scope to expand the scientific outlook on astrology which I hope to do a little later.

Thanking the honourable Editor for the donation of valuable space to record my views, I want to refer you to certain day-to-day occurrences in my life which have confirmed my faith in astrology and allied subjects.

It is said in astrological works that lord of Lagna in 5, takes away the first born forcing 'its' father to survive it. I have this combination and I lost my first born daughter aged 3y. 6m. I have seen this combination in not less than 10 horoscopes whose natives have lost their first born issues invariably.

I have noticed that I am prejudiced to a certain class of people but I easily get along with another class. After closer examination of the horoscopes concerned, I find that people born in certain lagnas say Kanya, etc., are holding views slightly different to mine. I am born in a different Lagna and rasi and people with the same Lagna or rasi are easily my friends who have great admiration and love for me and I, for them.

Again taking my beloved and first born whom I lost 7 months back, I found, after exmination carried out after the 'event', that the Doctor whose help was sought for has a particular name whose syllables work up according to Cheiro, to a particular digit represented by a particular planet, *i.e.*, Mercury, who was unfortunately a powerful *maraka* for my daughter born in Kataka Lagna. Also, the Doctor entered our house for the first time to examine the patient, on a Wednesday, whose lord is Mercury and at an hour ruled by Ravi, who is also a *maraka* for people born in Cancer Lagna. So my daughter died.

On a particular occasion while talking to a particular gentleman, I noticed that he had a peculiar blackish glitter in his eyes, he moved left and right his body above waist while walking and he had prominent front teeth and neck. I guessed that he should have something to do with Kumbha Rasi or Lagna. After our talk I found that his star was Dhanishta. In another case also I could guess it.

These incidents have established my faith in astrology. What

(Continued on page 568)

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My Experiences of Some Bhrigu Astrologers

BY MADHAV SADASHIV KELKAR

HAVING read the experiences of Mr. K. M. Munshi in February 1958 issue of THE ASTROLOGICAL MAGAZINE, I am giving my experiences of some Bhrigu astrologers from 1919 to 1922. The first of these was one from Meerut district. He came to Ahmedabad in 1919 and soon became well-known. He had readings of a few hundred horoscopes, probably written by himself after acquiring some 'Siddhi' or spiritual power as a result of reciting some 'Mantra' for twelve years. He used to read one horoscope every evening, charging only five rupees for it, and charged rupees thirty for its written copy if the person wanted it. He also made money by performing 'Anushthana' mentioned in the reading for getting rid of the effects of bad stars. On being acquainted with him as a student of astrology and a friend of Mahatma Gandhi, he talked freely with me about astrology and effects of mantras. I was also present at the time of reading of a horoscope if the person did not object. Thus I noted down the chief points of some horoscopes while being read, and the chief points of some others from the written copy got from him.

This man was an expert astrologer and his speciality was to find out the number of marks of a horoscope which decided the level of the person. Thus, when a horoscope got a number more than 120, he used to say that the person was a rich man, even though some of them came to him in ordinary clothes, posing as poor to test the astrologer. He assigned 140 marks to Lokamanya Tilak's horoscope due to some special aspects which gave him fame if not money, while that of the last German Kaisar got only 133 marks. He once told me that horoscopes of some Emperors and godly men like Rama and Krishna got more than 160 marks; so after a few days, I showed him the horoscope of King George V without telling him the name, and he told me that it must be of some Emperor as it had 162 marks. Even when he said that he did not possess the reading of a horoscope, he answered whatever the person had to ask, free of charge. He once promised to tell me how to assign the marks to a horoscope, but somehow he went on postponing it till his death in October 1920 after performing an *Anushthana* for the bad aspects of a rich man.

Though he did not possess the reading of Lokamanya Tilak, he read to me that of his younger son, in March 1920, in which the father was described as being a pleader but who gave up the practice and was imprisoned for doing his duty; that he would be known in other lands and be 'Lokmanya'; that he would have diabetes and that during the 24th to 25th years of the son, the father will suffer seriously during the months when the Sun was in Cancer or Leo; and that if he survives, it would be like another birth. In May 1920, I told Lok. Tilak about this reading and suggested to him to take rest during July and August as they were bad for him. But as the stars would have it, he had to do some urgent work during the third week of July and fell ill on the 23rd, his birth date.

Another speciality of these readings was that horoscopes of near relatives or friends were mentioned with the places of planets. Thus in this case, horoscopes of Lok. Tilak and his elder son (then living) were mentioned.

Another point worth noting in all Bhrigu readings is that the year and solar month when the reading is heard by the person or someone else is mentioned, the year being that of the age of the person. Then some mantra is given to efface the sins of past life, mentioned in short. In most cases, the truthfulness of the former life cannot be tested as the references are vague; but in a few cases, as I shall now relate, these are found to be true from historical works. Before I close the description of the Ahmedabad readings, I may mention the reference to the first World War in the reading of a Government servant, born in April 1890, while describing his 27th year, and its coming to an end in 29th year after the Sun in 6th sign.

Having heard about a Bhrigu astrologer of Meerut, I went there in November 1920, and met an old man who was not an expert in astrology but who had the readings of some horoscopes, written by some predecessor of some spiritual power. From him I got the readings of the horoscopes of Mahatma Gandhi, Lala Lajpatrai, Pandit Madan Mohan Malaviya and two less known persons as controls, as it may be said that the man might have known the horoscopes of the three leaders. At the most the horoscope of Pandit Malaviya may have been known as I got it from a leading astrologer of Jaipur; but no one had the other two except myself. The ascendant of Mahatma Gandhi in 7th sign was suggested to me by an astrologer friend in Poona, while

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I myself wrote down the horoscope of Lajpatrai with ascendant in 7th sign. At that time, I myself wanted to test the truth of astrology and the genuineness of such writings; so I never suggested the names or positions of persons whose horoscopes I showed to any astrologer. Lastly, the detailed incidents mentioned in the three readings leaves no doubt that they were written by one of great 'Siddhi' though the events near the ends do not tally with facts. It is said that the *Siddhi* for knowing the past events of a man can be attained after an *Anushthana* for some years, but that for knowing the future is rather difficult. As the time of hearing is mentioned correctly and the events upto that time are correct they show the power of the writer; and the reference to the former birth of Mahatma Gandhi giving his name and that of the state and the period between the two births also shows the higher nature of the power.

In order to increase the length of the writing, a general description is first given; then the few events of former birth are given and then follow the events during short periods from early life till death, usually the month and time of death is given and the caste of future birth is mentioned. I shall now mention the chief points in the three readings.

In the case of Pandit Malaviya, former birth is mentioned as a Brahmin born in Banares but he left his family during youth and went to Prayag. There he once saw a large meeting addressed by some one in English and was sorry that his own (Sanskrit) education was of no use; so he prayed God that as a result of his good acts, he should get respect from the rulers during the next birth. So he was reborn a Brahmin after only three years of his death. As no name is mentioned, it is impossible to verify these events; but the probability is shown by his command over English and his preference to speak in English instead of Hindi. He is described as often being a member of the Rulers' Assembly where he was somewhat feared. He is said to have built many houses for education; he was a pleader and also a writer; it is said that after the age of 23, there was obstruction in education and that he earned money as a teacher; during his 67th year, he travelled by water, and his life is given as only 69 though he lived longer.

Lala Lajpatrai's former birth is given as a general named Dhyan Sinha of a king in Punjab, who became king by killing the prince through the instigation of bad friends. After some time, he and his friends were killed in battle. At the time of his death, he repented and prayed God not to make him a 'Kshatriya' in next birth and he was born after 20 years in Punjab in a 'Vaishya' family. As I did not get a history of Punjab about 1830 to 1840, I could not verify these events. He is mentioned as a follower of Vedas though the family was Jain. He helped the people during a famine during his 27th to 32nd year and those affected by earthquake about his 40th year. During his 41st to 44th year, he helped the people of Bengal against Government, and had to go to the other side of the earth, and he was in foreign country about his 50th year. During his 55th–56th year, many students and others were killed due to Government being angry, and he was greatly worried about a friend during 57th–58th year (or during 1921-22). His life is given as about 76 though he died unexpectedly in November 1928.

About Mahatma Gandhi's former birth, it is said

चित्तस्य आह संयुक्तात् शब्दनिर्माणि यस्कृतं
तस्याधि पस्य वेतात ज्येष्टपुत्रो बभुवसः ॥
वासना स्वपितुर्ज्ञात्वा राज्यं दत्वाऽनुजस्याच ।

That is, he was the elder son of King of Chitod (in Rajasthan) and he gave up his right to the state in favour of his younger brother, according to his father's desire. His name is given as Chudajee and that there are some people of a sub-caste named after him. (There are some Rajputs called Chudavat). He had to kill many people in battles, but he was then sorry and so was born in a Vaishya family near the sea-coast, after 400 years.

On hearing this, I referred to Todd's Rajasthan in the Meerut Library and found that a king Lakha Rana ruled at Chitod during first half of 15th century A.D. He had a son, Chudajee. Some men from a nearby state came to the king with offer of giving their princess in marriage to Chudajee, but before they made it clear that the offer was for the son, the father said in jest that the offer must not be for himself as he was getting old and accepted it for his son who was out shooting. On his return, the son did not like his father's remarks and refused to marry the girl, so the king said that as he had accepted the offer, he will marry her if the son were ready to give up his right if a son was born, and thus he agreed to it. After some time a son was born who succeeded to the state, and Chudajee acted as a general.

During the general description, it is said that at one time he was sorry for being married early and also for the early death of his parents for not being able to serve them. Then it is said that he stayed more in other countries and less in his own, and he was often imprisoned; he had thousands of followers and

(*Continued on page 564*)

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Zodiacal Background of Music

BY S. SARAVANABHAVAN

IN the present article, it is proposed to demonstrate the close connection that subsists between the zodiac and the basis of Carnatic music as also an astrological technique to discover a musical secret lying not so very apparent at the outset. The signs of the zodiac, the planets, the houses and many other features of astrology have their counterparts in the elements of music and this will be explained later on. As the events likely to occur in a native's life are fore-determined with the aid of astrology, so also it is possible to predict beforehand some of the minutest details of Carnatic music with its help. And the particular musical aspect which I would like to deal with here with the help of astrological technique in this article pertains mainly to "Sruti Bheda" which lends itself to be thus simply and clearly explained. In rendering a particular Tunal pattern (Raga), if a particular swara of it is treated as foundational (Adhara-Shatja) and the Raga too is elaborated accordingly, the original Raga sounds as a different one. And the astrological method with the zodiac as the background would be of immense use in easily determining beforehand how the Ragas will vary. Before expounding the method, let us see how astrology and music are correlated.

(1) The second sign of the zodiac is called *Rishabha* which is the name of the second swara of Carnatic music.

(2) The seven planets from Sun to Saturn (excluding Rahu and Kethu which are only Moon's nodes) represent the seven swaras (*Saptaswaras*) of music.

(3) The twelve signs of the zodiac correspond to the twelve *Bheda* swaras of music in the twelve-sruti scheme.

(4) The swaras *Shatja* and *Panchama*, the first and eighth swaras in the twelve *Bheda* swaras are vital to the father (*Kartha*) Ragas (numbering seventy-two), just as the first and eighth signs of the zodiac are ruled by Mars, the planet of energy and vitality.

(5) *Shatja* and *Panchama* have no alternative swaras but the other five swaras have, such as *Chatusruti Rishabha* for *Suddha Rishabha*, *Anthara Gandhara* for *Sadarana Gandhara* and so on. This is parallelled by the fact that the Sun and the Moon have only one house each, while the other five planets have two each.

(6) *Shatja* and *Panchama* swaras are *Prakriti* swaras and the most fundamental and the others are *Vikriti* swaras. The Sun and the Moon as luminaries are the most important of the planets. The *Vikriti* swaras which we have compared to the other five planets have not that fixity or unchangeability and are subject to manipulation in their rendering unlike the *Shatja* and *Panchama* swaras. This feature, so to say, can be compared to the phenomenon of retrogression, stationary condition and acceleration to which these five planets are subject unlike the Sun and the Moon.

With these similarities worked out between the zodiacal arrangements and planets and the swaras of music, we can glimpse the zodiacal background of music. Now, let us illustrate the astrological method.

The twelve *Bheda* swaras of the twelve sruti scheme are given here below. They are equally divided and therefore the difference between the first swara and the second is the same as the difference between any two adjacent swaras.

Swara Nos.	*Names of the swaras*	*Contractions*	*Corresponding signs.*
1st	Shatja ...	S	♈
2nd	Suddha Rishabha ...	Sud-R	♉
3rd	Chatusruti Rishabha (Suddha Gandhara)	Chat-R	♊
4th	Sadarana Gandhara (Shatsruti Rishabha)	Sad-G	♋
5th	Anthara Gandhara	An-G	♌
6th	Suddha Madhyama	Sud-M	♍
7th	Prati Madhyama ...	Pra-M	♎
8th	Panchama ...	P	♏
9th	Suddha Daivata ...	Sud-D	♐
10th	Chatusruti Daivata (Suddha Nishada)	Chat-D	♑
11th	Kaisika Nishada ... (Shatsruti Daivata)	Kais-N	♒
12th	Kakali Nishada ...	Kak-N	♓

The diagram can be drawn thus to make easy the problem.

12 Kak-N	1 S	2 Sud-R	3 Chat-R
11 Kais-N	SWARA CHART		4 Sad-G
10 Chat-D			5 An-G
9 Sud-D	8 P	7 Pra-M	6 Sud-M

To discover the musical secret, the following rules should be borne in mind.

(1) Place the swaras of the Raga which is being mainly rendered in their corresponding signs.

(2) Indicate the sign relevant to the swara which is to be

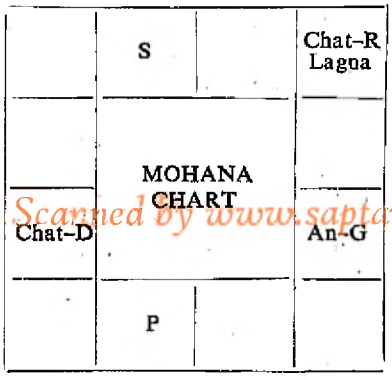
treated as foundational (Shatja) as Lagna.

(3) Then note whichever Bhavas contain swaras in the particular chart as 1st, 2nd, etc., etc. The numbers thus arrived at, will be the swara numbers of the varying Raga. Now, let us go into the examples given below:–

Examples

(1) Find out the varying Raga when the "Mohana Raga" is mainly rendered when its *Rishabha* swara is treated as foundational.

Mohana Raga is composed of the swaras Shatja, Chatusruti Rishabha, Anthara Gandhara, Panchama and Chatusruti Daivata. The following is its chart:–

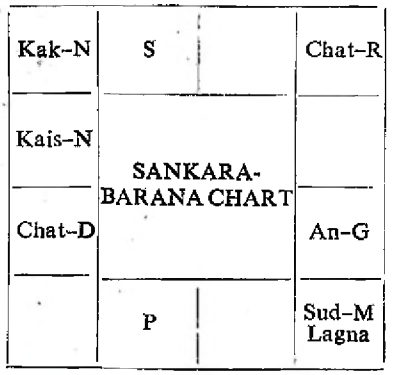


As per rule (1), Mohana Raga swaras are placed in their corresponding signs. As per rule (2), Gemini is indicated as Lagna as Chatusruti Rishabha is treated as foundational. As per rule (3), if we note the Bhavas containing swaras from Lagna onwards, we can find that the 1st, 3rd, 6th, 8th and 11th Bhavas are containing swaras from Lagna onwards. The numbers thus arrived at (namely 1st, 3rd, 6th, 8th and 11th, *i.e.*, Shatja, Chatusruti Rishabha, Suddha Madhyama, Panchama and Kaisika Nishada) are the swaras forming the Raga *Madhyamavati*. So, the varying Raga will be *Madhyamavati*.

(2) What will be the varying Raga when the *Madhyama* swara of the Raga *Sankarabharana* is treated as foundational?

Sankarabharana Raga consists of the swaras Shatja, Chatusruti Rishabha, Anthara Gandhara, Suddha Madhyama, Panchama, Chatusruti Daivata and Kakali Nishada.

The chart for Sankarabharana can be drawn thus :—

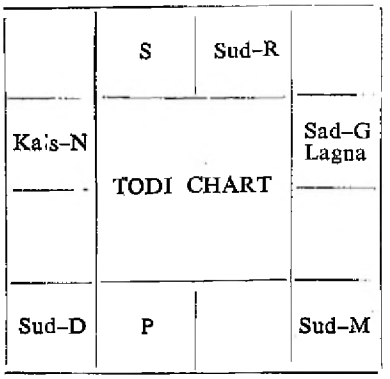


As per rule (1), the above diagram was drawn. As per rule (2), Virgo is indicated as Lagna as *Suddha Madhyama* is treated as foundational. As per rule (3), it can be found that 1st, 3rd, 5th, 7th, 8th, 10th and 12th Bhavas contain swaras from Lagna onwards. The numbers thus arrived at (namely, 1–3–5–7–8–10–12) Shatja, Chatusruti Rishabha, Anthara Gandhara, Prati Madhyama, Panchama, Chatusruti Daivata and Kakali Nishada) refer to the Raga *Kalyani*. So, the varying Raga is *Kalyani*.

(3) What Raga will you get, by treating the *Gandhara* swara of *Todi* Raga as foundational?

Todi Raga is formed of the swaras Shatja, Suddha Rishabha, Sadarana Gandhara, Suddha Madhyama, Panchama, Suddha Daivata and Kaisika Nishada.

In the below chart drawn as per rule (1), Lagna falls in Cancer as Sadarana Gandhara is treated as foundational as per rule (2). And as per rule (3), it

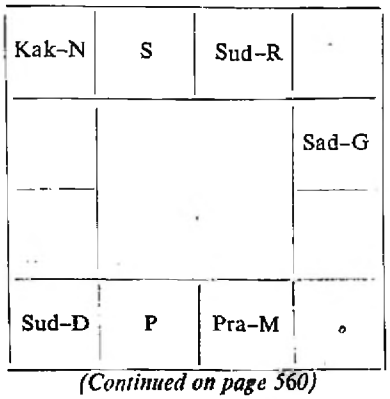


can be seen that the 1st, 3rd, 5th, 6th, 8th, 10th and 11th Bhavas contain swaras.

The numbers thus arrived at, namely, 1–3–5–6–8–10–11. (Shatja, Chatusruti Rishabha, Anthara Gandhara, Suddha Madhyama, Panchama, Chatusruti Daivata and Kaisika Nishada) represent the Raga *Harikamboji*. So the varying Raga is "Harikamboji".

A Striking Feature

Examine the following chart of *Subha Pantuvarali* Raga. The name *Subha Pantuvarali* is peculiarly appropriate in the light of the technique adopted as above because its swaras excepting Shatja and Panchama which are the common swaras to all the seventy-two father (Kartha) Ragas, occupy the Rasis of Subhas only, namely the signs of Venus, Moon, Venus, Jupiter and Jupiter.



(Continued on page 560)

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The Kaleidoscope

BY YOGIRAJ GEORGE CECIL NIXON

[Under this heading Mr. G. C. Nixon will astrologically comment on important happenings in the world such as political upheavals, natural calamities and train disasters, etc., with special reference to events in India. Mr. Nixon has been a student of Hindu Astrology and Yoga for a number of years. It is hoped that this feature will be welcomed by our esteemed readers. Publication of Mr. Nixon's views does not necessarily mean that the Editor endorses them.—*Ed., A.M.*]

Mr. Macmillan's Visit to Russia

MR. HAROLD MACMILLAN, the British Premier, is no doubt living through the most eventful and colourful period in his life. In the present grave international situation, his recent visit to Russia, has received the full glare of world publicity, and he has achieved results which have never yet been accorded to any other politician living outside the Soviet Union. He was allowed to freely visit and discuss views and differences with leading Soviet citizens, and also to address 10 million viewers on Soviet Television, and for this the credit must go to Khrushev. These are great changes since the days of Stalin's repressive regime. Khrushev appears to be playing the role of a 'Liberal' Communist—if there is such a thing !

Mr. Macmillan is a shrewd, hardworking and far-seeing man, and is not easily upset by the excitability of other people. This is true to his Sun in Capricorn, and combined with the Moon in Pisces adds flexibility and insight to his character. He was born on the 10th February 1894, but the time is unknown. The planetary positions at noon were published in April 1957 issue of THE ASTROLOGICAL MAGAZINE, but I repeat them here for convenience.

The Sun–28.25 Capricorn; The Moon–21.46 Pisces; Mars–4.23 Sagittarius; Mercury–7.37 Aquarius; Jupiter–29.12 Aries; Venus–8.53 Aquarius; Saturn–2.46 Libra; Uranus–22.57 Libra; Neptune–17.24 Taurus; and Pluto–14.38 Taurus.

His tour of Russia commenced on the 21st February last, and on this date we find a most significant transit at work, for the Sun had just transitted his Mercury and Venus in Aquarius, Russia's ruling sign and in opposition to the transitting Pluto. To this Jupiter adds a transit by square aspect. All this was very favourable, especially for speech-making, discussion, and for giving him an opportunity to show his charm of personality. His Mercury conjunction Venus shows that he has peace at heart, and illustrates his efforts to try and bring about a bridge between U.S.A. and Russia, and pave the way for a summit conference.

Mr. Khrushev was born on the 17th April 1894 and is therefore the same age as Mr. Macmillan. His planetary positions at noon are as follows:—

The Sun–3.24 Aries; the Moon–26.00 Leo (Approx); Mars–20.49 Capricorn; Mercury–7.24 Pisces; Jupiter–9.39 Taurus; Venus–18.17 Aquarius; Saturn–28.0 Virgo; Uranus–20.37 Libra; Neptune–18.13 Taurus; and Pluto 15.54 Taurus.

The only planetary interchange is between Mars and Sun in Capricorn in Mr. Khrushev's and Mr. Macmillan's charts respectively, and it denotes that they would only succeed in irritating each other, if left in each other's company for long! So I doubt if anything is gained in the long run. Mr. Khrushev is having the transit of Uranus over Mars by opposition aspect, and this clearly indicates that he has acted in a very high-handed, brash and unnecessarily aggressive manner, in making his ultimatum to the West on Berlin. It denotes that he is bent upon an aggressive policy, but will be considerably shaken by an unexpected attack upon his policy, either within or without Russia. Although the deadline for the ultimatum to expire is the end of May, negotiations will continue for a while no doubt, but a very dangerous situation will develop in July and August this year, when the Sun, Mercury and Uranus continue to transit Khrushev's Mars.

The 1959 Berlin Capsolar chart shows Mars setting and Pluto culminating, and this is a dangerous sign of a dramatic struggle and we can only hope that the rising position of Jupiter will keep the peace.

Mr. Macmillan also intends to visit Bonn, Paris and Washington in March and so there is no opportunity for a General Election in England in the spring. The Queen and the Duke of Edinburgh plan to visit Ghana in November, and as the Queen must be in England during a General Election, it is probable that this may take place on the Thursday the 29th October 1959. Mr. Macmillan has his Sun progressed to the opposition of Saturn this year and at his October lunar return, Mars will transit Saturn, which indicates defeat and overthrow, as well as ill-health. So he is strongly advised to postpone a General Election until the spring of 1960, if he wishes to be successful. 1960 will be a remarkably successful year for him, as Uranus will

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oppose his Sun by transit and square his Jupiter.

The Cyprus Peace Treaty

Readers may recall that last year I made a prediction that peace would come to the strife-torn island of Cyprus when Jupiter entered Scorpio, at the beginning of 1959. This was fulfilled to the letter, first by the amnesty and truce at X'mas, followed by active negotiations between Greece and Turkey, which lead to the dramatic signing of a peace treaty, in which all sides had to make concessions. The treaty was signed in London on the 19th February 1959 at 5–30 p.m., in most unusual circumstances. Mr. Menderes, the Turkish Prime Minister, had a most remarkable escape from a terrible aircrash at Gatwick Airport, only two days before, when many leading Turkish politicians lost their lives. As Mr. Menderes was too shaken to take part in the final stages of the conference, both Mr. Macmillan and Mr. Karamanlis, Premiers of Britain and Greece respectively, went to the London clinic to Mr. Menderes bedside and there the treaty was signed.

Archbishop Makarios was made the head of the State and to Britain remained the sole control of two military bases for the protection of her interests in the Near East. Of all these leaders I regret to say that no information of their birth dates has been published. General Grivas, the Eoka leader, who fought so stubbornly against the British in the rocky fastnesses and forests of this Cypress—studded island, was born, according to his brother on the 23rd May 1898 in Nicoscia, time unknown. The noon positions are as follows :—

The Sun–8.59 Taurus; the Moon–11.19 Gemini; Mars–25.31 Pisces; Mercury–15.18 Aries; Jupiter–7.02 Virgo; Venus–3.18 Gemini; Saturn–16.10 Scorpio; Uranus–8.11 Scorpio; Neptune–28.10 Taurus; and Pluto–20.11 Taurus.

The satellitium of Sun, Neptune and Pluto in Taurus, opposite Saturn and Uranus in Scorpio, all affecting the Cyprus situation should be noted. At the present time, Saturn is transitting the opposition of his radical Moon which denotes disappointed hopes and a great sense of frustration. He cannot expect much sympathy since he was a murderer of innocent women. At the time of writing (9th March, 1959), he has not yet come forward, and in some quarters it is doubted if he is alive. According to Tom Pocock, writing in the *Sunday Despatch* on the 19th October 1958, he died and probably was burnt to death in June 1956 in the great military operations against him, when whole forests were set on fire. Certainly at that time he was under very adverse transits. An eclipse of the Moon fell on his birthday, 23rd May 1956 with Saturn in opposition in 5° Scorpio.

The general influence bringing peace to this island is the presence of Jupiter in the sign Scorpio, throwing a full aspect on to the sign Taurus which rules Cyprus. But it is also very fascinating to note that the progressed 1959, London Capsolar for the 19th February, showed Jupiter exactly rising, in mundane parallel to the transitting Venus in Pisces, near the fourth cusp. This once again demonstrates the superiority of the PSSR rate of progression to the Q-1. The progressed Ascendant was 2°.00 Scorpio, which incidentally was only 2 degrees from the cusp of the 4th house of the chart of the actual signing of the agreement. The chart for the signing in the London clinic was as follows :—

Venus 0.0		Mars 9.57	Moon 20.30
Mercury 10.37 Sun 6.9	CYPRUS AGREEMENT 19–2–1959 at 5–30 p.m. GMT at London		Uranus 19.28
			Ascdt. 8.52 Pluto 8.51
Saturn 10.26	Jupiter 6.40	Neptune 12.45	

Here we find that Pluto was exactly rising in opposition to the Sun and Mercury, conjoined on the 7th cusp—a dramatic agrement if ever there was one. Mars on the meridian, opposite Jupiter on the fourth cusp, illustrates tension yet to come, but the angular position of Jupiter in the fourth should make the agreement lasting.

The Anglo–Egyptian Financial Agreement

On the 28th February 1959, after prolonged negotiations, England made a tentative economic agreement with Egypt, to clear up the mess left by the Suez campaign. Searching for astrological pointers, which interest the astrological student, I find that on this date, Jupiter was in 7.18 Scorpio, which was almost exactly conjoined to the position of Saturn in 8.04 Scorpio on the 31st October 1956 when the Anglo-French assault on Egypt took place. Thus after a period of 2 years 4 months, Jupiter coming to the place of Saturn in the latter chart, brought the period of antagonism temporarily to a close.

It is also of great interest to note that Jupiter was in 7.58 Taurus in Col. Nasser's chart, so the successive transits, by opposition aspect, first Saturn and then by Jupiter brought about the assault and the finan-

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cial peace. It is expected that this will later lead to a full resumption of diplomatic relations in the near future. The full chart for the signing of the agreement at midnight on the 28th February 1959, Cairo time, is given below :

Venus 12.23		Mars 14.25	
Mercury 27.50 Sun 15.24	ANGLO-EGYPTIAN FINANCIAL AGREEMENT 28-2-1959 at 10 p.m. GMT at Cairo		Uranus 19.7
			Pluto 8.51
Saturn 11.8	Ascdt. 4.42 Jupiter 7.18	Neptune 12.40 Moon 29.46	

There seems to be a general tendency to hold ceremonies and inaugurations at midnight during this century. This is never a good omen, and to me is more reminiscent of a Black Pact or a Witches Sabbath. Nothing ever good came out of midnight. Although Moon in Libra and Jupiter are conjoined on the Ascendant in Scorpio, and is temporarily good, yet Mars is in the 7th in Taurus and square the Sun in the 4th which means further trouble in due course.

At present Col. Nasser is having the transit of Uranus over Saturn in his chart, which denotes the recent setback to his policies which I predicted for him. He has been driven to signing this agreement with Britain owing to his great need for money, coupled with the fact that Moscow has found another and more willing stooge in the new Premier for Iraq. I have long been predicting that he will come face to face with danger, when first Mars in June conjoins his Saturn, and more especially after the New Moon in August which falls on his radical Saturn.

The Nyasaland Uprising

Hardly was the ink dry on the Cyprus agreement before Britain was troubled with another Colonial outbreak, this time in Nyasaland, a territory incorporated in the Rhodesia's in the heart of tropical Africa. An attempt to massacre the small white and Indian population was narrowly averted by the prompt action of Sir Roy Welensky, the Federal Premier. It seems as if the African hatred of the white man is also levelled at the Indian too. It must be remembered that the African natives have only recently been rescued from the jungle and it would need but little for them to fall back into savagery and witchcraft, if left to their own devices.

It is a mistake to think that all black men are equal. Some negroes are highly cultured and educated especially those from the Americans and the W. Indies and Ghana, but this does not apply to those of Central Africa. A great deal of patience will be required before he evolves into a true civilised status.

Sir Roy Welensky's horoscope might give us a clue to the future of the problem. He was born on the 20th January 1907, time unknown. His noon positions are as follows :—

The Sun–5.51 Capricorn; the Moon–26.01 Pisces; Mars–27.11 Libra; Mercury–27.18 Sagittarius; Jupiter–9.41 Gemini; Venus–20.52 Scorpio; Saturn–18.42 Aquarius; Uranus–16.23 Sagittarius; Neptune–17.19 Gemini; and Pluto–28.35 Taurus.

Here we find that Saturn is transitting his Jupiter by opposition which denotes the disappointed hopes he must be feeling on the situation, but fortunately there are no really bad transits for some time to come and we can safely conclude that he will succeed in coping with the situation. His real troubles will come when Saturn transits his Sun in 1961.

Mrs. Indira Gandhi's Election to Congress Presidency

I last commented upon Mrs. Gandhi's planetary positions in the June 1958 issue of THE ASTROLOGICAL MAGAZINE. I repeat them again here, for now that she was recently elected to the important role of President of the Indian National Congress, her horoscope becomes of importance politically–to India.

The Sun–2.54 Scorpio; the Moon–1.19 Capricorn; Mars–15.16 Leo; Mercury–11.53 Scorpio; Jupiter–14.03 Taurus; Venus–19.46 Sagittarius; Saturn–20.48 Cancer; Uranus–26.16 Capricorn; Neptune–13.23 Cancer; and Pluto–11.18 Gemini.

It is unfortunate that we do not know her time of birth as her complete horoscope would make a most fascinating study. The elevation of women to these important political positions is always one of great interest and is yet another pointer to a universal trend that when men fear to pursue bold policies, because of the consequences, they put a woman up in front to captivate the masses. The Congress Party is rent with rivalries, factions and nepotism and is fast losing its hold on the imaginations of the Indian people. Jupiter transitting her Sun in Scorpio, no doubt elevated her to the position of honour on February 2nd last, and is again active in May and later in September 1959, when further success is assured her.

But there is a powerful influence to the contrary acting in her chart, which comes to a head in June, July and August, when Mars and Uranus are conjoined on her radical Saturn. This indicates some political crisis arising then in the affairs of

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Congress, in which she will suffer loss and frustration to her plans and ambitions. It also brings risk of ill-health or news of bereavement. This conjunction of Mars and Uranus also falls on Mr. Nehru's Ascendant, but at the same time, Jupiter retrogrades into Libra and transits Mr. Nehru's Sun and is stationary there all during July and August, which greatly favours his position and helps him through a very difficult political situation. It is interesting to observe the influence of the Sun in Libra in Mr. Nehru's chart, as this clearly denotes his basic policy of neutralism, almost to the point of pacifism. Libra people strive to keep the balance between two opposing forces, and try by all adroit means to avoid being involved in a conflict. This solar position gives the key to the man and his policy. So long as he has the control of events in his hands there will be no war for India, but the time is rapidly approaching when he will no longer be able to keep this balance. His daughter Indira has the Sun in Scorpio which will make her more rash, impulsive and controversial.

If we take a look at the progressed Capsolar chart for Delhi we find by the PSSR method, Mars will be on the meridian on the 16th June, and by the Q-2 method, on the 24th July. These should be crisis dates for Indian politics this year.

The Horoscope of Pope John XXIII

I am indebted to Herr E.H. Troinski for the correct birth-time of the newly elected Pope John XXIII, who has kindly sent me a photostat copy of the birth certificate; which clearly states that he was born at 10-15 a.m. on the 25th November 1881 at Sotto il Monte, near Bergamo, Italy, 45.42 North, 9.40 East. I append his horoscope as follows. Ayanamsa=23.06 :—

	Saturn 14.0 Nep. 21.34 Jupiter 26.27	Pluto 4.40 Kethu 16.7	Mars 22.1
	POPE JOHN XXIII 25-11-1881 at 10-15 a.m. at Bergamo		Uranus 22.6
Moon 28.52 Ascdt. 18.57	Sun 10-11.34 Rahu 16.7	Venus 19.14 Mercury 20.21	

This horoscope is a splendid study in itself and a wonderful proof of the truth of astrology, despite its condemnation by the Catholic Church. Note the elevation of Venus in its own sign Libra on the meridian, conjunction Mercury, ruler of the 10th *sign* from the Ascendant, and opposite Jupiter and Neptune conjoined in Aries near the cusp of the 4th house. On the exact date of his enthronement, the 4th November 1958, the Sun, Jupiter and Venus were exactly in conjunction on the place of Venus radical on the M.C. In my previous remarks, on this triple conjunction, I was sure this must have been the cause of his election, but the time of birth bringing the planets to prominence exactly to the cusp of the 10th, is to my mind remarkable.

His Moon was in 28.52 Sagittarius which is Vargottama, being the Sagittarian navamsa of Sagittarius. The nakshatra was P. Ashada ruled by Venus whose unexpired Dasa was 1.68 years. The Dasas were as follows:

1.68	Venus in Libra Dasa	
5.92	Sun in Scorpio	,,
7.60	Moon in Sagittarius Dasa	
9.87		
17.47	Mars in Gemini Dasa	
6.90		
24.37	Rahu in Scorpio Dasa	
17.77		
42.14	Jupiter in Aries	,,
15.78		
57.92	Saturn in Aries	,,
18.73		
76.65	Mercury in Libra	,, August 1958
2.37		
79.02	Kethu Bhukti	,, November 1960

He was thus elected to power in his Mercury Dasa and Bhukti, which is elevated in the 10th house conjunct Venus and opposition Jupiter. What more is needed? By the Divinatory method (equal house or sign division), Mercury is ruler of the 10th sign from the Ascendant in Libra the 11th sign conjunct Venus the ruler, and opposition Jupiter ruler of the 1st and 4th signs from the Ascdt.

By the radix system of directions, the Oblique Ascendant had progressed to the conjunction of Jupiter, trine Uranus. What is so satisfying to the astrologer in this case, is that we do know the time of birth for certain, and that it confirms to the hilt, all astrological rules.

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The St. Louis Tornado

A severe tornado struck the city of St. Louis, 38.40 North, 90.20 West, during the night of 10th February last and killed 31 people in their beds, and injuring 400 others. If we re-erect the Capsolar chart for St. Louis we find that we get a S.T. of 3.30 which gives us Mars almost on the meridian in opposition to Jupiter on the 4th cusp, in mundane square to Pluto near the cusp of the Ascendant. Scores of buildings were ruined, fires broke out, and the danger was great from escaping gas. From this we learn that a Mars, Jupiter, Pluto combination can be very

(Continued on page 554)

AROUND *the* WORLD

BY DOUGLAS HUNT, M.A.

AT the moment England is in the throes of the most widespread epidemic of influenza in the last forty years. Hardly an office or business where at least half the staff has not been laid up. Schools seem to have been the worst hit, almost every child having had at least one dose. Fortunately it has been a mild form, though there have been about 2,000 deaths, most of elderly people.

I do not know if this is the beginning of Troinski's "Weltschicksalsjahr". As far as I remember he did not mention it in his book, and I have seen no forecasts of it elsewhere.

Your columnist, perhaps because he has—so far—escaped the 'flu, remains unrepentantly optimistic, and has booked a holiday in Switzerland for early September, in spite of all the horrifying forecasts of the Troinski school. Ticklish as the world situation is, a few gleams of common sense do seem to be appearing, notably in the settlement over Cyprus. Frankly I consider that the British Government can consider itself very lucky not to have had to pay more severely for its intransigence.

God knows we are not yet out of the wood, but when I thumb through all the terrifying predictions which have been made during the last ten years I am more than ever convinced that bridges should not be crossed before one comes to them. The defeatist and fatalistic attitude which so many people take towards the future is *not*, in my humble opinion, the correct approach to astrology. Even where the prophets of doom are right, as they have so often not been, it were better not to approach the moment of crisis with one's mind already made up to defeat.

Nevertheless it is part of my job to present to you the outlook as it appears to some of our leading western astrologers, and who better to start with than M. Brahy of Brussels?

In *Destin* M. Brahy presents an article entitled "Les grands reperes astrologiques d'ici l'an 2000". With commendable modesty he remarks that although "events often resemble one another they never repeat themselves exactly. How then can the astrologer conclude that such and such an event *must* occur in the future?" In his survey of the remainder of the century M. Brahy does not even mention the 'fatal' year 1959. Indeed he remarks categorically that "only the period around 1968 and that from 1972 to 1976 exhibit truly disquietening symptoms".

In saying this he is dealing principally with the parallels of declination, and he makes further mention of that between Pluto and Uranus around 1990, which, however he expects to have most influence in the southern hemisphere. Incidentally he notes that for the whole half-century "the planet Pluto is at its maximum of declination for the northern hemisphere—a fact which may explain many things."

Turning to the longitudinal aspects he refers especially to the three conjunctions, Uranus–Pluto in 1965, Jupiter–Saturn–Pluto about 1982, and finally Neptune–Uranus around 1990.

M. Brahy expects the last-named conjunction to be particularly virulent, since it occurs at about the same time as the parallel of conjunction referred to above. He suggests that India will be especially affected.

Have you noticed, as M. Brahy has done, that the first two conjunctions are both sextile to Neptune? and that Pluto and Neptune are in sextile till 1990? If so, I must leave you to draw your own conclusions. M. Brahy warns us against imagining that any of the alarming configurations necessarily portend a 'hot' war—even one limited to the United States and the Soviet Union. Yet he cannot disguise from himself that the indications for the next forty years give rise to a certain amount of alarm, and he hints at possible natural catastrophes. Well, the Atlanteans, whom I mentioned last month, are not the only people who expect a tilt in the earth's axis. If this takes place a great many of us are likely to say good bye to life on this planet. I for one refuse to be alarmed at the prospect, though I shall probably scream as loudly as the next when I am engulfed by molten lava or an icy tidal wave!

Frank Edwards reports in *Fate* (Chicago) on an interview he had with Frank Halstead, former curator of Darling Observatory, University of Minnesota-Duluth. Mr. Halstead asserts his belief that intelligent beings exist elsewhere in the universe, possibly, or probably, developed far beyond our level in some instances, and that it is

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a reasonable assumption that some of them have solved the problem of crossing space. To a question as to whether such travellers might conceivably have visited earth he replied, "I think we should assume that we have had such visitors... Through the years I have discussed this prospect with my fellow astronomers and almost without exception their convictions were identical to my own."

All this, as Mr. Halstead emphasised, is pure speculation, "or almost pure speculation", yet I suggest that it is a speculation on which the astrologer should try to make up his mind. May it not be that this century will bring the answer?

Let me for once in a way conclude with a little mild sensationalism. The following report appears over the name of Michele Bartoux in *Neues Europa*. It is a delightful story, which I should dearly love to believe, but...well, can you?

The Italian clairvoyante Emilia Cellini reports the following 'vision', which she saw herself.

"During the Easter season of 1959 the following events will take place in the Andes, in the Alps, and in the Pyrenees: In a remote locale, summoned by a telepathic call, there will meet seven individuals of differing origin and nationality. The World Spirit will manifest himself to them.

He will tell them the truth of what is to be and will empower them to send advice and warnings to the leading personalities in all the nations. These elect who have been initiated into the knowledge of the world plan for the next decades will then spend many years *incognito* among mankind.

To a certain extent it will be given into their hands to pray the Lord of the World to spare humanity as well as individual nations from the worst.

Their testing consists, however, in recognising God's intention even in humanity's errors and not to beg for anything which runs contrary to the general trend of today's events".

May I remark that all this has nothing to do with my coming visit to Switzerland!

THE KALEIDOSCOPE

(*Continued from page 552*)

fatal indeed. It will be rec
that I specifically predicted
tornado to occur in 90
in Missouri, see page 312, M
issue of A.M., written 5/12
There will probably be mor
follow.

—Written 9-3-195

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[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 columns.—*Ed., A.M.*]

Eight-Planet Combination and World Affairs

I

Sir,—My feeling about 1962 is that it is an astrological error to expect a single sensational event to exercise a long-centered planetary configuration. It is less a question of international war than of a wave of guerilla warfare, the dragon's teeth of minor national independences cannot but.....result in conflict. The world is turning into one vast pepper-box. The years 1959—1966 are likely to witness a series of natural eruptions with a final decline of trade unions' tyranny and mob rule. The oil configuration is *social*.

Nice. DR. FRANCIS ROLT-WHEELER,
France. Editor, "Astrosophia".

II

Sir,—At the outset, I would like to warmly congratulate you on your starting a symposium on the strange phenomenon of eight-planet combination. It is a nice thing through which able scholars on the subject may discuss about things in greater detail. Dr. P.S. Sastri's contribution to the symposium as a 1st paper is indeed noteworthy and he has discussed things in a most scientific and convincing manner with his usual inborn quality of being precise and to the point.

When I went through the symposium, I am reminded of a prophecy of a Muslim Saint made some 600 years ago, appearing on page 116 of January 1950 issue—Annual Number—of THE ASTROLOGICAL MAGAZINE. It is only for our guidance and to assure necessary care and caution that people of yore took pains and wrote about them. It does not thereby connote that they were weak-minded and hence took up the study of this science.

The key to success in prediction purely and supremely lies in the interpretative side and in the intelligent application of its principles. The same thing finds expression in each and every branch of study. So, if some were to misinterpret its principles—perhaps due to ignorance or lack of research, it is not wise to denounce the science or the astrologers as a whole.

To know a certain thing beforehand, is forearmed and this science alone can help to get at that end!

Thanking you,

Tiruvidaimarudur. R. PICHUMANI.

Ayanamsa and Vimshottari Dasa

Sir,—I have been a student of astrology for about 30 years and more. Out of the several different methods of forecasting events, I find that Vimshottari Dasa system gives a fairly large number of accurate predictions.

As everyone knows, Dasa systems are based on the position of the Moon in a particular nakshatra (constellation), which is 1/27th part of the celestial zodiac. The main question that arises in all astrological matters is always the Sayana and the Nirayana problem. I therefore tried to take a few horoscopes of elderly persons from whom I collected data of events which actually happened in their lifetime.

I worked out the Vimshottari Dasas of these horoscopes according to Sayana and also according to Nirayana zodiacs; while working out the Dasa according to Sayana, I took it for granted that the beginning of Ashwini nakshatra was at the equinox. Comparing the actual events I found that the Sayana Dasas do not give any results which are corroborated in actual happenings. This is probably because the centuries-old astrologer who may have propounded the theory of Vimshottari Dasa had based his observations on the Nirayana zodiac. So I left this matter there only.

Coming to the Nirayana zodiac, there is quite an abundance of difference of opinion about the Ayanamsa; and as the calculations regarding balance of Dasa at the time of birth entirely depend upon the exact longitude of the Moon at the time of birth, the question of Ayanamsa becomes all important.

Without going into the question of how and why different astrologers assume different Ayanamsas, I took a person's birth date, etc., and a list of 61 actual events in his life. I then proceeded to work out Vimshottari Dasas according to some of the different Ayanamsas as explained below.

There is a very great difference of opinion about the year (A.D.) in which the Nirayana and Sayana zodiacs coincided. These years vary from 295 A.D. to 575 A.D., the actual years being 295, 397, 498, 505, 528, 532 and 575. There may be some more also, which have not come to my notice.

There is also a difference of opinion about the precessional value. The minimum is 50.2 and the maximum is 58.4 seconds per year.

For all practical purposes, I have taken Raphael's ephemeris as the most accurate Sayana Panchang, and calculating the Sayana position of the Moon at the time of birth, I deducted the Ayanamsas according to the various opinions given above.

I also worked out an additional Ayanamsa. This was done by assuming the year 517 A.D. as the average starting year and 50.2332 seconds as the average precession per year.

I then worked out the Vimshottari Dasas for each of the Nirayana position of the Moon. They are given below:

Nirayana Moon at birth		*Balance of Dasa at Birth*		*Ayanamsa*
RASI			Y. M. D.	
11—9—16—34	...	Sani	10—6—12 ...	18—25— 2
11—8—35—48	...	,,	11—6— 1 ...	19— 5—48
11—8—11—24	...	,,	12—0—29 ...	19—30—12
11—6—44—18	...	,,	14—1—23 ...	20—57—18
11—5—22—18	...	,,	16—1— 4 ...	22—19—18
11—5— 7—56	...	,,	16—5— 6 ...	22—33—40
11—8—27—17	...	,,	11—8—13 ...	19—14—19

Note:—The last one above is according to the average mentioned above.

As stated above, 61 events were taken, with their dates, etc., and each event was compared with the Dasa and Bhukti planet according to each of the above 7 methods, and my findings are given below. The number of events that tallied with the Dasa and Bhukti in each of the above 7 methods in their respective order were: 26, 33, 35, 34, 28, 24 and 38, all out of 61 events.

Thus, numbers 2, 3, 4 and 7 may, I think be adopted as a fairly accurate estimate of the Ayanamsas; the respective figures of the starting year and the precession of equinox are as follows:—

Case No.	*Starting Year A.D.*	*Precession.*
2	528	50.2638″
3	498	50.2325″
4	397	50.33″
7	517	50.2332″

I am quite aware of the fact that a comparative reading of one single horoscope cannot be taken as a final conclusion on this subject. But I am placing this matter before the readers of your world-wide magazine with a hope, that readers, who have done some research workon this subject, may place it before the astrological world.

In the example, given by me above, the maximum number of correct events is only 38 (even if we take the average Ayanamsa as correct) out of 61; *i.e.*, only about 62%. It will be interesting to know the results of such comparative study made without a biassed mind.

Will any of the learned readers publish more matter on this subject?

Poona-2. H. V. Katakkar.

Perpetual Calendar

I

Sir,—In the letter by Mr. K. M. Kharegat on the above subject published in the March 1959 issue of The Astrological Magazine, I could not follow the author's formula which gives the day of the week of 'Dates for all centuries, new style'.

Will he please explain the same in your celebrated magazine.

Thanking you,

Gorakhpur. P. C. Verma.

II

Sir,—There are four items in the Calendar: (1) Year, (2) Month, (3) Date, and (4) Day of week, and provided any 3 of the items are given the fourth, can under some circumstances be found out. But as the processes are similar and space is short, I shall briefly deal with the date and day of the week.

Rule for finding out the day—

Day = (Year index + month index + date) Modulo 7.

Year Index—Deduct 1900 from the given year; 5/4th of the remainder = Year index (excluding fraction, if any).

Ex.—Year index for 2000 A.D. = 2000—1900 = 100, 100 × 5/4 = 125. 125 Modulo 7 ≡ 6.

Month Index—To remember easily, the M.I. numbers the following prominent numbers are used:—

(1) 12 = No of months in a year, 5 × 6, the factors of 30 days of the month or 5 = fingers No. and 6 = seasons of the year, and 365 No. of days in the year 2/5 × 365 – 146.

Formula for month index numbers—

12^3 not 5^3 dot 6^3 and 2/5 year, *i.e.*, 1440, 250, 36, 146 beginning from January.

Ex.—(1) Find out the day for October 5, 2000 A.D.

Day = Here Year index as above 6 plus Month index October 1 plus date 5 = 12 (Modulo 7) = 5.

That is the 5th day of the week, taking Sunday as given in Calendars.

Ex.—(2) Find the day for 1778 December 16.

Year index 1778—1900 = —122, —122 × 5/4 = —152 plus 7 × 22 = 2. Exclude fraction and add 1 as the century is not multiple of 400.

M.I. (2 plus 1), 3 and Month index for December = 6, and date 16, = 1 plus 2 plus 6 plus 16 = 4 (Modulo 7). *i.e.*, the 4th day from Sunday 1 = Wednesday.

N.B.—Years not multiples of 400 are not leap years and in leap years in the month of January and February the days are 1 day behind as found by the above calculation. Minus figures and large positive figures can be reduced to correct positive figures by adding or subtracting suitable multiples of 7.

Calcutta. P. K. Gupta, Retd. Engineer.

General De Gaulle

Sir,—Your world-wide circle of readers might be interested to learn that I have received the personal thanks and good wishes of General Charles de Gaulle, President of France, for my *prophecy about him 18 years back.

On his personal card the General writes in French: "With thanks and best wishes". Presidence Republique, Paris, 19-1-1959. To: Monsieur Cyrus D. F. Abayakoon.

Colombo-4. Cyrus D.F. Abayakoon.

*The relevant prophecy is: "General de Gaulle is a born soldier. His Rajayoga planet, Mars is exalted, 11th from Moon. As Jupiter is fallen in the 2nd house, and joins Mars, the whole of the French Empire will come under his power between the age of 68 to 75. He will be a strong and powerful President of France. As the Moon was sextile to Mars and Jupiter and trine to Sun, there is no doubt that between 1943 to 1959 his influence in foreign and domestic activities will be paramount". *Note*:—The General was born in 1890, hence 68 years in 1958. This prediction was made in November 1940 issue of *Asteiro's Star O'Scope*.

D.P. Log. for Solar Return

Sir,—Ternary Prop. Log is in use for computation of Solar Return Map and Mr. Cyril Fagan has even proved (in his sidereal Zodiac Ephemeris 1948, etc.), that using D.P. Log. is incorrect. But D.P. Log. itself can give as exact an answer as T.P. Log., in finding out the space of time taken by the Sun to get at a given longitude. The following is the way in which the common D.P. Log. can easily be used.

Suppose 27° 18′ 25″ of Scorpio is the position of Sun, and 27° 12′ 42″ and 28° 13′ 17″ are given as noon position (G.M.T.)

Sun's daily motion comes to 60′ 35″
Distance to be travelled by the Sun 5′ 43″

Divide both by 4 for convenience,

$$\frac{5'\,43 \div 4}{60'\,35'' \div 4} = \frac{1'\,25\tfrac{3}{4}''}{15'\,8\tfrac{3}{4}''} = \frac{1^\circ\,25\tfrac{3}{4}'}{15^\circ\,8\tfrac{3}{4}'}$$

D.P. Log. for $1^\circ\,25\tfrac{3}{4}'$ = 1·2252
" $15^\circ\,8\tfrac{3}{4}'$ = ·1997
1·0255

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Time for Log. 1·0255 = $2^h\,16^m$
(*i.e.*, 2·16 p.m., G.M.T.)

This can be tested in any case to our satisfaction. For even calculating Sun's longitude (to seconds) from the time given, Sun's daily motion should be divided by 4 at first, and its log. then added to the log. of time given and the total log. will give us the 1/4th portion of space travelled by the Sun as in the following:—

Sun's daily motion 1° 0′ 35″
Time $2^h\,16^m$
Sun's daily motion by 4: 15′ $8\tfrac{3}{4}''$
Log. for the same is ·1997
" $2^h\,16^m$ 1·0248
1·2245

(*i.e.*, 1′ 25 44/51″)
Space travelled 1′ 25 44/51 × 4 = 5′ 43″.

This method of dividing by 4 is adopted only for the sake of our own convenience to use the D.P. Log. table given only for 18 hours.

Mayuram. S. SARAVANABHAVAN.

Blindness

Sir,—My near relative was delivered of a son on 12th October 1958 in the local Government Hospital under chloroform and with the aid of forceps. Still the child has not yet opened the eyes. Doctors felt there may be blindness in both the eyes. But the eye surgeons have said time must be allowed for the development of the child to ascertain details inside both the eyes. The child was born here on 12-10-1958 between 6-30 a.m. and 6-34 a.m. May I request your readers to examine the baby's horoscope particularly about the vision and express their views.

Chittoor. V. KASI AYAR.

Saturn and Makara Lagna

Sir,—With reference to Mr. Sastri's letter on the above subject, published on page 999 of the November 1958 issue of THE ASTROLOGICAL MAGAZINE and Mr. N. Sundaresa Iyer's request (page 141 of January 1959 issue), I wish to express that Saturn as Ascendant lord on Makara will not do any good. My personal chart is an example.

During 1944 (Sukra Dasa, Sani Bhukti), I had a rise with the Japanese Military Officer and a steep fall in job, no financial gain and I met with an accident and hurt my foot.

During 7½ years' Saturn transit over Moon (in January 1953), I had lot of office troubles. From 1953 to 1956 I lost a lot of finance and family and office status.

My personal experience makes me disagree with the quotation in Tamil *Makarathu Sanikku Paharamillai*.

Kuala Lumpur. S. T. ARASOO.

A Strange Theory

Sir, — *Vide* THE ASTROLOGICAL MAGAZINE for March 1959, page 322, Mr. Kariyala Pillai O. P. Muthuramalingam forgets that the Sun's diameter is about 864,100 miles and the earth's less than 25,000 miles. He also forgets that the earth's atmosphere refracts all light, refracting ultra-violet the most (making the clear sky appear blue), and infra-red the least. You forgot this, too!! Therefore more than 180d. of the earth's surface is bathed in infra-red light and about 180d. in ultra-violet. Better get a physicist to estimate the exact amount which will vary, of course, with the Sun being apogee and perigee.

Williamsport, U.S.A. EDWARD W. WOODS.

Coincidence ?

Sir,—Following is quoted from *The Hindu* of 28-10-1958 :—" Cats were responsible for a girl and a child getting accidentally burnt at two different places in the City yesterday.

" Karpagavalli (10), residing at Singari Amman Koil Street, Maduvakkarai, was reading at about 10-30 in the night, when she was startled by a cat running close by her side. The girl struck at the cat almost involuntarily while the animal, in its turn, it is stated, fell on the lamp by the side of the girl and upset it. The skirt (pavadai) of the girl caught fire and she sustained burns in the left leg and hand. She was taken to the General Hospital, where she was admitted as an inpatient this morning.

" The other incident happened at Korattur, where a cat upset a lamp which fell on a child that was sleeping by the side of its mother and caused burns. The baby was admitted in the General Hospital."

The experiences of the Australian Twins quoted by Mr. Douglas Hunt, M.A., from the Johannesburg *Sunday Times* (reference page 992 of the November 1958 issue of THE ASTROLOGICAL MAGAZINE) read side by side with the cats' story given above prove that events follow a definite pattern in their occurrence irrespective of the distance that lies between them. Whether they are cats or dogs everyone fits in the pattern. Will those ultramoderns who scoff at astrology, please ponder over such 'co-incidences'?

Madras-1. R. R. PILLAI.

Originality of Hindu Astrology

Sir,—It is a great pity that some of our learned people always prefer to trace astrology to foreign sources. We, in India, have no doubt learnt a lot from others and still continuing to learn from them. But in regard to Astrology, Astronomy, Philosophy and Yoga, the matter is quite different. Many western scholars have frankly admitted the origin of these subjects in India. In March 1959 issue of THE ASTROLOGICAL MAGAZINE, Sri Ram Dularey Gupta observes under the caption of " House Division and Ayanamsa " that " Yogas and Vimshottari dasas are peculiar to the genius of India and the natural indicator system appears to have a common origin in hoary past when Indians, Chaldeans, Babylonians and Egyptians practised astrology as part of their religion and learnt from each other ". He further says : " In this connection it may be stated that Sripathi flourished in the first half of the eleventh century. It seems to me that the system of Porphyry came to India at about that time and began to be followed by Indian astrologers giving rise to the confusion pointed out by Mr. Nixon". This means the natural indicator system was practised commonly by Indians, Chaldeans, Egyptians, etc. Afterwards Jaimini came and introduced the system of house division and next to him Parasara was born to introduce the system of Vimshottari dasa and yogas. And at last Sripathi was born in 11th century and learnt just the imported system of Porphyry and introduced it throughout India, which has given rise to the confusion pointed by Mr. Nixon. For all this Sri Gupta's authorities are " it may be stated ", " it seems to me ", " it would be fair to presume, etc. ". I think Sri Gupta has not gone through the article of Bhrigu in the 1959 Annual under the caption of " Half-Baked Theories ". I do not know why Sri Gupta did not spare his attention regarding Mathematical Astrology. Even on equator itself the houses and Bhavas differ in some rasis at junctional points. For instance, when Gemini rises at 28th degree the 10th house will be the first degree of Aries, when Cancer rises at the 28th degree the zenith will be 3rd degree in Vrishabha. Where there is a change in meridian everything will naturally change. When such change occurs even at equator, what will be the case of the people whose land is situated from 8° 37° N. latitude. Did our people purposely evade such an abnormal difference for the sake that we are nearer to the equator than the western people? Is it correct to think we are not feeling so much cold as westerners, so we should remove our clothes? All such pet and preconceived theories cannot correspond to actual facts. Sri Gupta's statement itself proves how he is inclined towards foreign importations. He says Indians, Chaldeans and Egyptians learnt from each other the natural indicator system. When they have established common affinity in learning, why they did not learn the other systems, namely of house divisions, Vimshottari dasas and yogas? Were there any break in contact, if so how the so-called Porphyry system came to India? Sri Gupta says, "Mr. Nixon feels that the natural indicator system does not belong to India and has been imported from outside about 300 B.C. when Greek culture greatly

affected Indian Astrologers". So according to Mr. Nixon, before this astrology in India consisted merely of Vimshottari dasa and yoga system but not the natural indicator system. I do not know how he defines the so-called natural indicator system. In astrology this is the preliminary and elementary system. Without it, there could be no astrology at all. Our ancient people not only know the natural indicator system of planets, but the rasi indication system also, without which it is impossible to attribute certain rasis to certain planets. This attribution is as old as creation of the world. If not let Sri Gupta tell me when and how the Hindus considered not any other rasi but the first point of Aries as the beginning of the zodiac. This is described and dealt so exhaustively in *Surya Siddhanta* a work which is at least five thousand years old. It is quite clear that when the Buddha was born before Christ our astrologers predicted the exact happenings in his life. We have thus to measure the astrologers' qualification at that time. Then they were not importing anything. They were the perfect and absolute masters of the subject. Varahamihira a very great exponent of astrology who is the author of *Brihat Jataka,* quotes several names of old masters such as Satyacharya, Jeevasarma, Gargi, Yavanacharya and others. These old Acharyas expounded several methods of Ayurdaya (system of longevity). Is this masterly analysis of the subject possible without knowing the natural indicator system? The theory that Hindu astrology originated from foreign sources is based on the twisted history on one side and a few English translations on the other side. Of course, there may be several difficulties such as Sayana-Nirayana, Bhavas-Rasis, Neecha-Bhanga Raja Yogas, Ayanamsa, etc. We should scrutinise everything in a scientific and rational way along with concerned old texts of authorities. We have no yogic powers as the ancients possessed. We have become petty creatures, nor do we understand the invisible celestial forces around us. Some body can attribute one of the twelve rasis even to the Russian rocket and can write its nature and effects in a big text-book. Are we to follow it without knowing what it is at all? Such foreign import mentality brings several obstacles in the way of progress of the subject, instead of helping it. Whatever the complications of the subject may be I feel extremely sorry when our educated people look to foreign sources for everything.

Kollegal. T. Gurumoorthy.

Mrs. Indira Gandhi

Sir,—The astrological comments under the heading "The Kaleidoscope" by Yogiraj Nixon are really interesting for the readers of your esteemed magazine. Now I am to point out how his predictions about the future of Mrs. Indira Gandhi have not turned out to be true. He wrote in June 1958 issue of The Astrological Magazine: "This foreshadows sorrow, emotional upset", and threatens bereavement followed by illness. So I request him to publish a critical study of the horoscope of Mrs. Gandhi with reference to the study of the nativity of Indian National Congress, and show, how far she will be able to shoulder the heavy responsibility of the Congress Presidentship.

Cuttack-1. R. K. Sastry.

Netaji Bose's Horoscope

Sir,—With reference to the discussion of Netaji's *horoscope in January 1959 issue of The Astrological Magazine by Mr. Bishnupada Bhattacharya, I beg to make the following observations :

If Netaji is born on 23-1-1897 at about 12h. 42m. 40s. p.m., he is not likely to take birth in 'Vrishabha' Lagna, because of the following reasons :—

On 23-1-1897, the Bombay standard sunrise was at 7h. 18m. 0s. and the difference between the Bombay and Cuttack, *viz.*, 0h. 13m. 36s. standard time is to be added to make standard Cuttack sunrise and that comes to 7h. 31m. 36s.

Now the birth time is about 12h. 42m. 40s. p.m., from which the standard sunrise of Cuttack should be deducted to bring hours, minutes and seconds of the birth after sunrise, *i.e.*, 12h. 42m. 40s. minus 7h. 31m. 36s. brings out 5h. 9m. 4s. as the difference, that is Netaji was born at 5h. 9m. 4s. after sunrise in Cuttack. This converted into ghaties, etc., gives 12-52-40. This converted into degrees gives 77° 16′ 0″ or 2s 17° 16′. The clear Sun at the birth time was 9s. 9 10′ 39″. Adding both, the total comes to 11s. 26° 26′ 39″ or Meena 26° 26′ 39″ which may be considered to be the lagna.

In the horoscope given in Jany. 1959 issue of The Astrological Magazine, page 91, the author has fixed the Sun in 9th house, which does not seem possible if the birth takes place at 12h. 42m. 40s. p.m. This shows nearly a difference of four hours in birth time. The Sun can be in the 9th house if Netaji was born at about 4h. 42m. 40s. p.m., but it is not the case here. Even Netaji's father has also declared the son's birth was between 12 and 1 p.m.

This proves that the 'Vrishabha Lagna is not likely when Netaji was born, and it should be 'Meena'.

Thanking you,

Dhrangadra. Rajhans Bharti.

**Rasi chart.*—Ascendant in Pisces; Mars in Taurus; Kethu in Cancer; Jupiter in Leo; Moon in Virgo; Saturn in Scorpio; Sun, Mercury and Rahu in Capricorn; and Venus in Aquarius.

ZODIACAL BACKGROUND OF MUSIC

(Continued from page 548)

(The above Raga is composed of the swaras Shatja, Suddha Rishabha, Sadarana Gandhara, Prati Madhyama, Panchama, Suddha Daivata and Kakali Nishada).

Thus it has been demonstrated with examples how the real background of music lies in the zodiac and its traditional astrological division into twelve parts ruled by seven planets.

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BY DR. R. NAGARAJA SARMA, M.A., Ph.D., D.LITT.

THESE THINGS HAPPEN—By Charles J. Seymour—(Odham's Press Ltd., Long Acre, London. Pp. 160. Price 8s. 6d. net).

Do ghosts exist? Do spirits exist? Do they interfere with the affairs of men and with the inanimate objects like household furniture and so on? These mysterious things happen is the thesis of the author developed in this interesting volume. Anthony Boggia has contributed the "foreword".

The author explains and studies instances relating to Peltergeist phenomena, ghosts, phantasms of the living, automatic writing and the planchette, precognition, spiritualism, phonevoyance, scrying, dowsing, ESP in animals, and examines the relation of these with scientists and materialists.

This volume will be carrying coals to Newcastle, as far as Malabar or the Kerala country is concerned, known for practising of Black-magic, and cures being effected of the evil-effects of Black-magic. The entire field or department of mantra-lore connected with such phenomena is yet to be scientifically investigated.

Whether atheists, materialists and so-called scientists believe or not in the existence of strange and mysterious phenomena, the author feels positively certain that *these things happen*. If ESP is possessed even by animals, there is absolutely no reason for man to feel proud as the lord of creation. I dare say the volume will be welcomed by all students of the supra-normal, or para-normal.

MENTAL HEALTH IN THEORY AND PRACTICE—By Bahadur Lal, M.A.—(Visweshvaranand Vedic Research Institute, P.O. Ashram, Hoshiarpur. Pp. 166. Price Rs. 2-4-0).

It is no exaggeration to say that the ideal for happy life and existence is a sound mind in a sound body. Mental health is as important, in fact, more important than the physical or bodily health. *Mens Sana in Corpore Sano* is the ideal.

But, on account of various circumstances, social and environmental conditions, congenital or hereditary factors, persons, men and women, suffer from many mental maladies like inferiority-complex, shyness, depression, insomnia, anxiety and worry, haunting illusions, fixed ideas and so forth, and correct diagnosis and treatment are very difficult and only an expert can handle cases. If patients were to approach quacks, who call themselves psychoanalysts and psychotherapists, they are undone.

The author, retired principal of the D.A.V. College, has written a careful and complete account of the theory, technique and practical treatment of mental maladies, and it is to be hoped that readers will realize the absolute importance of mental well-being or health.

If a person were to realize his or her own physical and mental virtues and defects or vices and endeavour to do one's best without aspiring for the impossible and the unattainable, mental health would be perfect. Over-rating and under-rating of one's endowments, abilities and equipments, lead to disturbances of the mental equipoise. If correct estimate is arrived at, the mind would remain adamant in health and healthy in adamantine attitude to life. Students of psychology and psycho-therapy will welcome the volume.

NEW LIGHT ON THE INDUS VALLEY CIVILIZATION—By K. N. Sastry—Vol. 1.-(Atma Ram & Sons, Kashmere Gate, Delhi-6. Pp. 130. Price Rs. 10 or 21sh. or 3 dollars).

With a "Foreword" from Dr. Radhakumud Mookerji, this research publication claims to throw some New Light on the Indus Valley Civilization, and though within the limits of a brief review like this, no adequate justice can be done to the original investigations of the author, it can be said that students of Indian History, Archaeology and Ancient Indian Culture will find the work of Mr. K. N. Sastry, vastly illuminating and throwing a flood of lurid light on many a dark and obscure corner of the period of the Indus civilization.

The first volume deals with Religion and Chronology, and it is noted that a Hindi edition of the work would soon be coming out. It would appear that the life of this period was dominated by the male, and not by the female as wrongly imagined by scholars like Sir John Marshall, and that the Mohenjo Dare God was not Siva, but, a buffallo-headed composite deity. Europeans endeavour to bring everything within short distance of the Christian era, and Indians seek to push Indian culture and civilization back by many a millennium in the period B.C. These two extremes are to be avoided. The author has made a valuable contribution to Indian historical research.

INTERPRETATIONS OF GHALIB—By J.L. Kaul—(Atma Ram and Sons, Kashmere Gate, Delhi-6. Pp. 108. Price Rs. 5 or 10s. 6d. or 2 dollars)

Ghalib the poet should be well-known to students of Islamic culture, and his period extended from 1797 to 1869. Maulana Abul Kalam Azad has contributed an appreciative to the work. 326 verses have been selected and rendered into English by Pandit J. L. Kau and in this selection, the philosophy of Ghalib is interpreted. In the course of a fairly lengthy "Introduction", the life history of Ghalib has been described, and the poet had to pass through many vicissitudes.

The poems are on Art, Life, Love, Gloom and Despair, and on certain obstinate questionings and permanent problems of higher thought. Ghalib wanted that his work should be judged in the light of his verses in Persian and not those in Urdu. It seems doubtful if Ghalib believed in any God. He is said to have been an intellectual and agnostic, and also dissatisfied with agnosticism. Ghalib describes himself as engaged in reading during daytime, and drinking in the nights. He had 17 bottles of pure wine in his celler. (Pp. 7—Foot-note.)

God might be in Heaven. But all is not well with the world. That seems to have been the philosophy of life revealed by the verses here assembled and rendered into English with conspicuous ability and control over the technique of versification. Students of comparative study of Hindu-Muslim culture will greatly value the translation.

KASHYAPA VANAM—Publication No 1—(The Jupiter Press, Bangalore-2. Pp. 16. Price 58 nP.)

The publishers came across, it is said, a work in Tamil which seems to be patterned on *Nadi* lines. They observe they are not astrologers. The work is attributed to Rishi Kashyapa. World events are described for the period of transit of Saturn in Sagittarius. The Tamil text of the work is extracted. Russia is said to have got the sputnik-secrets from Buddhistic

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countries. America has been assigned only a second rank. Bharat (India) will make its outstanding contribution, in the maintenance of Peace. Two more publications are promised. In these the effects would be described of Saturn moving through latter half of Sagittarius and through Capricorn. God governs the Universe as He wills. His Will cannot be completely understood and foreseen by Man. The public will await with interest to verify if Kashyapa predictions come true.

HYMNS—By Minocher K. Spencer—(The Spiritual Healing Centre, R.S. Puram, P.O. Coimbatore. Pp. 118. Price Rs. 2).

Dedicated to Rishi Ram Ram, this volume of hymns, composed by Mr. M. K. Spencer breathe the genuine spirit of religious devotion to the Supreme Power which is guiding and directing the destinies of the world.

In the "Introduction", the author has emphasized the importance of correct religious and devotional approach to the Lord-God, and explained that these hymns were composed by him, at the rate of a hymn a day, after the daily prayers and meditation. 116-Hymns have been collected and published in this volume, and they have one common spiritually unexceptional theme, God and devotion to God.

"Thou giveth a chance to every sinner", is a highly significant hymn which deals with a controversial doctrine of philosophy. The Lord has definitely stated that some are condemned to eternal damnation without reaching Him. (16–20).

The piece "Man, Nature and God" has a fine touch about it, and stresses at once the Immanence and Transcendence of the Lord. The final hymn entitled the "Journey's end" contains intimations of immortality and brings into prominence the participation by finite self in two worlds, here and hereafter. These hymns reveal poetic inspiration and religious devotion. The technique of versification is successfully employed, and good rhyming is a prominent feature of these hymn-verses.

HINDI AND ENGLISH IN THE SOUTH—By M. K. Gandhi—Edited by M. P. Desai—(Navajivan Publishing House, Ahmedabad. Pp. 26. Price 30 nP.)

Readers will recall something of the controversy that raged in the daily press about the place of Hindi in South. This booklet has been issued containing the views of the Mahatma on the relation between Hindi and South.

It is pointed out that it is a curious irony that C. Rajagopalachar, Vice-President of Dakshina-Bharat-Hindi-Prachar-Sabha started by Gandhi in 1918, should be vigorously opposing spread of Hindi in the South, and advocating the continuance of English. The booklet considers the attitude of leaders like C.R. a challenge to the march of the Nation to real Swaraj.

I have no axe to grind. Today top-ranking officials of Congress rule, in the states and in the centre are ignorant of Hindi, and if these can continue in high offices from eternity to eternity, the fate of Hindi seems sealed. It is neither here nor there. One fine morning naya-paisa currency appeared. Another fine morning the metric system of weights appeared. A national Panchang for the whole of Bharat has appeared.

So, I expect that one fine or even cloudy or stormy morning, the Congress Government would proclaim a law making Hindi compulsory throughout Bharat. There is nothing improbable or impossible about this. If people can adjust themselves to naya paisa currency, they would adjust themselves to compulsory Hindi.

I hope the booklet will be carefully read in the South.

SIVANANDA—TWENTIETH CENTURY SAINT—By Sri Indrajit Sarma, M.A.—(Yoga Vedanta Forest University, Sivanandanagar, Rishikesh, Himalayas. Pp. 409. Price Rs. 5.)

Mahamandaleswar Swami Sivananda Maharaj, Founder-President of the Divine Life Society on high Himalayas has been, without exaggeration, a spiritual dynamo radiating and broadcasting, as it were, intellectual, religious and philosophical waves of energy for the benefit of humanity at large—Orient and Occident. Today H. H. Sivananda is the only Indian saint, or sage, who is giving practical instruction in the technique of yoga to his disciples. There is no secrecy about him or his teachings. There is no esoteric section, as far as I am aware.

One of his young disciples, Srijut Indrajit Sarma, has written this volume bringing out the salient features and excellences of the personality and teachings of Sivananda. Part I deals with "Twentieth Century Saint". "Siva—A study" is the subject-matter of Part II. Sivananda's letters to the author are given in the third. Part IV contains questions and answers on yoga.

It is noteworthy that Sivananda literature, by which I mean the personal writings of His Holiness, has run to over hundred volumes whice enjoy today international circulation. His disciples are lying scattered throughout the world—in Britain, Continent, Americas, Russia, Australia and other countries. The present work is a brilliant study of the personality and philosophy of Sivananda.

THE SACRED KURAL—Selected and translated by H. A. Popley, —(Y.M.C.A. Publishing House, 5, Russell Street, Calcutta-16. Pp. 158. Price Rs. 3-8-0.)

This second edition "revised with fresh translation", of the Sacred Kural of Saint Tiruvalluvar, will be welcomed by all lovers of Tamil classics.

The work appears in the "Heritage of India" series, and in view of the importance of the classic which is considered to be *Tamil Veda*, and looked upon with biblical or scriptural sanctity, the translation will be a great help to those who may not be in a position to control the original Tamil.

In the course of an elaborate and fairly exhaustive "Introduction", the translator has examined all relevant questions relating to chronology, literary qualities and ethical excellences of teachings, and connected problems.

Section I deals with *virtue*, the second with *property*, and the third with *love*, both furtive and married. The learned translator has made the admission frankly that there are very obvious difficulties in conveying the truths embodied in a classic of one language into another, but, it is a pleasure to note that the rendering is fairly faithful to the original, and endowed with literary charm and grace.

It is totally a different thing if Tamilnad today is governed in accordance with the political ideology of the Kural, and the present translation is a welcome addition to current literature on Kural.

FACTS ABOUT INDIA—(Ministry of Information and Broadcasting, Delhi-8. Pp. 268. Price Rs. 2 or 4 sh. or 60 cents).

Under the headings, General, Economic and Cultural, Facts about India have been stated, for purposes of publicity both in and outside India. Volumes for previous years have been noticed in these columns. The present volume is dated December 1957. Those responsible for the publication may have taken greater care to give correct accounts. For instance, the accoun of the Maha-

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magham festival which is celebrated once in a period of 12 years is too scrappy and even inaccurate. I venture to draw the attention of the authorities to a correct and authentic account contributed by the present reviewer to the 1956 Mahamagham Souvenir issued by the Kumbakonam Municipality.

It is observed that C. Rajagopalachari and T. Prakasam developed the *Swarajya*, and about that time, *The Hindu* became a powerful influence in Madras, and eventually one of the best edited papers in the country.

It is a thousand pities that in Government publication got ready by experts, the 268th (last) page should have been numbered as the 68th. Both Indians and foreigners who may be in need of knowing Facts about India will find the publication useful as a ready source of reference.

It is also noted that English will continue to be official language till the year 1965.

TAMIL

PANCHATANTRA HITOPADESA KADAIGAL—By A.S.P. Ayyar, M.A., I.C.S. —(Pazaniappa Brothers, Chepauk, Madras-5. Pp. 394. Price Rs. 5-12-0)

The tales and stories known to the world under the titles *Panchatantra* and *Hitopadesa* are universally known and they need no introduction to the public. The tales and stories were first written in English by the Hon. Justice A.S.P. Ayyar, and these have been done into Tamil, by Mr. K. S. Venkatasubba Iyer, B.A., L.T., for the benefit of a larger public. 1942 saw the publication of the first edition, and the month of December of 1957 has witnessed the publication of the second.

In the course of an elaborate critical introduction, Mr. A.S.P. Ayyar has examined the style and contents and reconstructed a complete and dazzling picture of civilization portrayed in the stories.

There are 48 stories in the volume, and each is intended to convey an important moral lesson to readers. Not merely, in these stories, but, even in the sacred epic of Mahabharata, different animals are represented as participating in the evolution of affairs, along with human beings and Gods.

Some of the modern critics are very uncompromising and even disconsolate that Valmiki should have introduced anthropiodal characters in Ramayana. These critics will have to be told that the entire creation being throughout dominated by the influences of the three Gunas—Sattva, Rajas and Tamas, divinely-gifted authors like Vyasa and Valmiki have introduced in their works Gods, men and animals (demons and other lower orders) corresponding to the three Gunas.

These tales and stories have permanent interest, and since, their creation, they have delighted and entertained young and old alike. The stories take rank along with Aesop's Fables, Arabian Nights, and others in the line found in the different languages and literatures of the world.

It is highly intriguing to contemplate that these tales have striking contemporary interest. The tales centre round a simple plot. A teacher agrees to educate and train up the sons of a king in the art and science of Government and in correct understanding of the behaviours of different persons and of the strange and mysterious ways of the world. Such a political education was completed in about six months.

But, in many modern democracies, the adult-vote mechanism has actually catapulted many mediocres and even less than mediocres into high offices, and all the troubles of democracy are due to lack of correct education of professional politicians.

Pace Panchatantra, if a law be made that no one should enter politics, unless he gets minimum political training and education for six months, democracy may be saved.

If not, democracy would disintegrate. The author and translator have done valuable work in the cause of ancient Indian literature.

SANSKRIT-TAMIL

SRI SUDARSANA SATAKAM—Ed. by S.M. Sundararajacharya. —(P. T. R. Srinivasa Iyengar, 35, North Chitra St., Sreerangam. Pp. 720. Price Rs. 12).

Sri Saint Kooranarayana's *Sudarsana Satakam*, collection of 100 stanzas composed in glorification of the DISC of the Lord (Sudarsana-chakra) is here given in Sanskrit (Devanagari) and concise meaning in Tamil, for the benefit of the religious-minded and orthodox-minded members of the public. Tradition has it that when a disciple was suffering from a severe and incurable malady, Saint Kooranarayana composed the special prayer of 100 stanzas, reciting of which cured the disciple and restored him to normal radiant health. Such is the very great spiritual efficacy of the prayer.

Each individual stanza is believed to be specially efficacious in enabling aspirants to secure characteristic ends or objectives. The Editor and Publisher have done a highly useful service to the spiritually-minded. It is to be hoped devotees will recite the prayer and secure for themselves material and spiritual advantages vouchsafed.

HINDI

RATNA DEEPIKA—By Sri Lakshminarayana Tripathi—(Mahadeva Prasad Kapoor, Bibihatia, Banares. Pp. 52. Price Re. 1.)

The present booklet in Hindi which forms the fifth in the Daivajnya Bhavan series of publications, is devoted to a description of the different types of precious stones, which are believed to have some special significance other than their worth in terms of the currency of the country.

The book stands divided into four sections, in the course of which the special correlations of the precious stones, with different planets, their curative, and even supernatural effects and other details are given. Generally, it is believed that these precious stones are classified into (*navaratna*) and they are held to possess some strange and mysterious talismanic effects on those who wear them. So far as I am aware the exact relation between these precious stones, and the evil or beneficent influences which they are claimed to exercise, over those who wear them does not seem to have been scientifically investigated.

Such a piece of research is worth undertaking, and whatever, unbelievers and Doubting Thomases may say, the belief is universally prevalent that these precious stones influence the luck of those who wear them. Thus, the sale of so-called lucky stones is on. The Hindi public would be glad to welcome the booklet as throwing light on a branch of Hindu occultism.

THE DANCE IN INDIA—(Government of India, Publications Division, Delhi-8. Pp. 24. Price Re. 1.)

In ancient India, dance had been restricted to a professional group and the community of dancing girls was considered to be inferior in social status and schemes of social recognition. The Bharatanatyam also was in the same condition. Now, with changing times, dancing also has changed, and quite a large number of men and women, belonging to highly respectable families are today engaged in studying and practising the art of dancing.

This booklet or pamphlet has been "issued on behalf of the Tourist Divisions", and gives an illuminating

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picture of different types of dances—the *tribal, folk* and the *classical*. The special dances of different places find mention like *Kathakkali*, and the *Manipuri*.

The booklet is printed attractively on glazed paper and photographic representations of different dance-types, and dance-poses and dance-postures make the booklet instructive and informative. It is observed that Folk Dances form a colourful and spectacular item, in the pageantry connected with Republic Day celebrations.

The late lamented Satyamurthi seems to have once remarked that India would sing its way to Swaraj. The booklet will make one exclaim that India has danced its way to Swaraj.

MY EXPERIENCES OF SOME BHRIGU ASTROLOGERS

(*Continued from page 546*)

he considered men of low caste as his brothers. During description of short periods, it is said that during 15th to 18th years the mother worried about his eating what was banned by religion on account of bad company, but then he improved and at the time of going to another country for education, he took three oaths not to touch liquor, meat and women. His mother died before his return. He was a pleader and went to another country about 25th year. During 29th-30th years, he was near battle-area and saved many persons of high rank. He expressed his opinions by writings. Between 38 to 40, he was fortunately saved from a bad-hit. (This reference is to his being hit by Pathans on 10-2-1908). About his 44th year, his wife and son were imprisoned during travelling. During 46th to 50th years, Government at first adopted an arrangement for the good of the people, but during latter half it changed and published arragement bad for the people; there was danger from unlawful men (अराजक भयं) and many educated and intelligent persons were illed by shooting. (This reference is to the Amritsar shootings of 13th April 1919 at Jalianwala Bag). In Lajpatrai's life, there is reference to this as

राजकोधाश्च तद्देशे छात्रवगदियो बहन् ।
चा मृत्युवशान्नाष्टा :

here the words are विद्याबुद्धिबलैर्भुक्ता शतघ्न्यादिवशात् क्षयं: ।

This shows that both the writings were written by the same man. There is again a reference to danger from unlawful men and many friends being dead during his 59th and 60th years. One of his sons becomes known by his acts in another country. Two references at the end to his wife's death during his 66th to 68th year, when the Sun was in 10th to 12th signs and his own passing away at 71 on 11th day of bright half of Magh in the afternoon are partly wrong about the years of life but correct about the months. It is said that he spent a large sum, after his wife's death, for the education of women.

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Though I had been with Gandhiji for some months before going to Meerut, I did not know many of the events mentioned in this writing at the time, as they were published later on, while a few of the later events were found to be true. Thus there is no doubt that the writings going under Bhrigu's name were written by men with spiritual powers, though some planets are mentioned as denoting some events.

After some time, I met another Bhrigu man at Delhi, whom I showed only Gandhiji's horoscope, two months before Lord Reading came to India as Viceroy. He read to me a page in which it was said that 'a new mantri' is coming; he does not belong to the ruler's class but belongs to कुबेर वंश or the monied Jew class. On meeting this leader, he will put some proposals before him which he will not accept and then his life will be in danger. Then I remembered how the Meerut reading mentioned that followers of Government boiled with anger in respect of him.

One Mr. Reddi had come to Bombay in February 1922. He had the readings of some horoscopes written on leaves. The late Mr. Nawathe, an astrologer of Bombay, was present when some persons heard their readings, and published the main events of some of them in Marathi in his magazine. I copied eight of these which I have even now. These readings are very short and a few events were found incorrect. One of these persons was a Mohamedan mentioned as of Turkish caste. and a Christian was mentioned as a devotee of Mary.

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RAMAN PUBLICATIONS
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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. For Aquarius Lagna, Mars occupies Cancer in debility. Will there be Neechabhanga for Mars if Moon is in Sagittarius and Saturn in Pisces? *T.A., Vellore.*

Ans. Yes; as Mars is exalted in Capricorn the ruler of which Saturn is in a kendra from Moon.

Q. 2. (*a*) In astrology the term Rajayoga has a definite meaning. But Swami Vivekananda also uses this term for one of his books 'Rajayoga' as meaning some yogic exercise. Kindly state how this term can be used for both? (*b*) It is stated by some authorities that only that Neechabhanga Rajayoga which is brought into play by Mercury getting Neechabhanga will be the most powerful. Is there any authority? (*c*) What is exactly meant by Gaja Kesari in the yoga of that name? How are the lion and elephant brought into the picture? (*d*) What is Mahabhagya Yoga? Has it anything to do with success in lottery? (*e*) Is it a fact that Mars exalted in 7th for Kataka Lagna has no dosha? (*f*) Is it a fact that those having Angaraka Dosha will have a hot constitution? (*g*) Some say that if a person has 5 or 6 planets in 2nd house, it will denote much wealth and oratory, *e.g.*, Hyder Ali, C. P. Ramaswamy Iyer. Is this a fact? (*h*) In a horoscope, all the seven planets are in two signs. In one there is Moon and all the other six in the next. Does this constitute Grahamalika Yoga? (*i*) It is said that dwirdwadasa positions as between planets are bad. But in Nehru's horoscope, it is present, as part of Grahamalika Yoga. What is the correct position? *R.R., Hyderabad.*

Ans. (*a*) In astrology, the word yoga in Rajayoga means a combination of planets. In Philosophy and other sacred texts, yoga means equilibrium and the methods prescribed to attain that state, namely, a high spiritual condition. The word yoga means both, and to be interpreted differently according to context. (*b*) The word need not necessarily mean anything except denoting a yoga. (*c*) It is more often referred to only as Kesari Yoga (*vide Phaladeepika*). (*d*) If at a day birth in the case of a male the Sun, Moon and Lagna are in odd signs this yoga is formed. The same yoga in the case of a female will arise when the birth is at night and the Sun, Moon and Lagna are placed in even signs. It has nothing to do with success in lotteries. (*e*) There are two reasons why there is no dosha. Exaltation of Mars is an exception to the dosha whichever may be the Lagna, or Rasi or Venus sign. Moreover Mars has no dosha in seventh when that seventh sign happens to be one ruled by Saturn. (*f*) We see no reason why it should be so. (*g*) This is no necessary effect. No doubt when any bhava is associated with several planets, there will be great activity with regard to the affairs of that bhava. But if the concerned Karaka Jupiter for wealth and Mercury for speech are spoiled, there will be no such result, at least it will be greatly reduced. (*h*) This is not known as Grahamalika Yoga but as Yuga Yoga. (*i*) Dwirdwadasa positions are overruled in Grahamalika Yogas which necessarily imply such a position.

Q. 3. (*a*) For Makara Lagna, Sun's debilitation is cancelled if Mars is placed in Cancer. Is the neechabhanga any the less efficacious because Mars is in his debility? (*b*) Strength of a debilitated planet is said to be zero. Does it follow that in any other sign it will be better for strength? (*c*) On page 899 (November 1957 issue of THE ASTROLOGICAL MAGAZINE) it is stated that Rahu in the constellations of Krittika, Uttara and Uttarashada will intensify the bad effects? Is it to be presumed that Rahu in any other constellation can be ignored in predictions? (*d*) Planets are said to produce evil effects when they are in their Sayana Avastha. Is Rahu an exception to the general rule?

Y.B., Puthur.

Ans. (*a*) It follows: But Mars must necessarily be in an angle to produce cancellation. In an angle he is powerful. But this position is certainly less efficacious than when Mars in in any other sign when he cancels debilitation of Sun. (*b*) It follows. (*c*) It does not follow. Your conclusion defies all laws of logical inference. Simply that a planet in a particular position of evil, it does not follow that he is either worse or bettter in any other place. Therefore it cannot be ignored. (*d*) Rahu is good when he is in Sayana Avastha only when he occupies Taurus, Gemini, Aries or Virgo where he is said to cause opulence to the native. In other signs he will bring only trouble to the native.

Q. 4. (*a*) Ref. 3rd paragraph, page 531, col. 2, June 1957 issue of THE ASTROLOGICAL MAGAZINE. What are fruitful signs? (*b*) Ref. 2nd paragraph, 1st col., page 531 above issue. How is it that all the planets except Saturn are above the horizon? What is meant by 'above the horizon?' (*c*) Which half—the 1st or 2nd belong to foreground and which half background? (*d*) What connection has 'above the horizon' and 'background' with visible half and two halves.

J.M., Seraikella.

Ans. (*a*) Cancer, Scorpio and Pisces are considered as very fruitful signs. Gemini and Sagittarius are sometimes fruitful. Taurus, Gemini, Libra and Aquaruis are moderately so. Aries, Leo and Capricorn are known as barren signs. (*b*) When planets are between the second half of seventh and first half of 1st house, they are said to be above horizon as they can be seen. This is known as the visible half. In the reference quoted it is a mistake that Sun, Venus and Jupiter are also stated to be above horizon as they actually occupy 6th house and hence below the western horizon. (*c*) Foreground is a common name for kendras or angles of the horoscope. If any planet is in any one of the kendras, he is said to be in the foreground. (*d*) A planet is in background when he is in 3rd, 6th and 12th houses. There is no connection between these terms. The meaning and scope of each has to be individually understood.

Q. 5. In dealing with horoscope No. 7 in December issue of the magazine, S. Rajagopala Iyer says there is Rajalakshana Yoga when all the benefics are in kendras. Horoscope as follows:—Gemini Lagna with Venus and Mercury; Jupiter in Virgo in conjunction with Saturn and Rahu; Moon in Sagittarius. Why has not the native of this horoscope derived any benefit from this yoga?

K.N.K., Rajapuram.

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Ans. You have given the Navamsa Lagna as Libra and Jupiter's navamsa as Taurus. It is very probable that Jupiter does not occupy the seventh Bhava though in the seventh rasi. Please examine Bhava kundali to see if it is so. If it is, there is reason sufficient. Always consult Bhava kundali for bhava positions of yogas.

Q. 6. (*a*) Are predictions to be made according to the position of the planets in the Rasi Chakra or Bhava Chakra if the planets occupy different positions in both? (*b*) When the strength of the planets is to be judged, it is said that navamsa is a better guide than the rasi. Please confirm. (*c*) It is mentioned on page 122 of *Hindu Predictive Astrology* by B. V. Raman that if Lagna is a common sign and if Moon occupies a common sign, death takes place before 32nd year. Are there any exceptions to this statement? If so, kindly clarify. (*d*) In a horoscope, the date of birth is known. It is also known that the time of birth was sometime between 9–30 and 10–30 p.m. How to ascertain the exact time and Lagna? Is there any formula to find the same? (*e*) In some horoscopes, we find Mandi shown as one of the planets. Is this planet of any importance in influencing the life of an individual. Please also state how to locate the Mandi in any horoscope? *D.P., Bombay–16.*

Ans. (*a*) According to both. For sign position, Rasi chart is to be looked to and for house position, Bhava chart. Suppose Saturn occupies 25th degree of Gemini and Ascendant Aries 5th degree. In these latitudes, Saturn would be in third sign but fourth bhava. The interpretation is 'Saturn in 4th in sign Gemini'. (*b*) Yes, authorities are almost unanimous on this point. (*c*) This is not to be taken as an invariable rule. This combination is indicative of Alpayu and can be counteracted by other powerful factors for long life, *e.g.*, by Jupiter being strongly placed in Lagna or 7th and so on. (*d*) There is no definite formula as each case will have to be proceeded with according to the general requirements. The Lagna should be calculated for 9–30 p.m., and also for 10–30 p.m. If the two are different, the probable Lagna is to be settled by the Mandi test which is as follows:—"Note the Rasi occupied by Mandi at birth and note also where the lord of that rasi is posited. The Lagna at birth will be a position triangular to that of the aforesaid lord or one triangular to the navamsa occupied by the owner of the sign representing the navamsa occupied by Mandi. This will narrow down the period of investigation in most cases. After this, Pranapada test, or Parasara test, or Nadi tests—all formulae, should be applied to arrive at the correct birth time. To explain all that would be too elaborate and require an article by itself. They are all described in standard texts. (*e*) When the length of the day is 30 ghatikas, the position of Mandi on the week days counting from Sunday onwards is at the end of 26, 22, 18, 14, 10, 6 and 2 ghatikas during the daytime. These figures have to be proportionately increased or decreased according as the length of the day is greater or less than 30 ghatikas. In the night time, the lords of the first seven Muhurthas are counted not from the lord of the week day birth from that of the 5th. These at night time will therefore be from Sunday onwards at the end of 10, 6, 2, 26, 22, 18 and 14 respectively.

Q. 7. (*a*) When more than three planets transit through positions exactly corresponding to their location in a chart, how is the combined effect predicted? How are the results modified if the radical planets are retrograde? (*b*) Please suggest remedial measures to be carried out for a native born with Kalasarpa Yoga with rising degree outside the grip? (*c*) Please explain the extent to which healthy and wise parentage contributes to the health, constitution and intelligence of a child *vis-a-vis* the contribution as per birth time. (*d*) Please explain the following yogas:—(i) Kamini Yoga, (ii) Chhapa Yoga, (iii) Kalanidhi Yoga and (iv) Kusuma Yoga. (*e*) In *Electional Astrology* are the Tharabalam and Chandrabalam to be considered for travels, tree planting, sowing seeds, etc.?

T.R., Madras.

Ans. (*a*) In Hindu astrology, transits of planets are considered as from Janma Rasi. Some include as from Lagna also. The effects of transits of planets over their own radical positions are considered only in Western astrology. The effects will be different according to each planet. These are found in Western astrological text books. No difference in effects because the radical planets are retrograde. (*b*) So far as we know, no remedial measures are available for Kalasarpa Yoga. It stands to reason that if Rahu and Kethu as well as Sun are propitiated, they will have the desired effect. (*c*) We are not able to gather the purport of the question and the difficulty that has to be solved. If you will express yourself in plainer language, we hope to be able to tackle the question. (*d*) *Kamini Yoga*:—Venus should occupy 4th from Lagna, Moon in 7th, Mercury in 11th, Jupiter in 2nd, Sun in conjunction with benefics. This will confer prosperity from birth for 42 years. *Chhapa Yoga*:—If the ascendant lord is exalted and 4th and 10th lords have interchanged houses, this yoga is present. The native will grace a King's council, wealthy, full of strength and an exchequer or Comptroller of Treasury. *Kalanidhi Yoga*:—Jupiter must join or be aspected by Mercury and Venus should either be in the 2nd or 5th house. Jupiter must occupy 2nd or 5th identical with Swakshetra of Mercury or Venus. The native will be highly passionate, good natured, revered by kings, commanding different kinds of conveyances and all shorts of aristocractic paraphernalia and immune from dream. *Kusuma Yoga*:—Jupiter should be in Lagna, Moon in 7th and Sun in 2nd. Effects:—The native will be king or equal to him or helping others and becomes head of a town or city after the age of 20. (*e*) Yes: For all elections, the strength of both is necessary.

Q. 8. (*a*) What are the equivalent English meanings of the undermentioned sensitive points. Do they correspond in any way to the sensitive points mentioned in Robson's *Text Book of Astrology*. Appendix D:—Punya, Dampathya Manmatha, Bharya, Prana, Awasara, Mrithyu, Pramada, etc. (*b*) What signs, nakshatras, or planets govern the shooting of landbirds, water game birds, big game? Does one's birth constellation enter with the scheme at all or affect the particular day in any way? (*c*) What signs and degrees are the Lagnas for the following town: and what nakshatras rule them? Simla, Srinagar, Ootacamund, Madras, Calcutta, Bombay, Delhi? *S.T.A., Nilgiris.*

Ans. (*a*) These sensitive points are found in *Varshaphal* by B.V. Raman and are to to be used in Solar Revolution maps for delineating annual results. These should not be given undue prominence in natal astrology as there are so many of them (50 according to Nilakanta, 48 according to Venkatesa and 21 according to Kesava) and also different methods of calculation that with these we can explain almost anything and everything. Similarly also the sensitive points in Robson's Appendix. Even in Western astrology, they are generally now ignored. (*b*) They all come under the main heading of 'hunting'. Separate classifications are not available in the texts. If Mars and Saturn combine together, it favours hunting. (*c*) The 3rd decanate of Leo is ascribed to Bombay by Western writers on Astrology. The other towns have not yet been placed

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by either Western or Eastern astrologers.

Q. 9. (*a*) *Vide* page 688, August 1957 issue of THE ASTROLOGICAL MAGAZINE. Chandradhi Yoga is stated to be more powerful than Lagnadhi Yoga. Will this hold good if Lagna is more powerful in the horoscope than Moon? (*b*) *Vide* page 690, August 1957 issue of THE ASTROLOGICAL MAGAZINE. Pisces itself when it arises at birth makes a person learned. Will a person born in Pisces Navamsa be learned? (*c*) How to ascertain that the native is a great mathematician? What are the principal combinations to make a man a mathematician? (*d*) What are the general results when 5th lord Moon and 11th lord Saturn aspect each other in the navamsa? (*e*) Please explain the following terms:—(i) above the horizon, (ii) below the horizon, (iii) epoch, (iv) secondary directions and sensitive points in a birth chart. (*f*) What yoga is prescribed by Sun and Jupiter exalted in kendras and Venus exalted in an evil house? *J.M., Seraikella.*

Ans. (*a*) If Lagna is more powerful than Moon, then Lagnadhi Yoga becomes powerful. This question will arise only when both Lagnadhi Yoga and Chandradhi Yoga co-exist in the same horoscope as to which is more powerful. The meaning implied is that Chandradhi Yoga will carry a man further up than if it were on Lagnadhi Yoga. (*b*) It is only a general statement and does dot mean that every person born under Pisces will be a learned man. Of course what applies to rasi applies to navamsa also. (*c*) (i) If Kethu and Jupiter be posited in 2nd, 5th or 3rd from the navamsa occupied by Atmakaraka, the native will be clever in mathematics. (ii) Mars occupying 2nd house and aspected by a benefic also makes the native as above. (iii) The native will be learned in mathematics if Moon and Mars are in conjunction and are aspected by Mercury and either Mercury or Mars should be in a kendra. (iv) If strong Mercury happens to be the lord of 8th house, Jupiter is in Lagna and Saturn occupies 8th, the native will be a clever mathematician. (v) If Jupiter is in a kendra or a kona, Venus be possessed of strength and Mercury is in 2nd house or rules 2nd. The effect will be the same. (vi) Moon in Virgo if strong and well placed, will make the native skilled in writing, drawing and mathematics. Generally strength of 2nd house and Mercury is necessary for proficiency in mathematics. (*d*) This will have to be interpreted in connection with the context of the other horoscopical factors in rasi and navamsa. (*e*) (i) *Vide* answer to question 13 (b) supra. (ii) *Vide* answer to question 13 (b) supra. (iii) This is the moment when the birth ascendant and Moon exchange as birth ascendant becoming Moon or the opposite point and birth Moon being in ascendant or descendant about 10 lunar months before birth. (iv) This is the system of directions by which one day after birth corresponds to events of one year after birth. (v) Sensitive points are imaginary points derived by the manipulation of the ascendant, M.C. planets, to derive new points believed to have efficacy in some special way according to the radical factors involved in the manipulation. There are multitudes of them both in Hindu and Western astrology to be of much practical utility. (*f*) This does not correspond to any recognised yoga.

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Research in Astrology

The Editor of THE ASTROLOGICAL MAGAZINE will be glad to receive birth particulars of persons suffering or having suffered from chronic diseases, misfortunes pertaining to family life, loss of children, loss of political power, social status, etc. Persons who are very rich, who are extremely poor, who occupy high positions, who have suffered from incarcerations (political or otherwise) will also do well to send their birth particulars (time, place and date) giving dates of such important happenings and also enclosing their photographs and palm impressions.

These horoscopes will be made use of by our Research Department for purposes of astrological investigation. They will be treated confidentially and illustrated for demonstrating typical astrological principles. Readers should note that making predictions is beyond the scope of this section. Those who wish to submit their horoscopes should fill in the details called for above in a questionnaire which will be supplied free on request to

THE EDITOR,

THE ASTROLOGICAL MAGAZINE

"SRI RAJESWARI", BANGALORE-3

THE TRUTH OF ASTROLOGY

(*Continued from page 544*)

I would now wish is that I should so focus my balance of life towards research in co-ordination with the work done by my superiors in this field as Prof. B.V. Raman and others, that volumes and volumes of knowledge on this topic as Astro-Medicine, Astro-Physics, Astro-Chemistry, etc., may be made available to humanity. Our Rishis have bequeathed a lot. Our duty is to try to understand and explain or at least to bow to their wisdom. Their works show us the starting point.

Why should I not believe in astrology when I find that persons born in Simha Lagna behave in a particular fashion, show a preference to aristocratic living and are experts in trying to be independent? Why should I not believe in astrology when *Prasna Sastra* properly applied gives correctly more correctly than costly police dgs, a clue to the location of lost articles, run away persons and so forth? Why should I not believe in astrology when I find that in spite of best efforts certain work started in inauspicious times does not prove fruitful? Why should I not believe in astrology when I find that the method of finding sexual potency in men and women from the point of view of generative power, given for example in Mantreswara's *Phaladeepika* works so beautifully well? All these results are obtained without any instrument.

Westerners are trying to perfect their method of diagnosis; to say a few days before delivery whether issue to be born is male or female and so on. These methods are tending to prove successful only when the event to occur is so nearby that any possibility to modify or counteract is probably lost. But the science given to us by our Rishis, if only studied and applied by one, will lead one to correct diagnosis of events, years ahead; *years ahead*, mind you. This factor has been understood by me, fortunately. I have been showered by Him, His Grace. So, I have a facility to understand this wonderfully true phenomenon called astrology. Whoever cares to study astrology properly cannot retreat from it. It is so attractive and expansive that one will find a large universe in it. One will be forced to realise the truth of this following verse in *Isavasyopanishad.*

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते॥

A man robs: he is prompted by Mars-Moon badly afflicted or by Rahu badly posited. You understand why he robs; how the Supreme robs Himself punishes Himself and reaps results Himself. Lord Krishna has observed in Gita as follows:

अजोऽपि सन्नव्ययात्मा भूतानामिश्वरोऽपि सन्।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया॥

One is forced to see Maya in Reality and Reality in Maya. I have benefitted much in trying to understand a bit about the extraordinary power of the Supreme, by a study of astrology. As a result I find that even ordeals prove play when power of the Supreme is once understood. If that be so, why should I not believe in astrology?

Being a Hindu by birth and being what I am, I cannot deny that I have a great leaning to our sacred Vedas, Scriptures, Epics, etc. I personally believe that whatever is contained therein has been said with a purpose and will be true for ever provided that is adapted *to changing circumstances*. Such sacred things positively embrace astrology as a Vedanga and contain profuse references to astrology. Why should I not believe in astrology?

I am sure there are greater scholars than my humble self. I am a mouse before such elephants. May I be fortunate to read more convincing arguments put forth by such! May God bless them with long life!

Varshaphal

OR

THE HINDU PROGRESSED HOROSCOPE

Based on Tajaka (6TH EDITION)

By B. V. RAMAN

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OPINION

"The author outlines a method of deciphering annual results from the Hindu horoscope. He claims that the principles of Tajaka astrology have been found to work accurately in actual practice, and controverts the orthodox belief that the system can be applied only to charts of individuals who have passed the age of thirty. There are many useful tables at the end and a summary."

—Indian Express

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RAMAN PUBLICATIONS

"Sri Rajeswari"

BANGALORE-3

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FOR JUNE 1959

BY MIHIRA

1. Generally good for all purposes, but L.D. specially suitable for ingathering of produce and for putting in manure; for best effects, use animal or fish manure according to nature of soil and produce desired effects. Till 7–30 good for purchase or sale of grain; thereafter good for purchase of cattle.

2. Ordinarily suited for all purposes but specially favourable for manuring; for best effect, use chemical fertilisers. Day good also for purchase of cattle.

3. Marana Yogam till 1 p.m.; till then unsuitable for any purpose especially new beginnings; keep to routine such as weeding, levelling, fencing, etc. After 1 p.m., asterism unfavourable for all actions.

4. Yogini towards sky only after 7–25 p.m., and yoga bad only after 3–35 p.m.; but asterisms ruling whole day and night are very bad for all matters in general; keep to routine.

5. Yogini towards sky or earth whole day and night; so not good for ploughing, planting, even manuring. L.D. too bad for all purposes; keep to routine only.

6. Yogini towards earth till 5–30 p.m., practically whole day. L.D. too Amavasya; whole day to be observed as an agricultural holiday.

7. L.D. not recommended as being suitable for any purpose; new beginnings may be avoided; otherwise routine work to go on.

8. A day suited for all purposes and agricultural beginnings of any kind; but the asterism is recommended only for storage of grain.

9. An excellent day for all agricultural purposes and new beginnings; but the best use will be for purposes of manuring; for best effect, use organic manure.

10. Though asterism is favourable for all purposes, L.D. is not recommended for any new beginnings.

11. Though L.D. is favourable for almost all purposes, asterism is not; avoid all new beginnings and keep to routine work.

12. Whole day and greater part of the night ruled by Marana Yogam; so unsuited for all new beginnings; keep to routine.

13. L.D. good but asterism unsuitable for all new beginnings; keep to routine.

14. Whole day ruled by Ashtami which is evil for all new beginnings.

15. Whole day and night Yogini towards sky or earth; hence unsuited for digging, ploughing, planting, even manuring; therefore keep to routine only.

16. Yogini towards earth till 1–45 p.m.; till then unsuitable for ploughing, planting and manuring. L.D. thereafter good for manuring primarily and generally for all purposes, including purchase of cattle.

17. A good day for all agricultural beginnings; L.D. suitable also for purchase of cattle.

18. A day ordinarily good for all purposes; asterism good for planting, purchase of grain and cattle.

19. Till 6–35 a.m. excellent for all purposes; any new beginnings or projects can be begun before 6–35 a.m. and thereafter L.D. generally unsuitable for all purposes.

20. Day, L.D. and asterism combine to make this an undesirable time for all purposes; keep to routine.

21. L.D. not good generally; avoid all important works and new beginnings.

22. Till 2–15 p.m. good only for purchase of cattle; after that, good for all purposes in general.

23. Whole day good for all purposes in general; after 4-30 p.m., becomes much better; specially good for manuring; for best effect, use organic manure, especially goat manure.

24. Yogini towards sky or earth whole day and night; hence unsuited for digging, ploughing, planting, even manuring. L.D. too not good; hence avoid all work except routine.

25. Yogini towards earth till 7–0 p.m. Yogam bad after 1 p.m.; therefore this day to be avoided for all important purposes and new beginnings.

26. Till 1–40 p.m. good for planting, purchase of grain and cattle but not for other purposes; thereafter good only for purchase of cattle.

27. Yogam bad till 2–40 p.m.; thereafter good for all purposes; especially manuring, planting, harvesting, storing grain.

28. L.D. not good generally for any purpose; keep to routine.

29. L.D. not good in general for all purposes; keep to routine.

30. An ordinarily good day; good for purchase of grain, planting and purchase of cattle.

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FOR JUNE 1959

BY MIHIRA

3. Morana Yogam till 1-5 p.m., air journeys to be begun only thereafter.

4. Yogini towards sky after 7-25 p.m.; Marana Yogam after 3-35 p.m., star inauspicious for journeys in general; no air journeys advisable especially towards south.

5. Yogini towards sky or earth whole day and night; no air journeys advisable, especially towards west.

6. Yogini towards earth till 5-30 p.m.; no air journeys till then, especially towards east.

12. Marana Yogam till 3-10 a.m., better to avoid journeys till then especially towards west.

13. Marana Yogam after 2-35 a.m. (night); no journeys to be undertaken thereafter till sunrise.

14. Yogini towards sky after 5-45 p.m.; no air journeys safe thereafter; but as L.D. too is evil till then, it is better to avoid journeys by air whole day and night.

15. Yogini towards sky or earth whole day night; no air journeys, especially towards east.

16. Yogini towards earth till 1-45 p.m.; no air journeys till then especially towards north.

19. Marana Yogam after 6-15 p.m. L.D. too not good; avoid all journeys especially towards west.

23. Yogini towards sky after 8-35 p.m.; avoid air journeys especially towards north.

24. Yogini towards sky or earth whole day and night; avoid air journeys especially towards north.

25. Marana Yogam after 1-10 p.m.; Yogini towards earth till 7 p.m.; avoid all journeys by air, especially towards south.

27. Marana Yogam till 2-40 p.m., no journeys till then especially towards east.

PREDICTING SPECIFIC EVENTS BY MEANS OF TRANSITS—III

(*Continued from page 542*)

hand. He correctly diagnosed the malady and perceived that the wrong treatment had been given. As a result of the prescriptions which he then prepared, the new treatment got at the root of the trouble and eradicated it (instead of aggravating it as the previous treatment had done)—with the result that immediately after the crisis date of September 24th, 1958 had passed, the girl began to return to a radiant state of health.

The major point to note, however, is the transit of Uranus at the *Nadir*, the importance of which will be demonstrated in other examples in due course.

(*To be continued*)

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STARS IN THEIR Seasons

BY M. V. RAMAKRISHNAN, M.A., L.T.

Night Sky in June 1959

Zodiacal Constellations

THE zodiacal constellations that are visible this month at about 9–30 in the night are from west to east, Cancer (Kataka), Leo (Simha), Virgo (Kanya), Libra (Thula), Scorpio (Vrischika) and Sagittarius (Dhanus). Cancer is setting and the lunar asterism Pushya is seen close to the western horizon. Sagittarius has risen and is seen as a picturesque group of stars in the south-eastern sky. Virgo and Leo have both crossed the meridian, while Libra and Scorpio are approaching the meridian.

This month the constellation Scorpio is in a very favourable position for observation. It is a fine group of a large number of bright stars. Its shape resembles that of a Scorpion with outstretched claws and curving tail. The four stars in the claws of the Scorpion constitute the asterism Anuradha. Near the Scorpion's heart shines the bright red star Antares, the rival of the ruddy planet Mars in colour and brightness. On either side of Antares is seen a faint star; these three constitute the lunar asterism Jyestah. At the extremity of the tail of the Scorpion are seen two fairly bright stars; these together with nine other stars in the tail constitute the asterism Moola.

Close to Scorpio towards the east lies the fine constellation Sagittarius. This group consists of a good number of stars of the second and third magnitude. It contains the two Ashadas, one of which lies in the Milky Way while the other lies outside to the east of it. This constellation is exactly opposite Taurus, so that as it rises in the east the Bull disappears in the west. On this account it is sometimes called "The Bull-Killer".

Non-Zodiacal Constellations

Of the non-zodiacal constellations Argo Navis in the southern sky and Lynx in the north are setting, while Aquila and Cygnus are rising in the east. Ursa Major is seen shining in all its glory in the north a little past the meridian. Lower down is seen the less attractive group Ursa Minor. Between the two creeps the long winding constellation of the dragon, Coma Berenices is seen to the east of Leo; Bootes, Ophiuchus and Hercules are approaching the meridian; Crux is seen a little past the meridian, while Centaurus is just crossing the meridian.

Above Sagittarius is seen a constellation of eight or nine stars embedded in the Milky Way. It is just now coming out of the eastern horizon. This is Aquila, the Flying Eagle. The principal star of the constellation is the first magnitude star Altair. On either side of it lies a star of the third magnitude. These three constitute the lunar asterism Sravana.

Below Aquila and a little further north-west and to the east of Hercules lies the small constellation Lyra. The principal star of this group is Vega which is a bright white star of the first magnitude. Vega with two other stars of the group constitutes the asterism Abhijit.

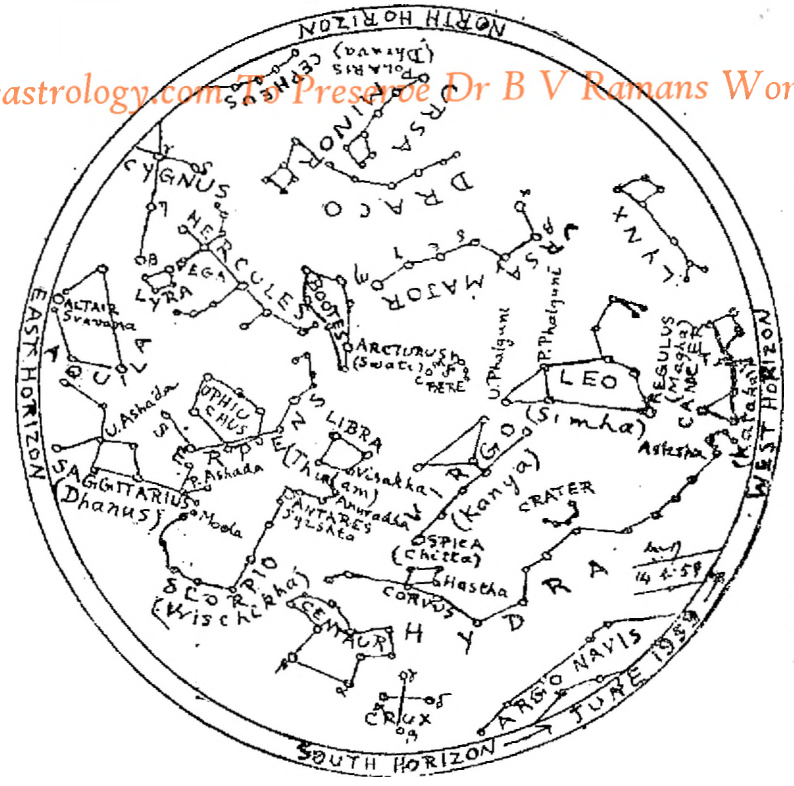
The Lunar Asterisms

The lunar asterisms that can be identified in the visible hemisphere are Pushya in Cancer, Aslesha on the head of Hydra, Magha and the two Phalgunis in Leo, Hasta on the back of Hydra, Chitta in Virgo, Swati in Bootes, Visakha in Libra, Anuradha, Jyeshta and Moola in Scorpio, the Ashadas in Sagittarius, Abhijit in Lyra, and Sravana in Aquila.

The Milky Way

The Milky Way traverses the sky from north-east to south-west and is seen to pass through or between Cepheus, Cygnus, Aquila, Sagittarius, Scorpio, Centaurus, Crux and Argo Navis.

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[The chart should be held in such a way that the horizon marked at the bottom in the chart corresponds to the horizon the observer is facing. Then the constellations he sees before him from the horizon to the zenith will be found in the chart from the bottom to the centre. The constellations to his right and left will be found in the corresponding positions of the chart].

Weather Forecasts for June 1959

BY D. R. MUNSIFF, B.Sc. (Econ.) (London), B.A. (Hons.), (Bombay).

THE horoscope drawn for the time of the Sun's entry into Gemini will give us the part indications of the weather conditions upto 20th June from 22nd May. In addition to this, Mercury enters the cardinal sign Cancer on the 11th May. This will play a vital part because the wet conditions of weather normal at this time of the year will depend a great deal upon the winds bringing the rain-bearing clouds to different regions. We must not neglect the New Moon and Full Moon maps also because they modify the conditions started by the Sun.

However, as described in the previous articles, the utmost attention is to be given to the Sun because it causes changes in the weather as it passes through various signs of the zodiac.

For U.P., Bengal and Bihar and even Orissa, the following map will be valid and good. The 4th and 10th and 7th houses are ruled by dry and airied sign while the first house is ruled by a watery sign. But a benefic and moderate planet Venus is posited in the fourth the house of its exaltation, and a heavy and wet and cold planet is in the tenth house. Moreover the ruler of the fourth Mercury having its sway over the winds resides in the house of Venus. Therefore the weather will be alternately hot and wet—the latter particularly in Bengal where north-westerners are common bringing relief to the citizens in the shape of water. But since three angles are occupied by dry signs, there will be a few very trying days of hot and dry weather.

May 22nd and 23rd hot and moist; 24th scattered drizzles; 25th hot and dry winds finally ending in cloudburst; 26th sultry and warm; 27th and 28th sultry, moist and hot; 29th a little cooler with winds; 30th hot; 31st hot with scattered drizzles. June 1st cloudy and hot; 2nd scattered showers; 3rd and 4th widespread showers; 5th and 6th sultry, moist and hot; 7th widespread showers; 8th, 9th and 10th windy, cloudy with slight drizzles; 11th cloudy, little cooler; 12th hot and sultry; 13th cloudy wind, with light showers; 14th, 15th and 16th hot, sultry and cloudy; 17th and 18th heavy showers; 19th light drizzles and 20th widespread light showers.

This month, for the Western Coast and Bombay region, the geniture is radically different. Even the signs across the ascendant and descendant change, they being Aquarius and Leo.

Next, Venus passes out from the 4th to the 5th house while Saturn moves from the 10th to the 11th house while the hot Pluto tenants the 7th house.

Therefore the weather will be hotter and drier than normal. The following days should be particularly noted with the characteristics mentioned against them:—24th cloudy with strong winds; 25th very strong winds with possibilities of a storm; 30th and 31st strong hot winds; 1st June cloudy and breezy; 4th once again the probability of a storm; 7th very cloudy and slight drizzle; 13th very cloudy with high wind; 20th a hot day with scattered cloudburst, but monsoon is not at hand. There will be many more hot and dry days before the Bombay region is blessed by monsoon rains.

For Madras region, the weather will be hotter and drier than normal also.

For the highlands of Assam, the weather is very stormy and wet because both Uranus and Mars find themselves posited in the 4th house accompanied by thunder. The storms that will pass over the region will be more numerous than usual. Secondly destruction due to stormy weather will be considerable. Such probable days are April 22nd 24th, 28th, 30th, May 13th, 16th and 21st.

Astrology and Modern Thought

BY B. V. RAMAN

(FOURTH EDITION)

The rationale and claims of Astrology have been examined from the viewpoint of Modern Scientific Thought. The arguments put forth by some of the scientists to decry Astrology have been ably refuted and supported by unimpeachable evidence.

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RAMAN PUBLICATIONS,

"SRI RAJESWARI", : : BANGALORE-20



BY S. K. KAR, B.Sc.

*** Sayana Positions of Planets on 1st June 1959, true for 5-30 a.m. (Indian Standard Time).**

Graha (*Planet*)			*Dhruva* (*R.A.*)		*Kranti* (*Declin.*)		*Sphuta* (*Long.*)		*Kshepa* (*Lat.*)	
			°	′	°	′	°	′	°	′
Ravi	☉	...	68	8	21 N	55	9 ♊	46	...	
Chandra	☽	...	29	39	4 N	3	9 ♈	54	0 N	9
Kuja	♂	...	123	17	21 N	34	29 ♋	57	1 N	26
Budha	☿	...	65	12	21 N	47	7 ♊	4	0 N	18
Guru	♃	...	233	25	18 S	6	25 ♍	29	1 N	4
Sukra	♀	...	116	5	23 N	50	23 ♋	41	2 N	30
Sani	♄	...	276	7	22 S	23	5 ♑	32	0 N	57
Uranus	♅	...	135	40	17 N	34	12 ♌	59	0 N	40
Neptune	♆	...	213	0	11 S	23	4 ♍	43	1 N	49

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THE SUN

The Sun proceeds from the 18th degree of Nirayana Taurus, enters Gemini on the 13th and progresses upto the 16th degree of the same sign. His northern declination increases from 21° 55′ to 23° 14′ during the month. He comes to the summer solstice on the 22nd.

THE MOON

The Moon begins to progress from the 19th degree of Nirayana Pisces. After making a complete round of the heavens he progresses upto the 9th degree of Nirayana Aries. He attains maximum northern declination on 7th and southern declination on 20th. He crosses the equator on 14th and 27th. He reaches the ascending node on 16th and the descending node on the 28th. He goes to his Apogee on the 4th and the Perigee on the 19th. He forms with the Sun the following aspects during the month:

New Moon	on	6th	at about 5 p.m.
First quarter	on	14th	,, 10 a.m.
Full Moon	on	21st	,, 1 a.m.
Last quarter	on	28th	,, 3 a.m.

MARS AND MERCURY

Mars commences his journey from the 9th degree of Nirayana Cancer and proceeds upto the 26th degree of the same sign during this month. He goes to the Aphelion on the 18th.

Mercury begins to progress from the 16th degree of Nirayana Taurus. He enters Gemini on the 7th and Cancer on the 23rd. He traverses upto 10th degree of Nirayana Cancer during the month. He goes to the Perhelion on the 4th, when he attains equality in declination with Venus on the same side of the equator. He rises in the West on the 13th.

JUPITER AND SATURN

Jupiter continues to retrograde during this month also. By his retrograde motion, he recedes from the 4th degree of Nirayana Scorpio to the 1st degree of the same sign.

Saturn continues to retrograde from the 14th degree of Nirayana Sagittarius to the 12th degree of the same sign.

VENUS AND RAHU

Venus moves from the 2nd degree of Nirayana Cancer, enters Nirayana Leo on the 29th and moves upto 1st degree in that sign. He attains greatest elongation on 23rd.

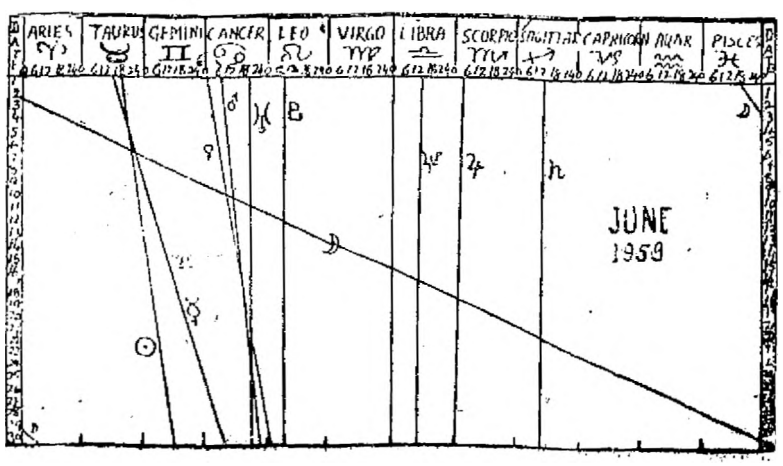
Rahu moves back from the 19th degree of Nirayana Virgo to the 17th degree of the same sign.

OTHER PLANETS

Uranus progresses from 21° 9′ to 22° 26′ of Nirayana Cancer during this month.

Neptune continues to retrograde from 12° 53′ of Nirayana Libra to 12° 26′ of the same sign.

Pluto moves direct from 9° 55′ to 10° 22′ of Nirayana Leo during the month.



* 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° 49′ 55·5″.

LUNAR CONJUNCTIONS

The Moon will form conjunctions with planets in the following order:—

Kethu	on 1st	at about	10 a.m.
Sun	on 6th	,,	5 p.m.
Mercury	on 7th	,,	3 a.m.
Venus	on 10th	,,	5 p.m.
Mars	on 10th	,,	9 p.m.
Uranus	on 11th	,,	11 a.m.
Pluto	on 12th	,,	9 p.m.
Rahu	on 15th	,,	5 p.m.
Neptune	on 17th	,,	11 a.m.
Jupiter	on 18th	,,	5 p.m.
Saturn	on 21st	,,	10 a.m.

Pournima (Full Moon) and Amavasya (New Moon) Tithis.

Commencing moments for the meridian of New Delhi. (77° E 13′, 28° N 39′)

I. Amavasya Tithi commences at 3h. 6m. p.m. (I S.T.) on 5th June 1959.

Cusps of Houses:—Ascendant 179° 24′; 2nd 209° 51′; 3rd 240° 18′; 10th 90° 46′; 11th 120° 19′; and 12th 149° 52′.

Nirayana Positions of Planets.

The Sun 52° 10′; Moon 40° 10′; Mars 100° 44′; Mercury 54° 54′; Jupiter 213° 9′; Venus 96° 8′; Saturn 253° 26′; Uranus 111° 20′; Neptune 192° 47′; Pluto 129° 58′; and Rahu 168° 0′.

II. Pournima Tithi commences at 5h. 5m. a.m.(I.S.T.) on 20th June 1959

Cusps of Houses.–Ascendant 60° 46′; 2nd 85° 30′; 3rd 110° 14′; 10th 314° 58′; 11th 350° 14′; and 12th 25° 30′.

Nirayana Positions of Planets

The Sun 66° 5′; Moon 233° 53′; Mars 109° 30′; Mercury 84° 16′; Jupiter 211° 40′; Venus 111° 25′; Saturn 253° 27′; Uranus 111° 56′; Neptune 192° 33′; Pluto 130° 10′; and Rahu 167° 13′.

PLANETARY ASTPECTS

THE SUN

Parallel	Mercury	on the	1st
Parallel	Pluto	,,	2nd
Trine	Rahu	,,	2nd
Conj. (Sup.)	Mercury	,,	3rd
Sextile	Uranus	,,	4th
Parallel	Venus	,,	6th
V-Aspect	Moon	on the	9th
V-Aspect	Mercury	,,	15th
Trine	Moon	,,	16th
Parallel	Mercury	,,	23rd
Sextile	Pluto	,,	25th
Opposition	Saturn	,,	26th
Trine	Neptune	,,	26th

Summer Solstice—22nd

MERCURY

Parallel	Pluto	on the	1st
Trine	Rahu	,,	3rd
Sextile	Uranus	,,	3rd
Parallel	Venus	,,	4th
Sextile	Pluto	,,	12th
Trine	Neptune	,,	13th
Opposition	Saturn	,,	14th
Square	Rahu	,,	16th
Trine	Jupiter	,,	24th
Parallel	Pluto	,,	28th

VENUS

Trine	Jupiter	on the	2nd
Parallel	Pluto	,,	9th
Square	Neptune	,,	11th
Conjunction	Mars	,,	15th
Sextile	Rahu	,,	16th
Parallel	Mars	,,	20th
Conjunction	Uranus	,,	20th
Parallel	Uranus	,,	24th
Square	Jupiter	,,	30th

MARS

Square	Neptune	on the	8th
Sextile	Rahu	,,	17th
Conjunction	Uranus	,,	24th
Parallel	Uranus	,,	27th

SATURN

Sextile	Neptune	on the	17th

MANDI IN PREDICTIVE ASTROLOGY

(Continued from page 537)

Pramana Gulikasphuta is an important factor for predicting death. How it is computed and how it is applied is given in the following text of *Prasna Marga*:

जातस्याह्नि सषड्ग्रहो गतनिशामान्दि :
प्रमाणाहेंवयो...

रात्रौ प्राग्दिन मानदिरेव न परं तद्रा-
शिनाथालयें
मन्दोसुष्य नवांश पाश्रितगृहे मृत्युप्रदायी
गुरु
भानुर्द्वादश भागपाश्रितगृहे त्रिंशांश
पक्षे शशी

If the birth is during daytime, *Pramana Gulikasphuta* is obtained by adding six rasis to the Gulikasphuta of the previous night. If the birth is during the night the Gulikasphuta of the preceding daytime is the Pramana Gulikasphuta. Saturn in conjunction with the ruler of the house of Pramana Gulikasphuta, Jupiter in conjunction with the ruler of the navamsa rasi, Sun in conjunction with the ruler of the dwadasamsa rasi and the Moon in conjunction with the ruler of the trimsamsa rasi will cause death to the native.

I have drawn all my quotations from **Prasna Marga*, the most popular astrological work in Kerala. My attempt is only to suggest to those who are interested in astrology the importance of Mandi in the predictive aspect of the science and pave the way for further research on the astronomical significance of this malefic significator.

*An English translation of this book by B. V. Raman will be published shortly.

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"Sri Rajeswari", BANGALORE-3

The Astrological Magazine EPHEMERIS

FOR JUNE 1959

All positions are true 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	47	56	19	348	4	4	98	7	45	14	213 R39	91	51	253 R42		168	13
2	Tuesday	48	53	49	359	58	53	98	43	47	24	213 32	92	56	253	38	168	10
3	Wednesday	49	51	14	11	48	14	99	18	49	38	213 25	94	0	253	34	168	7
4	Thursday	50	48	48	21	35	51	99	54	51	50	213 18	95	4	253	31	168	4
5	Friday	51	46	16	35	24	48	100	30	54	2	213 11	96	7	253	27	168	1
6	Saturday	52	43	43	47	17	26	101	6	56	13	213 4	97	11	253	23	167	58
7	Sunday	53	41	9	59	15	32	101	42	58	24	212 57	98	14	253	19	167	54
8	Monday	54	38	34	71	20	29	102	18	60	34	212 51	99	17	253	15	167	51
9	Tuesday	55	35	59	83	33	28	102	54	62	43	212 44	100	19	253	11	167	48
10	Wednesday	56	33	22	95	55	45	103	30	64	51	212 38	101	22	253	6	167	45
11	Thursday	57	30	47	108	28	51	104	6	66	57	212 31	102	24	253	2	167	42
12	Friday	58	28	6	121	14	42	104	42	69	1	212 25	103	25	252	58	167	39
13	Saturday	59	25	27	134	15	39	105	18	71	3	212 19	104	27	252	54	167	35
14	Sunday	60	22	46	147	34	17	105	54	73	4	212 13	105	28	252	50	167	32
15	Monday	61	20	5	161	13	2	106	30	75	2	212 7	106	29	252	45	167	29
16	Tuesday	62	17	23	175	13	36	107	7	76	58	212 1	107	29	252	41	167	26
17	Wednesday	63	14	39	189	36	12	107	43	78	52	211 55	108	29	252	37	167	23
18	Thursday	64	11	55	204	18	45	108	19	80	44	211 50	109	29	252	32	167	20
19	Friday	65	9	10	219	16	24	108	55	82	33	211 45	110	28	252	28	167	16
20	Saturday	66	6	25	234	21	28	109	32	84	20	211 39	111	27	252	24	167	13
21	Sunday	67	3	39	249	24	25	110	8	86	5	211 34	112	26	252	19	167	10
22	Monday	68	0	52	264	15	21	110	44	87	47	211 29	113	24	252	15	167	7
23	Tuesday	68	58	5	278	45	47	111	21	89	27	211 24	114	22	252	11	167	4
24	Wednesday	69	55	18	292	49	57	111	57	91	5	211 20	115	19	252	6	167	1
25	Thursday	70	52	31	306	25	29	112	33	92	40	211 15	116	16	252	2	166	57
26	Friday	71	49	44	319	32	27	113	10	94	13	211 11	117	12	251	57	166	54
27	Saturday	72	46	56	332	14	13	113	46	95	43	211 7	118	8	251	53	166	51
28	Sunday	73	44	9	344	34	59	114	23	97	11	211 3	119	3	251	48	166	48
29	Monday	74	41	22	356	39	57	114	59	98	37	210 59	119	58	251	44	166	45
30	Tuesday	75	38	35	8	34	45	115	36	100	0	210 55	120	52	251	40	166	42

AYANAMSA 21° 49′ 55·5″

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YOGA, PSYCHOLOGY AND PARAPSYCHOLOGY

(Continued from page 534)

secured by two keys, which were in his pocket" (Pp. 663, *The Otherside of Death*, 1954 Ed.) I think these proofs, belonging to the second category of evidence, will convince any fair-minded critic of the genuineness of the materialisation phenomena, proving survival of man after death.

Ecto-Psycho-Tele-Plasm

Naturally critics ask of what material these apparitions are formed? Many scientists have investigated the subject, and I can give briefly the conclusions they have arrived at after repeated experiments for a long time. Notable among the workers was Dr. W. J. Crawford, D.Sc., Lecturer in Mechanical Engineering, Queen's University, Belfast. He made the medium sit or lie on a weighing machine, and when any telekinetic or materialising phenomena occurred, he found the weight of the medium was less by approximately the weight of the phantom or the body levitated. The connection between the medium and the materialised or levitated object was maintained by what he describes as a 'psychical structure' of unknown composition derived mainly from the body of the medium, or sometimes from the sitters' bodies. (Crawford's *Reality of Psychic Phenomena)*. On page 145 of this book the readers will find that according to him the substance of psychic structure was "clammy, cold, almost oily". He succeeded in photographing it many times and propounded the theory of its cantilever—like action on objects moved, levitated or materialised. Many scientists tried to find its composition, but could not succeed in their attempts. Later, this psychic structure came to be known as 'Ecto-Tele or Psycho-Plasm', which, as Malcolm Grant says, came to be photographed, weighed, analysed, put inside boxes, netted, trapped, tricked, pinched, teased (Pp. 208) with the result that scientists are where you or I should be". So it means we have not yet understood what it is. But there is agreement on this point that "it is exuded from the medium's body and becomes moulded intelligently into forms and figures". Dr. Gustav Geley has said: "the ectoplasmic construction of bodies and limbs is not substantially different from nature". He asks "why does a leaf or a flower grow to the size, shape, colour and symmetry pattern? When a wound is repaired, why are the form and outline of the original pattern so closely followed?" In the same way, he says, these temporary ectoplasmic patterns are moulded true to life!

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Wax Moulds

Most convincing proof of materialised hands and limbs is seen in the experiments of what are known as 'Wax Gloves'. Dr. Geley made many such experiments with the medium Frank Kluski of Warsaw. The latter was an educated man, a writer and a poet, speaking many languages and a born medium. He gave his services freely, first to his polish compatriots and then to the metapsychic Institute, urged by frank devotion to science. The experiments were thus described: "In these sittings, a tank of melted paraffin wax was set upon an electric heater, and the materialised entity was asked to plunge a hand or foot into the paraffin several times. "Dr. Geley and Richet then, to avoid trickery, had one time introduced some cholesterol into it,—which turns violet red by adding sulphuric acid,—so that the experimenters could be sure that the same paraffin was used. Prof. Richet says that medium's both hands were firmly held by them and yet "the first mould obtained was of a child's hand, then a second mould of both hands, and the third of a child's foot. The creases in the skin and the veins were visible on the moulds, and the plaster casts made from them". Readers can very well realise that the wrist is smaller than the hand and the hand cannot be withdrawn from the mould without breaking it. But as the hands and the limbs dematerialise in the mould itself, it remains intact. And as the ectoplasm of the limbs is reabsorbed into the medium's body, the coloured paraffin leaves its traces on his or her body. Dr. Geley says: "Mr. Kluski had not been near the place either before or during the experiment." And "yet there was paraffin on his hands and clothes, though his hands had never been released from the hold of the controllers". (Pp. 224, Dr. Geley's Book). "The moulds show hands with fingers bent down, or in some cases two hands are shown with fingers interlocked in various ways. For these and other reasons, it is quite certain that the wax moulds were made upon human limbs which were dematerialised afterwards". Walter's finger-prints were taken on the dentist's wax to have their permanent record.

(To be continued)

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MANAGER,
The Astrological Magazine



FOR JUNE 1959

[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 D. R. MUNSIF, B.Sc. (Econ). (London), B.A. (Hons.) (Bombay), *5/1, Russel Street, Royal Court, Calcutta-16*

Astrological Section

WHAT is given this time to the readers of THE ASTROLOGICAL MAGAZINE will prove a boon to those interested in cotton trade. Let me announce from the very beginning that you can make hay by selling cotton forward. There is no saving grace for this trade in the month of June. Each and every planet contributes his strength to bring about the fall in cotton values. That does not mean that it is a crash but there is no other commodity except cotton where bears will have a comfortable time by selling forward and reaping handsome profits.

Upto 7th of the month, the fall will be gradual and slow; the 9th and 10th, there are very good chances for the market to revive a little but from the 11th onwards it is a tale of unending fall.

The vedhas between Sani and Kethu as well as between Saturn and Venus end on the third June. Between the third and eleventh the skies are free from any vedhas except the very natural one between Rahu and Kethu. The latter one supports the market to some extent and prevents the market from taking a headlong turn. After the eleventh, there are vedhas between Mercury and Kethu, Mercury and Rahu, Sun and Kethu and Sun and Rahu and finally between Mercury and Saturn. It is significant to note that the vedha of Rahu and Kethu is formed at the same time and simultaneously with one and the same planet in two cases, the first one being Mercury and the second being Sun.

Further, the passage of Jupiter through Visakha of Venus through Pushya and Aslesha and especially the latter and of Mercury through Aridra and Punarvasu is not very auspicious for cotton trade. I therefore would suggest the speculative-minded readers to have a fling in this white coloured commodity. The following days will be particularly suitable for those who are interested in applying Mandi option:—15, 23, 28 June. Of course, the bearing trade does not end in June but continues on into the following month.

To sum up, the beginning of the month will witness a gradual withdrawal of bulls from cotton market. To fool the unwary speculating public, there will be an attempt on the part of such operators to pull up the cotton prices but thereafter it is a question of continual recession without any appreciable reaction.

Economic Section

We are having a merry round with printing of currency notes. The note issue which was in the vicinity of 1,600 crores has now raced upto nearly 1,700 crores. Further it has so happened in the months during which usually large amounts accrue to the treasury by way of tax gathering. Therefore the speed and extent of the increase in note circulation at the end of the year could be very well visualised by the public.

The budget speech disclosed that the rise in prices was up by nearly 12% during the year. The Government calls it a modest rise—this has occurred without a corresponding rise in the incomes of people; in many cases it has been accompanied by a reduction in the money incomes of many classes of people because the overtime earnings are a matter of the past. Moreover, the prices of raw materials have fallen in foreign countries from which no imports are allowed. It has been dinned daily into our ears that exports to foreign countries have suffered a check. It has been difficult for the official mind to realise that nothing else can happen if the printing of notes is allowed without any checks in the rate of productivity.

In the previous series of these columns, it has been pointed out that exports in the end will have to be effected by a subsidy at the expense of tax-payers in this country. It is now occurring today because the essence of all schemes that have been evolved for increasing our exports is the same in one form or other. The authorities are ready to allow a reduction in freight rates (clearly a differential treatment to a class of people, the validity of which according to our constitution needs really to be tested in the courts of law); the scheme to allow units of industry which are able to export their wares, to import raw materials from foreign countries (once again a differential treatment giving such units two advantages one of cheaper source of raw materials and the second one being in the shape of the privilege of entering into a trade in which they were unknown to the direct disadvantage of classes of people who were long known to the foreign markets) has the same meaning.

In cases of direct subsidy as it happened in the case of Tatas during the thirties, the public always knew what they paid to the industry but the schemes which have now been evolved are meant to throw dust in the eyes of tax-payers since they will never be able to discover it.

From time to time, the Government has been giving details of smuggling cases caught by the customs authorities. Today in big towns, the shops are full with goods manufactured in foreign countries. One never knows how these novelties and articles of imitation jewellery are sold so openly. Does it not lie within the power of the Government to inquire as to how such materials reached the hands of those shopkeepers? The public must demand such an enquiry. Today many units of engineering industries are obtaining from the authorities imported steel articles at specially cheap rates. These flow at the next stage to the black-market. Next, the great necessity of checking the need for goods which are imported under a special license is apparent for more often than not, those goods are placed on the free disposal list so that the importers are able to command in many cases two to three hundred percent profits.

At present, a lot of money in India is being spent on armaments; the usual argument of U.S.A. aid to Pakistan is used as a parent cry. Recently on the floor of the legislature, there was a lot of protest about the British naval base in Maldive islands; but we are deliberately closing our eyes to the happenings in Tibet. There is no community less prone to take up

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a fight than Tibetans. For centuries they have stayed on the roof of the world without causing annoyance to their neighbours. Nor are they accessible to any military power. Yet the Chinese steam roller is crushing them with artillery and bombs. The foundations of yellow imperialism are clearly laid. The idiom of "Chinese torture" is on the lips of the world as a term implying inhuman treatment for its victims. We are the silent spectators of its revival.

Our present day rulers were very eloquent supporters of the League of Nations in the days before the last war. They held meetings and took out processions as a protest against Japan when Shanghai was bombarded and Manchuria was invaded; when Italy invaded Abyssinia, we preached the boycott of Italian goods and when Hitler came to power, we eloquently talked about the equality of races but now when an innocent unarmed ethnic group is rooted out of existence, our great moral principles do not lead us to utter an inaudible protest. Whatever one may say now, we have deliberately sided with Chinese imperialism in Korea and Viet-Nam, and now in Tibet, the graves of out freedom are being dug. The signs of such times are clearly indicated in the Chinese official maps and more emphatically in the Chinese action of occupatioa of a part of our border territory in Uttar Pradesh.

Pakistan has wisely safeguarded itself against the Chinese steam-roller by its military pact with the U.S.A.; such an opportunity is within our grasp but at present, Delhi breeds ostriches and no statesmen. It is now upto the elder statesmen of the day to bring about as much political pressure as possible on the present day policy makers. Political isolation did not pay in times of great conflicts—it will not pay us now. Our moral principles are good enough against a civilised nation having some scruples about using violence. The protests of the

(*Continued on next page*)

MEDICAL ASTROLOGY

(*Continued from page 532*)

affliction, in actuality they too have suffered as the lord of house in which they are posited, is himself afflicted The so-called *sookshama parivarthana* which is caused between Sun and Venus (for they are in exchange of constellations) has failed to exert any benefic influence as this has occurred in the house of an enemy. Besides the house afflicted has come between Sun and Moon, and thus causing adverse effect on circulation. The disease made appearance in the last part of Mercury Dasa, and both scrotum and genital organ became involved. It got worse by the end of Kethu Dasa when he had to submit himself for an extensive operation on both parts. He has no children. Note 5th house affliction and his married life was also not good. Sun in 7th from Lagna is indicative of some sort of operation. But this cannot be held good in all such cases. He was operated at the dasa chidra of Kethu. Note Kethu is in Bharani a constellation of Venus. And Venus has a great part in this disease. Besides the affliction of Venus has occurred in 7th house. Thus we can see that **in elephantiasis of any part both Mercury and Venus must suffer and the afflicting planet be the dry planet Saturn.**

	L 17.29 Kethu 14.5		
Moon 29.40	CASE No. 5 MALE		Saturn 27.48 Jupiter 19 6
Mars 11.36	Venus 7.37 Mercury 7.2	Sun 8.2 Rahu 14.5	

Here is one more case (No. 5) born on 24th October 1920 at 6-40 p.m. (Lat. 12·53 N. and Long. 74-50 E.) of scrotal elephantiasis. The size is that of a football, causing great inconvenience to the native. Besides he lead a debaucherous life and was a victim of syphilis also, at the age of twenty. The disease made appearance from about the middle of Mercury Dasa. Partly due to his negligence and partly for the fact that no radical cure has yet been found for the disease, the size went on increasing to the present size. From looking at the horoscope you would find Saturn away from Venus and Saturn, as such the combination is not present. But if you closely examine the chart you will find that both Venus and Mercury are in Anuradha a constellation of Saturn. Further Sun lord of blood circulation is not only neecha, he has suffered the affliction of Rahu in addition, a very unfortunate point in the horoscope. And Saturn is occupying the sign of Sun. Thus you will see that all the factors responsible for this disease are present. **Thus I have come to the conclusion that to produce this disease both Venus and Mercury should suffer at the hands of Saturn. And the limitation of the disease, of course, depends upon the luni-solar distances and affliction of Sun mainly.** In this case also the affliction has occurred in the 8th house, as such, scrotal disease.

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The above are some important facts of this disease, so far neglected, now presented before you. Though I could see hundreds of persons suffering from the disease, I was helpless, as most of them did not have any birth data. With great difficulty and search I could collect 20 horoscopes of persons suffering from elephantiasis, and I have picked up just five cases which are typical to illustrate my findings. I leave the matter at that for further investigations and confirmation of my findings by intelligent readers.

I should acknowledge with thanks the encouragement from Prof. B. V. Raman. I have no doubt his efforts to give a status to this ancient science will one day bear fruit and that one day it will be made a national subject of study in colleges.

MARKET FORECASTS

(Continued from previous page)

whole world did not prevent a Hitler from inflicting untold cruelties on the helpless Jews; more recently, such protests did not save the Hungarians from the most cruel bombardment and Siberian liquidation; further the world has not yet heard of the political and economic conditions in North-Korea and Viet-Nam. Let not the conditions reach such a stage that the flames of moral principles become totally extinct in the rarer atmosphere of the world.

BY A. P. SATHE
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During the month under review both Jupiter and Saturn are throughout retrograde. Saturn transits Moola in Dhanus and Jupiter in Vishakha in Scorpio upto 22nd and thereafter once again in Thula. Nakshatra Vishakha, though is owned by Jupiter, this has warlike tendencies. The positions of these major planets indicate, along with the transit of Mars through Cancer, disturbed political atmosphere, labour troubles and consequent handicap in industries.

At the time of writing these notes stock market is more or less at the top levels. May be traders and trading community, or investors be in a better position, but the condition of masses has not improved. Everybody has to face rising cost of living.

Coming to the trade pattern as envisaged by the cosmic factors during the particular month under review, we will have to study the solar ingress charts and New Moon chart of 6th June.

Solar Ingress Charts of 15th May and 15th June

If gochana transits are studied in relation with Taurus solar ingress chart provided in the last report, it may be safely stated that till 11th June till such time Saturn and Venus, and Saturn and Mars shadashtaka aspect takes place, commodities in general would remain weak; or will witness occasional selling pressure, though the Sankranti chart indicates bullish conditions. Gemini solar ingress chart is given below. After studying it properly one would find that 2nd house is afflicted by Mars. Moon the 2nd lord is in association with Rahu and in square aspect with Saturn. Sun and Saturn opposition also takes place on 26th June. These factors denote bearish conditions. But Sun-Saturn opposition sometimes produces contrary results. One can say definitely only one thing; that from 15th till 26th will be a period depicting one trend, while the trend in the other half from 27th June onwards will be divergent, *i.e.*, from bearish to bullish and *vice versa*. To judge alone from Sankranti chart, I divide the period of the month as under: 1st to 11th bearish; 12th to 15th rise; 16th to 26th bearish and from 27th to 30th rise. This in general would be the period of rise and fall in all commodity sections, and these periods will have to be modified according to indications for individual sections.

New Moon Chart of 6th June 1959

I give below this chart. Positions of Mars and Venus, two kendra lords are good, as also the positions of Sun and Mercury in the initial stages upto 15th are good. Though Mars in Cancer is taken to represent bearishness, the relation of this planet with Venus, and the navamsa positions of Saturn and Rahu, it appears that stock exchanges would witness boom. Follow in stock exchanges teji throughout the month.

12 Kethu	1	2	Lagna Sun 3 Mer.
11	SOLAR GEMINI INGRESS 15/6/59		Mars 4 Venus
10			5
9 Sat. X	8 Jupiter X	7	Moon 6 Rahu

12 Kethu	1	Sun Moon 2 Mercury	3
11	6-6-1959 NEW MOON		Venus 4 Mars 3
10			5
9 Saturn	8 Jupiter	7 Lagna 28	6 Rahu

Cotton and Allied Products.—Martian transit in Cancer in Ashlesha from 17th cannot be taken to indicate bullish sentiments. The transit in Pushya upto 16th June is not weak. Venus in the initial stages transits Punarvasu one of the cotton nakshatras. The transit is bearish, but the vedha of Saturn is a factor that would keep up prices rising. Transit in Pushya is in association with Mars representing bullish sentiments. Transit in Ashlesha from 16th June till end of the month is again bearish. Mercury the trader and the third ruler of this section in the initial stage upto 8th June is weak. From 9th his entry in Gemini and transit in Aridra is denoting teji conditions. In short this section would be both sided. 1st to 8th bearish in general, 9th to 18th rise, 19th to 26th bothways wide fluctuations, and rise from 27th till end of the month.

Oilseeds and Oils.—Mars indicates latter half is bearish. Saturn by retrogression and transitting Moola is also weak. This section due to lack of export demand will remain subdued and it would be worthwhile following mandi in this section. 1st to 8th mandi, 9th to 11th bothways, 12th to 17th rise, 18th to 26th bearish, and 27th till end steady. Sarson prices would witness rise especially between 11th evening till 18th.

Metals and Bullions.—Sun transits in Mrigasira and Rohini upto 22nd. Martian transit in Pushya, and Mars-Venus conjunction and the relations between Mars and Jupiter being good, bullion prices will record further rise till 16th June. From 17th to 22nd prices would remain steady, but under check and from 23rd till end, downward trend.

Chemicals and Salts.—Good rise is anticipated in these sections.

Foodgrains.—As was hinted by me in my annual return, Government has rightly taken the step of taking over control through the State Trading Corporation. Before the entry of Jupiter in Dhanus this step would come to stay on proper footing.

Sugar and Gud.—Kethu's entry in Uttarabhadrapada on 3rd June would perhaps put an end to the trading in this section, especially sugar, but Gud prices would witness buoyant conditions.

Stocks and Shares.—Right from 2nd June evening, start picking up stocks and shares and this section is expected to witness boom conditions during the whole month. Reactionary dates appear to be 12th, 18th, 22nd and 25th.

BY PANDIT SHARDANAND
Sukla Vas, P.O. Patdi.

New Moon (Amavasya Yoga) falls on 6-6-1959 Saturday and in Rohini. Dwitiya falls on 8-6-1959 Monday in Aridra nakshatra. On this very day Mercury enters its own sign Gemini, and rises heliacally on 13-6-1959

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Saturday. Nirayana solar ingress into Gemini takes place on 15-6-1959 Monday, while Moon transits through Hasta at 8-12 a.m. (I.S.T.), Vyatipata Yoga is in current this day till 4-48 p.m. (I.S.T.) Jyeshta lunar month begins on Sunday and there are five Sundays and Mondays during this month. Full Moon day takes place on Saturday in its proper lunar constellation Jyeshta. Sun enters in watery constellation Aridra on 22-6-1959 at 7-52 a.m. (I.S.T.) and the rainy season in the eastern hemisphere generally commences from this day. On this very day Jupiter retrogrades into Libra at 11-30 a.m. (I.S.T.) Mercury enters watery sign Cancer on 24-6-1959 and Venus gets out of this watery sign, to enter into fiery sign Leo on 30-6-1959 at 9-3 p.m. (I.S.T.) Lunar Jyeshta month Amavasya is duplicated with duplicated lunar constellation Aridra on Sunday 5th July 1959 and Monday 6th July 1959.

Grishma Ritu ruled by Sun and Mars will terminate on 22nd June 1959 and rainy season (Varsha Ritu) ruled by Moon will begin from this date. Lunar Jyeshta month is ruled by Saturn, and this planet is in Moola constellation and Sagittarius sign in retrograde motion. Moola constellation belongs to watery group. Heavy gusts on rains accompanied with high speed wind and lightning flashes in western and eastern directions. Jupiter and Saturn are in watery navamsa Cancer till 22nd June 1959, when Jupiter retrogrades into Geminian navamsa of Visakha constellation. Saturn will retrograde in this navamsa, but, of different constellation Moola on 2-7-1959. This phenomenon is presumed to prove obstructive for the rainy season during the following month.

From political point of view this month will be very critical as Mars—the war lord—is transitting through Pushya constellation ruling Hastinapura and Ashlesha, the birth constellation of our illustrious Prime Minister. Mars is proceeding for conjunction with Herschel, the planet given to democracy of the current times. Mars is in unfavourable angle with Mercury, Herschel and Neptune. This asks us to pin up our attention on Srinagar, Rangoon, Karachi, Lahore, London, Washington and New Delhi. Some uneasiness is anticipated for the heads who wear the thorny crown of administration. A web of international spying activities is most likely to be unearthed with regard to taking life of V.I.P. of Kashmere, Bharat, Burma and Tibet. This month will prove very catastrophical one for Siam, Malaya, Archipelago and Japan. Severe type of earthquake is brewing nearby Manila, George Town, Rangoon, Tokyo and Bangkok.

Jupiter's retrogesssion into Cancer navamsa of Visakha on 23rd May 1959 and Mars entry into Pushya on 26th May 1959 will prove to be opening dates for very very important events in the history of the world. On account of Jupiter's transit through Libra sign and Visakha constellation during 1958 A.D.'s ending part, Australia's wheat production saw a new level, and her stocks got congested till first quarter of 1959 A.D. India has record production this year in sugar, wheat, rice and seeds. But, alas! to say the masses in India could not get sweet oil at cheaper rates. Planets did indicate heavy rises in prices of oils and seeds. The mundane administrative organs could do nothing to stop this spiral spring before 6-1-1959. On this day the bulls took heavy toll from Bears: Bulls squared up their businesses and thereafter on 7—1—1959, the Forward Market Commission woke up from deep slumber and applied margin restrictions in seeds and oils forward transactions. Bulls outwitted again these injunctions and seeds and oil forward prices rose to new levels during March 1959. This clearly proves the sterling effects of the planetary combinations in the heavens

Mars in transit through the Cancer sign—its house of fall. Malefic planets Sun, Rahu, Kethu form mutual vedhas from Aridra, Hasta, Uttarabhadrapada constellations. This means unexpected turn in trend of markets, and accompaniment martian transit through Pushya and Aslesha swift waves of rises and falls in bullions, wheat, sugar, jaggery, oilseeds, oil, salt, rice, sandalwood, ginger, chillies markets. Speculation will be very rife and the governmental curbs thereon would ruin a small speculator, desiring to increase his side income by side business. I appeal to such elements to remain very cautious.

In the New Moon chart of 6-6-1959, Jupiter is rising at New Delhi, Srinagar and Karachi. But Amavasya falls on the cusp of the 8th house along with Mercury and is in shadastaka with Jupiter. Further Mercury and Mars are in semisquare. Mercury and Herschel are as well in semisquare. The latter major malefic planets in transitting through the birth constellation Aslesha of our Prime Minister. So Indian Prime Minister's health and his foreign policy will have to cross over a curiously darkened horizon in the local and the international problems.

From 12th June 1959, retrograde Jupiter enters in the commencing degree of Scorpio, *i.e.*, Cancer navamsa of its own constellation Visakha of 45 Muhurthas. This is anticipated to cause a single-sided market trend till 21st and it will be of a bearish nature. From now onwards there will be speedy recoveries as well. Under the planetary positions, June 1959 can be divided into three positions: 1st to 12th bullish. But during this bullish period, one should clear out of bullish side and sell for profits: between 13th and 21st bearishness will be looming forth in most of the forward markets due to setting of timely rainy season, Government interference to check bull's manipulation in optional markets and political vagaries. Again, all markets would rebound with double vigour during the last ten days.

New York Stocks and Shares.—It is practically a bearish month as the ascendant is closetted between retrograde Saturn and retrograde Jupiter. During the first week it is advisable to clear stocks. Buy during 2nd week's beginning and take profits at the end of the same week. 3rd week will be reactionary on account of political opinions likely to vary with England and France as regards Germany and the East. 4th week will be unfavourable for the health of the President.

London Stocks and Shares—New Moon occurs on the mid-heaven and Mars and Mercury are in semisquare. Differences of opinion would become wider between India and Pakistan. British production will either suffer, or her stocks will be piling up creating a financial tangle. Labour strikes will as well disturb the progress of trade and shipping concerns. It is a bearish month.

Indian Stocks.—Mars is heading for conjunction with Herschel and Mercury comes in semisquare to Herschel. Sun and Venus as well comes in semisquare. Samyukta Maharastra movement, it seems would gain grounds and some strikes—hartals are most probable in Bombay and Ahmedabad, affecting the morale of the speculators. Transit of Mars through Pushya has greatest concern over Ahmedabad and Delhi, it being the birth constellation of these two most important towns. Death of some spectacular personality seems to be most imminent to cause a windfall shock in stocks and shares. During the first week, it is thus profitable to sell stocks at higher rates and re-enter shares and stock market by 21st.

Rubber Markets.—In Siam, Malaya

(*Continued on page 582*)

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JUNE 1959

By MHIRA

[The following forecasts based on Janma Rasi are 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 lesser proportion. The predictions given below are based not upon conjecture, 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 transits Taurus till 13th, then enters Gemini. Mercury remains in Taurus only till 7th on which date he enters Gemini which he transits till 23rd, then passes on to Cancer. Venus is in Cancer practically for the entire month. Mars, Jupiter and Saturn remain in Cancer, Scorpio and Sagittarius for the entire month. Rahu and Kethu continue their retrograde motion in Virgo and Pisces respectively.

1. **Mesha (Aries).**—*Sun in 2nd and 3rd; Mercury in 2nd, 3rd and 4th; Venus and Mars in 4th; Rahu in 6th; Jupiter in 8th; Saturn in 9th; and Kethu in 12th.*

General.—Venus is the only planet in a favourable sign for the entire month and he is free of check. Sun is good for the second half, also free of vedha. Mercury is unfavourable except for the last week and he is under check for the greater part of the month. The major planets Mars, Jupiter and Saturn are evil for the entire month. Of this, Saturn is under check throughout while Mars is inhibited for the 2nd and 3rd weeks only whereas Jupiter is free all along. Therefore the prospects for the month cannot be said to be at all encouraging in general and presents a mixed pattern in which the evil element is undoubtedly in preponderance. But it is to be expected that the second half will fare somewhat better than the first. Some success, domestic comforts, good friends, happiness, pleasure trips and excursions, good news, etc., are the likely favourable occurrences for the second half. During the first half, however, losses, worries, quarrels, health troubles, troubles through rivals and enemies, disgrace and dishonour, tiresome journeys, fruitless enterprises, etc., are the likely results. Of the three stars of the sign, those born under Bharani will fare best and suffer least, next come those born under Krittika and those born under Aswini rank last.

Health and Domestic.—Health will no doubt suffer to some extent. Stomach troubles are the most probable and may, if not careful, lead to diarrhoea and dysentery. In the case of a few, an attack of fever is probable. The liability to accidents during journeys should not be forgotten. But no serious illness or accidents need be feared. But mental troubles and sorrows may be acute consequent on receipt of bad news, relating to the demise of some near friend or relative. Domestic harmony will prevail for the greater part of the month.

Finance and Speculation.—Though there may be some financial worries during the first half, the month as a whole is not bad for finance. Opportunities may arise during the month for improving your financial position. Circumstances may also make you lose amounts through carelessness, excessive generosity or through fraud. In some cases no amount of care or caution may enable you to avoid these. Therefore it will be all the more necessary not to start new enterprises or schemes and also refrain entirely from speculative activities.

Real Property, Services, Profession, etc.—Unexpected occurrences not necessarily evil may create a necessity for reorientation of your policy in relation to your holdings. The month is also good for yield and rentals and initiating new schemes to increase your yield and rentals and the introduction of modern scientific methods in your cultivation operations. The month may also witness some additions to your existing holdings on terms advantageous to yourself. All the same, considerable care and caution should be exercised in all matters during the first half which is less favourable generally. The services cannot be said to be at all favoured this month as they may experience difficulties in a variety of ways and some impediment or other may be encountered often in the working of routine matters even. But these will be minor only and will not stand in the way of your ultimate success, and you should see that so far as you are concerned, there is not even a small detail left incomplete. While experiencing vicissitudes of all sorts, the profession and business will not be denied their average measure of profits or income. This month is not generally suitable for new ventures.

Women.—So far as the female sex is concerned, this month may be characterised as one of peace-making. This month is favourable for restoration of severed relationships, be it as between friends, or lovers, or even among married couples who have been living apart. The month is ideal for courtships and love affairs, picnics and pleasurable activities, and pleasant social contacts. Of course, this does not mean that the whole month will be like that, and it will be worthwhile to make note of the favourable and critical dates listed below.

Fortunate Dates.—Health and domestic matters, personal interviews—5, 15, 19, 28; financial ventures—5, 10, 15, 19, 29; short journeys—6, 12, 17, 27; long journeys—9, 14, 18, 22, 26; real property matters, academical activities, interviews—5, 12, 15, 18, 19, 30; speculation, courtship, excursions, etc.—11, 17, 25, 30; service affairs—3, 6, 12, 17, 27; partnership matters, dealings with opposite sex—5, 10, 15, 19, 29; insurance activities—5, 15, 19, 28; professional and business enterprises—3, 12, 17, 25, 30.

Critical Dates.—Health and domestic matters, interviews—2, 6, 10, 17, 20, 23; financial ventures—2, 17, 20, 24, 27; short journeys—2, 8, 13, 26, 30; long journeys—4, 12, 24; real property matters, academical activities, interviews—2, 8, 17, 23, 26; courtships and love affairs, speculation, excursions, etc.—6, 14, 17, 20, 29; service affairs and prospects—2, 5, 8, 13, 26, 30; partnership matters, dealings with opposite sex in general—2, 17, 20, 24, 27; insurance activities—2, 6, 10, 17, 20, 23; professional and business enterprises—4, 12, 24.

Chandrashtama from about noon of 18th till past noon of 20th.

2. **Vrishabha (Taurus).**—*Sun in 1st and 2nd; Mercury in 1st, 2nd and 3rd; Venus and Mars in 3rd; Rahu in 5th; Jupiter in 7th; Saturn in 8th; and Kethu in 11th.*

General.—Venus, Mars and Jupiter are good for the entire month. Of these, Jupiter is under check throughout and Venus for the first half, while Mars is free. Sun, Mercury and Saturn are evil throughout. Of these, Saturn is under check all along and Sun and Mercury too suffer check though not for the whole month. The good and bad influences for the month would appear almost to cancel each other out, though Mars in 3rd and unchecked is a dependable influence on the favourable side which will give general success, a fair measure of happiness and prosperity, gains, luxuries, etc. Increased influence and position, honour, good friends, etc., are also due. The evil transits are mostly powerless and may give rise to obstacles and setbacks, delays, anxieties and apprehensions, health troubles, quarrels and misunderstandings, various difficulties caused through relatives, low friendships, losses, etc. In a month of mostly mixed results, the good side may be seen to be slightly predominant. Of the three stars of the sign, those born under Krittika and Mrigasira will fare somewhat better than those born under Rohini.

Health and Domestic.—Good health will be the rule rather than the exception this month. Still persons subject to such disorders as blood pressure, heart pain, asthma, eye troubles will do well to exercise some care and adopt precautionary measures against a recurrence of such attacks. The domestic circle will be quite harmonious and peaceful and a period of domestic happiness will be experienced. But things may not be the same outside the domestic circle where it is almost certain that you will be troubled by your relatives who may cause much anxiety, apprehension and acute misunderstandings.

Finance and Speculation.—The month is not so favourable for finance as one may be led to expect. Expectations will not be realised to the full and there may be disappointments and setbacks also. Losses through relatives are liable to occur. None of the above need be considered as serious handicaps for success and with due care and caution, it will be quite feasible to avoid them. It will be better all the same not to launch out into risky ventures and totally avoid speculative transactions.

Real Property, Services, Profession, etc.—On no account, this month can be said to be favourable for landlords and landholders who will have to contend with various difficulties during the month and may have even to face hardships of an exceptional and unprecedented nature. Relations with tenants, agents, etc., may become strained and the management of your estate and the realisation of rentals may become more and more difficult as the month advances. It will be unwise to try to force things as the chances are that you may not only prove not successful but the consequence may be far-reaching and affect future prospects also. The services are generally favoured though no undue expectations may be built upon the favourable transits. The actual realisation will always fall short of your expectations. But those who have good directional influences as well may succeed in getting substantial preferment. While the business and profession may be expected to do well during the month, it should be noted as well that there will be ups and downs, though the general trend will be upward.

Women.—The first half of the month cannot be said to be good for the interests of the fair sex as such because of a liability to suffer from emotional disappointments of an acute nature and it may occur in any field pertaining to their activities, may be in social spheres in the matter of friendship or in courtship or love affairs. But all this is confined to the first half only and the second half

(Continued on next page)

MARKET FORECASTS

(Continued from page 580)

and Archipelago islands, severe shock of earthquake is brewing. It would be favourable to insure stocks against any type of calamitous times during this month. Danger becomes conspicuous between 21st and 26th. The first and last weeks are of progressive rates.

Black Pepper.—First week is bullish, 2nd and 3rd are steady to dull and last one bullish due to greater demand and shortage of stocks.

Oilseeds and Oils.—It is a strong bullish month for this section, barring some sudden decline between 13th and 21st on account of administrative measures to be taken by either the Forward Market Commission or the Government. But traders and speculators will outwit such sort of actions on account of heavy demand during last 10 days. Some heavy declines are plausible to be followed by similar good recoveries. Sarsoo, tilli, groundnuts, castor-seeds, linseed and all such seeds including cocoanut oil are included in this section.

Cotton Markets.—It is a very reactionary month having double-sided fluctuations of Rs. 25 or 30 (or more) on each side. Vedha between Mercury and Rahu between 11th and 21st accompanied with Jupiter-Saturn conjunction in Cancer navamsa is expected to cause a good fall; and separation of these elements would cause a rebound especially in cotton prices. Still however, it is not to forget the climatic conditions of rainy season during last 10 days.

Jute Section.—Month opens with a strong bullish tone, but will undergo a sudden change on account of Pakistani movements on the eastern border. Stocks seems to suffer congestion and negative demand between 10th and 18th. It is advisable to enter here for purchases as foreign demand is imminent to appear.

Bullions.—It is a very topsy-turvy month for this section. A fall of Rs. 10 and similar rise is anticipated during this month on account of martian movements through Cancer sign in company with Venus and Herschel. It would be paying to sell short for chokers in the highest rates between 1st and 6th. From 11th to 21st pretty good bearish period will be current for silver prices especially and gold prices will follow it to some extent. It is a time to mint money during a short period according to my understand of the planetary positions. Market will be on recovery side during the ending decade of this month.

Grains.—It is a bullish market period unless Government has taken over the supply machinery in the hands. Much of the stocks will find their way through black-market traffic on both sides. Some good notable smugglers would be trapped in by the administrative organs. The masses would not get foodstuffs and cereals smoothly during this month in industrial areas.

Sugar and Jaggery.—Some good fall is anticipated for a temporary time between 11th and 21st; otherwise, it is practically a bullish month.

Chemicals.—This section would rule very strong. It is advisable to buy more if any temporary decline is witnessed between 11th and 21st due to the Government actions in other sections.

It is said thus as regards the retrogression of Jupiter:—When Jupiter retrogrades in the end of the sign, it definitely creates bullish markets around. During this month Jupiter retrogrades into the last degrees of Libra from 22nd.

may be as favourable as the former was bad when they can look forward to success in all such activities and gain the support of all those who were till then unsympathetic or adverse to their cause.

Fortunate Dates.—Family and domestic matters—5, 10, 15, 19, 29; financial ventures—6, 12, 17, 27; short journeys—1, 5, 12, 19, 28; long journeys—3, 12, 17, 25, 30; real property matters, academical activities, tests—1, 3, 5, 11, 16, 25, 30; speculations, children's affairs, courtship and love affairs, excursions, etc. —6, 12, 17, 27; service affairs—5, 10, 15, 19, 29; partnership, dealings with opposite sex in general—5, 15, 19, 28; insurance activities—2, 9, 14, 18, 22, 26; professional and business enterprises—3, 12, 17, 25, 30.

Critical Dates.—Family and domestic matters, interviews, health matters in general—2, 14, 17, 20, 27; financial enterprises—2, 5, 11, 13, 22, 30; short journeys—2, 8, 14, 20, 23, 27; long journeys—4, 8, 11, 15, 21, 27; real property affairs, academical activities, interviews—6, 14, 20, 24, 27; speculation, children's affairs and prospects, excursions, courtship and love affairs—2, 5, 11, 13, 22; service affairs and prospects—2, 14, 17, 20, 27; partnership affairs, dealings with opposite sex in general—2, 6, 10, 17, 20, 23; insurance activities—1, 4, 12, 21, 24, 28; professional and business enterprises—4, 8, 11, 15, 21, 27.

Chandrashtama from about noon of 20th till past noon of 22nd.

3. Mithuna (Gemini).—*Venus and Mars in 2nd; Rahu in 4th; Jupiter in 6th; Saturn in 7th; Kethu in 10th; Sun in 12th and 1st; and Mercury in 12th, 1st and 2nd.*

General.—But for Venus, it has to be said that there is no single planet who is in a favourable sign for the month, not even for part of the month. Venus is not much of a transit influence either for good or for bad, but even this solitary planet is inhibited by check throughout. The inference follows that there is practically no good transit for the month. This unenviable position is somewhat relieved by the fact that two of the principal malefics who are also evil for the month, namely Mars and Saturn are held up by check and Mercury too for part of the month, Jupiter being the only planet both evil and free of vedha for the entire month. Misunderstandings with friends and relatives, losses, sorrows, obstacles, tiresome and tedious travels, health troubles, jealousies and anxieties, troubles from rivals and enemies, fear of humiliation, difficulties caused by the evil advice of wicked people or designing persons, unjust blame, fruitless enterprises, etc., are the probable results that are likely to flow from the evil transits. Of the three stars of the sign, those born under Mrigasira and Punarvasu will fare much better than those born under the asterism of Ardra.

Health and Domestic.—Health will be affected adversely. Fever, stomach troubles, high blood pressure, asthmatic respiratory ailments will be the forms of affliction according to constitutional predisposition. More than the body it is the mind that will suffer from various apprehensions, anxieties, jealousies and irritation, and possibly disgrace. In addition, domestic unhappiness, quarrels and disputes inside and outside the domestic circle with friends and relatives will render the month miserable throughout though not very much because of Venus in 2nd house.

Finance and Speculation.—Conflicting trends will be witnessed in the financial sphere which will be active throughout the month. Gains at one time will be offset by losses at another time. Some enterprises may be attended with success and others may prove a failure. But by the exercise of considerable care and caution, it may be possible to avert the failures and achieve some measure of success with the help of the favourable transits. With this uncertainty as regards the success of ordinary enterprises, success in speculative dealings and transaction appears remote, and well-nigh impossible.

Real Property, Services, Profession, etc.—Landlords and landholders are liable to suffer much this month because of various factors operating against their interests. Yield and rentals will be adversely affected. Pests may have to be controlled before the menace becomes formidable. There may arise troubles with tenants and neighbouring owners. Unforeseen factors may emerge to complicate things further. Co-operation will be lacking even from those whom you may count as being perfectly reliable. Your mind will become gloomy and apprehensive as regards the future prospects. It is only in the case of the services that it may be expected that the adverse transits will touch them lightly though no positive good is likely to materialise. Continual vigilance may be necessary to avoid unwise or rash actions that may have far-reaching consequences. Extra care will be required in dealings with superiors, servants, interviews, as there is a probability that through lack of tact you may alienate the sympathies of those who may be inclined to view your claims favourably. Professional and business pursuits may however progress fairly satisfactorily throughout the month with but occasional setbacks.

Women.—The interests of the fair sex as such cannot but be also adversely affected generally and the likelihood of their suffering by being imposed upon by the opposite sex is all the greater this month. Awkward situations may too readily arise involving the other sex and they are prone to suffer in prestige and in other ways during the month if they let their emotions run away with them. If care and prudence is bestowed in all such matters, they can experience a smooth-running month in which they may be able to order everything to suit their convenience and satisfaction.

Fortunate Dates.—Personal and domestic matters, health matters in general—3, 6, 12, 17, 22, 27; financial ventures, etc.—3, 5, 6, 10, 13, 15, 17, 27; short journeys—2, 3, 6, 11, 16, 22, 25, 30; long journeys—3, 12, 17, 25; real property matters, academical activities, tests—3, 6, 12, 17, 22, 27; speculation, children's affairs and prospects, courtship and love affairs, excursions, etc.—5, 10, 15, 19, 29; service affairs—5, 15, 19, 28; partnership activities and business, dealings with opposite sex in general—2, 9, 14, 18, 22, 26; insurance activities—3, 12, 17, 25; professional and business enterprises—2, 9, 14, 18, 22, 26.

Critical Dates.—Personal and domestic matters, health matters in general —2, 5, 8, 13, 15, 23, 30; financial ventures—2, 6, 14, 17, 23; short journeys—6, 10, 14, 20, 27; long journeys —4, 8, 15, 21, 27; real property affairs, academical activities, interviews, etc.—2, 5, 8, 13, 15, 23, 30; speculation, children's affairs and prospects, excursions, courtship and love affairs—2, 6, 17, 24; service affairs—2, 6, 10, 17, 23, 27; partnership business and activities, dealings with opposite sex in general—1, 4, 12, 24, 28; insurance activities—4, 8, 15, 21, 27; professional and business enterprises—1, 4, 12, 24, 28.

Chandrashtama from about noon of 22nd till about sunset of 24th.

4. Kataka (Cancer).—*Venus and Mars in 1st; Rahu in 3rd; Jupiter in 5th; Saturn in 6th; Kethu in 9th; Sun in 11th and 12th; and Mercury in 11th, 12th and 1st.*

General.—Venus, Jupiter and Saturn are good for the entire month, Sun for the first half and Mercury for the first week. Venus and Jupiter, the two great benefics are absolutely free of vedha throughout and Mercury too

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so long as he is in a favourable sign. Sun is also under check so long as he is good that is for the first half and Saturn from the middle part of the month. Mars is the only planet evil for the entire month and he is checked all along. Thus the only unchecked evil influences for the month are Sun for the second half and Mercury from 2nd week onwards. The general effects for the month can therefore be expected to be quite good and the first half will be even better than the second Gradual success, realisation of your objects of desire, gains, friends among highly placed persons, happiness and prosperity, auspicious functions and celebrations, enjoyment of luxuries, educational and academical successes, triumph over rivals and enemies, etc., are the likely results of the good transits. Sorrows, quarrels with friends and relatives, troubles through women, obstacles in undertakings, health troubles, heavy expenditure, are the sort of evil results that may happen especially during the second half. Of the three stars of the sign, those born under Aslesha will undoubtedly fare best, next come those born under Punarvasu and last come those born under Pushya.

Health and Domestic.—Health for the month will be good except for some minor troubles during the second half such as bronchial effects and disorder of blood, bile and heat. Those who are not chronically subject to such things may not fear anything, but such as are accustomed to such, should be careful in diet and general habits. Harmony will prevail at home and in social circles though during the second half some difficulties are liable to be caused by evil minded relatives or friends, On the whole, a trouble-free month.

Finance and Speculation.— As in all other matters, the first half will be better than the second. There will be increased gains and general prosperity will prevail with success attending financial ventures, the first half especially. Friendship and association with affluent persons will bring with it its own advantages. It may so happen that you may have to wield or be entrusted with some new responsibilities in connection with financial matters in the very beginning of the month. Speculation too would appear to be promising and with much care and prudence, it may be possible to secure some success but all such activities should be confined to the first half only.

Real Property, Services, Profession, etc.— Inspite of the good transits, no substantial benefits are likely to accrue in the case of landlords and landholders and it may prove to be a period of trial and tribulation for them, especially during the second half. It would be difficult to define the nature of the troubles that are likely to beset them but they should be prepared for all eventualities. They will do well to confine themselves to routine matters and not attempt any new enterprises or innovations nor even make fresh investments and acquisitions and await better times. The month is definitely favourable for the services. Favour of superiors, new position and honours or other favourable changes, success in departmental tests, interviews are all probable. You may also succeed in gaining a point or two over your rivals or come out on top in competitive examinations, etc. The month is also favourable for the business and the profession which will rise to high above average levels and bring increased gains, profits and a period of prosperity in general, especially during the first half.

Women.—The month is a good one for the fair sex as well and it is up to them to exploit fully the favourable influences and get the utmost out of them. This month can be utilised for giving parties, attending important functions, acquisition of sartorial luxuries, etc. The month is also good for courtships, love affairs, etc., but not all dates are equally suitable and it may be necessary to exercise more than usual care on the dates marked critical here below.

Fortunate Dates.—Personal and domestic matters, dealings with relatives, health matters, etc.—5, 9, 14, 18, 22, 26; financial ventures—3, 6, 11, 16, 25, 30; short journeys—1, 3, 6, 12, 16, 27; long journeys—2, 9, 14, 18, 22, 26; real property affairs, academical activities, interviews—1, 3, 6, 12, 16, 27; speculation, children's affairs and prospects, excursions, love affairs—5, 16, 19, 28; service affairs and prospects—2, 9, 14, 18, 22, 26; partnership business, dealings with opposite sex in general—3, 9, 12, 17, 25, 30; insurance activities—3, 9, 12, 17, 25, 30; professional and business enterprises—5, 16, 19, 28.

Critical Dates.—Personal and domestic matters, health matters—2, 10, 17, 23, 27; financial enterprises—2, 6, 10, 14, 20, 27; short journeys—2, 11, 13, 15, 23, 30; long journeys—1, 4, 12, 24, 28; real property affairs, academical activities, interviews—2, 17, 20, 24, 27; speculation, courtship and love affairs, children's affairs and prospects, excursions—2, 6, 10, 17, 23, 27; service affairs and prospects —1, 4, 12, 24, 28; partnership, dealings with opposite sex—4, 8, 11, 15, 21, 27; insurance, business—4, 8, 11, 15, 21, 27; professional and business enterprises—2, 6, 10, 17, 23, 27.

Chandrashtama from sunset of 24th till about midnight of 26th.

5. Simha (Leo).—*Rahu in 2nd; Jupiter in 4th; Saturn in 5th; Kethu in 8th; Sun in 10th and 11th: Mercury in 10th, 11th and 12th; Venus in 12th; and Mars in 12th.*

General.—Sun is the only planet who is favourable for the entire half. Even so, he is under check for the first half. Mercury is good for the greater part of the month but good or bad he is under check throughout. Venus in twelfth may also be considered as auspicious for the entire month. Mars, Jupiter and Saturn, the major planets are all evil. But Jupiter and Saturn are under check throughout and Mars for the greater part. So in this tug-of-war between the good and bad transits, the good side wins by a narrow margin and in a month of mixed results the second half will prove to be the better of the two. General success, good friendships and associations with their advantages, gain and enjoyment of articles of luxury, happiness and prosperity, fame, triumph over rivals and enemies, honours, etc., are the good results to be expected of the favourable transits. Increased expenditure, litigation false implications and humiliation, grief through loss of relatives, difficulties caused by rivals and enemies, quarrels, etc., may also result for the evil transits. Of the three asterisms of the sign, those born under Poorvaphalguna and Uttaraphalguna will fare better than those born under Makha who will rank least.

Health and Domestic.— Eye troubles and bilious complaints are what are indicated by the transits but may not appear except in the case of those who are chronic sufferers and also yield quickly under treatment. While travelling, it is better to be careful as otherwise minor accidents may occur. There is nothing special to be mentioned about domestic matters which may run smooth more or less. Yet troubles and anxieties are liable to be caused by relatives outside the domestic circle, some of which may even prove quite upsetting at the time though of no lasting effects.

Finance and Speculation.— Gain of wealth, success in financial enterprises, influx of money from more sources than one can ordinarily be expected though to make a saving will be found to be quite a difficult task as there is more than one transit influence will tend to deplete your resources and always keep wanting for more. In the matter of new enterprises, great care will be necessary to scrutinise care-

fully proposals brought to you by others who are apparently disinterested persons. There is nothing in the transits of the month to make for success in speculation.

Real Property, Services, Profession, etc.—The month is neither favourable nor unfavourable for real property matters in general. The evil transits in this sphere may cause unwanted litigation, heavy outlay of expenditure, bad investments, etc. The good transits will however be responsible for good yield and rentals and their easy realisation and also for success in new ventures and innovations designed to promote yield by the application of scientific methods of cultivation. But there is a likelihood of some damage to property and some losses in this connection. So in any matter, care and forethought would be absolutely essential especially with regard to combustibles that may be kept stored. This is a fairly good month for the services generally and you may succeed in the realisation of your objectives by your own merits which will attract the attention of your superiors and you may attain new position and honour, even scoring a point of two over your competitors. The profession and business will do fairly well throughout the month and proceed to new levels of achievement and results will be proportionate to ondeavour.

Women.—But this month cannot be said to favour women in regard to matters in which they are interested by reason of their sex. This may easily prove to be a month in which they are on trial and may be called upon to face strange situations, even hardships before they can succeed in whatever activities they are engaged in. They may have to face obstacles and setbacks and undertake new responsibilities each according to the nature of the work, she may be engaged in. A great deal of self-restraint will have to be exercised in many of the situations that may arise during the month.

Fortunate Dates.—Personal and domestic matters, interviews, health matters—3, 5, 11, 16, 25, 30; financial ventures, etc.—3, 6, 12, 17, 27; short journeys—5, 10, 15, 19, 29; long journeys—5, 15, 19, 28; real property affairs, academical activities, interviews-5, 15, 19, 28; speculation, love affairs, excursions, children's affairs and prospects—2, 9, 14, 18, 22, 26; service affairs and prospects—3, 12, 17, 25, 30; partnership business, dealings with opposite sex in general—3, 12, 17, 25, 30; insurance activities—2, 9, 14, 18, 22, 26; professional and business enterprises—5, 10, 15, 19, 29.

Critical Dates.—Personal and domestic matters, interviews, health matters in general—2, 6, 14, 20, 27; financial ventures and enterprises—2, 5, 8, 13, 15, 22, 30; short journeys—2, 6, 17, 24, 27; long journeys—2, 6, 10, 17, 23, 27; real property affairs and academical activities, interviews, etc.—2, 6, 10, 17, 23; children's affairs and prospects, speculation, excursion and love affairs, etc.—1, 4, 12, 21, 24, 28; service affairs and prospects—1, 5, 12, 18, 24, 28; partnership matters, dealings with opposite sex in general–1, 5, 12, 18, 24, 28; insurance activities—1, 4, 12, 21, 24, 28; professional and business enterprises—2, 6, 17, 24, 27.

Chandrashtama from the beginning of the month till sunrise of 2nd and again from about midnight of 26th till noon of 29th.

6. Kanya (Virgo).—*Rahu in 1st; Jupiter in 3rd; Saturn in 4th; Kethu in 7th; Sun in 9th and 10th; Mercury in 9th, 10th and 11th; and Venus and Mars in 11th.*

General.—Venus and Mars are favourable throughout the month though Venus is under check all along. Mercury is good after the first week and partially comes under vedha. Sun is auspicious for the second half and free of vedha. The unfavourable transits are those of Jupiter and Saturn, but Saturn is under check throughout the month. The good and bad elements for the month are more or less equally distributed and therefore the nature of the results for the month will be of a mixed character. But the second half will be distinctly more favourable than otherwise. Gain of money as well as articles of luxury, friendship and help of highly placed persons, successful undertakings, triumph over rivals and enemies, spread of name and fame with prosperity, enjoyments, and happiness are the good features probable during the second half. Tedious journeys, deaths among friends and relatives causing sorrow, disgrace, unwelcome changes, failure in enterprises or setbacks, enmities, etc., are probable because of the evil transits more especially during the first half. Of the three asterisms of the sign, those born under Hasta will attract more of the evil transits and hence benefit much less than those born under Uttaraphalguna or Chitta.

Health and Domestic.—If at all it is only during the first half that health troubles may make their appearance and even then it may not be any actual illness but only fatigue from tedious journeys and general debility in consequence. But it is probable that the mind will be troubled much more, especially during second half because of enmities and misunderstandings with elders, separation from friends and relatives, false implications, bad news, etc. The domestic circle will be fairly harmonious and there will be happiness with enjoyment of luxuries.

Finance and Speculation.—The finances are generally favoured well this month, especially the second half. During the first half, there is a probability that you may lose through being victimised by confidence, tricks, fraudulent enterprises, etc., or enmities may arise with money as the principal cause. Gains from various sources, success in financial enterprises, help from friends, opposite sex are all quite probable. But in respect of speculative dealings, it cannot be said that success will be uniform and gains may be offset by losses. So it is better to avoid speculation altogether.

Real Property, Services, Profession, etc.—There are prospects of new acquisition of real property holdings but that is all that can be said on the favourable side. In all other respects, such as yield, rentals, management of their properties, etc., landlords and landholders are liable to suffer. Your incorporeal rights are liable to be infringed upon and if you resort to litigation, you are likely to get only adverse results. If you launch in enterprises designed to improve yield, there may be some last minute obstruction which will prevent their successful completion. The services are in a much better position though not entirely free from difficulties. You may have to exert yourself extra to achieve even ordinary results and there will be competition and you will have to strain much to successfully emerge from such situations. You may be tempted to give in before the obstacles or thoughtlessly alienate the sympathies of those above you but you should see to it that you do not do any of these things, in which case you will succeed and position and honours are likely to come within

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your reach. Though there will be setbacks and obstacles during the first half, the profession and business will forge ahead during the second half which will be attended with success and prosperity.

Women.— This is not a good month for women. They are liable to be too easily imposed upon by the opposite sex in all matters. They may have to suffer also from uncongenial surroundings perhaps because the family has to move away from familiar surroundings owing to some reason or other. Social activities may be reduced to nil and this is not the month to indulge in the purchase of feminine luxury items such as ornaments, new clothing or other articles of finery. But these observations do not apply strictly to the second half which is generally more favourable.

Fortunate Dates.—Personal and domestic matters, interviews, health matters in general—3, 6, 12, 17, 22, 27; financial enterprises—5, 10, 15, 19, 29; short journeys—5, 15, 19, 28; long journeys—5, 10, 15, 19; real property matters, academical activities, interviews—2, 9, 14, 18, 22, 26; speculation, children's affairs and prospects, love affairs, excursions—3, 12, 17, 25; service affairs and prospects, etc.—3, 12, 17, 25; partnership business—2, 9, 14, 18, 22, 26; insurance activities—5, 15, 19, 28; professional and business enterprises—3, 6, 12, 17, 22, 27

Critical Dates.—Personal and domestic matters, interviews, health matters in general—2, 5, 8, 13, 15, 23, 30; financial enteprises—2, 6, 17, 24; short journeys—2, 6, 10, 17, 23, 27; long journeys—2, 10, 17, 27; real property affairs and academical activities, interviews—1, 4, 12, 24, 28; speculation, children's affairs and prospects, love affairs, excursions—4, 8, 15, 21, 27; service affairs and prospects—4, 8, 15, 21, 27; partnership business, matters connected with opposite sex in general—1, 4, 12, 24, 28.

Chandrashtama from sunrise of 2nd till about sunset of 4th and again from about noon of 29th till end of the month.

7. Thula ♎ (Libra).—*Jupiter in 2nd; Saturn in 3rd; Kethu in 6th; Sun in 8th and 9th; Mercury in 8th, 9th and 10th; Venus in 10th; Mars in 10th; and Rahu in 12th.*

General.—Mars, Jupiter and Saturn are all favourable for the entire month. But all these planets are under check throughout. Mercury is good for the first and last weeks only and it is only during the first week that he is free of vedha. This exhausts the benefic influences for the month, Sun and Venus being in evil signs. Sun is however under check for the greater part of the month while Venus alone is free. Thus both good and bad transits for the month are powerless and as the good elements are more numerous, the balance is still on the favourable side. Mixed results alone can be expected, such as quarrels, evil associations, heavy expenditure, failure, losses, ill-health, obstacles in undertakings, unjust changes, adverse results in contentious matters like litigation, etc., are the probable evil results. General success, increase in one's sphere of influence, happiness, acquisition of new position and enjoyments, auspicious events and celebrations, prosperity, etc., are among the good results due for the auspicious planets. Of the three stars of the sign, those born under Chitta will fare best while those born under Swati and Visakha come only next.

Health and Domestic.—Good health will be maintained more or less throughout the month as there is nothing in the transit influences to affect the health. General health may suffer from one or two tedious journeys and blood pressure may tend to remain rather high during the first half. But it is in the case of the children that greater care may be needed and they may have to be protected from prevailing epidemics if any by appropriate prophylactic measures. The domestic conditions will be happy and harmonious and there will be happiness and satisfaction in home and social circles.

Finance and Speculation.—The month perhaps is best for financial matters. Various gains, influx of wealth from more sources than one, successful financial ventures and enterprises and in professional activities, help from influential and wealthy friends, etc., are the probable effects and provide a smooth-running period in which the financial position can be unobtrusively improved upon and built up on a sound basis. With all this, this month cannot be pronounced to be a favourable one for speculative dealings and transactions in which losses are likely to result.

Real Property, Services, Profession, etc.—Matters pertaining to landlords and landholders come under conflicting influences while some of them undoubtedly favour their interests, there are others that will definitely act as a setback and cause confusion. Quarrels, disputes and other unpleasant experiences as a result of conflict of interests may reach considerable proportions and you may be tempted on various occasions to take the law into your hands which would be extremely inadvisable. Political conditions also may contribute to cause you distress and losses. The services will do exceptionally well this month. Your position will receive the increased interests of those in authority above you provided you take considerable pains to perfect your own work and complete all details that may be necessary for your uplift, so that your case may not suffer for want of some technical qualification or other. The profession and business can be expected to be very active this month though it may be that the results may not prove quite adequate for the amount or volume of work involved. Still the month will be well above average levels generally.

Women.—This month is good in general for the fair sex and many happy events may take place, such as restoration of severed relationship with close relatives or friends in the social circles, may be within the family circle itself. The month is favourable for courtships and love affairs also, excursions, picnics, etc., and there will be plenty of opportunities for making pleasant contacts with the opposite sex, indulging in pleasurable activities, and cementing broken attachments and making peace with rivals and gaining your heart's desires.

Fortunate Dates.—Personal and domestic matters, health matters in general—5, 10, 15, 19, 29; money dealings and transactions—5, 15, 19, 28; short journeys—2, 9, 14, 18, 22, 26; long journeys—6, 12, 17, 27; real property matters and academical activities—3, 12, 17, 25, 30; speculation, children's affairs and prospects, courtship and love affairs, etc.—3, 12, 17, 25, 30; service affairs and prospects, etc.—2, 9, 14, 18, 22, 26; partnership matters, dealings with opposite sex in general—5, 15, 19, 28; insurance activities—5, 10, 15, 19, 29; professional and business enterprises—3, 5, 6, 10, 13, 15, 17, 27.

Critical Dates.—Personal and domestic matters, health matters in general—2, 17, 20, 24, 27; money dealings and transactions—2, 6, 10, 17, 23, 27; short journeys—1, 4, 12, 24, 28; long journeys—2, 11, 13, 15, 23, 30; real property matters and academical activities, interviews—4, 8, 11, 15, 21, 27; speculation and love affairs, children's affairs and prospects, excursions—4, 8, 11, 15, 21, 27; service affairs and prospects—1, 4, 12, 24, 28; partnership matters and dealings with opposite sex in general—2, 6, 10, 17, 23, 27; insurance activities—2, 17, 20, 24, 27; professional and business enterprises—2, 10, 17, 23, 27.

Chandrashtama from about sunset of 4th till sunrise of 7th.

8. Vrischika (Scorpio) —*Jupiter in 1st; Saturn in 2nd; Kethu in 5th; Sun in 7th and 8th; Mercury in 7th, 8th and 9th; Venus and Mars in 9th; and Rahu in 11th.*

General.—Even a cursory glance at the transits of the month will suffice to indicate that this will prove to be a difficult one as good transits are practically non-existent. The only planet who is good for the entire month is Venus and though he is not much of an influence in transits by himself, he is also under check throughout. The only other planet who is good for at least part of the month is Mercury who is favourable for the second and third weeks and even then he is under check; so that there is virtually a black out of the benefic influences for the month. Sun, Mars, Jupiter and Saturn are all evil throughout. Though Sun and Mars suffer check at least for portions of the month, Jupiter and Saturn are free throughout. Thus it will be easily seen that the prospects for the month are not over-bright. Tedious journeys, ill-health, varied anxieties, mental depression, quarrels and misunderstandings, heavy expenditure, general debility, obstacles in all matters, enmities, losses, financial stress, etc., are the probable undesirable effects that may have to be faced. Of the three stars of the sign, those born under Visakha will suffer least and those born under Anuradha come next and those born under Moola will be the worst sufferers.

Health and Domestic—Disorders pertaining to stomach, rectum and urinary system as well as those due to excessive 'heat' and blood pressure are the probable forms of suffering indicated and so chronic sufferers from such ailments will do well to take the necessary precautionary measures. With much care, the troubles can be greatly mitigated if not totally obviated. Children's health too is liable to be affected. Accidents are not improbable. Quarrels inside the domestic circle may disturb domestic peace. Quarrels, outside the domestic circle too are likely such as with relatives and friends and lead to serious misunderstandings

Finance and Speculation.—The impact of the transits upon the financial position will be quite serious and lead to far-reaching results. Death of ready cash with mounting expenditure items will cause critical conditions and losses too are not at all improbable. Therefore any financial venture, however promising it may appear at the time should be postponed to better times and in all dealings and transactions, even though routine, great caution should be observed. Needless to say, speculation would prove disastrous.

Real Property, Services, Profession, etc— The affairs of landlords and landholders come within the scope of the affliction of the transitting planets and nothing will shape out to their entire satisfaction. Yield and rentals will suffer. Since there are no compensating favourable influences almost anything may occur to complete their discomfiture and make the future appear dark and gloomy with apprehensions and forebodings. So nothing new should be attempted and routine be kept up. The prospects are not good for the services either. Anything from incurring the displeasure of superiors or people in authority up to downright suspension and disgrace may happen. But, for the latter to happen, the current directional influences too should be unpropitious. In all your actions or dealings with superiors, rivals or co-workers you should be guided by reason, reticence and keep a continual check against a tendency to lash out which will be only too easy. Profession and business will be dull and unremunerative.

Women.— Matters pertaining to the female sex as such also suffer this month, but the affliction is neither uniform nor severe. So the position is that no definite guidance is possible. When conditions appear favourable for their activities, they can go ahead with their activities and achieve satisfaction, happiness as they can be confident of a fair amount of success. But when conditions appear unpropitious, they should take the hint and retire and attend to only routine matters and never try to force results. With this as a golden rule, they can avoid the pitfalls of the month and make a fairly tolerable month of it.

Fortunate Dates.—Personal and domestic matters, health matters in general—5, 16, 19, 28; money dealings and transactions—1, 4, 12, 24, 28; short journeys—4, 8, 11, 15, 21, 27; long journeys—2, 10, 17, 23, 27; real property affairs, academical activities, interviews, etc.—4, 8, 11, 15, 21, 27; speculation, children's affairs and prospects, love affairs, excursions—1, 4, 12, 24, 28; services—5, 16, 19, 28; insurance activities—5, 9, 14, 18, 22, 26; professional and business enterprises—2, 6, 10, 14, 20, 27.

Critical Dates.—Personal and domestic matters, interviews, health matters in general—2, 6, 10, 17, 23, 27; money dealings and transactions—1, 4, 12, 24, 28; short journeys—4, 8, 11, 15, 21, 27; long journeys—2, 10, 17, 23, 27; real property matters, academical activities, interviews—4, 8, 11, 15, 21, 27; speculation, children's affairs and prospects, courtship and love affairs, excursions—1, 4, 12, 24, 28; service matters and prospects—2, 6, 10, 17, 23, 27; partnership business, dealings with opposite sex in general—2, 17, 20, 24, 27; insurance activities—2, 10, 17, 23, 27; professional and business enterprises—2, 6, 10, 14, 20, 27.

Chandrashtama from sunrise of 7th till sunset of 9th.

9. Dhanus (Sagittarius).—*Saturn in 1st; Kethu in 4th; Sun in 6th and 7th; Mercury in 6th, 7th and 8th; Venus and Mars in 8th; Rahu in 10th; and Jupiter in 12th.*

General.—Venus is favourable for the entire month and unchecked. But he is the only planet who continues good for the entire month. Sun is good for the first half only but under check; Mercury is good for the first and last weeks and he comes under check for the last week. No other planet is favourable for even part of the month. Of course Jupiter in twelfth need not be considered as downright inauspicious. Mars and Saturn are evil. Of these, Mars is under check for the greater part of the month while Saturn is free throughout. The good transits make a poor show and naturally this will be reflected in the general results for the month, the first half would prove less troublesome than the second. Mental depression, varied anxieties and apprehensions, quarrels, misunderstandings, ill-health, tiresome and useless journeys, obstacles in all undertakings, death of relatives, are the general results that may be caused by the adverse transits during the second half especially. Some gains, luxuries, domestic happiness, auspicious events and celebrations, popularity and renown, etc., are due during the first half. Of the three asterisms of the sign, those born under Moola and Uttarashada will fare much better than those Poorvashada.

Health and Domestic.—There is no reason to expect any serious disturbances in health this month as none of the evil transits point to such. But weakness and general debility will persist throughout. Special care should however be taken as against accidents which may result in serious loss of blood and other unlooked for complications. Domestic peace may be disturbed during the second half and quarrels and misunderstandings may arise with wife and children but there is every probability that these will amount to no more than bickerings and may be quickly resolved.

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Finance and Speculation.—The first half will be quite tolerable in the matter of finance. There will be gains and success in financial enterprises and conditions may even be fairly satisfactory during the closing week also. But the middle part of the month may prove trying when there may be heavy expenditure and even losses. Losses may arise because of your own faulty reasoning, or expected help not forthcoming or to unexpected causes. If you speculate especially on margins, there is a probability that because of unexpected market fluctuations, you are liable to incur even heavy losses.

Real Property, Services, Profession, etc.—Though matters connected with landlords and landholders are also liable to be adversely affected by the transitting influences, it can be said that some compensatory factors are at work which will mitigate the extent of damages that may otherwise result and may even render the month tolerable. Yield and rentals may prove satisfactory. One may go ahead with schemes for improving the capacity of yield of your holdings, construction work and other enterprises that may tend to increase the capital value of your holdings. Acquisition of new items is also not contra-indicated for the month. The same compensatory factors are at work in the case of the services also which will witness tolerable conditions and the first half is even likely to prove favourable, though it has to be said that no notable events may take place. But the month will be smooth running in all matters in the office and the authorities will be quite pleased with your work and put up favourable notes in your dossier. The profession and business are liable to suffer setbacks and the general conditions may even go below par. But these observations are applicable more to the second half than the first.

Women.—Much prudence and care should be exercised by the fair sex in all their activities during the month, especially in their dealings with the opposite sex as they are only liable to be too easily influenced upon and be made to count themselves to actions against their better reasons, be it a purely domestic matter or activities in the social or philanthropic sphere or matters in which their heart is involved and this injunction is to be specially enjoined in the case of the unattached as a hasty engagement or unwitting commitments may cause endless difficulties later on.

Fortunate Dates.—Personal and domestic matters, health matters—2, 9, 14, 18, 22, 26; money dealings and transactions—3, 9, 12, 17, 25, 30; short journeys—3, 9, 12, 17, 25, 30;

(*Continued on next page*)

THE 1962 EIGHT-PLANET COMBINATION

(*Continued from page 530*)

that is foreshadowed engulfing dictators and their repressive laws. Of course there might be weeping and gnashing of teeth here and there but a crucible is necessary to purify man for as Premier Sri Nehru says: "We are stretching out our arms to the Moon. Some say we will go to Mars or Venus next but we forget what is happening on earth and cannot manage earth properly. There has been some inner decay of mind and spirit — a cracking up of moral values."

I believe that **the Great Conjunctions herald the dawn of the Aquarian Age. Liberty and Justice will triumph.** "And vast confusion waits, as doth a raven on a sick-fallen beast, the imminent decay of wrested pomp."

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PLANETS AND DEVELOPMENTS IN TIBET

(*Continued from page 522*)

of far-reaching consequences. We are clearly witnessing today the beginning of an active Chinese expansionist policy and astrologically China's action in Tibet would be of immediate concern to us. The security of India needs our most important attention. The vacuum has been fully filled by Chinese power and India must look to the security of her northern border. India, which was the only country which appeared to be convinced that the Chinese had no expansive ambitions, discovered to her amazement that the work of the Chinese revolution is not yet done in other parts of Asia. Jupiter neecha in Lagna, Moon and Lagna both aspected by Mars from the 7th, and Lagnadhipathi in an inimical sign and otherwise afflicted always denote things repugnant to human nature such as hypocrisy, aggression, selfishness and the like. The curious concentration of benefic and malefic forces on the 10th—Mars and Saturn aspect the 10th by their Viseshadrishti—denotes that there is the usual iron hand. Tibetans are no doubt distinct from the Chinese in race, culture and traditions and they should be left to pursue their own way of life unimpeded by any fiat from Peking. India is of course "ever ready to lend her helping hand" to bring about a settlement in and between China and Tibet. But the point is, would China agree especially that she is undergoing the dasa of the aggressive Mars. Really speaking Peking does not care for India's friendship. Although India has been championing China's cause in the United Nations, Peking has never cared to pay heed to India's repeated protests, even in regard to a small matter as the inclusion of Indian territory in maps of China The coming years will show that while protesting friendly relations, China will display a more aggressive attitude towards India and that China will not respect Asian feelings. India faces a very complicated situation and it is our earnest prayer that Almighty God would guide our Prime Minister in the right direction so that Mr. Nehru's foreign policy which is falling more and more out of tune with educated public opinion in the country would become more realistic and that he will not have one yard-stick for some people and a different one for others. Astrologically there is no prospect of Tibet's question being resolved in a manner satisfactory to the Tibetan nationalists. The present order or disorder must continue until the fateful combination of eight planets in 1962.

—Written 2—5—1959

HOW IS THIS MONTH ?

(Continued from previous page)

long journeys—3, 6, 11, 16, 25, 30; real property affairs, educational and academical activities, interviews—2, 9, 14, 18, 22, 26; children's affairs and prospects, speculation, courtship and love affairs, excursions—5, 16, 19, 28; service affairs and prospects—1, 3, 6, 12, 16, 27; partnership business, dealings with opposite sex in general—2, 11, 13, 15, 23, 30; insurance activities—5, 9, 14, 18, 22, 26; professional and business enterprises—1, 3, 6, 12, 16, 27.

Critical Dates.—Personal and domestic matters, health matters in general—1, 4, 12, 24, 28; money dealings and transactions—4, 8, 11, 15, 21, 27; short journeys—4, 8, 11, 15, 21, 27; long journeys—2, 6, 10, 14, 20, 27; real property matters, academical activities, interviews—1, 4, 12, 24, 28; speculation, children's affairs and prospects, courtship and love affairs, excursions—2, 6, 10, 17, 23, 27; service affairs and prospects—2, 17, 20, 24, 27; partnership matters, dealings with opposite sex in general—2, 11, 13, 15, 23, 30; insurance activities—2, 10, 17, 23, 27; professional and business enterprises—2, 11, 13, 15, 23, 30.

Chandrashtama from about sunset of 9th till past midnight of 11th.

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10. **Makara** (Capricorn).—*Kethu in 3rd; Sun in 5th and 6th; Mercury in 5th, 6th and 7th; Venus and Mars in 7th; Rahu in 9th; Jupiter in 11th; and Saturn in 12th.*

General.—Jupiter in eleventh and unchecked is by far the best influence for the whole month. This transit serves a double purpose. In eleventh, Jupiter acts also as a check on the baneful influence of Saturn transitting the twelfth. No other planet is good for the entire month. Sun is good for the second half only and Mercury for the second and third weeks. All the other transits of the month are unfavourable, Venus and Mars are evil throughout. But Mars is under check for the greater part of the month. It cannot be denied that the month will bring only mixed effects but the good elements are assuredly preponderant and the second half may even be quite free of evil effects. Good health, triumph over rivals and enemies, peace of mind, gains, popularity and renown, auspicious events and celebrations, acquisition of luxuries and their enjoyment, new positions, honour and prosperity are the likely good occurrences for the month, especially latter half. Harassment by rivals and enemies, mental agitation, sorrows and separation from relatives, losses, quarrels with friends and relatives, purposeless undertakings, association with wicked elements, litigation, etc., are the probable results of the evil planets to be expected mostly during the first half. Of the three stars of the sign, those born under Uttarashada and Dhanishta will fare better than those born under Sravana.

Health and Domestic.—Though some health troubles are probable during the first half, the second half will be comparatively free. This month children's health too will most probably suffer though no serious illness need be feared. Indigestion and other stomach troubles, ailments affecting the eye may be suffered by those chronically subject to such things. Minor accidents, cuts, etc., may occur during the first half. Minor troubles, quarrels and bickerings are to be expected in the domestic and social spheres but these really do not amount too much and are likely to vanish during the second half.

Finance and Speculation.—The month is fairly good for finance especially during the second half. No doubt there are conflicting influences and a good deal of influx during the month will be drained away, some in necessary and some in useless and extravagant ways. But much can be done by judicious management to retain a good part of it by rigidly excluding all waste. Financial enterprises begun during the second half have greater chances for success. Even speculative dealings have some chances for success provided the rash element is entirely eliminated throughout.

Real Property, Services, Profession, etc.—Real property affairs from the standpoint of view of landlords and landholders will only steadily worsen during the month, though apparently conditions are prosperous on the surface and nothing adverse may actually take place during the month. There may be a lot of change below surface during the month that may erupt into action later on causing considerable inconveniences even dislocation. Actually there may be also some gains and additions to your holdings this month, but great care should be taken to see what is acquired, lest it should prove a source of liability later on. The second half of the month is highly favourable for the services in all contentions or competitive matters, that is your efforts to succeed in tests, outrank others and be selected for jobs in test of merit will be in proportion to the extent of the work you put in and is specially suited for gaining honours and advancement. The profession and business are likely to have a smooth-running period with around expansion and increased returns more especially during the second half.

Women.—The general set up of the month is propitious for the interests of the fair sex as such and it is up to them to fully utilise the favourable influences to the best of their capacity especially in social and philanthropic activities, social functions, parties and the like. But however, in courtships and love affairs, especially in the case of the unattached they should have their wits about them and should not on the spur of the married or without due deliberation and advice commit themselves to irrevocable steps which may cause difficulties later.

Fortunate Dates.—Personal and domestic affairs, health matters in general—3, 9, 12, 17, 25, 30; money dealings and transactions, etc.—4, 8, 11, 15, 24, 27; short journeys—2, 9, 14, 18, 22, 26; long journeys—1, 3, 6, 12, 16, 27; real property affairs, educational activities, interviews, etc.—2, 6, 10, 17, 23, 27; speculation, children's prospects and affairs, courtship and love affairs, excursions—2, 17, 20, 24, 27; service affairs and prospects—2, 11, 13, 15, 23, 30; partnership matters, dealings with opposite sex in general—5, 9, 14, 18, 22, 26; insurance activities—3, 11, 16, 25, 30; professional and business enterprises—1, 3, 6, 12, 16, 27.

Critical Dates.—Personal and domestic affairs, health matters in general, interviews—4, 8, 11, 15, 21, 27; money dealings and transactions—4, 8, 11, 15, 21, 27; short journeys—1, 4, 12, 24, 28; long journeys—2, 11, 13, 15, 23, 30; real property affairs, academical activities, interviews—2, 6, 10, 17, 23, 27; speculation, children's affairs and prospects, courtship and love affairs, excursions—2, 17, 20, 24, 27; service affairs and prospects—2, 11, 13, 15, 23, 30; partnership business, dealings with opposite sex in general—2, 10, 17, 23, 27; insurance activities—2, 6, 10, 14, 20, 27; professional and business enterprises—2, 17, 20, 24, 27.

Chandrashtama from about midnight of 11th till forenoon of 14th.

11. **Kumbha** (Aquarius).—*Kethu in 2nd; Sun in 4th and 5th; Mercury in 4th, 5th and 6th; Venus and Mars in 6th; Rahu in 8th; Jupiter in 10th; and Saturn in 11th.*

General.—Mars and Saturn are favourable for the entire month. While Saturn comes under check during the middle part of the month, Mars is entirely free of vedha. Mercury is good for the first and last weeks. The other planets Sun, Venus and

Jupiter are evil for the entire month and except for Sun during the second half, they are free of vedha. Therefore the evil transits are more powerful this month and this feature will be reflected in the general results for the month. Impediments in all matters, sorrows, quarrels and disputes with friends and relatives, harassment by rivals and enemies, useless enterprises, loss of position or status, unwelcome changes, scandals, danger to property, unwanted litigation, etc., are the likely evil results. But success, favourable termination in litigation, gains, prosperity, honour, fame, purchase and enjoyment of articles of luxury, friendship with wealthy and influential persons, popularity and renown, etc., are the probable good results also that are due to the favourable transits. Of the three asterisms of the sign, those ruled by Dhanishta and Poorvabhadrapada are likely to fare much better and suffer less than those born under Satabhisha.

Health and Domestic.—Even the evil transits do not affect in the matter of health. General weakness and debility may be present but no actual illness need be suffered. Of course care in diet and general habits will be essential to enjoy good health throughout the month. Minor accidents may happen. Children's health however may require more than ordinary attention, and prophylactic measures adopted and it is the middle part of the month that may require extra care. Domestic matters will on the whole be satisfactory with minimum bickerings and quarrels.

Finance and Speculation.—The month may prove quite satisfactory in the matter of finances. Gains, increased income, success in enterprises are all due almost throughout the month though some losses, during the second half may occur inspite of your best care and caution. Some extra items of expenditure such as money required for litigation may also arise but no serious handicaps are likely. But the month cannot be said to be at all favourable for speculation as none of the transit influences are helpful in this respect.

Real Property, Services, Profession, etc.— Real property matters however are favoured generally in the sense that the evil elements are compensated for to a great extent, though it is not to be expected that something positively advantageous is likely to happen. Usual troubles and difficulties will be absent. There is also scope for some additions to your holdings though this may not prove an unmixed blessing later on. Litigation should be avoided as far as possible, though your rights may be assailed. Mediation and arbitration will perhaps be the best course to adopt. The services will be affected adversely. No doubt in this respect, there are some good elements but these may not be able to avert unpleasantness in the office, displeasure of superiors, danger to your position, scandals and false imputations which may render the mind quite anxious and apprehensive as regards their consequences. But some improvement may be apparent within the month itself which will become more pronounced during the next month and not have any lasting effects. The profession and business may fare ordinarily well though setbacks and obstructions cannot be avoided now and then.

Women.— This cannot be said to be a pleasant month for the fair sex. Routine is liable to be disturbed in any matter or activities in which they may be engaged and much depend upon their individual capacity to adopt themselves to the changed circumstances or novel situations that are almost certain to arise during the month. It may so happen that new responsibilities may have to be undertaken or sought to be through upon you, some of which may even entail hardships. Therefore considerable thought should be bestowed before committing yourself to any definite course of action.

Fortunate Dates.—Personal and domestic matters and interviews, health matters in general—3, 9, 12, 17, 25, 30; money dealings and transactions—2, 9, 14, 18, 22, 26; short journeys—5, 16, 19, 28; long journeys—1, 3, 6, 12, 16, 27; real property affairs, academical activities, interviews—2, 6, 10, 17, 23, 27; speculation, children's prospects and affairs, excursions, parties, courtship and love affairs—2, 11, 13, 15, 23, 30; service affairs and prospects—5, 9, 18, 14, 22, 26; partnership matters and business, dealings with opposite sex in general—3, 6, 11, 16, 25, 30; insurance activities—1, 3, 6, 12, 16, 27; professional and business enterprises—5, 6, 19, 28.

Critical Dates.—Personal and domestic matters, health matters—4, 8, 11, 15, 24, 27; money dealings and transactions—1, 4, 12, 24, 28; short journeys—2, 6, 10, 17, 23, 27; long journeys—2, 17, 20, 24, 27; real property matters and academical activities, interviews—2, 17, 20, 24, 27; speculation, children's affairs and prospects, courtship and love affairs, excursions—2, 11, 13, 15, 23, 30; service affairs in general—2, 10, 17, 23, 27; partnership matters, dealings with opposite sex in general—2, 6, 10, 14, 20, 27; insurance activities—2, 11, 13, 15, 23, 30; professional and business enterprises—2, 6, 10, 17, 23, 27.

Chandrashtama from forenoon of 14th till about noon of 16th.

12. **Meena (Pisces).** —*Kethu in 1st; Saturn in 3rd and 4th; Mercury in 3rd, 4th and 5th; Venus and Mars in 5th; Rahu in 7th; Jupiter in 9th; and Sun in 10th.*

General.—Venus and Jupiter are favourable for the entire month, but both are under check throughout. Sun is good for the first half but under vedha so long as he is good. The only favourable transit that is both good and free of vedha is Mercury during the 2nd and 3rd weeks. Thus the good influences for the month do not amount too much. But of course Saturn in tenth need not be considered as wholly evil as a malefic in transit of an Upachaya place is capable of doing good. Mars is evil for the whole month but under check during the greater part of the month. It is also seen that neither the evil elements are prominent. Thus the month's general results will not be eventful either for good or bad but be quite ordinary in which the first half will be somewhat better than the second. Some minor successes, happiness, comforts, good friendships, triumph over rivals, gains, auspicious events and celebrations, help from friends, meeting of relatives, are the probabilities for the first half. These become less pronounced as the month advances and loss of savings, scandals, loss of honour, quarrels and failures, trouble from rivals and enemies, etc., are probable. Of the three asterisms of the sign, those born under Poorvabhadrapada and Revati will fare better than those born under Uttarabhadrapada.

Health and Domestic.—Health for the month will be generally good. But for a trifling liability to haemorrhages from whatever cause, the month will be quite tolerable. But children's health may be affected by any of the prevailing epidemics and some prophylactic measure is advisable if there is any such danger. This month especially you should be somewhat careful in regard to personal and private affairs, domestic matters, and dealings with relatives particularly as quarrels and misunderstandings are likely to arise for the least or no cause and cause much mental agitation.

Finance and Speculation.—Money matters are neither favoured nor adversely affected much either way and this may just be a normal and routine month. Some minor gains and successes may occur during the

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first half. During the second, there may be some losses, heavy expenditure and dearth of ready cash with consequent financial stress which also is likely to be tided over with help from friends or other facilities. The month is not suited for financial enterprises where the least risk is involved and this warning applies with greater emphasis to speculative transactions.

Real Property, Services, Profession, etc.—Both good and bad influences play upon matters pertaining to real property but it can be said that the evil ones are the more powerful. Landlords and landholders are likely to suffer from lack of co-operation from those it can be legitimately expected, such as tenants, agents, etc. Difficulties may occur in the realisation of yield and rentals even to the extent of seeking the aid of courts. Troubles from co-owners, adjacent owners, etc., too may arise. They may meet with obstacles in their enterprises and attempts to improve their holdings with a view to better yield. It is better not to introduce innovations during the month. The services are in a somewhat better position and the first half can be said to be favourable also and to those who are in the run for it, special honours, new position or status, etc., may be conferred. Recognition of your merits by your superiors is also probable. But towards the close of the month conditions are adverse and should be avoided for interviews, tests, etc., as it would be difficult then to come off with flying colours. The profession and business while doing quite well even above average levels are liable to meet with sudden and unforeseen setbacks now and then.

Women.—So far as transit indications go, women as a rule, will have to be on their guard in all their activity this month, especially in such matters where they have to do with the opposite sex as they are only liable to be too easily imposed upon. Even those who are very wide awake in such matters, are liable to be taken in and the caution is all the greater in the case of the unattached. This caution is also to be observed in their investments in luxury items, fineries, ornaments, etc., as they may not get their moneys worth. Social activities may not flourish.

Fortunate Dates.—Personal and domestic matters, health matters—2, 9, 14, 18, 22, 26; money dealings and transactions—5, 15, 19, 28; short journeys—3, 12, 17, 25; long journeys—5, 15, 19, 28; real property affairs, academical matters, interviews, etc.—3, 6, 12, 17, 22, 27; speculation, children's prospects and affairs, courtship and love affairs, excursions—5, 9, 14, 18, 22, 26; service affairs and prospects—3, 6, 11, 16, 25, 30; partnership business and activities, dealings with opposite sex in general—1, 3, 6, 12, 16, 27; insurance activities—1, 3, 6, 12, 14, 27; professional and business enterprises—2, 9, 14, 18, 22, 26

Critical Dates.—Personal and domestic matters, health matters—1, 4, 12, 24, 28; money dealings and transactions—2, 6, 10, 17, 23, 27; short journeys—2, 17, 20, 24, 27; long journeys—2, 6, 10, 17, 23, 27; real property affairs and academical activities, interviews—2. 11, 13, 15, 23, 30; speculation, children's affairs and prospects, courtship and love affairs, excursions—2, 10, 17, 23, 27; service affairs and prospects, interviews—2, 6, 10, 14, 20, 27; partnership business and activities, dealings with opposite sex in general—2, 11, 13, 15, 23, 30; insurance activities—2, 17, 20, 24, 27; professional and business enterprises—1, 4, 12, 24, 28.

Chandrashtama from about noon of 16th till afternoon of 18th.

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Daily Guide

FOR JUNE 1959

BY MIHIRA

1. **Mon.**—L.D. 10 till 8-35 a.m., then L.D. 11. Uttarabhadrapada till 7-30 a.m., then Revati. A.M.: Favourable for enlisting the sympathy of superiors, new enterprises, financial ventures, new friendships, journeys, changes, love affairs, etc. P.M.: Good business enterprises, financial matters, changes and removals, political activities, social hits, romance, platonic friendships, but not good for contracts and agreements, litigation, etc.

2. **Tues.**—L.D. 11 till 10-0 a.m., then L.D. 12. Revati till 10-40 a.m., then Aswini. A.M.: Should be prepared for some disappointments, avoid quarrels with relatives and associates, likelihood of losses through theft or through undesirable friends and associations; avoid shady company. P.M.: Unfavourable generally; avoid women, extravagance as there is likelihood of scandals and waste of money through women; avoid definite engagements, courtships, love affairs, etc., and be careful in correspondence.

3. **Wed.**—L.D. 12 till 11-45 a.m., then L.D. 13. Aswini till 1-5 p.m., then Bharani. A.M.: Not very favourable; mixed influences persist; bad for journeys and voyages; avoid speculation and doubtful financial schemes as there is a likelihood of loss through fraud but not unfavourable for regular investments in land, property, etc. P.M.: Same uncertain trends continue; good for business, travel, etc., in general but avoid litigation; beware of losses during travel by theft; good for seeking benefits, through relatives and influential friends.

4. **Thurs.**—L.D. 13 till 2-25 p.m., then L.D. 14. Bharani till 3-35 p.m., then Krittigai. A.M.: Good for social activities, contacting new friendships, artistic interests and associations, financial benefits though friends and relatives; good for changes and removals, new contacts in business, etc. P.M.: Good period; favourable for exploiting new ideas, inventions, dealings with public and municipal bodies, changes and removals (but not after sunset); but women have to be on the guard against hasty attachments or marriage.

5. **Fri.**—L.D. 14 till 3-40 p.m., then L.D. 15 (Amavasai). Krittigai till 6-10 p.m., then Rohini. A.M.: Good for some purposes and bad for others; favourable for social activities, dealings with relatives, love affairs, courtship, matrimony, seeking benefits from influential women, etc., but not for dealings with superiors, employers, litigation, dealings with lawyers generally. P.M.: Good for physical and athletic pursuits, industrial pursuits, etc., but there is a likelihood of losses through trade and extravagance through women which should be noted.

6. **Sat.**—L.D. 15 (Amavasai) till 5-30 p.m., then L.D. 1. Robini till 8-35 p.m., then Mrigasira. A.M.: Favourable, good for business and professional activities, changes, removals, occult interests. dealings with Governmental and corporate bodies, journeys, new ventures in any field. P.M.: Not quite good; bad for changes, auspicious matters, money dealings and transactions, purchase of luxury items, dealings with opposite sex in general.

7. **Sun.**—L.D. 1 of bright half of lunar Jyeshta month till 7-5 p.m., then L.D. 2. Mrigasira till 10-50 p.m., then Ardra. A.M.: Generally favourable; good for advancement in business pursuits, journeys, commercial interests in general; but in money dealings there is a liability to be defrauded, also accidents may be caused. P.M.: Likelihood of deception in money matters continues, also for undesirable friendships, also of disappointments in courtship and love affairs.

8. **Mon.**—L.D. 2 till 8-20 p.m., then L.D. 3. Ardra till 9-40 a.m. (night), then Punarvasu. A.M.: Mixed influences prevail; good for musical and artistic interests, platonic friendships and attachments, but likelihood of troubles with superiors, officials, false changes, losses. P.M.: There is a likelihood of accidents through water, heat, etc., which should be taken note of.

9. **Tues.**—L.D. 3 till 9-10 p.m., then L.D. 4. Punarvasu till 2-0 a.m. (night), then Pushya. A.M.: Bad for litigation, speculation, losses through money lending or standing surety; troubles from false friends, servants or inferiors; avoid litigation and rash actions generally. P.M.: Likelihood of illness, operation, accidents, difficulties through misunderstandings and quarrels, likelihood of estrangements, danger of dishonour.

10. **Wed.**—L.D. 4 till 9-25 p.m., then L.D. 5. Pushya till 2-55 a.m. (night), then Aslesha. A.M.: Mixed influences prevail; evil element slightly predominates; hence not good in general; avoid important actions and enterprises. P.M.: Favourable slightly; general success, pleasures and amusements; good for dealings with relatives, arbitration, love affairs, courtships, etc., but not good for dealings with superiors, employers; avoid contentions and quarrels.

11. **Thurs.**—L.D. 5 till 9-10 p.m., then L.D. 6. Aslesha till 3-15 a.m. (night), then Makha. A.M.: Bad for changes, troubles through speeches, writings, avoid dealings with strangers; there is danger of loss through fraud in financial matters; avoid speculation and keep your passions under control. P.M.: Likelihood of difficulties through indiscreet and tactless actions and of deception in love affairs; avoid speculation and shady transactions, likelihood of contacting undesirable friends.

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12. **Fri.**—L.D. 6 till 8-25 p.m., then L.D. 7. Makha till 3-10 a.m. (night), then Poorvaphalguna. A.M.: Mildly unfavourable for all matters in general, but avoid lawyers and litigation, extravagance, dealings with employers, superiors, etc. P.M.: Take advantage of opportunities to widen your field of studies, research, etc., good for journeys, literary work in general, correspondence, journalistic enterprises; you may find willing co-operation in all matters.

13. **Sat.**—L.D. 7 till 7-15 p.m., then L.D. 8. Poorvaphalguna till 2-35 a.m. (night), then Uttaraphalguna. A.M.: Favourable for journeys, musical, artistical and mystical interests, courtships, etc., new friends among elderly and influential circles, investments in real property, building activities, etc. P.M.: Continues favourable for artistic pursuits, literary and journalistic activities; favourable also for journeys, excursions on water, sea, etc., spiritual practices.

14. **Sun.**—L.D. 8 till 5-45 p.m., then L.D. 9. Uttaraphalguna till 1-40 a.m. (night), then Hasta. A.M.: Not favourable in general; avoid undesirable friends; be careful in your speech and writings and avoid quarrels with relatives; keep strict con-

trol over your passions; bad for journeys, dealings with superiors, employers. *To women:* Avoid hasty commitments and alliances. P.M.: Favourable in general, good for business increase and expansion, journeys, litigation and auspicious matters; but avoid new ventures and enterprises.

15. Mon.—L.D. 9 till 3-50 p.m., then L.D. 10. Hasta till 9-30 a.m. (night), then Chitta. A.M.: Not favourable generally; likelihood of extravagance, dissipation, indiscreet actions and quarrels, avoid low female company, danger of scandal and disgrace and be careful in money dealings and transactions, dealings with servants, superiors, beware of false charges. P.M.: Much better, good for business activities, physical and athletic geniuses, sport, courtship and love affairs, etc.

16. Tues.—L.D. 10 till 1-45 p.m., then L.D. 11. Chitta till 11-5 p.m., then Swati. A.M.: Good for business activities, changes, removals, dealings with Governmental and corporate bodies, courtships, romantic attachments; but avoid litigation, money dealings or transactions, standing surety, etc. P.M.: Good for journeys, dealings with Governmental, political bodies, peace making, seeking favours from influential persons of opposite sex, new contacts.

17. Wed.—L.D. 11 till 11-25 a.m., then L.D. 12. Swati till 9-30 p.m., then Visakha. A.M.: Good opportunities for changes and removals which may be avoided of; social activities, dealings with public *en masse*, auspicious events and celebrations like marriage, nuptials, etc., but not good for journeys by water, money dealings and enterprises. P.M.: Bad, liability to accidents, losses by theft, dealings with women, hasty alliances, losses through extravagance, litigation, etc.

18. Thurs.—L.D. 12 till 9-0 a.m., then L.D. 13. Visakha till 7-55 p.m., then Anuradha. A.M.: Not good; liability to domestic troubles, misunderstandings and estrangements, bad for changes, removals, losses through financial enterprises, bad for dealings with Governmental or corporate bodies, contracts, agreements, etc. P.M.: Generally favourable; good for litigation, tests, interviews, new friendships, business expansions, social activities, etc.

19. Fri.—L.D. 13 till 6-35 a.m., then L.D. 14 till 4-10 a.m. (night), then L.D. 15 (Poornima). Anuradha till 6-15 p.m., then Jyeshta. A.M.: Mildly favourable for all purposes but not for dealings with public *en masse*. P.M.: Highly favourable for all matters in general; good for business advancement, educational and journalistic enterprises, interviews, tests, journeys, litigation, auspicious events, trade, sports, athletics, courtships, love affairs, dealings with opposite sex in general.

20. Sat.—L.D. 15 (Poornima) till 1-55 a.m. (night), then L.D. 1. Jyeshta till 4-45 p.m., then Moola. A.M.: Favourable in general, good for business, journeys, removals, occult interests, changes, dealings with Governmental or corporate bodies, social activities, new friendships, romantic attachments, courtships and love affairs, dealings with opposite sex in general.

21. Sun.—L.D. 1 till 11-50 p.m., then L.D. 2. Moola till 3-25 p.m., then Poorvashada. A.M.: Bad in general as unstable conditions prevail; highly dangerous for speculation, dealings with political, Governmental or corporate bodies, quarrels and estrangements, liability to accidents. *For female*: Danger of matrimonial disagreements and separation. P.M.: Becomes highly favourable for courtships, love affairs, excursions, picnics, social activities, litigation, business expansion and activities.

22. Mon.—L.D. 2 till 10-5 p.m., then L.D. 3. Poorvashada till 2-15 p.m., then Uttarashada. A.M.: Not favourable for dealings with public *en masse* or for business matters in general nor for dealings with superiors, political bodies, interviews, literary matters, publication, journeys, etc. P.M.: Becomes favourable for all matters in general—business, education, publications, social activities, interviews, money dealings and enterprises, etc.

23. Tues.—L.D. 3 till 8-35 p.m., then L.D. 4. Uttarashada till 1-30 p.m., then Sravana. A.M.: Very favourable in general; good for business activities and expansion, journeys, financial enterprises, social activities, dealings with superiors, interviews, courtships, love affairs, etc. P.M.: Good for educational and academical matters, dealings with superiors, Governmental bodies, contracts, interviews, journeys, etc., but not for litigation, settling disputes, arbitration, etc.

24. Wed.—L.D. 4 till 7-35 p.m., then L.D. 5. Sravana till 1-5 p.m., then Dhanishta. A.M.: *Before sunrise*: Unfavourable for all matters, journeys, liability to accidents, losses through fraud, etc. *After sunrise till noon*: Very favourable in general; good for courtships, romance, business matters, literary and journalistic enterprises, speculation, litigation, successful planning. P.M.: Becomes very unfavourable for all matters in general, bad for investments, courtships, journeys and accidents, changes, removals.

25. Thurs.—L.D. 5 till 7-0 p.m., then L.D. 6. Dhanishta till 1-10 p.m., then Satabhisha. A.M.: Mixed influences prevail; good for travel, study of new subjects, initiation, dealings with Governmental bodies or large corporations, leadership but not for musical and artistic interests, medical treatment, etc. P.M.: Very favourable for all purposes in general; good for financial and business enterprises, dealings with women, courtship, love affairs, auspicious events and celebrations, marriage, etc.

26. Fri.—L.D. 6 till 6-55 p.m., then L.D. 7. Satabhisha till 1-40 p.m., then Poorvabbadrapada. A.M.: Not good for all matters in general, but not bad; nondescript influences prevail; however to be consibered as unsuitable for musical and artistic interests. P.M.: Bad for all matters; danger of falls, blows, accidents in general, liability to disgrace or loss of reputation, likelihood of losses through servants.

27. Sat.—L.D. 7 till 7-20 p.m., then L.D. 8. Poorvabhadrapada till 2-40 p.m., then Uttarabhadrapada. A.M.: Favourable for all matters, business, professional, financial enterprises, journeys, changes, removals, educational and academical activities, tests, interviews, seeking help from influential women, litigation, etc. P.M.: Not good generally; bad for journeys, liability to accidents, investments, real property matters, journeys, dealings with servants, inferiors, superiors, interviews, etc.

28. Sun—L.D. 8 till 8-20 p.m., then L.D. 9. Uttarabhadrapada till 4-15 p.m., then Revati. A.M.: Not favourable in general, probability of setbacks, dealings with opposite sex in general, courtship and love affairs, social activities, business matters, professional interests, dealings with superiors, etc. P.M.: Good for almost all purposes, favourable for dealings with Governmental and corporate bodies, physical and athletic activities, sports, business matters, etc.

29. Mon.—L.D. 9 till 9-35 p.m., then L.D. 10. Revati till 6-10 p.m., then Aswini. A.M. and P.M.: Quite

ordinary influences rule; to be avoided for all important matters; but to be considered as favourable for dealings with opposite sex, courtship and love affairs, social activities, parties, philanthropic matters, etc.

30. Tues.—L.D. 10 till 11-20 p.m., then L.D. 11. Aswini till 8-30 p.m., then Bharani. A.M.: Mixed influences prevail; bad for financial ventures, money dealings, standing surety, dealings with superiors, litigation, dealings with friends, literary and academical activities, tests, interviews. P.M.: Mixed influences continue; favourable for all matters concerned with real property, long-range investments, dealings with Governmental and corporate bodies, superiors, employers, but not for musical and artistic interests, journeys, especially by water.

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DETAILED CONTENTS

		PAGE
1.	Planets and Affairs in Orissa ...	595
2.	As It Strikes Me *By Bhrigu*	601
3.	Need for Research in Astrology ...	603
4.	Graha Nakshatra Phaladesh Sanshodhan Mandal *By B. Suryanarain Rao, B.Sc.* ...	607
5.	The 1962 Eight-Planet Combination and World Affairs—A Symposium *By Dr. W. J. Tucker, D.Sc. and Srimathi M. A. Rukmini, B.A., B.L.* ...	609
6.	Yoga, Psychology and Parapsychology *By Dr. V. M. Bhatt, B.A., M.B.B.S.* ...	615
7.	Role of Symbology in Astrology *By Surendra Nath Kashyap* ...	619
8.	Significance of Finger-Prints in Palmistry *By N. L. Desai, B.Com., LL.B.* ...	623
9.	The Kaleidoscope *By Yogiraj George Cecil Nixon* ...	627
10.	Relative Influences of Sun-Mercury Combinations *By K. T. Vishwanathan and S. Durga Prasad Rao*	629
11.	Siddhanta or Drik? *By S. K. Kallianpur*	631
12.	Around the World *By Douglas Hunt, M.A.*	633
13.	Martian Influences in a Horoscope *By Mahadeo Damoder Bhat, LL.B.* ...	635
14.	Lessons in Astrology—XVII *By Vidhyabhaskara Prof. M. Ramakrishna Bhat, M.A.*	637
15.	Letters to the Editor	639
16.	Book Reviews *By Dr. R. Nagaraja Sarma, M.A., Ph.D., D.Litt.*	643
17.	Your Scientific Difficulties Solved *By Mihira*	647
18.	Weather Forecasts for July 1959 *By D. R. Munsif, B.Sc. (Econ.), (London), B.A. (Hons.), (Bombay)* ...	650
19.	Stars in their Seasons *By M. V. Ramakrishnan, M.A., L.T.* ...	651
20.	Ephemeris for July 1959	652
21.	Astronomical Notes for July 1959 *By S. K. Kar, B.Sc.*	653
22.	Market Forecasts for July 1959 ...	655
23.	Hints for Agriculturists (July 1959) *By Mihira*	659
24.	Airways Guide for July 1959 *By Mihira*	660
25.	How is This Month (July 1959) for You? *By Mihira*	665
26.	Daily Guide for July 1951 *By Mihira*	677

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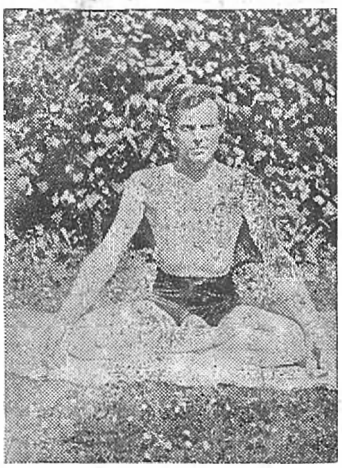
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PLANETS AND AFFAIRS IN ORISSA

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IS it political expediency or practical necessity that has brought the alliance between the Congress and the Ganathantra Parishad in Orissa? Astrologically, though it may not be possible to answer this question fully, yet, a careful study of the horoscope of the Congress with reference to the current directional influences, can reveal the reasons which prompted the great Indian National Congress to join hands with Ganathantra Parishad dominated by "feudal reactionaries". It is clear that between these two political bodies—the Congress, committed to "co-operative farming, ceilings on land and a socialistic pattern of society" and the Parishad, the most criticised and condemned party of yesterday, any unity of purpose could exist. Functioning within the limits of a State, the Parishad is the one party which within a short span of ten years after its origin, has not only given an effective challenge to the Congress in Orissa but has now been able to form a coalition with it. We do not hold any brief for the Parishad, but it is important to note that beginning under a barrage of calumny and scandals persistently fired at by the "progressive" parties inside Orissa, the Parishad held its ground in its own right. It must be noted that when the Parishad came into being, Saturn was retrograde in the beginning of Leo while Jupiter was in Sagittarius. Within about 12 years, corresponding to a Jupiterian cycle—Jupiter is now passing through Scorpio—the Party has made such rapid progress that the Indian National Congress has thought it fit to form a coalition with it. The effects of retrograde planets are generally powerful. But the manner of

their effects varies with reference to each individual chart, and to interpret such effects, considerable skill and experience are called for on the part of the astrologer. In the case of the Parishad, Saturn is retrograde in the royal sign of Leo. Saturn's disposition in Leo is generally capable of producing unfavourable results. But when Saturn is retrograde, he can become extremely powerful and productive of results contrary to what he would do otherwise. Or in the beginning adverse effects may be realised followed subsequently by favourable ones. According to classical texts, when a planet is vakra, highly malefic effects, such as disappointments, aimless roaming about and sorrow will happen. But the planet gains tremendous strength and gives rise to highly auspicious results. Benefics and malefics, appropriate to their nature, can give rise to contrary results, depending upon a number of factors in the horoscope. So far as Ganathantra Parishad is concerned, it looks as though the retrogression of Saturn in the beginning of Leo, has been a blessing in disguise. It will be seen that painted initially as separationists the Parishad members had to weather persecutions and sufferings at the hands of the Congress rulers. Threats failing, temptations of high offices were said to have been held to its leaders. The Party achieved some respectability for the first time in 1952 when it could return 31 members to a house of 140 in Orissa Assembly. Mars was also retrograde in Leo when the Parishad was born, both these planets receiving the aspect of Jupiter.

There are certain progressive elements in the programme of the Parishad —nationalisation of mines, fixation of a ceiling on landholdings and reduction of tax-burden to be met out of the earnings of State enterprises. It looks as though the immediate future of the Parishad appears to be quite good. To give a more comprehensive analysis of the Parishad's horoscope is not called for in the absence of the exact time of birth of the party. If the Parishad can be dubbed as a reactionary and revivalist party because it has amongst its legislators a number of ex-rulers and their family members, with the Maharaja of Patna State as the leader at the helm, then the Congress is not without its quota of ex-princes, ex-Muslim Leaguers, ex-communists and ex-communalists in the Assembly party. But astrologically speaking, Jupiter's aspect on Saturn and Mars in the beginning of Leo, seems to add an element of stability and unity of purpose, which will characterise the Ganathantra Parishad.

We have several times analysed in these columns the horoscope of the Indian National Congress and have also suggested the various combinations which have made the Congress what it is today. The basic structure of the horoscope is strong. But the moral rot the Congress has been ailing from, has set in only after the advent of Mercury's Dasa. Long before this Dasa commenced, we

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had hinted in these columns that Mercury being a *maraka*, the organisation would disintegrate in the course of Mercury's Dasa, unless the leaders tried to hold their grip more firmly and prevented the Organisation from being degenerated itself into a body consisting of large numbers of self-seekers and careerists. In the Congress horoscope, there is a Parivarthana (interchange) Yoga between Mars and Mercury, involving some of the most important houses—2nd, 4th, 7th and 9th. Mercury is the planet of diplomacy. He is quite strong in the 9th occupying his own constellation. But his situation in a martian sign and a Saturnine amsa, devoid of the aspect of Jupiter or Venus, favours the inference that the Congress no longer stands for the great ideals of truth, fair means or selflessness. The aspect of Mars on Mercury is nearly to the extent of 43 shastiamsas (72%). Therefore the major lord Mercury is responsible to a large extent in making the Congress resort to a certain degree opportunism and expediency in its policies even though in the present case of Orissa, it may be said to have acted with a certain amount of noble intentions. What the future repercussions would be, we shall analyse shortly.

In the light of recent happenings in the Congress Camp, it would be appropriate, even at the risk of repetition, to quote once again our remarks in the March 1957 issue of THE ASTROLOGICAL MAGAZINE, *viz.*, "these dispositions coupled with the fact that Saturn would be transitting Sagittarius, the radical place of the Sun, suggest that during the coming years, the democratic forces within Congress will gradually give place to autocratic and authoritarian trends. Though Mercury is a benefic and well placed, he is rendered weak and somewhat afflicted in the navamsa. Political parties die by swallowing their own lies. And unless the leaders take care to see that the rot that has now set into the Congress ranks does not eat into the vitals of the organisation, the Congress is bound to disintegrate during this maraka dasa. In the navamsa, Mercury has joined Saturn aspected by the Sun. There are no benefic aspects. This evidently suggests that especially in Budha Dasa Kethu Bhukthi, Congress adventures in socialism will not only vitiate initiative and enterprise in the private sector, which are vital to economic growth of India, but will land the country in a bog. All this economic regimentation will be done by 'peaceful and non-violent' means, of course by using the docile majorities the Congress Governments will command. The common man will be further confused and the people will feel a sense of frustration".

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According to Press reports, a three-member Congress Ganathantra Parishad Coalition Ministry was sworn in at 10 a.m. (I.S.T.) on 22nd May 1959.

The array of planets is interesting, especially the disposition of the malefics

in Upachayas—Rahu in 3rd, Saturn in the 6th and the Sun in the 11th. But the important factor of the horoscope, *viz.*, the foundation is not very sound, because, lord of the ascendant Moon is debilitated in the 5th and has not

Kethu	Mer.	Sun	Venus	Sun	Venus		Rahu
	RASI		Lagna Mars		NAVAMSA	Mars	Moon Jup. Sat.
Sat.	Jup. Moon		Rahu	Kethu	Lagna Mer.		

obtained neechabhanga. The Lagna and the lord of Lagna symbolise the "life and destiny" of the chart as a whole. Whilst the Lagna lord is debilitated, he is full—the Moon being full on this day, and is in conjunction with the benefic Jupiter, lord of the 9th, both occupying the constellation of Saturn. Debilitated Mars, who also happens to be the Yogakaraka, is in Lagna—being Vargottama and aspected by Jupiter. All these factors are no doubt favourable *prima facie*. But against these benefic dispositions, is the situation of Kethu in the 9th or house of 'good luck'. Kethu's influence is quite malefic as that of Mars when afflicting the 9th house. In individual charts, such a disposition of Kethu denotes that the person would *"follow a vicious or sinful path, will slander the good and will be devoid of father". In a political horoscope also, the results may be quite unfortunate; but the evil here is tempered by the aspect of Jupiter. None-the-less Kethu's affliction of the 9th does not indicate that the Coalition Government would successfully work together. Peculiar problems and practical difficulties will come in the way of the smooth functioning of the Ministry. As the Lagna is chara and as the 8th is aspected by two first-rate malefics, Mars and Saturn, it looks as though, within the first year itself the Ministry will be reconstituted due to fatal illness of one of the Ministers. Another factor to be noted is that in the chart both the Sun and Mars are strongly disposed. Mars occupies 5 vargas of the Moon who is also full, though debilitated. Saturn the planet of the masses is in a common sign, retrograde. As a consequence, while in the long run, the Coalition might help the interests of Orissa, it will definitely act as a curse in disguise for the Congress. The Congress may pride itself that its whole history and tradition is one of absorbing in its organisation all the new elements that entered it. But the dominance of the Sun and Mars referred to above, points to the fact that the prestige of the Ganathantra Parishad would go high, to the detriment of the Congress interests and the experiment will result in the further losing of its influence by the Congress. Since the directional influences in the Congress horoscope are not favourably disposed from the point of view of its own stability, it occurs to us that the Coalition would have serious repercussions in other States, particularly Raja-

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sthan and U.P. There can be no substance in the charge levelled against the Congress by its critics that the Congress was keen on perpetuating the domination of feudal lords by this coalition. But, on the contrary, Congress ideologies and policies will not simply appeal to the mass of the people because they will be so completely divorced from practicality while the programmes and policies of the Parishad would be more realistic and sensible. Mercury, in accordance with his being a fickle-minded planet, will confer a wavering mentality on the Congress leaders with the result they will not be definite in anything they say and it will be difficult for the Congress to propagate its ideologies and policies especially in rural areas, because of the waning influence which will mark its future existence in several parts of India. The dangers emphasised can be minimised or overcome to a certain extent, by suitable efforts, but whether the Congress can really bring to bear upon its progress, vision and imagination, it is difficult to say, in view of the Maraka Dasa now operating in the Congress horoscope.

The 4th is aspected by Mars and Mercury while the 4th lord Venus is in the 12th. From Chandra Lagna, the 4th is aspected both by Saturn and Mars, the former being the lord of the 4th. With such a disposition it will not be quite easy to carry out the programme of land reforms, co-operative forming and state trading in foodgrains "which are steps forward to the goal of socialism."

The 2nd lord in the 11th aspected by the lord of Lagna and Jupiter lord of the 5th, denotes augmenting of the financial resources of the State with the minimum burden on the common man. There are also indications that the administrative efficiency will be maintained. But what should be of concern to the Congress is the fact that because Mars and the Sun are quite strong, the Ganathantra Parishad will gain more importance and prestige while, thanks to the favourable indications in Dr. Mehtab's horoscope, even though he may continue to be the leader of the Coalition Party, the Congress will lose its strength and influence so that during next elections, it will be difficult for the Congress to win. Lords of Lagna and the 7th are in mutual Dwirdwadasa. Therefore the Coalition—between the former ruling and the opposition parties—will not run smoothly, sharp differences arising even in regard to the carrying out of the development schemes. The "Nagpur Resolution" will be made to fit into the frame work of land reforms as conceived by the Parishad. It will be seen that the Ministry was formed in the Dasa and Bhukthi of Saturn, a *maraka* in this case, and according to the scheme of Varshadasas, the period of Mars rules from 13–1–1960 to 3–2–1960. Saturn and Mars are *shashtashtaka* (6th and 8th). Mars is *Yogakaraka* and Saturn is a *Maraka*. Therefore during this period, internal wranglings in the Coalition Cabinet will be so pronounced that the Ministry may resign or in the alternative,

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the Congress Party lose its individuality to the extent that it will fully toe the line of the Parishad. The Orissa Congress will fail to follow the official directives, and group rivalries and simultaneous exhibition of disloyalty will be the order of the day. Summing up, whatever may be the consequences in the distant future—and they are not pleasant—the Coalition Ministry has been installed at an auspicious moment assuring for the State a fairly stable Ministry for some months to come thus ending the stalemate which has characterised Orissa politics ever since the last general elections.

—Written 29-5-1959



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Mr. Jack F. Lienhard, Editor of the Dutch Magazine *Het Mystexe Haven* and an exponent of Astrology in Holland, now on a study trip of Asia and Japan called on Prof. B. V. Raman on 4th May 1959. Photo shows (*from L. to R.*) Mr. Sureshwara, Mr. Lienhard, Prof. B. V. Raman and Srimathi Rajeswari Raman.

INTERNATIONAL CONGRESS OF ASTRO-SCIENCE

Dr. Adrian M. Ziegler, Director, 5555, Hollywood Buld., Hollywood 28, California, writes that *The International Congress of Astro-Science* will be held at New York from 2nd to 11th October 1959 and that there will be 21 sessions representing 20 nations. Those in India who wish to attend the Congress may contact Dr. Ziegler direct for full particulars.

As it STRIKES ME

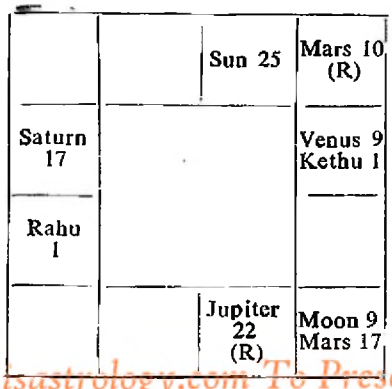
BY BHRIGU

THE recent upheaval in Tibet has been a reminder of the truth contained in the predictions made under the Editorial pen in THE ASTROLOGICAL MAGAZINE. At the same time, in the Editorials many a warning was given to the Government not to be misled by the emotional attachment to Panchashila. The scoffers of astrology should at least now open their minds a little to the great truths of astrology.

Very recently we came across a press report which said that Tibetan astrologers have been warning the Dalai Lama of 1959. According to them the year 1959 is a critical year both for him and for Tibet and that 1960 would prove beneficial. Tibet has been the home of the esoteric for many centuries. The Hindu traditional lore has been well preserved there; and it is possible that the prediction was based on the Hindu system.

We do not have exact data about the birth of the Dalai Lama. Some authentic reports give the date of birth as 10th June 1935. The positions of the various bodies are given in the chart. We can tentatively study it from Chandra Lagna.

These are the noon positions. If the birth is reducible to 2 p.m. (G.M.T.) or after the constellation will be Hasta. Or else it will be Uttaraphalguna. From the Moon we find certain peculiarities. Jupiter, a malefic to Virgo is in the second. The lord of the twelfth is in the house of fortune. With the Moon we have the lord of the third and the eighth. It is not a simple accident that he sought



the asylum in India, when we note Virgo with the Moon. He is emotionally attached to India whose ruling sign is Virgo.

Part of Tibet appears to come under Libra and the rest under Virgo. Chandra Lagna may be the actual Ascendant too. Whatver may be the fact, the present major period is that of Rahu which began sometime in 1953 or so. Rahu's position in the 5th house is significant. It is also the house where we are going to have the eight-planet combination in 1962 at the time of a solar eclipse. There are portentious events for the future of Tibet.

The chart reveals a powerful Saturn who will certainly crown the efforts of Tibetan Nationalists. Tibet has often been maligned as being a medieval theocratic state. The Tibetans are religious and their religious head is the supreme secular authority too. This might as well mean the identity of nationalism with religion and race. Even in modern times we have an example of such an identity in the case of Israel. If the identity works, we cannot condemn it. It worked in Tibet to the well-being of Tibetans.

The Tibetan debacle is an example for various factors. It has shown that on our soil there are communist and anti-communist spies operating more successfully than our own intelligence. It has shown that our frontiers are not so well guarded as we have been told. It has also shown that the Communist bloc like the Western bloc is trying to force us into the cold war. And it has also shown that our sentiments and emotions are bound with those of the Tibetans. China may plead that the Tibetan affair is her own internal affair. For that we have to thank the British and the Indian Governments. Yet Tibet has posed the question of the racial, cultural and religious minorities. It is a question that is typical of the age of Aquarius. With the entry of Saturn into Capricorn, these questions are bound to loom large.

The Dalai Lama's and therefore Tibet's troubles appear to have started in 1951 when Saturn was passing through Virgo. They were eased temporarily. But Saturn's entry into Sagittarius aggravated them. It stands to reason to argue that the transit Saturn's movement over the radical Saturn will open a new chapter in the history of Tibet.

With the entrance of the spiritual and temporal head of Tibet into India, the Communists have begun their propaganda offensive. Our own Communists are more eager than the Panchen Lama to support Peking. China new sees imperialists in India and shows parts of Indian

(Continued on page 674)

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Need for Research in Astrology

(A Summary of the Presidential Address delivered at the 11th anniversary celebrations of the Graha Nakshatra Phaladesh Sanshodhan Mandal, Poona, on 25-4-1959 by Prof. B. V. Raman, Editor, THE ASTROLOGICAL MAGAZINE).

PROF. RAMAN in the course of his Presidential Address thanked "Mr. Kelkar, the indefatigable secretary of Graha Nakshatra Phaladesh Sanshodhan Mandal for the honour he has done me in asking me to preside over the annual celebrations of the Mandal this evening", and dwelt at length on the scientific basis of astrology. He went on to observe: "The other day, when Mr. Phadnis called on me at Bangalore on behalf of the Mandal, I felt a bit hesitant to accept his kind invitation being conscious of my own incapacity. When I further learnt that the programme included the awarding through me of the degree of *Jyotisha Pandit* to some eminent astrologers of Poona, the thought occurred to me that the Mandal's choice of the President was not quite happy because I would be the least qualified person to perform such an important task. However, this initial diffidence was overcome by the very charming tone of persuasion of Mr. Phadnis and the thought that as a student of astrology I should not miss the opportunity of not only contributing my humble mite for the cause of astrology but also of participating in the pleasant function of honouring distinguished astrologers. I know I am not talking to a lay audience today. Indeed it would be presumptuous on my part to try to make a case for astrology before such a learned gathering. But yet I seek your indulgence to place before you a picture, however imperfect, of what I consider to be the general background of astrology.

"In recent times, interest in the study of astrology has been growing by leaps and bounds. Paradoxically the world is also told in and out of season that astrology is an idle pursuit, that it is not a useful or serviceable branch of knowledge and that astrologers live mostly on the gullibility of the ill-informed and the ignorant. There are also some persons who look down upon astrology merely because it is fashionable to do so, even though strangely enough, they resort to astrologers, of course privately, even in regard to most



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Prof. B. V. Raman delivering the Presidential Address.
Sitting:—Mr. Sirolkar and Dr. Deshmukh

trivial affairs.

"The hoary antiquity of Hindu astrology is an established fact. It was propounded in India thousands of years ago by the great Maharshis—men of the highest intellectual and moral calibre, sanity and enlightenment. How can we suppose that these great thinkers intend to perpetuate a fraud on the people in the shape of formulating the science of astrology? Are astrologers intrepid adventurers into the unknown or just harmless cranks? Some of the orthodox scientists, especially the astronomers are apt to decide in favour of the latter alternative. The convinced astrologer however may be tempted to show modern science off the door with the remark that it has been scratching on the surface of things. As a life-long student of astrology, I feel that even if the subject-matter of astrology is peculiarly intractable to all so-called scientific methods of exploration, it is only by pushing these methods as far as they possibly can, that scientists would be able to give a dignified place for astrology in the comity of other sciences. The word astrology covers a multitude of sins and much of what passes as astrology is by no means in line with the real conception of the subject. Actually the word astrology is used in a very vague manner many of the astrologers themselves not understanding the real nature of the forces they are attempting to grapple with and the scope or limitations of the subject." Prof. Raman, proceeding, dealt with the scientific basis of astrology and traced the correlations visible between planetary movements and terrestrial happenings, and exhaustively dealt with the Hindu viewpoint of Karma and its relation to astrology. "Whether we call it deterministic principle, Karmic indication or planetary influence" Prof. Raman said, "the fact is that the existence of correlations between celestial changes and terrestrial phenomena is demonstrated. Astrology explains the fact that a certain phenomenon in time and space can express itself in terms of happenings in the life of an individual or a nation." He then stressed the necessity of making a clear distinction between science that deals with analytical abstraction and the science that deals with human experience. Astrology, according to him, belongs to the latter category. The lecturer cautioned against the inadvisability of measuring the validity of astrology by the yardstick of science. He then dealt with the significance of the New Moon and Full Moon in causing different types of diseases and pointed out how scientific and sensible the ancients were in correlating such astronomical phenomena with human diseases. He further added that the unusual concentration of force within our solar system in the year 1962, when there will be a combination of eight planets in Capricorn should be a warn-



Prof. B. V. Raman reading a paper at the Meeting of Astrologers: In the picture can also be seen Dr. N.B. Parulekar (3rd from left) who inaugurated the Press Conference.

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Reception at the Station—(L. to R.): Dr. Deshmukh, Prof. B. V. Raman, (4th) Mr. M. D. Bhatt and (5th) Mr. K. S. Kelkar.

ing to our statesmen that the year 1962 would be a very fateful one indeed.

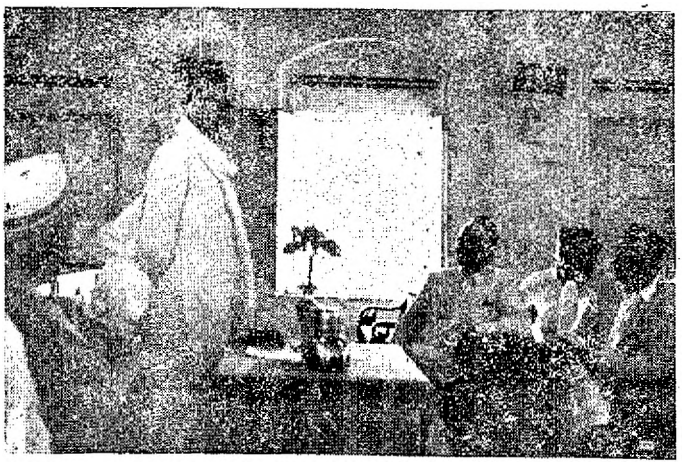
He next cited instances of modern research workers increasingly corroborating the scientific basis of most of the astrological principles handed over to us by the sages. Proceeding, Prof. Raman went on to say that "it is interesting to read the recent scientific findings of the famous sunspot expert John H. Nelson of the Engineering Department of R.C.A. communications. He offers standing evidence that the positions of the planets–Saturn and Jupiter in particular–play a big part in causing magnetic storms—storms that bring out a black-out of communications and severely affect the progress of military action. In National or Mandane astrology, the movements of these two bodies are of great importance. Indeed, Nelson's findings lend weight to many of the precepts of Hindu astrology, based as they are on the inter-relations of planets when in certain mutual geometrical positions. According to Kalyanavarma, planetary distances from their exaltation points are an important horoscopic factor in determining one's general status. This theory of Kalyanavarma is in a way confirmed by the researches of the Viennese scholar Schreiweiss. Of course, he calls astrology by the name of Cosmobiology. His theory, perfectly sensible, is that if planetary influence is assumed to exist this should be greater when the planet is closest to the earth (perigee) than when it is farther away (apogee). He assigned an arbitrary value of 100 to the intensity of the influence when the planet is in perigee and zero at apogee. It must be noted that a planet is at its perigee at approximately the time at which it goes into retrograde motion, and Hindu astrology knows that a planet in retrogression is capable of producing stronger effects.



At the Deccan College—(Left to Right): Dr. Sankalia, Dr. S. M. Katre, Prof. B. V. Raman and (5th) Mr. K. S. Kelkar.

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According to this Viennese, military leaders have high values to their Mars distances. Eisenhower gets 84, Franco gets 87, and Tito gets 94. Again successful people usually show a high Jupiter value and Eisenhower gets 88 and Franco also 88. His other finding is that people who have many planets close to the earth at their birth have a much easier time in going through life than have those in whose charts the majority of planets are distant from earth. This is found to be particularly true of faster moving planets like the Moon, Mercury and Venus. Those who have a low value of Jupiter show a low intensity of striving for recognition. The high Saturn value is characteristic of many difficulties and sorrows one has to face and overcome. Low values of Mars and Mercury show a lesser degree of wilfulness in thought and action. The findings of the Viennese scholar scientifically endorse the various astrological yogas. He feels that these distance values are derived from exact science



Prof. Raman answering queries at the Press Conference.

and should not be ignored.

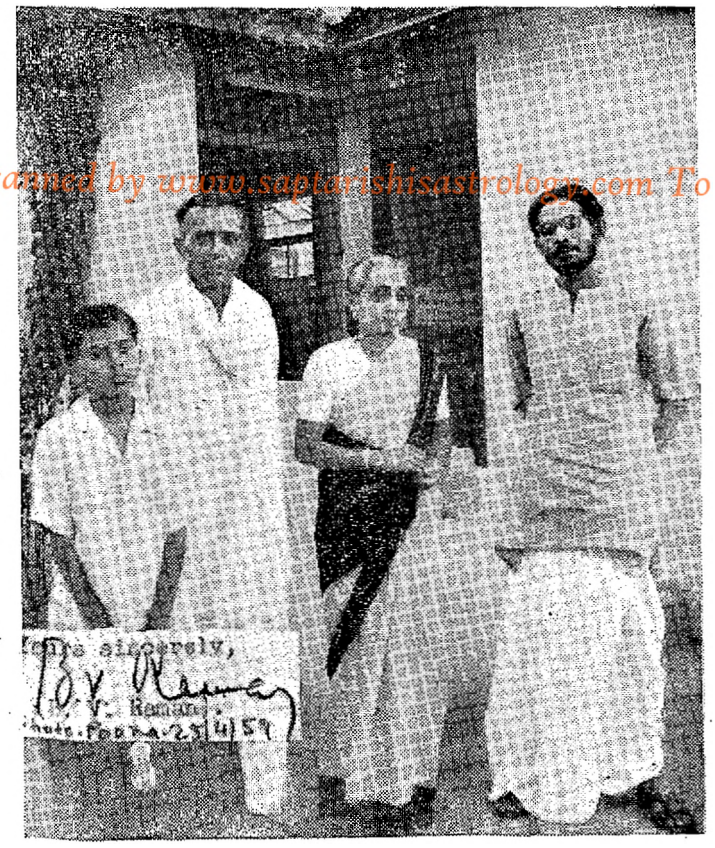
"Characteristics of persons born in different thithies or lunar days—and thithies mark the mutual geometrical positions of the Sun and the Moon—have been sketched in almost every book on Hindu astrology. For instance, one born on the first lunar day is said to be given to worrying. An American psychologist, based upon the distance of the Moon from the Sun, has made an eight-fold classification of human beings corresponding to eight segments of 45° each commencing from the New Moon. According to him whoever is born at any one phase of the cycle is stamped by the character of that phase. These eight-lunation types of personalities are thus connected with the 8 most characteristic phases of the soli-lunar relationship. The well-known psychologist Carl Jung has divided personalities into "extravert" and "introvert" and then into 4 types according to the predominance in their nature of one of his four psychological functions: intuition, sensation, feeling and thinking. By combining these two kinds of classification, 8 categories or psychological types are created and these are compared by the American psychologist to the eight kinds of personalities which he bases on the soli-lunar relationships. Obviously, this method of approach directly confirms what the Hindu astrologer noticed thousands of years ago—the connection between Moon and mental instability. Persons who have the Moon afflicted in their horoscopes by association with Mars and Saturn in certain signs of the zodiac are delicately unbalanced mentally and they are liable to go over the edge at the time of the New Moon or the 8th lunar day depending upon the nature of the Moon's affliction. A French criminologist has produced statistics to show that apparently motiveless murders, attacks and crimes of all kinds rose and fell in a 28-day cycle corresponding to the phases of the Moon.

"Today there is an imperative need for freeing astrology from dusty cob-webs and placing it on a sounder and firmer basis in line with the peculiar scientific temper of this age. For research-minded people, astrology affords vast scope. The coefficient of correlation between longevity and the dispositions of the Lagna, Moon and Hora Lagna can be

(Continued on page 675)



At the Bhandarkar Institute—(Left to Right): Prof. B. V. Raman, Dr. P.K. Gode and Mr. K. S. Kelkar.



At the residence of Miss Indoomathi Pandit—(Left to Right): Master Kumar, Prof. B. V. Raman, Miss Indoomathi Pandit and Mr. Ajanta Jain.

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Graha Nakshatra Phaladesh Sanshodhan Mandal

Report of the Eleventh Anniversary Celebrations

BY B. SURYANARAIN RAO, B.Sc.

THE Eleventh anniversary function of Graha Nakshatra Phaladesh Sanshodhan Mandal was celebrated on 25th April 1959 at the Assembly Hall of N.M.V. High School, Poona, under the Presidentship of Prof. B. V. Raman, Editor, THE ASTROLOGICAL MAGAZINE, Bangalore. There was a select gathering of distinguished astrologers and citizens of Poona. Dr. P. L. Deshmukh, a leading medical man, who is the Vice-President of the Mandal welcomed Prof. Raman and others present. Introducing Prof. Raman to the distinguished gathering present, Dr. Deshmukh gave a detailed account of the activities Prof. Raman has been engaging himself in during the past twenty-five years by way of various writings on astrology and editing THE ASTROLOGICAL MAGAZINE and commended to the attention of the public the single-minded devotion with which Prof. Raman has been serving the cause of astrology. Dr. Deshmukh said, "Prof. Raman's labours in the field of astrology have won universal approbation. He has to his credit a large number of fulfilled national and international predictions made from time to time in his famous ASTROLOGICAL MAGAZINE. By his able writings, he has created in the minds of the educated public a lively interest for the study and appreciation of astrology. It is a great honour to India that Prof. Raman intends proceeding to America shortly, as the Vice-President of the International Congress of Astro-Science to be held at New York. It is indeed the good fortune of the Mandal that Prof. Raman consented to preside over this evening's celebrations."



Dr. Deshmukh introducing the President. *From left to right*: Dr. Deshmukh, Mr. Sirolkar and Prof. B. V. Raman.

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Next Mr. D. N. Narvane gave in detail the history of the Institution and explained its aims and objects. In a spirited speech Mr. Narvane countered the baseless charges generally hurled against astrologers and astrology by a handful of ill-informed critics and pleaded for a fair deal to the Institution and its activities. It must be noted that Mr. Narvane, who was a Trade Commissioner in some of the European countries, has been devoting his entire time for the cause of astrology and the Mandal.

On this important occasion the Institution awarded the degree of *Jyotisha Pandit* to Mr. S. K. Bhatt and Mr. Ajanta Jain and Prof. B. V. Raman handed over the certificates to the two distinguished astrologers. Introducing Mr. Ajanta Jain, Mr. S. K. Kelkar, the Secretary of the Mandal, paid tributes to the astrological activities carried on by Mr. Jain and his co-worker



Mr. Kelkar introducing Mr. A. Jain and Mr. S. K. Bhatt.



Mr. Narvane explaining the activities of the Mandal.

Srimathi Indoomathi Pandit in Maharashtra. Mr. Kelkar said that Mr. Jain was mainly instrumental in rousing the interest of the Maharashtrians to the importance of Mundane Astrology by his various articles and predictions made from time to time in the Marathi and Gujerati Press, besides bringing out publications on Mundane Astrology in Marathi and Gujerathi. Mr. Kelkar further observed that widespread interest is now being taken by the educated public in the study and promotion of astrology. Regarding Mr. S.K. Bhatt, the other recipient of the title of *Jyotisha Pandit*, Mr. Kelkar said : " Mr. Bhatt is a silent and unostentatious worker in the field of astrology, having to his credit a number of verified predictions based mostly upon certain methods of prognostication developed by himself ". Concluding his speech Mr. Kelkar expressed pleasure that the Institute was indeed privileged to have the degrees conferred on the two leading astrologers of Poona by Prof. Raman.



Prof. B. V. Raman handing over the certificate of *Jyotisha Pandit* to Mr. A. Jain.

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Prof. B. V. Raman then delivered his presidential address (a summary has appeared on page 603 of this issue). He gave a a lucid and interesting discourse on various astrological problems and urged for Government aid for astrology. He established by sound reasoning that astrology developed in India thousands of years ago is a live force and not a dead science and explained how modern thinkers in the West, despite their indifferent attitude towards astrology, have indirectly been endorsing the scientific basis of the subject. He placed before the Mandal certain problems of interest to astrologers and astrology which the Mandal could try to tackle satisfactorily.

After the Presidential address, vote of thanks was proposed by Mr. Phadnis, Joint Secretary of the Institute. Mr. Phadnis, a leading businessman of Bombay has been evincing keen interest in the promotion of astrology and despite his pre-occupation with business he has been devoting

(Continued on page 663)



From left to right :-Messrs. S.K. Bhatt, M.D. Bhatt, K.W. Phadnis, Master Aruna Krishna Raman, Prof. B. V. Raman, Mr. S. K. Kelkar and Mr. B. Suryanarain Rao.

The 1962 Eight-Planet Combination & World Affairs—A Symposium

[Two points of view have been presented in this issue by our two well-known contributors Dr. W. J. Tucker of London and Srimathi M.A. Rukmini of Madras. Dr. Tucker does not seem to attach much importance to the combination as such but he feels that it is the conjunction of Jupiter and Saturn that would create conditions for a show-down, even though, he has been careful enough to deal with the subject in a non-deterministic manner. Srimathi Rukmini has tried to examine the issue entirely from the viewpoint of Hindu astrology and has advanced arguments suggesting that there is no indication of a world war as a consequence of the combination.—*Ed.*, *A.M.*]

No. 5—BY DR. W. J. TUCKER, D.Sc.

IN extending to me a kind invitation to participate in this series of articles on the Third World War, the Editor has drawn my attention to the combination of planets that will group in the Nirayana sign of Capricorn alternatively Aquarius, if the Sayana zodiac employed by western astrologers is held on February 2nd, 1962.

It should here be mentioned that apart from the differing usage of the Nirayana zodiac from the Sayana zodiac used by westerners, Hindu astrology also excludes planets outside the orbit of Saturn, whereas western astrologers make use of Uranus, Neptune and Pluto. In addition, Hindu astrology considers the Moon's nodes to be planets.

For this reason, I find it essential to make the following observations to make clear my personal position :

The Moon's Nodes.—The nodes of the Moon consist merely of the two points on the celestial sphere where the imagined line of the Moon's orbit cuts the imagined line of the Sun's orbit twice in each monthly revolution of the Moon. As reference points for astronomical purposes (concerned with enabling predictions as to whether or not a given conjunction or opposition of the Sun and Moon will produce an eclipse), the nodes are of course invaluable. In addition they may perhaps be of some exceptional value on the rather rare occasion when a planet happens to have the same longitude as one of the Moon's nodes at a moment when the planet has zero latitude. However, those two circumstances apart, no physicist could possibly accept the view that the Moon's nodes, *per se*, possess any influential property whatsoever. Consequently, I myself make no use of the Moon's nodes for predictive purposes.

The Trans-Saturnine Planets.—In my research work I make considerable use of the planets Uranus and Neptune. But I make no use whatever of the planet Pluto. Indeed I most strongly deprecate the highly fanciful deductions which many western astrologers persist in drawing from a basis of dubious analogies and upon (what to me seem to be) incredible associations of ideas.

(Continued on next page)

No. 6—BY SRIMATHI RUKMINI, B.A., B.L.

EVIDENTLY feeling that his own conclusions recorded in the issue of THE ASTROLOGICAL MAGAZINE for August 1957 (Pp. 666) and in his address to the Kerala Astrological Association may not be regarded as final, but, need comparative study, in the light of what others may have to say, Prof. B. V. Raman, with his unique catholicity of outlook, and consideration for the opinions of others, has started a symposium on the "8-planet combination to come in February 1962" and has had the kindness to invite me to participate in the discussion. I thankfully accept his invitation, and, in the course of the succeeding paragraphs, I shall place before the public, what I understand would be or may be the results of the said combination which strictly speaking reveals only the nature and consequences of the Karma, of individuals, communities and nations

There have been wars, as must be known to all since the dawn of creation. The wars of Ramayana Mahabharata, Trojan wars and others would, be readily recalled. The Ramayana war could not be described as world war. It had been localized in the land of Ravana. Now, can the Mahabharata war be considered to have been a world Armageddon. Though several Indian kings and states were involved, the fight had been localised in the field of Kuruskshetra. Though Valmiki gave a detailed horoscope of Sri Rama, no such specific chart has been drawn by the poet for the Ramayana war. Of course, here and there there might be indications that might be worked out by researchers. The author of the Mahabharata has been specific in regard to the planetary positions that heralded the dread event.

There is no need to struggle with minute details. Saturn had been described to afflict Rohini. Mars and Jupiter are shown in different constellations standing wide apart. The reference is too well known to be stated more pointedly. My point is the major malefics and major benefics were situated in different signs at the time of the Mahabharata war. But, other conditions described by Vyasa are appalling in all conscience. Complete

(Continued on page 611)

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THE 1962 EIGHT-PLANET COMBINATION & WORLD AFFAIRS

(Continued from previous page—Col. 1)

It is true that my own scientific training obliges me to be far more cautious. Pluto is a newly-discovered planet that has only been under physical observation by the astrologers since 1930. And inasmuch as the orbital revolution of Pluto is calculated to have a period of 249 years, it is obvious that during the 29 years interval since its discovery, the planet has been practically confined to a single sign of the zodiac—a fact which offers astrologers no justification whatsoever for *imagining* what Pluto's effects might be in other signs of the zodiac.

Furthermore, the planet Pluto is a remarkably tiny body possessing a mass only one-tenth that of the Earth's. Its diameter measures less than 3,700 miles—which is less than one-half the Earth's own diameter. So that, as we are dealing with physical entities in the universe, we must necessarily pay some regard at least to comparative influences, and it is perfectly obvious that in no way whatever in influential capacity is Pluto to be compared with the influences of the giant planets such as Saturn (diameter 76,500 miles), Uranus (diameter 32,500 miles), or Neptune (35,000 miles). Moreover, Pluto's orbit is so eccentric that when the planet reaches perihelion in 1989, its orbit will lie within Neptune's orbit.

Such are some of the reasons why I entertain most serious doubts concerning the validity of the astrological deductions made in reference to Pluto by many of my contemporaries. And meanwhile, until I have completed my researches and experiments in connection with Pluto, I prefer to leave the planet totally outside consideration instead of adopting completely misleading assumptions.

Having made those points clear, I now turn to the stipulated date of February 2nd, 1962.

Unfortunately, inasmuch as I do not possess an ephemeris for the year 1962, I find myself at a disadvantage, being obliged to calculate the positions which the planets will occupy on the given date, and being unable to find any one co-operative enough to check my figures. However, I have little doubt that the calculations will be found reasonably accurate. They show that on February 2nd, 1962 the Sun, the Moon and planets should be at the following positions, according to Sayana :

Sun	12° Aquarius
Moon	3° Capricorn
Mercury	13° Aquarius
Venus	13° Aquarius
Mars	0° Aquarius
Jupiter	18° Aquarius
Saturn	3° Aquarius
Uranus	29° Leo
Neptune	12° Scorpio

The Moon's south node should be in Aquarius too at that time, although I have not troubled to calculate the exact position. However, counting that node as having the value of a planet, the total number of planets in Aquarius on the given date will be 7.

Now it is perfectly true that on that particular date there will be quite a number of eggs in one special basket labelled Aquarius. Unfortunately, however, I **personally am unable to accept the proposition that the congregation of a number of planets in a single sign is an indication that a really momentous and world-shaking event will inevitably follow.** For the facts of experience belie any such assumption.

It has to be pointed out that similar congregations of a similar number of planets in a single sign are by no means a rare event. Already, in fact, we have had two such previous congregations during the past half century.

For instance, on December 2nd, 1899 planets were grouped in the following positions :

Jupiter	25° Scorpio
Moon	0° Sagittarius
Uranus	8° Sagittarius
Sun	9° Sagittarius
Mercury	18° Sagittarius
Moon's Node	20° Sagittarius
Mars	21° Sagittarius
Saturn	24° Sagittarius
Venus	29° Sagittarius

However, so far as the world in general was concerned, the period happened to be a remarkably placid one, and the congregation was certainly not followed by any world-shattering event. In fact, the only really discordant event of that year was the South African War. But unfortunately the war did not await the congregation of planets for its outbreak, but started up in October 1899.

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On Monday, April 28th, 1941 another congregation of planets occurred in Taurus, the positions being as follows :

Mercury	29° Aries
Sun	7½° Taurus
Venus	10° Taurus
Saturn	16⅝° Taurus
Jupiter	23½° Taurus
Uranus	25° Taurus
Moon	26° Taurus

The date was, of course, in the middle of World War II, but no world-shattering event occurred as a result of the congregation. It was certainly not responsible for the war itself, since that scourage had already been raging for nearly two years. On the night of the 27th April 1941, the Prime Minister Sir Winston Churchill, reviewed the war position and declared in the broadcast that in view of the aid now assured from America "the eventual and total defeat of Hitler and Mussolini is certain".

(Continued on page 660)

THE 1962 EIGHT-PLANET COMBINATION & WORLD AFFAIRS

(*Continued from page 609—Col. 2*)

social and family chaos as evidenced by incestuous unions and other hideous abnormalities had been prevailing. Neither during the time of the Ramayana war, nor during the time of the Mahabharata fight had there been any grouping of planets.

The world wars 1st and 2nd have been comparatively recent, and the planetary mapping during these days has been before the public since. As the ancients had firm belief in omens and other indications the epics naturally contain an account of the evil omens that had reared their ominous heads in the days of ancient wars. Modern rationalists and civilized persons do not believe in omens. That may be perhaps the reason why the lord does not send these omens to warn unbelievers.

It should be well known that Hindu astrology is made up of three sections or divisions (*Thri skandha*). They are the *Siddhanta*, *Samhita* and *Hora* sections. The first is concerned with astronomical calculations. The second deals with cosmic phenomena like wars, epidemics, floods, earthquakes and so forth. That may correspond to what the occident regards as mundane astrology. The third has for its subject-matter individual horoscopy or chart reading. Varahamihira has written highly significant and authoritative treatises on all the three divisions. They are *Pancha Siddhantika* dealing with mathematical calculations, etc., *Brihat Samhita* dealing with cosmic phenomena and mundane astrology, and *Brihat Jataka* dealing with individual horoscopy or predictive astrology.

I draw the attention of your readers to Chapter 20 on *Graha Sringataka*. (Pp. 204, *Brihat Samhita*, Bangalore Edition). I am afraid the rendering *planetary triangle* seems incorrect. The term Sringataka simply means group, assemblage, or combination. Varahamihira has listed the combinations and enumerated the consequences connected with each. Regarding the number of the planets, four and five are specifically mentioned. Obviously more than five are contemplated. The consequences are described to be good, bad, and neutral or indifferent. The consequences have been said to be clash of weapons, epidemics, destruction of masses of mankind and so forth. Varahamihira refers to two categories. One is the land together with peoples lying in the direction or the cardinal point concerned. The other is the constellation. The direction and constellation would be the determinants. It is interesting to note that good consequences are also enumerated. Other results are described as neutral or colourless.

The 1962-combination has to be evaluated in the light of the findings recorded by Varahamihira. It is my personal view that Kethu may be ignored. The other seven would be there. I am not taking into account the trans-Saturnine planets which, however, are considered by westerners. The Sun will be dominating the configurational scene or theatre. Practically, all the other six planets are within the ambit of Sun's influence. They are setting or very near the combustion zone. The language used by Varahamihira, however, does not contemplate absolute non-visibility of the other planets. After the sunset, the planets are described as visible in a specific direction. The evil influences are said to affect the said direction or the cardinal point. In this context, again, the translation, "after their emergence from the Sun" does not seem to be quite happy.

I have discussed these stanzas with a number of traditionally trained Pandits, and they themselves, felt somewhat doubtful about the nature of the exact configuration in the heavens. Some said the other planets should be just visible for a while, and then, they would be going down the horizon. Others said they would be seen after sunset. The term direction is used, but, it is not left identified. Yet others said the planets, after their combustion period is terminated, would be just visible for a short time. Varahamihira specifically mentions only five. Surely, more could not be excluded from the context. The direction or the cardinal point in which these planets are visible, is described as liable to witness disasters and destruction, wars and pestilence, grave dangers and difficulties.

In the 1962-combination, it should be obvious that important planets are within the combustion zone. They would not be visible. In their case, the term used by Varahamihira *Drisyante* will not be applicable.

The term is highly significant. The classical author should have rigorously held the view that planets in combustional propinquity with the Sun will be deemed absolutely powerless either for good or evil. Others are not so near. Their influences will certainly count. Even these influences will be mixed and neutralized in character. The group is held by benefics and malefics in one and the same sign. Neither will be happy. Neither would be in congenial surroundings. Directed by the Almighty Lord of the Universe to be moving in their orbits, and rendering as it were, certain appointed cosmic duties, these planets are as impotent and powerless to escape from uncongenial surroundings as individuals harassed by unscrupulous tenants. To the extent to which

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the planetary group under consideration includes benefics like Jupiter and Venus, it is bound to indicate some good, at least remote, or, it may help to counteract evil influences of the malefics, or, it may remain neutral and colourless.

At the same time, the group is made up of malefics as well. As Mars has got into the combination, it is bound to put the other planets into flutter. In the company of this incandescent Mars, the other members of the solar system, cannot even breathe freely. The planets have to exist and function amidst such uncongenial and even antagonistic conditions and disturbing environment. Varahamihira has mentioned the direction in which the evil indicated by the planetary group would be felt. Not merely this. He has also explained that persons born under the constellations involved would be subjected to sufferings. If the Nirayana reckoning be adhered to, the constellations would be Uttarashada, Sravana and fifty per cent of Dhanishta. Sun, Moon and Mars will function as the rulers of the constellations. If the Sayana reckoning be followed, the constellations would be Dhanishta (half) Satabhisha, and Poorvabhadrapada (three-fourth). The rulers would be Mars, Rahu and Jupiter. Here again, Mars seems most powerful on account of his rulership of a constellation assigned both to Makara and Kumbha. It thus, becomes, a source for mischief unique in evil propensities.

In Varahamihira's account of the different countries lying in different directions, one would come across more of the places in Bharat, than of foreign lands and countries in accordance with the general geographical knowledge then prevalent. The wars and fights contemplated by Varahamihira evidently, should be understood to be those between states within India, but, no world war, in the sense, in which it is being used now, would have been then thought of. Varahamihira himself, has assigned the zodiacal signs to different cardinal points or directions. East, South, West and North are repeated in order from Aries.

The 1962–planetary group would be in signs associated with south and west, in accordance with Varahamihira's assignment. Taking India as the centre, it may be stated that the effects of the planetary combination would be felt in countries lying south and west of India. It is impossible to have an absolutely fixed starting point from which south and west can be identified. The judgment is bound to be relative. Each country will have to identify its own south and west. Such a relativity of judgments is inherent in all astronomico-astrological schemes of interpretation, in view of the well-known effects of differences in latitudes and longitudes.

How is this planetary combination to be interpreted? I am aware of the tradition or usage according to which certain zodiacal signs are assigned to different countries as determining their destinies. For instance, it is said that the sign of England or British Isles is Aries. Gemini is said to rule United States of America. Leo is said to rule France. Aquarius is said to rule Soviet Russia. Your readers will be knowing the assignment of the signs to other countries. I have given my best thought to understanding the rationale or rational justification of this scheme, but, there appears to be a certain amount of arbitrariness, in the assignment which has not been satisfactorily accounted for by astrologers. Taking the scheme for granted, one method of interpreting the 8–planet combination would be to start with the signs allotted to different countries, and taking them as ascendants, the chart prepared has to be studied in the same manner as any other horoscope. Second method of interpretation would be to take the combination, as one of the main topics or subject-matter mentioned in the *Samhita* portion. The reading of the significance would be on the lines laid down by Varahamihira. The third method would be to judge the combination, as one occurring in the course of planetary transits and read the significance, on the lines laid down for determining the effects of the Gochara planets. I shall briefly examine these methods one by one to see what may be the likely consequences.

Today, the Eastern powers do not count for much. (I beg pardon of Indian politicians for this statement). Western power blocks rule the world practically. The western power block is dominated by America and Russia. If at all, there would be a third world war, the parties to enter the arena first would be these two countries. In their wake other countries may be drawn in and involved willy-nilly.

If Gemini be the sign controlling America, the combination occurs in the 8th house, or in the 9th. The former is connected with frustrations and disappointments. The latter is associated with luck, fortunes, and all forms of material prosperity. The combination occurring in these houses would vitally and dynamically influence the affairs connected with them. If Gemini be taken as ascendant, then, the combination reveals a curious mixture or conglomoration of good and evil planets. The combination, at a single stroke, as it were, contains within itself rulers of the trines and quad-

rants, rulers of the 6th, 8th and the 12th houses.

I do not feel competent to say dogmatically or categorically, whether the 8-planet combination would herald the Third World War, but, it contains ingredients inflammable enough to start a conflagration even with the operation of a tiny spark. American economic and socio-political conditions indicate rapid strides of advancement in beneficent directions, and comparatively newer things might be brought into existence. But, the constructive values may not be permanently reared up or fostered. As the 8th house effects must follow, there would be disasters and destructions. There is no need further to elaborate the argument. Just as an ordinary chart is studied, America's chart with Gemini as ascendant may be studied, the combination of planets being noted either in the 8th or the 9th. Speaking of frustrations and disasters, these may be connected with earth, fire, air, water, and space, or ether.

In the same manner, taking Aquarius to be the ascendant of Russia, it would be seen the combination would be occurring either in the 12th or in the ascendant itself. Corresponding to 8th and 9th in the case of America, Russia would have the 1st and the 12th houses. As the ascendant itself is involved, **there would be drastic changes in the socio-political set-up or pattern of Russia.** In this country, anything may happen. Your readers will recall how one fine morning, in a particular context, the Third International was unceremoniously wound up and closed down. Anything may be revived at a moment's notice. Anything may be closed down. Should at all, the Third World War be waged, it may not be possible for any one power to claim or obtain decisive or conclusive victory. Whosoever may be the victorious party, it would be gaining only *pyrrhic* victory.

That cannot be helped. While in the case of one power, the 8th house is involved, in the case of the other, the 12th has entered into the bargain.

If the second approach be pursued, the Samhita indications as enumerated by Varahamihira would be prominent consequences. Earth tremors, fires, floods, travel disasters, epidemics and so forth may be the likely consequences. The directions will be indicated by Capricorn and Aquarius. They will be respectively south and west. It is difficult to say which is to be taken as the starting point or centre of reference for the determination of south and west. Is Himalayan range the starting point? Or, the mythical Mount Meru? Or, the range of Vindhyas? Here again, a certain amount of vagueness, indecision, uncertainty and other elusive factors have to be reckoned with.

I may not be far out, or out at all, if I just venture to suggest a commonsense procedure. Each country may be judged a starting point for its own purposes. From that country, southern and western countries and peoples may be determined. These may be taken to be subjected to the evil effects enumerated by Varahamihira. I am led to say this, because, Varahamihira has unequivocally and unhesitatingly mentioned direction or cardinal point in which the combination appears to be noticed.

Students of Ramayana may be inclined to associate south with the land of the Rakshasas and Ravana, and it is likely Ceylon, and Australia may be adversely affected by this combination. It should not, at the same time be forgotten that the combination is holding within itself, rulers of the favourable houses as well.

So, the results will be likewise mixed in character and it would be extremely risky to predict either good or evil exclusively. This should be taken to be inevitable. Predictive astrology, be it individual horoscopy or mundane astrology, is none-theless human endeavour, and as such, it must share the imperfection, inconclusiveness, and uncertainties inseparably intertwined with all human effort.

If the third method of approach be pursued, readings will have to be given in accordance with the well-known and standardised principles laid down in the classical texts and treatises. There is hardly any need to develop this picture further, as the effects of planetary transits are familiar to most students of astrology, and even to some laymen swallowing with avidity the astrological columns in Daily Press.

Those whose rasi (*i.e.*, Janma Rasi) is Pisces or Aries, would find most of these planets good and evil in the eleventh house, and the peculiar position would indicate fairly large slice of gains, profits, financial returns by means of speculative venture and so forth. In determining the effects of the Gochara planets, it has been stated that even malefics turn out to be favourable in the eleventh house. It should be made clear that this approach is only for the individual horoscopy, but, not for mundane astrology.

If countries dominated by Pisces or Aries be expecting windfalls and high money in this period, they may be disappointed. Individuals are sure to be successful. It is most likely that certain important and celebrated Film magnates and Press magnates be confronted with a lot of around troubles along with

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extraordinary financial output.

I should perhaps briefly examine if this combination may be described as Golaka Yoga as was actually done in certain Daily Papers of Madras. It is a pity that the editors and correspondents of these papers had so easily and readily arrogated to themselves a type of omniscience which could never be theirs. For, he who runs may read that Varahamihira has listed the Golaka Yoga in the chapter on Nabhasa Yogas. The text is open to all. There are translations. It would be easy to see that this yoga refers to individual charts, and it has not any place in mundane astrology. In individual horoscopy, the Golaka Yoga has been taken to be a bad yoga and it would be indicating nothing good or favourable to the subject.

Not merely this. Clarifying the matter, further, Varahamihira has plainly stated that these yogas are permanently effective throughout life, in all the dasas and in all the periods. (*Niyata Phaladah Sarvasvapi Dasasu*).

So, the attempt made by some in the Daily Papers to describe the 1962 combination as Golaka Yoga should be dismissed as untenable. It can only be taken to be Graha Sringataka within the jurisdiction of the samhita section of astrology.

There is doubtless a Sringataka Yoga listed in the chapter on Nabhasa Yogas. That is, however, a totally different combination. Varahamihira observes that this yoga will be appearing, if in a chart all the important planets lie in distribution amongst the three houses—the 9th, 5th and the ascendant. The Graha Sringataka, on the other hand, is a group which is concentrated in a single sign. So, the two Sringatakas have easily recognisable characteristic features, and there is nothing to bring about any confusion as between the two.

Another important point deserves notice. In the present planetary combination, all the planets are near the Sun. That would mean that they are situated farthest from the planet occupied by man. It is good for all concerned. In view of their enormous distance from the earth, they may not be able to work as much mischief as they might have, if they had been nearer. This argument may have popular value. Or, it may even have some astronomical value. Whatever that be, it is lucky that the mischief-making planets are all far away from the earth.

Whether one talks of the gravitational pull, or any other form of attraction, or any other form of interplanetary actions and reactions, or radiation of energy and so on and so forth, the outstanding fact remains that such phenomena as the combination are simply milestones, on the interminable highway of time. Lord Simsumara, the Supreme Ruler and Energiser of Dhruva Mandala which in its turn controls the entire planetary system as known to Man and systems that are still unknown, fulfils Himself in many ways, and in the course of the onward March of Time, exhibits and displays prominently cosmic indications like the 8-planet combination as a warning and guidance.

It is a warning to intellect intoxicated mankind. Man may send out sputniks in space, but he cannot order these combinations to occur at will. Nor, can he prevent their effects, particularly, evil effects. It is a guidance, afforded to mankind in the cultivation of humility and religious devotion to the Supreme Lord—the Creator of the planetary systems. It should be clear the planets themselves are helpless. They cannot choose or select their own destinies.

Planets are pushed into houses of enemies. They are put in the company of strange bedfellows. They come into clash and conflict with one another.

It is not their private affair at all. Their movements, their conjunctions, their aspects, their oppositions, and other phenomena are all so many indications thrown out of the evolution of the destinies of individuals and sections of mankind unfolding itself according to the great and universal Law of Karma.

Whether mankind will heed the warning or will care to profit by the wise counsel and guidance, it would be impossible to state dogmatically.

Perhaps, the most significant point would be to consider this combination *vis-a-vis* the position of Saptarshi mandala. The Rishis are there rendering severest of penances for the welfare of sinning and erring mankind. They take one hundred years to cover a single star of the constellational system. They were moving in Magha when King Yudhistira was ruling. I do not desire to enter into prohibited region of Indian Chronology. If, in the beginning of Kali, the Rishis were transitting Magha, and if they take 100 years to move through a single star, one can easily calculate the present position of these holy sages who are doing penances for saving mankind from disasters and destructions.

I am told the Rishis are much nearer the earth than the combination of the planets foreboding evil. It seems to me that the saving grace of the Rishis will be showered on mankind and there might not be any world-wide destruction of masses of mankind brought about by mankind itself.

(Continued on page 658)

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Yoga, Psychology and Parapsychology—XV

BY DR. V. M. BHATT, B.A., M.B.B.S.

III. Control Mediums or "Possession"

NOW we will turn to category three of the evidence in which the phenomena of *control* mediums can be seen. In ordinary language it is called "possession". And I will first quote the case of Helen Smith, described by one of the most respected professors of Psychology, Dr. McDougall, in his *Abnormal Psychology* (Ed. 1946, Pp. 510–514). He says that the case was "most admirably studied and reported by Prof. Flournoy, Professor of Psychology at Geneva", and he thinks "it must rank as a classical case". She was a respectable young woman, and developed mediumistic powers while attending private seances. Her mediumship was complex, including waking vision, automatic speech and writing, and auditory hallucinations. These messages seemed connected with spirit 'Leopold', who claimed to be her guide and possessor. These revelations have a common origin in the medium's depth. It appeared that Helen had twice lived upon the earth before her present incarnation. Once, five hundred years ago, she was an Arab Chief's daughter who (Simandini by name) became the favourite wife of a Hindu prince Shivrouka, who reigned over a kingdom of Kanara, and constructed in 1401 the fortress of Chandragiri. Flournoy says "researches in old and little-known books on Indian history confirmed some of the details such as the names of the places and persons described in this romance. Simandini uttered many Hindu words and phrases, and wrote also similar phrases in Arabic script. All this various mimicry and the exotic speech have so strongly the marks of originality, ease and naturalness that one asks with stupefaction whence comes to this medium... without artistic training and without special knowledge of the orient, a perfection of art which the best actress might attain only at the cost of prolonged studies or by residence on the banks of the Ganges".

Flournoy gives other revelations through Helen Smith, but I will not give them here for want of space. About her controlling spirit 'Leopold', the author says, that he manifested himself in visual hallucinations, in automatic speech and writing, most commonly during trance, but also at other times. He disclosed that beneath the pseudonym of 'Leopold' was hidden the personality of the famous Cagliostro.

And strangely enough Flournoy repudiates decidedly the spiritualistic hypothesis of 'possession'. One wonders how these psychologists explore all the other hypotheses except the right one!

Equally convincing and very well authenticated case of this 'control' or possession phenomena is about 'R' 101 Disaster, given by Harry Price in his book (Pp. 151–153). Mrs. Garrett was a British trance-medium, with 'Uvani'—an Arab spirit, as her control. She is also known for her work at the Duke and other American Universities. R 101 was an airship which crashed in France, near Beauvais on 5–10–1930. Her commander was Lt. Irwin, who perished along with others. On 7–10–1930, a sitting was held by Price, and as soon as Mrs. Garrett went into trance, Uvani announced that Irwin wished to communicate. It was about 60 hours after the crash. The medium's voice suddenly changed, and Irwin gave a detailed and highly technical account of how and why the airship crashed. This was at once noted, and Price sent copies of it to the British authorities. At the subsequent public inquiry, under Sir John Simon, some of Irwin's statements were found to be correct. Some of the facts proved were: bulk of the derigible was too much for her engine capacity, engines were too heavy...elevator was jammed. Flying was at too low an altitude, load was too great for long flight, etc. One remarkable statement was about this exorbitant 'scheme of carbon and hydrogen, which was entirely and absolutely wrong.' No experiment about it had actually taken place, and the scheme was unknown outside official circles, and its sudden revelation by an entranced medium in a London seance was quite startling. Another remarkable statement was: "we almost scraped the roofs at Achy". This Achy village was not to be found in any guide book or press report of the disaster. Nor was it marked in any map. But it was there in the large scale map, which Irwin was using. This fact makes it probable that it was Irwin's spirit that was relating the true story. Price remarks: "It was inconceivable that Mrs. Garrett could have acquired the R 101 information through normal channels, and the case *strongly supports survival*". (Italics mine). As an argument for spirit communication, it is much more convincing than the evidence provided by Raymond (?). Telepathy will not cover the facts. Because no one at the seance was thinking of

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R 101 disaster, and no one had any technical knowledge of airships? Price, like Flournoy, was a non-believer in spirit theory but this and other evidence compelled him to change his opinion. And in the chapter "I Believe" on page 298, he propounded his theory of survival in the following words: "My own theory concerning such cases is that a portion of us, an emanation of an ego or personality, or a part of our intelligence persists after death, and can be picked up by a suitable mind attuned to that emanation. The contacting of Mrs. Garrett with the persisting residue of the departed Irwin is a brilliant example of this. I am convinced that this is the correct theory". Does this not approximate to, or translate, our Vedantic theory of *Linga Deha*? Dr. Broad's 'Emergence Theory' echoes partly Patanjali's idea contained in the sutra 4 of Ch. IV which says that minds are created out of ego inasmuch as the doctor suggests, like Price, that a "psychic factor" survives the dissolution of the body, and this factor unites with an entranced medium's mind and a temporary mind emerges out of this union and reveals details of its previous owner's life". Readers will see how verified factual evidence compelled these investigators to acknowledge 'survival' as the only solution which covers all such facts.

Exactly parallel to the above R 101 case is that of Raymond's communications to his father Sir Oliver Lodge about his photograph and other matters. Raymond was Sir Oliver's son and was killed in the Great War I on September 14, 1915. Eleven days after his death, Raymond communicated to his mother about it (the photograph) through Mrs. Gladys Leonard, a 'control' medium,—whose control was 'Feda', an Indian girl's spirit. Later Vout Peters, another control medium, became cognisant on 27–9–1915 of Raymond's photograph, taken on 24–8–1915, with a group of officers. On 3–12–1915, Mrs. Leonard, or her control Feda, gave details of this photo and its whereabouts, and on 7–12–1915, Sir Oliver received a copy of it exactly at the place mentioned by Feda. The accuracy of the mediumistic description was thus fully confirmed. Yet, Price, following Dr. Richet, is not willing to believe in spirit theory in this case, as Raymond gave very few details about himself. But the argument falls flat when we remember that, neither Mrs. Leonard, nor the Lodge family, knew even the existence of such a photograph or its whereabouts. And when we read *Raymond Revised* by Lodge, which gives abundant details of a personal character, unknown to anybody on earth, Price's suspicions seem to be completely groundless.

More startling proof of this 'possession' or control phenomena can be found in cases where an illiterate medium is found to speak, in trance, in languages, which he had never had a chance in his life to hear or learn. More convincing the case becomes, when he speaks in languages like the old Chinese or old Egyptian, spoken two or three thousands of years ago. I will quote from Osborne's *The Superphysical* (Pp. 216—219) two such cases abridged for want of space. Dr. Neville Whymant has described a case in *Psychic Adventures in New York* in which George Valiantine, a simple stupid and quite unlettered man was the medium. Dr. Whymant himself was a world-renowned authority on oriental languages. In one sitting, he heard from Valiantine's mouth the sounds of a Chinese flute, and an indistinct name 'Kung-fu-tsu' (Confucius' name) and some other words. After several repetitions, Whymant knew that Valiantine was speaking in old classical Chinese of Confucius' time (2500 years ago). Now it is a dead language. Whymant proceeds: "I thought of a supreme test—several poems in the 'Shee King'—have baffled the commentators ever since Confucius himself edited the work. Western and Chinese scholars have long ago given up trying to understand them. I knew the first lines of some of these poems. It occurred to me that...I might now get a chance to astound the communicator who called himself 'Confucius'. I asked if the master would explained to me the meaning of one of these long obscure odes. I recited the first line of the third ode. I did not know any other lines of it. The voice (through Valiantine's mouth) took up the poem and recited it to the end. I made notes of it and jotted down keys to the intonation used. The voice had put a new construction on the verses, and made the whole as a normal poem".

"There were about a dozen sittings. The self-styled Confucius was very regular. Fourteen foreign languages were used in these twelve sittings. They included Chinese, Hindi, Persian, Sanskrit, Arabic, Portuguese, Italian, German and Greek".

In the absence of any background of the principle of Reincarnation, Osborne discounts the idea of Confucius coming and giving the correct interpretation of the poem. Indians will not give up the idea so easily. If Confucius is still living, in the other world (Loka as we call it), there is no inherent impossibility of his spirit controlling or possessing Valiantine and satisfying Whymant's 'supreme test'. But Osborne, while discarding

the above idea, is faced with two equally difficult theories: (1) of cosmic record, and (2) a discarnate mind. Both these assumptions involve, as he says, "a psychic functioning independently of the brain", a position not fundamentally different from the one adopted by those who accept the spiritist hypothesis.

Equally remarkable is the case of 'Nona' who 'possssed' or controlled 'Rosemary', an ordinary English girl medium. Osborne writes that no one living was familiar with the vowel element of the spoken language of ancient Egypt, with the exception of Howard Hulme, who learned it from 'Nona'. The mediumship, under the scholarly guidance of Mr. Hulme has, says Dr. Fredrick Wood in his *Rosemary Xenoglossy* completely restored to Egyptologists the vowel element as spoken in Egypt 3300 years ago! Nona used these vowels consistently and fluently along with the known consonants...ever since the Xenoglossy began (1931). In some cases a word used in 1932 did not recur till 1936...and yet its pronounciation and grammatical usage were exactly the same. Nona's Egyptian is as fluent and easy as my command of English. Dr. Wood, who particularly investigated this case, considers that this case provides "the strongest inference of immortality hitherto published in evidential form". (Pp. 219).

Nona claims to have lived in Egypt in 1380 B.C., as one of the wives of Pharoah Amenhotep III. It is also asserted that Rosemary was her contemporary. Dr. Wood states that over two hundred examples of the old Egyptian tongue have been spoken through Rosemary, a common English girl, they have been analysed and translated by an expert. They are correct speech-idioms of the period 1380 B.C. Osborne concludes: "The memory in this case belongs to Nona, the 'spirit control', who strictly speaking is not reincarnated. But if we accept Nona as a separate entity, we might also accept that Rosemary was a contemporary of hers, and is therefore now reincarnated". These ancient dead language tests drive us to conclude that (1) spirit or soul in the *Linga Deha* survives after bodily death, and (2) it makes its presence evident by 'possession' or control test, or by automatic writing, speech and other means.

Regarding this category of evidence Myers says in Chap. XI of his abridged edition of *Human Personality* (1927): "The phenomena of possession are the most amply attested as well as intrinsically the most advanced in our whole repertory. Let us then at once consider what the notion of 'possession' does actually claim. The claim is that the automatist in the first place falls into a trance, during which his spirit 'partially' quits the body, enters at any rate into a state in which the spiritual world is more or less open to its perception; and in which also—and this is the novelty—it so far ceases to occupy the organism as to leave room for an invading spirit to use it in somewhat the same fashion as its owner is accustomed to use it. The brain being thus left partially uncontrolled, a disembodied spirit, sometimes but not always, succeeds in occupying it. In some cases (Mrs. Piper), two or more spirits may simultaneously control different portions of the same organism. The controlling spirit proves his identity—by facts, which belong to his memory. He may also give evidence of supernormal perception of other kinds. After a time, automatist's spirit returns. The automatist awaking, may or may not remember his experiences in the spiritual world during the trance". (Pp. 268).

More significant of this psychical excursion of the automatist's spirit is the fact that it paves the way to the extremist claim to a novel faculty 'Ecstasy'—a wandering vision ... not confined to this earth ... but introduces the seer into the *spiritual world* and among communities higher than any which the planet knows". (Pp. 270).

The inevitable conclusion, Myers draws from the evidence on 'possession' is: "one must thus practically regard the body as an instrument upon which the spirit (automatist's or of other discarnate being) plays—an ancient metaphor which now seems actually our nearest approximation to truth". (Pp. 273).

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Discussing the theoretical importance of the spirit's excursion noted above, he very particularly draws the same conclusion which we have drawn in the last and the present chapters. He says: "If a spirit from outside can enter the organism, the spirit from inside can go out, can change its centre of perception and action, in a way less complete and irrevocable than the change of death. 'Ecstasy' would thus be simply the complimentary or correlative aspect of spirit control. Such a change need not be a spatial change. If the incarnate spirit can change its centre of perception in response to a discarnate spirit's invasion of the organism, there is no obvious reason why it should not do so on other occasions as well". (Pp. 294).

And his last peroration in the epilogue is worth quoting: "Amid much deception, fraud, and illusion, veritable manifestations do reach us from beyond the grave. The central claim of Christianity (viz. *The Resurrec-*

tion of Christ) is thus *confirmed* as never before. If our own friends can return to tell us of love and hope, a mightier spirit may well have used the eternal laws with a more commanding power. There is nothing to hinder the devout conviction that He of His own act took upon Him the form of a servant, and was made flesh for our salvation". (Pp. 298).

My friend Dr. P. S. Mahajan knows of one illiterate Hindu Brahmin woman reciting prayers from Koran when she was possessed by a Muslim spirit. So also another friend of mine, Dr. Limaye, frequently heard a Hindu illiterate cowherd boy reciting Koran in trance. When he came out of it, he could not utter correctly any prayer in his own Marathi language. Dr. Limaye told me that he and his friends one day brought one Muslim priest to listen to his recital of Koranic prayers, and the priest himself confessed to them that very few Arabic scholars could say these prayers so correctly as the boy did in trance. These two instances support Myers' conclusion.

One may ask what are the points of difference between these 'possessed' personalities, and the secondary personalities mentioned before. The points are:

	'Possessed'	*Secondary Personalities*
1.	In these cases individuality of the dead is proved.	No. It is indefinite.
2.	No effect on medium's body, mind or intellect.	Profound effect.
3.	Trance is not always necessary.	Usually necessary.
4.	Individuality of the spirit proved sometimes by automatic speech, writing or movement of objects.	Not necessary.
5.	Duration usually temporary.	May last for months and years even.

(*To be continued*)

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Research in Astrology

The Editor of THE ASTROLOGICAL MAGAZINE will be glad to receive birth particulars of persons suffering or having suffered from chronic diseases, misfortunes pertaining to family life, loss of children, loss of political power, social status, etc. Persons who are very rich, who are extremely poor, who occupy high positions, who have suffered from incarcerations (political or otherwise) will also do well to send their birth particulars (time, place and date) giving dates of such important happenings and also enclosing their photographs and palm impressions.

These horoscopes will be made use of by our Research Department for purposes of astrological investigation. They will be treated confidentially and illustrated for demonstrating typical astrological principles. Readers should note that making predictions is beyond the scope of this section. Those who wish to submit their horoscopes should fill in the details called for above in a questionnaire which will be supplied free on request to

THE EDITOR,

THE ASTROLOGICAL MAGAZINE

"SRI RAJESWARI", BANGALORE-20

Role of Symbology in Astrology

BY SURENDRA NATH KASHYAP

ASTROLOGY is both a science and an art. Were it merely a "science" it would not have been so difficult of practice as it is actually found to be, for after all science is comparatively easy of practice as the operation of its laws requires empirical and mathematical knowledge whereas an art requires *inter alia* the faculty of imagination which may elude the mental grasp of persons whose minds are incapable of soaring and going beyond the four walls of materialistic conception of things. In any art the flight of imagination plays a prominent part and astrology is no exception to the general rule. In astrology the flight of imagination has to work on the plane of "analogy" and "correspondence" which are the basis of the science of symbology.

Symbology, in fact, is very intimately related not only to astrology—the divine art of interpretation of the stellar positions—but also to all systems of prophecy or divination. The *Cheshta Sastra* or the science and art of pose and movements for example, lays great emphasis on the importance of symbology in the matter of interpretation of good and bad results for any person putting a query to the divinor. The nature of movement, pose, position, of the enquirer and the circumstances prevailing round about him at the time of query determine both the nature of query and its answer. This has been clearly stated by the great Varahamihira in 51st Chapter of his famous *Samhita* thus :—

दैवज्ञेन शुभाशुभं दिगुदितस्थानाहतानीक्षता
वाच्यं प्रष्टु निजा परांग धारनीं चालोक्य
लकाल धिया।

सर्वज्ञो हिचराचरात्मकतयाऽसौ सवपर्शी विभ
च्चेष्टा व्याहृतिभिः शुभाशुभफलं संद-
र्शयन्यर्थिनीम् ॥

The divinor should tell the enquirer about the good or bad results of his query by a thorough consideration of the nature of the time, the direction, the place and the movement, pose, etc., of the enquirer and those round about him for the Omniscient and Omnipresent lord embodies in himself all that is created and tells himself as it were, through the chest and movements, etc., of the enquirer, the nature of his query and its results.

For example if the class or caste of the party involved is desired to be determined, it should be seen as to what portion of the body is touched by the enquirer at the time of query. If he touches the neck or the portion of the body above it, the class or caste is "Brahmin" or priestly. If he touches the portion of the body below the neck and above the naval, the class is *Kshatriya* or warrior, *i.e.*, military. If he touches the portion between the naval and above the knees, the class involved is *Vaishya* or the trader and lastly, if he touches the portion of the body below the knees, the class involved is *Sudra* or the labourer, *i.e.*, the lowest. It would be seen that the symbology of the high and the low has been applied. That which is situated higher up in the body, *viz.*, the head corresponds to Brahmin who is of course highest in the social set up everywhere by whatever name he may be called. The symbology seems to have been borrowed from the holy Vedas which declare :—

ब्राह्मणोस्यमुरवमासीत् बाहुराजन्यकृतः
ऊरुतददय पद्ड्यम् शूद्रोऽजायत।

—*Rig Veda.*

That of the Virat Purusha—the symbolized social man—Brahmin is the head, arms—the Kshatriyas—thigh, the Trader and feet—the Sudras.

Similarly the prophetic art of dream interpretation also works on the principle of "correspondences" implied in symbology. When the biblical prophet interpreted the dream of ban kine as foreboding a famine he was clearly working on the "law of correspondence" which forms the bedrock of the science of symbology.

Most of the readers of this esteemed journal would be aware that the author of *Scientific Laws of Hand-reading* has explained at some length that the pose, demeanour, manner of movement, etc., of persons has a great bearing on their character. Here, in the sphere of palmistry also, the character is judged on the basis of analogy and symbology.

The system of prediction known as *Ramal* makes use of 16 shapes of dots and lines arising out of the member selected by the enquirer at random. This system has also 12 houses like the houses of astrology and assigns to each of them exactly the same traits and characteristics as we assign in astrology. Here again symbology is seen clearly operating the field for in *Ramal* there cannot possibly be any question of the division of the mundane position standing for houses of astrology.

Instances of other systems of divination can be cited. But we would now like to offer our remarks on symbology as we find

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it operating in astrology. In this system of divination symbology has a basic importance. Here we start from the premise "यत्पिण्डे तद्ब्रह्माण्डे". As above so below. The shape, colour, strength, position, speed, movement, distance, in fact every conceivable trait of planets has a corresponding meaning for us on this earth.

It is the fundamental principle of astrology that the planets reproduce on the earth conditions and circumstances corresponding to their own conditions and circumstances in the heavens.

It is left to the developed art of symbology of the astrologer to read a meaning in their position *interse* and to transpose it to the affairs of the earth—a difficult and divine art indeed.

It is known to all students of astrology that in determining the relative length of objects, use is made of the signs which are considered as having various lengths in comparison to one another. Aries, Taurus, Aquarius and Pisces are considered as of short length, Gemini, Cancer, Sagittarius and Capricorn are of middle length while Leo, Virgo, Libra and Scorpio are of great length. One may ask the question. Is Aries really shorter than Gemini and is the latter really shorter than Leo? By no means, for all signs are of equal length, *viz.*, 30 degrees. What then is the basis of differentiation? The answer lies in the fact that use has been made of the science of symbology in this respect. How? The Sun is observed to take the least time in traversing Aries and Pisces and more time in traversing Taurus and Aquarius, etc. The apparent variation in the time taken by the Sun to traverse different signs of the zodiac has served the students of the science of symbology to furnish a basis on which to allot different lengths to different signs.

Students of astronomy are well aware that the Sun is classified as a "star" and not as a "planet". In other words according to the science of astronomy Sun has no perceptible motion like the wandering planets Moon, Mars, etc. Still astrology treats Sun as a planet, and quite justifiably in our opinion, for in astrology we are concerned with "appearances" also and not merely with the true but hidden traits of the heavenly bodies. To us on earth the Sun appears to move. We see its movements and interpret it symbologically and assign restlessness to the Sun and then we make practical use of the symbology by declaring a person to possess a restless nature if Sun happens to be in his ascendant. Such a person is desirous always to be on the move. He does not like to set motion less even in his study room and has an urge to pace up and down that room!

When we read in the holy Vedas that "सूर्य आत्मा जगतस्तस्थुषश्च" "Sun is the Atma of all that is stationary or moving", we do not restrict the meaning of the term "Atma" to the soul of the Universe. By symbology we extend its meaning to all spheres of enquiry. Everywhere Sun will stand for Atma—the soul—the innermost essence, the core of the problem or the object, the heart and vitality of the situation—the prop—the base. For example, in the matter of relations we take Sun as the father for he is the origin of the whole family. In body he is the vital part—the heart. In the alphabet the consonants cannot be pronounced without the help of the vowels. The latter are the soul so to say of the former. This is the reason why Sun rules over the vowels as against the consonants. The application of symbology is clear.

Moon is the fastest moving planet in the whole of our solar system. Mind is the fastest moving principle known to man in in his own make up. Hence by the law of symbology we equate Moon to mind for mind is as fickle and fast as the Moon.

Great problems of life cannot be thought out in the hustle and bustle of a fickle and fast-moving mind. These problems require for their solution our pointed attention and concentrated thought which is possible only to a methodic, exact, slow and patient mind. Thus concentration, contemplation, samadhi and the like are by the laws of symbology the traits of Saturn—the slow-moving planet and not of the fickle and fast moving planet Moon. For the same reason, of the law of correspondence, the lame persons are considered to correspond to Saturn also called *pungu* for the lame must of necessity walk slow like Saturn.

The epithet *Kumar* for Mercury is also based on the conception of symbology. Kumara means a boy—not merely in age but also in time. Mercury rules over Gemini and Virgo the two signs immediately surrounding those of the Sun and the Moon. Since Sun and Moon are treated as Lagnas, the assignment of position next to the Lagnas to Mercury has its own symbological meaning. It means that Mercury rules over the period of age following the birth years. Hence the period of boyhood is ruled by Mercury. The symbology applies still further. In any problem of time, if the total period corresponds to the whole life concerned, the portion of that whole period governed by Mercury will be the first period. For example, if the whole of the married-period-of-life be considered as 35 years and be divided

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into 7 equal parts of 5 years each the part governed by Budha will be the first of those parts. Thus if Budha lord of 7th suffers and denotes separation, the event will take place within first 5 years of married life. This is the practical use of the science of symbology, for we have applied the fact of Budha's lordship in space to its lordship in life's time.

To the question why Sun and Moon are given in astrology an importance equal to that of the ascendant, the answer is furnished by the same science of symbology. We know that the ascendant is the starting place —the beginning—the birth, the cause, the first factor, in all problems. There the Sun and Moon in their relation to the inhabitants of this earth and to other beings on this earth are the cause of life, the source of life—the start of life. Thus the Sun and Moon are likened to Lagna.

Rahu and Kethu are not material bodies like the Sun, Moon or other planets. These are only points in space. Yet without Rahu and Kethu in the astrological system, it would not be possible to predict correctly. The recognition of the astrological value of these mere points in space by the Indian seers is a proof of the fact, if proof was needed, that in the astrological system "appearances" and "phenomenon" have an importance in no way less than that of the actual impact of the influences emanating from the planets. This is nothing but a recognition of the symbological value of these points.

We mistake serpent for the rope. The cause is the shadow of the darkness. Hence shadows are deceitful. These shadows like Rahu and Kethu hide from our view the light of truth. Symbology therefore, equates Rahu and Kethu with the spirit of deceit. Whenever Rahu and Kethu have an intimate relation with the factors denoting mind such as Moon and the 4th house, we can be sure that the man is deceitful, cunning, hiding true facts, diplomatic, etc.

The sight of Sun and Moon being devoured by the shadow —Rahu is really awful. We apply the symbol of this terrifying sight to actual life and say that Moon is terrified of Rahu and wherever we see in a horoscope Rahu linked to a weak Moon as well as the fourth house and or its lord, we opine that the native is likely to suffer from fits such as that of epilepsy where fear of one type or another is present. This is again the practical use of the application of symbology to astrology.

Do planets really have a retrograde motion is another question that may be posed. The answer is clearly in the negative. Students of astronomy know it for certain that Mars, etc., in reality always move in the same direction in space. It is as a result of an illusion created by our own relative position that they appear to us as retrograde. Yet appearances are vital to astrology. A retrograde planet even though it is so in appearance only has tremendous significance in the art of prediction. If we know retrogression, we can apply its symbology in the art of astrology. Retrogression is the motion of Mars, etc., in a direction opposite to the one normally followed by them. Symbologically retrogression will stand for the trait of giving results opposite in nature to those normally expected of a planet. For example, Jupiter in Cancer is considered in exaltation and is normally expected to give excellent results by virtue of exaltation but an exalted Jupiter in retrogression would surely mean that Jupiter is just the opposite of being in exaltation; that is to say it should be taken as in debilitation. It is, we presume, on the basis of a symbological interpretation of the phenomenon of retrogression that the celebrated author of *Uttara Kalamrita* has asserted in sloka 6 of Khanda I that "if a planet be retrograde in his motion while in his exaltation house, he gets only neechabala, *i.e.*, strength arising out of his being in debilitation, *i.e.*, nothing. If a planet be retrograde while in his debilitation house, his strength is similar to that in his exaltation".

We would, however, like to extend the analogy a little further in the shape of a logical corollary. We would suggest (on the basis also of our experience) that it logically follows from the main proposition enunciated in the concluding portion of the above para that the nearer a retrograde planet is to its exaltation sign, the more inclined it is to give results of debilitation and the nearer it is to its debilitation sign the more inclined it is to give results of its exaltation. In other words, the weakness or strength of a retrograde planet, according to this corollary, should not be restricted to the two extreme cases of exaltation and debilitation but should be judged for all intermediary positions as well.

Let us take a Scorpio nativity by way of illustration. Jupiter—the natural significator of sons (पुत्रकारक) himself becomes the lord of the 5th house—the house of sons. According to the principle enunciated above, if Jupiter is retrograde and in Cancer, he is very likely to deny a son to the native except for the fact that he may get one due to the aspect of Guru on the 5th house. But if he be in Capricorn, he is likely to give many sons, say

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four or five in number. Now let us take one of the intermediary positions of Jupiter. Suppose he is in Mithuna, *i.e.*, near its sign of exaltation, it will deny a son. So also will be the case if it is in Simha—allowing slight chance for the fact that it will be in the 10th kendra. Similarly the native is likely to get quite a number of sons if Jupiter is either in Sagittarius or Aquarius—the two signs nearest to its sign of debilitation, *viz.*, Capricorn. It will give a number of children if stationed in Scorpio and one or two in Libra which is midway but again one son with difficulty while in Virgo.

The science of "symbology" explains that while the fact of exaltation of a planet implies its strength in a horoscope, it also denotes "height" and "glory" relating to that house. For example, Christ had Moon exalted in the 8th house of his nativity—the house denoting the manner of death. There was therefore, something unusual, something lofty, something glorious about the manner of his death. Moon being the lord of his 8th house denoted in his case the death for a spiritual cause.

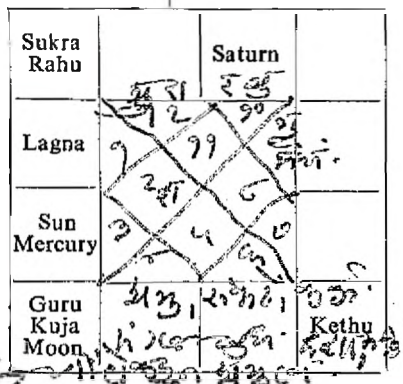
Sardar Patel had his Moon exalted in the 11th house. Moon in his case was the lord of Lagna as well as the natural significator of the emotional mind. Hence her strength in the 11th house, particularly her strength in *Pakshabala* clearly suggests symbolically the fact that his emotions were controlled, his will was disciplined and strong and it was through that type of will that he achieved his ambition and Rajya (11th near zenith).

From the point of view of symbology, the term "debilitation" is not so appropriate as the Sanskrit term "neecha" for neecha means and implies something debased, unbecoming, immoral, unsocial, etc. Hence when a planet is in neecha, he hints that there is something mean or unbecoming about the house in which that planet is situated or about the houses over which it has lordship. For example, the notorious dacoit Man Singh had his Sun in debilitation (neecha) in the 12th house and his Sukra neecha in the 11th house. Now Sun in such a case becomes the lord of the 10th house and Sukra that of the 7th The latter house, it will be remembered is 10th to 10th and as such represents 10th. Thus the debilitation or *neechatva* of the lord of the two houses representing actions and karma are neecha thereby clearly pointing out the unbecoming channels through which the man's activities were likely to manifest themselves.

In the art of divination known as *Ramal* (समल शास्त्र) great stress is laid on *zid* and *hat* which may be translated as the phenomenon of recurrence or repetition.

In that system of divination if a particular *shakla* or "shape" repeats itself in two or more houses representing an identical or similar trait, events, etc., denoted by that shape come to fructify in life or manifest themselves in many ways. This phenomenon of "zid" or hat" is not restricted to the system of *Ramal* only.

Readers will recollect that our worthy Editor has made a very practical use of this phenomenon in the field of astrology recently (January 1959 issue of THE ASTROLOGICAL MAGAZINE) while discussing the planetary cabinet for the ensuing lunar year. He has pointed out that an overwhelming number of portfolios have gone over to the Sun which fact has been interpreted by him as leading to totalitarian trends in world affairs because of the aristocratic nature of Sun. His conclusion is thus based "zid" the repetition of the fact of assumption of office in different shapes by one and the same planet—Sun. The same phenomenon of "zid" can be explained in the application of the Vimshottari Dasa system. We would like to take a concrete example from actual life. Consider the following horoscope:



We are required to predict the results of the major period of Mars and the sub-period of Mercury. Now observe. Firstly, Budha—the sub-period lord is enemy to the main period lord. Secondly, the main period lord is enemy to the lord of the ascendant. Thirdly, there is द्विद्वादश (second/twelfth) position or position of enmity between the main period lord and the sub-period lord. Fourthly, Budha is aspecting the 6th house—the house of enmity. Fifthly, Mars the main period lord is situated in the house 6th to 6th (भावत् भावत्) again an inimical house. Sixthly, Mars is aspecting the 6th house—the house of enmity. Lastly Mars, the main period lord is situated with Guru the lord of the house 6th to 6th (enmity). The readers could not have failed to notice that the fact of "enmity" is "ranging" all through the seven aspects from which we have examined the main and the sub-period lords. Thus the "zid" of enmity prominently forces it-

(Continued on page 649)



Significance of Finger-Prints in Palmistry

BY N. L. DESAI, B.COM., LL.B.

THIS article is an aftermath of a letter from Sri V. Santhanam of Hyderabad published in the March 1959 issue of THE ASTROLOGICAL MAGAZINE. It was suggested by Sri Santhanam that a discussion on finger-prints would have greatly added to the quality of the article on the same subject appearing in the 1959 Annual Number.

So far as the modern history of finger-printing is concerned, it may be noted that as far back as 1823 Purkinje, Professor of Physiology and Pathology, had submitted a thesis on finger impressions before the University of Breslau in Latin, wherein he had classified the finger-prints into nine different types. However their importance was first pointed out in 1880 by Henry Faulds. Sir Francis Galton, the English Scientist deviced a workable system of classification of finger-prints in 1892, fixing primarily three standards or types, which was also adopted by Bertillon in France. The present trend seems to be a fourfold classification namely into arches, loops, whorls and composites.

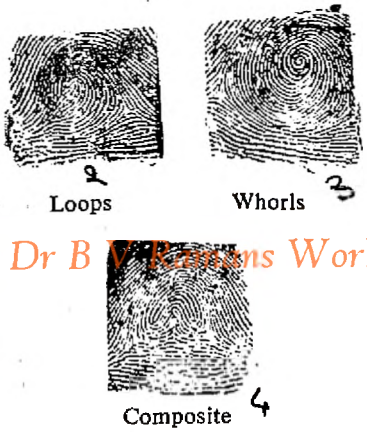
Sir Galton had also proved that the details of the ridges constituting the patterns of finger impressions, persist throughout the life span of a man. He insisted and it has since been acknowledged that such details of the ridges which might be found on the fingers of the infant's palm can be traced successfully on the fingers of the same person in old age being effaceable only by the decomposition of the body after death. It has also been stated that the marks on the fingers of many Egyptian mummies and on the paws of of the stuffed monkeys remain legible.

Mr. F. R. Cherrill, M.B.E. of Finger Print Branch, C.I.D. New Scotland–Yard, after examining the hands of a number of decomposing corpses has concluded that generally the muscles and the skin of the left hand of a cadaver exhibit signs of greater decomposition than the right hand and according to Mr. Cherrill it may be due to the muscles, tendons and neurones getting less developed in the left hand. Mr. Cherrill, therefore, feels that the left hand of a person may show certain signs, which might go to indicate certain type of disease or the future possibility of its development.

It is said that even before the pregnancy is halfway through, main lines on the palm get themselves established in their characteristic adult form; it is further said that before the establishment of the foetus of the main lines, the unchangeable intrinsic basic patterns of the digital skin ridges or finger-tips are formed. These ridges follow the Mendelian hereditary pattern representing the fundamental and unchangeable foundation of the individual's character.

The subject of the finger-prints brings to the fore a study and analysis of the papillary ridges which are studded with microscopic pores, the mouths of the ducts of the glands, which secrete perspiration located below the epidermis. The ridges are said to grow as the age advances being sharply marked in the sensitive, psychic or artistic hand and seem to loose that sharpness of definition in the elementary or premitive hands. Kollman the physiologist, calls the papillary ridges the "gyri of the skin", using that cerebral name to bring home their correlation with and resemblance to the cortex of the brain. In case of children, therefore, the delicacy of the ridges would correspond, with their development, growing with the growth of the body.

As stated above, all finger-print impressions can be divided into four different types. namely arches, loops, whorls and composites. The arches are further grouped into simple arches and tented arches. (Fig. 1).

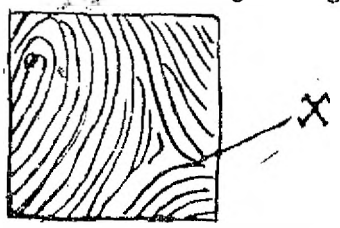


Loops also are similarly classified further as central pocket loops, lateral pocket loops, twinned loops and accidentals. Such a sub-division, however, is not necessary for the purposes of delineations on the basis of palmistry.

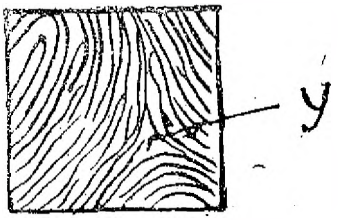
For deciphering each type of formation, and especially, the loops, whorls and composites, fixed points known as "inner" and "outer" terminus are to be noted. The outer terminus

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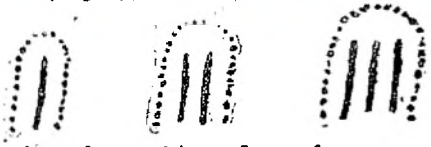
(Fig. 2-X) is formed by either bifurcation of a single ridge



or by abrupt divergence of the two ridges that hitherto had run side by side. (Fig. 3-Y). The



inner terminus say of a loop may consist, either of even or uneven number of the ridges. not joined together; which when seen under a powerful magnifying glass would be seen as shown in (Fig. 4), or it may seem to con-



sist of two ridges formed together at their summit. (Fig. 5.)



Where a loop consists of uneven number of ridges, the top of the central ridge will be the inner terminus. In whorls, circular or elliptical in form, the centre of the first ring is the inner terminus, where the whorl is spiral point from which the spiral begins to revolve is the inner terminus.

Arches are easy to detect. In them the ridges run from one side to the other making no backward turn; there is ordinarily no outer terminus, but if any such sign is encountered, no ridge must intervene between the inner and outer terminus. In tented arches, the ridges near the middle may have an upward turn or thrust, arranging as it were on both the sides of a spine or axis towards which adjoining ridges converge. These ridges make the pattern appear like a tent and hence the name.

In loops some of the ridges make a backward turn but without twist; there will be only one outer terminus. A loop may be ulnar or radial. It is ulnar when the downward slope of the ridges about the inner terminus is from the direction of the thumb towards that of the little finger (Fig. 6, left hand impression) *i.e.*,



towards the ulnar border of the hand; when it is the other way round, from the direction of the little finger towards that of the thumb, it is termed radial. In whorls, some of the ridges make a turn through at least one complete circuit and there will be two outer terminals. The composites mean and include patterns in which combinations of the arch, loop and whorl are found. Both whorls and composites present varieties of pattern.

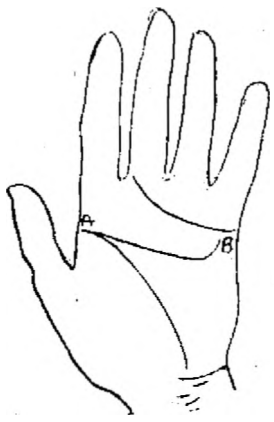
A person having mostly loop patterned finger-prints (that is if almost all fingers are with loop formations) will have an emotionally responsive temperament and will be adaptable and versatile. He will have weak digestion and a nervous and apprehensive attitude of mind. If majority of fingers are having arched type finger-print pattern, the persons would be very secretive, suspicious and emotionally repressive. Physically he will develop ulcerations, with a marked tendency for infections and malignant conditions. The person would have a basic secretive self-defensive attitude, rather suspicious and emotionlly repressive. A person, with a tented arch type of finger-print pattern on almost all the fingers, would be very sensitive and emotionally responsive with a high sense of idealism especially so if the pattern on the first finger be also of tented arch. Such a person may suffer from nervous breakdown some time or the other in life more than once.

Whorls indicate very independent and individual temperament, almost martian in character and outlook. It is especially so, when the whorl pattern is on the tip of the third finger, indicating a certain positive element of personal independence; whenever, it is on the third finger, it is a sure indication of a basic ability to disregard conventional rulings once they are considered to be of personal interest.

The composite type of pattern endows a man with the practical and a material mind. He will be repressive, critical and resentful. It shows lack of elasticity. Physically the person generally develops fatty and toxic conditions. These conditions may be heightened if especially such a pattern is also formed on the second finger indicative of a basic practical and possessive materialistic mind and especially so if at the termination the line of head or mentality, which horizontally courses across almost the middle of the palm, turns upwards pointing towards the mount of Mercury, the elevated pad at the base of the

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little finger (Fig. 7 A-B). Such a critical mind would be lacking



in elasticity or that amount of flexibility or adaptibility which is necessary to make life a compromise, if the thumb also is not waisted or flexible.

It is said that left hand of the right-handed person might show signs of a developing disease earlier and white lines which seem to appear on the finger tip imprints go to show certain pathological conditions. These lines are mostly found on the second, third and little fingers of the left hand; when such lines are found on the ring finger of both the palms they are said to indicate the presence of "Darier's" disease (?). Similar formation when also noticed on the little finger may suggest suffering from lesions caused by radium. In cases of spinal tuberculosis also the finger-prints patterns are said to assume atrophied to knife-edge dimensions.

In the Indian *Samudrika Sastra*, the finger-print patterns are broadly classified into two main categories namely *Chakras* and *Sankhas*. The whorls, composites, etc., may be interpreted as chakras, and arches and tented arches as sankhas. It may be stated that neither all chakras are signs of good omen nor all sankhas the portents of evil. The chakras are distinguished as *Dakshinavruta* meaning radial and *Vamavruta* meaning ulnar which have also been dealt with elsewhere. The anatomical name for the upper edge of the hand from the thumb is the radial side and for the auricular or outer edge, the ulnar side, which are so called because the radial artery branches out towards the thumb side of the palm and the important ulnar nerve runs along the outer edge of the hand. Thus the *Dakshinavruta* or radial chakra would seem to be going from left to right that is from the side of the little finger and towards the thumb. Such a radial chakra is considered a very lucky sign to have, firstly because, it is sure indication of the good and secondly because it is capable of giving results earlier in life. The ulnar chakras are positively not considered potent enough to give good results and may indicate some loss, depending on the finger on which it is formed.

According to *Samudrika Sastra* a person having chakra formation (meaning radial) on the thumbs and all the fingers might become either a saint, who is greatly revered and respected or enjoys best of the riches as if he were a king. With nine chakras and one sankha, he is likely to become a "Sachiva" meaning a Minister, Dy. Minister either at the State or Central level or may be a parliamentary Secretary, depending however on the other signs and lines on the palm, and especially upon the formation of the finger and mount of Sun or Appolo as also upon that of the line of Sun. Eight chakras are said to bestow riches but are indications of ill-health. Seven chakras are connected with general happiness and religious tendencies. Six chakras mean a passionate nature and the ultimate culminating satisfaction therefrom. Five chakras are linked with fame and popularity, four or three with good nature and virtue. Two chakras give honour and one chakra again general happiness.

For chakra on the index, first or Jupiter finger, the following sloka is encountered :

तर्जन्यामथ चक्रंच मित्रद्वारा धनंभवेत् ।
तेनैव विपरीतंतु व्ययोभवति निश्चितं ॥

Chakra on the first finger bestows a greater and broader vision of the self and its being, envisaging immense pleasure, delight, joy and ethereal bliss in spiritual pursuits. The person is likely to succeed in winning friends and in getting to know people of position and repute and to acquire benefit through them. If the chakra is ulnar instead of radial it is likely to cause loss through friends at least once in the lifetime of the person depending on the other indications on the palm.

Chakra on the second finger is good enough to yield benefits through landed property or from solid investments such as long-term Government securities, gold, etc. The *Samudrika* verse is as follows :—

मध्यमायां स्थितेचक्रे देवद्वारा धनं लभेत् ।
तेनैव विपरीतंतु व्ययोभवति निश्चितं ॥

This would mean that the subject is likely to gain wealth through some act or work connected with God, temple, etc. If radial, it will also give an intense love of occultism, a power to attain serenity of mind, rapidity of thought and sureness of action.

For chakra on the ring finger, the *Samudrika* verse is as follows:

अनामिकायां भवेच्चक्रं सर्वद्वारा लभेद्धनं ।
तेनैव विपरितंतु व्ययो भवति निश्चितम् ॥

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According to the said verse, the person is likely to gain wealth through all the sources so exploited for the purpose. If the chakra is ulnar, it indicates loss of wealth. In general a person with a chakra on the ring finger has aesthetic sense enough to give him recognition in the field of dramatic art, music or literature, painting, etc. If such a person renounces the world and is initiated into the life of a Yogin or Sanyasin, he surely becomes leader of a religious sect or a *matha* and is also destined to become a guru of Royal personages. The person would yet be an introvert, taking interest in the analysis of his own being. It would all the more be so if there is also a chakra on the first finger, as all the above said qualities would be heightened.

For chakra on the little finger, the quotation is as follows :—

कनिष्ठकाया भवेच्चक्रं वाणिज्येन धनं लभेत्।
तेनैव विपरीतंतु व्ययो भवति निश्चितम् ॥

It means that the person will gain wealth through business as opposed to service. The person would get to travel a lot in his own country as also abroad, may be for commercial interests especially so if the mount of the Moon is well developed and the fate line is good. The person becomes learned, has a gift of writing or expressing himself in fine arts. It would, therefore, indicate success and/or recognition in commercial art, business, medicine, engineering, science, etc., depending in each case on the shape of the hand and signs and markings on the palm.

For chakra on the thumb, the sloka is as follows :—

यस्याथ चक्रमंगुष्टे यवः पूर्णश्च दृश्यते।
तदापितामहादीनां मर्जीतम् धनमाप्नुयात्॥
तेनैव विपरीतंतु धनलाभं भवेन्नही।

When there is a radial chakra found on the thumb and is also accompanied by "Yava" or islanded formation at the junction of the will and the logic phalanges of the thumb, then the person is likely to get a legacy from the father or grandfather. If the chakra is ulnar, he is not likely to do so.

Sankha formation is not unfavourable to have only, it suggests either gain late in life or never at all, depending on the formation of the line of Fate and shape of the palm. If the palm be otherwise good sankhas on the thumb and the fingers may delay the happenings of the good events in life and rise in general may be late. Sankhas, by themselves, therefore, have a tendency not to totally deny but to delay and to a certain extent on one hand minimise the gain or on the other increase the burden of work and labour. But in short it is not an inauspicious sign.

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Sankha on the finger of Jupiter indicates that the person is fickle in nature and flexible by temperament depending however, on the formation of the thumb also. If there be a waisted thumb and both the thumb and the finger of Jupiter be flexible enough to bend backwards the mental traits as indicated by the sankha would be confirmed. If there is also a sankha formation on the thumb, then woe be tied, the person surely suffers considerably as he acts almost to his greatest disadvantage due to his unbalanced views on life and living, being easily led away by friends and or relatives.

Sankha on the finger of Saturn bestows learning and spiritual enlightenment; sankha formation on the ring finger is suggestive of loss of money through "Yavanas, Sudras", etc., or in short evil company. Sankha on little finger is indicative of loss of wealth through theft, chicanery or deceit. The formation of sankhas on each of the fingers and the thumb must be analysed by keeping in mind the other signs and lines on the palm.

It would be best to conclude the article, in the words of Mark Twain, who back in 1893 wrote a story of a remarkable lawyer in Missouri named David Wilson who pursued hobby of collecting finger-prints and here follows the address of David Wilson to the Jury.....

"Every human being carries with him from his cradle to his grave certain physical marks which do not change their character, and by which he can always be identified and that without shade of doubt or question. These marks are his signature, his physiological autograph, so to speak, and this autograph cannot be counterfeited nor can he disguise it or hide it away, nor can it become illegible by the wear and mutations of time. This autograph consists of the delicate lines or corrugations with which nature marks the insides of the hands and the soles of the feet.

"One twin's patterns are never the same as his fellow—twin's pattern's—you have often heard of twins who were so exactly alike that when dressed alike their own parents could not tell them apart yet there was never a twin born into this world that did not carry from birth to death a sure identifier in this mysterious and marvellous natal autograph."

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MANAGER,
The Astrological Magazine

The Kaleidoscope

BY YOGIRAJ GEORGE CECIL NIXON

[Under this heading Mr. G. C. Nixon will astrologically comment on important happenings in the world such as political upheavals, natural calamities and train disasters, etc., with special reference to events in India. Mr. Nixon has been a student of Hindu Astrology and Yoga for a number of years. It is hoped that this feature will be welcomed by our esteemed readers. Publication of Mr. Nixon's views does not necessarily mean that the Editor endorses them.—*Ed., A.M.*]

The Flight of the Dalai Lama

I think that those who regularly read these articles will agree that my comments and predictions on the events in Tibet which appeared last March, were very much to the point. Never has India been so stirred in recent times, as over the dreadful rape of Tibet and the flight of the Dalai Lama. Here was a country devoted to its religion, wishing to live apart from this world of strife and warfare, forced at bayonet point of the ruthless Chinese Communists, into the world-wide conflicts of the modern 20th century.

The events of last March have been a great lesson to all thinking Indians, that no country can remain aloof to the great world crisis of the age in which we live—the conflict between the material and the spiritual, of science and religion, of age-old traditions and modern dialectical materialism. The Communists are determined to force the issue of choice on each one of us.

The Dalai Lama chose spiritual freedom and sought refuge in India, a country which is truly the spiritual refuge of all Asia. As defenders of the Indian tradition and of Hinduism in particular, it is the duty of all of us to safeguard our ancient heritage, our teaching of Yoga, the Vedanta, and above all, as astrologers our *Jyotisha Sastra*. The Communists are bent upon the destruction of all astrology, and if we have any prophetic vision in us at all, we cannot escape the conclusion, that it may soon be our turn next. The retinue and family of the escaping Dalai Lama, had with him the State astrologer!

If we examine the 1959 Cap-solar chart for Lhasa, 29.40 North, 91.10 East, erected for 7-59 a.m., on the 15th January, we find strangely enough, Jupiter exactly on the meridian but in opposition to Mars. Venus was exactly rising and Uranus was setting. The Jupiter opposition Mars aspect seems to be very prominent in revolutionary outbreaks, for it seems that Jupiter inflames or magnifies the martian influence to strife and violence, as we have noticed before in the Cuban affair. It was this position which lead me to predict the Tibetan revolt in the March issue. But it also seems that the public rejoicing which I foresaw, was rather in connection with the miraculous escape of the Dalai Lama, than in the success of the revolt. When he reached Towang monastery, his journey then became a triumphal procession with garlands all the way. Towang is about 92 East and 27.40 North. Here the mundane square of Jupiter and Venus was fully manifest. In Lhasa itself, 20,000 unarmed men and women sacrificed their lives to ensure the Lama's safe escape. Even the elements lent themselves to the flight, for on the afternoon of the 19th March, a great sandstorm enveloped the capital under cover of which the entire entourage got away. Some believe that this was a Divine manifestation or of yogic power in the manner so often related in the story of Tibet's great patron saint, Mila Repa!

Brigadier R. C. Firebrace, C.B.E., President of the Astrological Association, London, N.W. 1, who has devoted much time to the study of these sidereal solar and lunar ingresses, has sent me his findings on the progressed Lhasa Cap-solar return for the 19th March. By the Q-2 method, he points out that the M.C. came exactly to the conjunction of the position of the Sun, denoting the ruler, and the descendant to the conjunction of Neptune, indicating flight, abdication and incidentally the sandstorm!

At this point in our researches it seems that Neptune is the prime factor in such events as abdication. It will be recalled that on the 1st January of this year at Havana, President Batista fled the country, when the Q-2 progression also brought Neptune to the cusp of the 7th house.

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The Mosul Revolt

Since the Baghdad coup d'etat of last July, the power of the Communists in Iraq has greatly increased so that today President Kassem seems powerless to control them. The Nasser sympathisers, ousted from one position to another, finally felt goaded on the 9th March to revolt under Col. Shawaf in Mosul, near to the Syrian border. The revolt was short-lived and seemed to play into the local Communist party's hand, for with Russian air assistance, Col. Shawaf was severely injured in an air attack, and finally murdered by a hospital orderly when he went for medical treatment. The mob then took over and massacred many rich and influ-

ential people whose names were on the Communist lists for liquidation.

Astrologically speaking, this occasion was another illustration of the Jupiter opposition Mars aspect, operating in the Capsolar chart. This chart for Mosul is erected with S.T. 11.52, which gives 5 Virgo on the M.C., and 18 Scorpio rising. Progressed by the Q-2 rate to the 9th March we find once again the remarkable opposition of Jupiter and Mars on the meridian circle for Mosul. Jupiter was only two degrees from the M.C., and Mars had passed the nadir some four days previously. This shows the integrity of sidereal astrology for in all the cases we have examined recently, similar events have shown precisely similar astrological indications. In this way we will slowly and instructively built up a most reliable system of prediction and interpretation by purely empirical means.

The event set off a spate of violent speeches by frustrated Col. Nasser, against Soviet penetration in the Near East, and the full significance of the Krushchev/Nasser, Mars-Saturn interchange in their horoscopes fulfilled my prediction that they would end as enemies. How quickly has this been fulfilled—in less than a year from Nasser's Moscow trip! Now, new alignments are taking place and overtures are being made with Jordan on the one hand, and the new Government of Lebanon on the other. The World Bank is even considering lending money again for the construction of the Aswan Dam. A glance at Nasser's solar return for 1959 should be very instructive.

From this we see that he is now having the Saturn transit of his radical Mercury opposition Pluto, and we are not surprised that he feels a disillusioned man. His plans for a world-wide Arab Empire have gone wrong. He is badly in need of money and he will have to give up many of his claims in order to get it. The radical Venus is on the meridian of the

Moon 15.29	Mars 26.22	Ascdt. 22.11	
	COL. NASSER'S SOLAR RETURN FOR 1959 15-1-1959 at 2-27 p.m. L.T.		Uranus 20.58
Venus 16.4 Sun 0.26.42			
Mercury 12.39 Saturn 6.58	Jupiter 2.19	Neptune 12.39	

solar return and denotes that he will make peaceful overtures to former enemies. His difficult period will be in June, July and August, when his efforts to unseat Kassem are doomed to failure.

The Resignation of Mr. Dulles

The indomitable American Foreign Secretary Mr. Dulles was forced to relinquish his task of retaining world communism on the 15th April last, having fallen victim to that fell disease-Cancer. He was born in Washington, on the 25th February 1888, time unknown. The planets' positions at Greenwhich noon were as follows–Ayanamsa 23.11.

The Sun–13.10 Aquarius; the Moon–16.54 Cancer; Mars–6.40 Libra; Mercury–25.55 Aquarius; Jupiter–12.09 Scorpio; Venus–8.32 Capricorn; Saturn–7.26 Cancer; Uranus–23.32 Virgo; Neptune–4.11 Taurus; and Pluto–9.48 Taurus.

I am sure that he will rank as the greatest of all American Foreign Secretaries todate, for he displayed all the virtues of the Sun in Aquarius, steadfastness, uncorruptibility and unswerving idealism and a prodigious hard worker to the last. The Moon conjunct Saturn in Cancer showed his stern unyielding nature and this may be the astrological indication of the disease which laid him low. Aquarians are notorious for their inflexibility and rugged strength of character which enables them to weather many a storm, and help them to achieve great objectives where other men would waver and fall by the way.

The appointment of Mr. C. A. Herter to the unenviable position of U.S. Foreign Secretary may turn out to be an unmitigated disaster for America. He was born in Paris on the 28th March 1895. His noon positions are as follows :—Ayanamsa 23.17.

The Sun–14.16 Pisces; the Moon–7.56 Aries; Mars–22.03 Taurus; Mercury–16.53 Aquarius; Jupiter–5.03 Gemini; Venus–12.13 Aries; Saturn–12.35 Libra; Uranus–26.12 Libra; Neptune–20.03 Taurus; and Pluto–16.37 Taurus.

From this it will be seen that he has the Sun in Pisces and the Moon in Aries. This denotes a very variable character which blows hot and cold according to circumstances. I am afraid that Pisceans are too accommodating and variable to enforce any given policy for long. They are of course expert in the art of deceiving the other side, and stealing the thunder of their opponents. His appointment is not disastrous on account of his personality however, but more in regard to his present luck, for he now has Neptune transitting his radical Saturn in opposition to his Moon and Venus. This cannot in any way bring success to American foreign policy this year in the fateful Berlin summit talks. It shows confusion, doubt, and fear of his enemies exposing his faults and weaknesses and a desire to retreat from commitments. The strain too will react upon his health and bring a breakdown.

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*Relative Influences of Sun-Mercury Combinations—II

BY K.T. VISHWANATHAN & S. DURGA PRASAD RAO

IN this article we shall study the aspects of Sun-Mercury combination in respect of Simha (Leo), Kanya (Virgo), Thula (Libra) and Vrischika (Scorpio).

General

The Sun-Mercury combination seems to give effect to very prominent results in respect of Simha Lagna and in others it seems to be the source of free and happy livelihood. The characteristics of Sun and Mercury have already been discussed in Part I.

Discussion

This is an extraordinarily remarkable combination in Simha Lagna. Here is the combination of Sun (lord of 1st house) and Mercury (lord of 2nd and 3rd houses) in the 10th from lagna producing definite characteristics.

गुरु-जनस्या हितोनितरां नरो बहुधनो
दशमेशिशिनंदने ॥
निजयुजार्चित धनवाहन मो बहुधनै :
नियतोमिव भाषिन : ॥

—Jataka Martanda.

Mercury in the 10th indicates that the person will be sincere towards elders, extremely rich, owner of vehicles and a good speaker.

सद्बुद्धि वाहन धनागमनातिजूनं ।
भूप्रसाद सौरव्य समन्वितानि ॥
नाधूपकार करणं मणि भूषणानि ।
सुपूरदिनमणि : कुरुतेवरावणं ॥

—Jataka Martanda.

The Sun in the 10th house indicates that the person will be gentle, noble minded, rich, happy and helpful to good men.

The first part of the article has appeared in May 1959 issue of THE ASTROLOGICAL MAGAZINE.

सिंहदशमस्थे सौम्य सूर्य ग्रह युतेक्षिते ।
धनधान्य युतौ भूमौ दिगंत व्याप्ति
कीर्तिमान ॥

—Jataka Martanda.

The combination in the 10th bhava indicates that the person will earn good fame and money and will lead a happy life.

	Venus Moon	Sun Mercury	Kethu
	CHART No. 1 RASI		
			Mars Lagna
Rahu	Saturn	Jupiter	

When the native of Chart No. 1 was born he was an ordinary person. He did not study much. In his horoscope, the lord of lagna is the Sun and he is situated in the 10th in association with Mercury. Here the readers will appreciate that though the Sun is not in a friend's house, still the major dasa of the Sun gave the native Rajayoga. He is very religious and during his lifetime he has done some charities. Today he is the owner of forty houses and ten motor cars and is very popular in Andhra Pradesh. In the beginning he was only an Assistant Manager in National Life Insurance Co. Then he became the Branch Agent. It has been observed by us that the major periods and the sub-periods of Sun and Mercury were very good and successful. He has no children because Rahu is situated in *Putrasthana*. He has a good personality and possesses good eloquence.

Chart No. 2 is the horoscope of a Kanya Lagna person (postman) and Sun-Mercury combination is in the 7th house from lagna. The lord of 10th and lagna is Mercury and he is situated in the 7th and thus becomes powerless. Mercury conjoins the Sun, lord of 12th house. The combination is not so powerful and hence the person is a member of the middle class. He is working as a postman at Varanasi. Such combinations indicate that the person leads an expensive and not happy life in family matters. Vidyakaraka Budha is not powerful. Therefore the native could not get higher education. He has studied only upto VIII standard.

Sun Mercury	Mars		
Venus Kethu	CHART No. 2 RASI		Moon Rahu
		Jupiter	Saturn Lagna

	Jupiter 1	2	3
Kethu Saturn	CHART No. 3 RASI		4 Mars Moon Rahu 5
		Venus Lagna 7	6 Sun Mercury

The third is the horoscope of a Thula Lagna person. The combination of the Sun and

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Mercury is in 12th house and the Sun is the lord of the 12th.

रविसौम्य युतौ-तत्र रविपाके महद्धनं।
बुधस्यपाक कालेषु मध्ये मध्ये सुयोगद : ॥
—*Jataka Martanda.*

The native was well and happy in the major dasa of Sun. When he was eleven years old he fell down from a tree and he was saved by some body and his parents invested money for his education. Whatever it may be on the basis of quotation given below, it can be said that the major period of the Sun was very good.

तुलायाद्वादशेषानौ यो नरो भुक्तिजायते।
शेषवेरिष्टयोगंच तत्पाके पैतृयर्थ्यं ॥
—*Jataka Martanda.*

Though the combination of Sun and Mercury is in the 12th house, yet it has given him a good yoga and due to powerful Mercury and his situation the native is very pious, religious and is a lover of Sanskrit language. He is also noble hearted. Due to the presence of Sun in the 12th house, the person's eyes became defective after 24th year of his age.

Saturn			Rahu
	CHART No. 4 RASI		Venus
			Jupiter Mars
Kethu	Moon Lagna		Sun Mercury

Chart No. 4 is the horoscope of Vrischika Lagna person. Here is the combination of Sun (lord of 10th) and Mercury (lord of 8th and 9th) in the 12th. The 10th is termed as *Karmasthana* in Hindu astrology. Owing to the combination of Sun, lord of 10th with Mercury, the lord of 8th, the person lost his father in the sub-period of Sun in the major period of Mercury.

रविसौम्य युतौ तर्हि रविपाके सुकृत : शुभं।
बुधपाके मितविंत्तंच सचिंतं चा करोत्यथां॥
—*Jataka Martanda.*

It means that Budha Dasa is very good and it will lead him to successful life. He got good promotion in his service, only after the beginning of Budha Dasa. Nowadays he is working as a Station Master. He is very intelligent and noble minded. He studied upto B.Com. due to the presence of Mercury in its own house, who is responsible for education.

Acknowledgments

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BY B. V. RAMAN

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Siddhanta or Drik?

BY S. K. KALLIANPUR

THE perplexing question as to which almanac got ready by which mode of calculation, to be used in our daily *Dharmakaryas* has been keen in the minds of people throughout India for some time now. As a result of this, several conferences were held in every province of India, so also in our Karnataka. Though definite decisions were arrived at in a conference held at Mysore in 1934, there are still some persons dissatisfied with these decisions who are trying to bring in their own theories by any and every means.

The two main divisions of opinions are usually called (1) *Siddhantapaksha* and (2) *Drikpaksha*. These terms are however not suitable to either of them. When there is a difference opinions on any point, that is arrived at as the correct is called by the word Siddanta. Hence this word is not suitable in the present case; whereas this word is correct when used for naming *Suryasiddhanta, Aryasiddhanta, Brahamasiddhanta*, etc., as here the mode of calculation which comes correct at the particular time is indicated by the word.

There are certain corrections to be given to planets in computing conjunctions, heliacal rising and setting, measurement of cusps of the Moon, parallax in longitude and latitude given to the Moon in case of solar eclipse etc. which are called by names *Ayanadrakkarma, Aakshadrakkarma*, etc. The term *Drikpaksha* being similar to the above terms a certain amount of confusion is likely to arise in understanding the terms; hence it is but proper to call these by different names; the first mentioned may be named *Purvapaksha* and the second *Uttarapaksha*. These terms will henceforth be used in place of *Siddhanta and Drikpaksha*. The first word comprises *Suryasiddhanta* method of calculation and the second word will indicate the modern method of calculation brought into use in India by renowned men like Keropanth, Ketkar, Dapthare, etc.

These drakkarmas are called *Beeja* by some authorities. Apart from these, there are other corrections called also by the name *Beeja*. These (last named) are applied prior to the *Sputeekarana*, i.e. before applying equation of centre. There are two divisions of *beejas* that are given to the mean places of planets before applying the equation of centre. These are called *sthirabeeja* and *charabeeja*. *Sthirabeeja* is one figure added to each planet at the beginning of the year. These are dealt with in *Siddhanta Siromani* by Bhaskara and in books like *Siddhanta Sekhara* written by Sripathyacharya, etc. This is called *sthirabeeja* because change in it throughout the year is too inappreciable. The other is called *charabeeja*. This is to be applied only to the Moon. There are two categories of corrections of this *charabeeja* given in this work called *Bijopanaya* by Bhaskara. This is called *charabeeja* as the amount of corrections is changing throughout the month. The *Beejas* named *drakkarma* are applied only for obtaining the correct moments of planetary phenomena mentioned previously and not for computation of ending moments of thithis, etc., required for our daily almanac as is seen in the following texts:

वसिष्ठसिद्धांत— यंत्र वेधादिनाज्ञातं
यद्बीजं गण कैस्त त :
ग्रहणादि परीक्षेत न तिथ्यादि
कदाचन

लोमश—प्रत्यहं तिथिनक्षत्र योगाद्यानयने
विधु : ।
न बीजसंस्कृतो ग्राह्यो ग्रहणा दौ
सबीजक : ॥

गर्गमहर्षि—शृंगोन्नति युतिच्छायाग्रहाणो
दय साधने ।
बीजेन संस्कृता खेटास्तद्धीनास्तत्र्य
कर्मसु ॥

शाकल्य संहिता—तिथ्यादि साधनेऽर्क
नाकें दोर्बीज योगिता ॥

लल्लाचार्य—शृंगोन्नतौ ग्रहयुतौ ग्रहणे
त था स्ते छायानिरीक्षणविधावुदये
प्रदेयं ।
बीजं फलं तिथिभ योगादिधौरवदेयं ॥
चंद्रेप्रदेयमखिलं क्षितिजादिकेषु ॥

खचरदर्पण—ग्रहण ग्रहोदयास्त शृंगोन्नति
खचर योग कालेषु ।
दृक्सि दधेंद : साध्य : स्यादेवं
नेतरक्रियासु बुधै : ॥

स्कंदपुराण—दृकिस दधेंदुद्ध खेटग्रहसाधि.
तासुकुर्वति केचित्तिथिषु प्रयोदात् ।
श्राद्धादिकं तस्मिन्न शापतस्ते
पुण्याक्षया दुर्गति मापुर्वंति ॥

This very same idea is expressed very clearly by Sreenivasa Dikshit in his small but very popular work called *Tithinirnayakarika*. If his family (*Kula*) and the work that he takes as an authority to write his are examined, the above theory that he favours the *Uttarapaksha* is con-

* Purport in English of *Jyotishtatvaviveka* written by the author in Kannada.

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firmed further. Sri Raghunathsastry who worked to bring the *Uttarapaksha* into usage and Sri Sundaresha Shrouti who is editting the *Kamakotipeetha Kumbhakonamatha panchanga* are from his family. He has used words like

'बीजोपनय भाष्येच' 'भास्करेण विपश्चिता'
'बीजोपनय वासना' 'तत्काल चरबीजकै':

etc., from *Bhaskareeya Beejopanaya*. *Purvapakshees* state that last named work is not a genuine work, but *Kruthak* (written by unknown person). This is not correct as there is mention of this in other works and Sreenivasa Dikshit has taken it as authority. *Purvapakshees* in trying to show that *Tithinirnayakarika* is favouring their own school, have taken about half a dozen slokas at random from his work, put them in the order they wished, splitting even a verse in two parts and using them in the order they pleased. A certain author remarks that this action of theirs is similar to Drastadyumna's action in cutting Dronacharya's dead body into pieces. This remark appears to be very appropriate.

Though it is not necessary to explain all slokas of *Tithinirnayakarika*, it is necessary to discuss the meaning of one sloka:—

रवींदुमंदसंसिद्धा त्तत्तिथ्यादि भोगत:।
स्यातां तत्काल बीजोत्थौ बाणवृद्धि रसक्षयौ॥

If the words तत्कालबीजोत्थौ are cut out from the above, it may perhaps be possible to bring out the desired meaning of the *purvapakshees* that the *paramavadhi* (extreme limit) of thithi should be between 54 and 65 ghatikas only. The first portion of the sloka ending तिथ्यादि भोगत clearly indicates a departure from वृद्धिक्षय of 5 and 6 ghatikas got by only the *mandaphala samskara* of the Sun and the Moon. Hence the effort of the *purvapakshees* in trying to bring out their intended meaning is futile and it can also be definitely said that the author was not of their opinion. Hence it is not proper for the *purvapakshees* to argue and state that the तिथिपरमावधि should not go beyond 54 and 64 ghaties.

In Saka 1580 an admirer of *Suryasiddhanta* named Kamalakara who is different from the author of the well-known *Nirnayasindhu* said in his *Siddhanta Tatvaviveka* the above बाण वृद्धि रसक्षणउक्ति. This is not seen in any work of either Dharmasastra or astronomy written prior to him. Since he found that thithis calculated according to *Suryasiddhanta* system of calculation were not going beyond these limits, it appears that he must have mentioned this. But this does not go to prove that motions of Sun and Moon by which thithis are determined will not vary in course of time from creation to deluge for thithis to go beyond these limits. If it were not so, there would have been no cause for the springing up of various methods of calculations at different times by different people like *Siddhanta Siromani*, *Grahalaghava*, etc. The fact that the longitudes calculated by *Suryasiddhanta* method in the present day do not tally with those observed has been well established.

The *purvapakshees* put forth that new methods of calculation were founded by different people at different times, not for the purposes of this but for correctness in knowing timings of eclipses and the like. This argument is baseless as *Vedanga Jyotisha* is clear on the point that astronomy is for knowing *Kalagnana* correctly.

The following is the 9th sloka in 1st Adhyaya of *Suryasiddhanta*.

शास्त्रमाद्यं तदेवेदं यत्पूर्वं प्राहभास्कर:।
युगानां परिवर्तेन कालभेदोत्र केवल:॥

In the commentary on this sloka, Ranganatha states clearly that difference in planetary motion occurs as time passes on and methods have to be modified after sufficient intervals of time. Though this theory has been contradicted by the previously mentioned Kamalakara and upheld by the recent commentator Sudhakar Dwivedi, the theory of Ranganath not only appears sensible to the common man but has been proved by actual observations.

तत्तद्गतिवशान्नित्यं यथा दृक्तुल्यता ग्रहा:।
प्रयांति तत्प्रवक्ष्यामि स्पुटीकरणमादेरात्॥

From this sloka, it is clear that the object of *Grahasputeekarana* is to find out planetary positions in the sky which are correct to observation. But the *purvapakshees* maintain that because only one *mandaphala samskara* is said in the following sloka the chapter, the result obtained by this equation should be considered as the sphuta. This logic does not hold good. It should be borne in mind that with the mere object of enabling even an ordinary man (knowing only the four fundamental rules of arithmetic and without possessing the knowledge of higher mathematics) to compute the planetary positions, the methods were simplified by giving only one samskara. This does not lead us to think that the seers who wrote various *siddhantas* were not in favour of improving the methods. It is a very laborious task to work out the accurate positions of planets by the use of problems in higher mathematics. Aim of *Suryasiddhanta* is simplicity without at the same time sacrificing accuracy to any great extent. This can be seen if the methods of working out

(Continued on page 641)

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AROUND the WORLD

BY DOUGLAS HUNT, M.A.

I was very happy to hear once more from my old friend-by-correspondence Professor Troinski. As I have written to him myself, I devoutly hope that he will prove a false prophet, yet one must admit that his predictions to date have frequently been astonishingly accurate.

In the January 1959 number of the monthly *Berliner Auskunftsbogen*, of which Professor Troinski is the editor, he lists the following predictions which he made in 1958: No third world war in 1958, an impressive political revolution in the spring (Fourth Republic: Krushchev's nomination as Prime Minister and head of the Communist Party), intensification of the cold war (Iraq, Jordan, Quemoy, West Berlin), outbreak of a local war in which Soviet Russia is involved (Troinski states that Soviet weapons were involved in the firing on Quemoy), danger of war at the turn of the year (Krushchev's 'ultimatum' over West Berlin).

More interesting, perhaps, are the forecasts for 1959 made in the same issue.

(1) Impressive intensification of the cold war over Berlin and both parts of Germany in the summer of 1959. (2) Military or near-military dispute between Soviet Russia and the United States and/or the West over Berlin in summer and autumn of 1959. (3) Berlin conflict at its height in the autumn of 1959. (4) Rapid deterioration of the world political situation, because the Communist block operates with particularly 'sharp' methods. (5) Danger to the life of a head of state. (6) Military action by the Soviet Union in or outside Europe. (7) Danger of developments leading to a third world war. There will be no war on German soil. (8) The Communists use every possible means to achieve their end of extricating both parts of Germany from the West and of weakening western and central Europe. (9) World Communism achieves certain successes. (10) To save West Berlin for the West there will be a 'federal' discussion between both parts of Germany.

Am I being unduly cynical in suggesting that the non-astrologer might well foresee any or all of these possibilities. Nevertheless I have already booked my holiday on the continent for the beginning of August. I shall not get really alarmed till the *Daily Express* starts printing a daily assertion that 'there will be no war this year'. When that happens I shall really get the wind up!

Professor Troinski also draws attention to the summer solstice horoscope and asserts that it shows an exceptionally aggressive tendency for Moscow and gives rise to great anxiety. He states categorically (in contradiction of Adenauer's statement on 5th December last): "Something *will* happen!" Taken literally this would seem to be a pretty safe prognostication!

The summer horoscope for Moscow, writes the *Berliner Auskunftsbote*, shows a warlike opposition between the Sun and Saturn from the 12th to the 6th house, with Mars in the fiery sign Leo in the 1st house.

Once again, with all due respect to Professor Troinski, I can only hope that this time the tertiary directions prove at fault.

The *Berliner Auskunftsbote* also quotes without comment but with suitable exclamation marks a telegraphic message from Sao Paulo, Brazil: The Venusians say that the atom war will begin on 18th May 1959 and last till 1963. It will begin neither in the U.S.A. nor in Russia, but in the Far East. On the 18th May 1959 a head of state will be assassinated.

I completely acquit the *Berliner Auskunftsbote* of anything but humorous intent in quoting this exceptionally silly 'canard.'

It will probably be news to readers of THE ASTROLOGICAL MAGAZINE that to Troinski's tertiary directions a new system of quarternary directions has now been added. But let me start from the beginning.

From the well-known publishing house of Hermann Bauer, Freiburg im Breisgau, I have received a fascinating volume, *Wie man sein Schicksal erforscht*. This is a survey of all the methods used from the earliest times for foreseeing one's destiny. Of particular interest to us is the extensive section on those methods connected with the reading of the heavens.

The author reminds us that the religion of the early races was 'astral' (in the sense of 'starry'), and that the heavenly bodies were regarded as divinities. The earliest divinatory systems can be divided into astromagie, heliomagie, selenomagie and eromagie.

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Astromagie was primarily concerned with identifying the various stars and planets with the divinities they were supposed to embody. These were all assumed, as in astrology, which is a development of astromagie, to have their influence on the fortunes of men. It is interesting to note modern astrology is once more beginning to concern itself with the fixed stars.

Heliomagie was, as its name indicates, concerned with the influence of the Sun and with periodicity. It is still reflected in the numbering of the years in Tibet, China and Japan. Selenomagie dealt with the influence of the Moon. Eromagie dealt, among other things, with the division of time into seven: thus the seven major 'planets' ruled one year each, so that every seventh year came under Saturn, every seventh under Sol, and so on.

In the section dealing with astrology as such mention is made of Professor Troinski's tertiary directions, but the author, Roland Dionys Josse, suggests a still further extension of the system, by which one lunar month gives the directions for one year. That is, that the influences ruling during, say, the fiftieth month after birth would indicate those for the fiftieth year of life. Some experiments have been made with these 'quarternary directions', which have proved encouraging. Some readers of THE ASTROLOGICAL MAGAZINE might like to pursue the research still further.

But scant justice can be done in the short space at my disposal to the impressive research work embodied in this little volume. It deals also with the rapidly developing science of radiesthesia, and with the latest in the magician's bag of tricks, namely psychiatry. From my own experience of this last I would prefer rhabdomancy, hydromancy, or almost any other method of diagnosis and treatment. However perhaps one day this infant science may achieve the ripeness of astrology, divination and many other of the maturer methods.

From the same firm comes a translation into German of Shaw Desmond's *You can talk to your dead*. Spiritualism is not, I believe, very popular in India, but those who would like to know what is being done in this field in England could well do worse than turn to the work of an experienced researcher such as Mr. Desmond. The book deals with many of the most important aspects of this by no means unimportant subject.

Finally I would like to raise my feeble voice in protest against the rape of Tibet. It is contrary to all the traditions of the great Chinese people.

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Martian Influences in a Horoscope

BY MAHADEO DAMODER BHAT, LL.B.

I take it a pleasure in contributing this article to the famous ASTROLOGICAL MAGAZINE. It is certainly fascinating for a serious student of astrology to study each planet under proper scientific classifications. It has come to my notice, while teaching the subject in an astrological class conducted at Poona that many students form some wrong-headed notions about the nature and the characteristics of planets. The object of this article is to show how every planet should be studied in its entirety at the beginning alone.

In my view a planet should be studied under following heads :—

(*a*) Its astronomical aspect.

(*b*) The independent nature and the characteristics of the planet under study.

(*c*) Study of the other various characteristics of the planet.

(*d*) Study of the planet according to the Karakatva.

(*e*) Study of the planet in accordance with the nature of various rasis.

(*f*) Study of the planet in relation to other planets.

(*g*) Study of the general effects of the planet according to houses.

(*h*) Study of the planet in mutual aspects.

(*i*) Study of the planet under reference according to team work.

I now proceed here to the study of the planet Mars (Mangal) as per the scheme presented above.

The Astronomical Aspect

Every student must be in the know of some essential astronomical facts about the planet under study. The main astronomical characteristic of Mars is, that it lies outside the orbit of the earth. Its distance from the Sun is 141 million miles and it revolves round the Sun in 687 days. The student must also know all the essential things about the mean motion of the planet Mars for geocentric position. The mean motion of Mars is 45′ of arc per day and approximately 2′ per hour. It is 31′ per day in regard to heliocentric position. Mars becomes retrograde approximately once in two years for 80 days. It is stationary 3 days before and after it becomes retrograde and direct.

The Independent nature of Mars

Mars is a male planet. He is *tamas* by nature. He has fierce eyes and youthful appearance. He is reddish in colour. He has bile in his composition. He is fickle-minded. He is *udara*, i.e., generous in his disposition. He is *pratapi*, i.e, powerful and strenuous. Mars is termed a malefic planet. Practically no planet is benefic and no planet is malefic but it is in association and placement in the particular nativity that makes it malefic or benefic for the particular native. But it is on certain fundamental principles accepted by the science of astrology that we regard certain planets malefic and certain benefic and it is on this line that Mars is termed a malefic planet. So far as aspects are concerned, Mars casts his full eye over 4th, 7th and 8th houses.

Study of Other Characteristics

For predictive purposes, Mars is generally powerful in 1st and 10th houses. The student must be in the know of the general principles that retrograde planets are always powerful. Whether they are powerful as malefics or benefics depends upon the position they occupy in a particular nativity. Some scholars are of opinion that benefics when retrograde are powerful benefics and malefics when retrograde are powerful malefics. Whatever may be the case, it is true that retrograde planets are powerful in their effects. The principle on this topic is as under:— "वक्रगो उच्चगो वामहाबली" or "वक्री स्वोच्चबल :" *i.e.*, when a planet is retrograde his strength is similar to that when in exaltation. So Mars is powerful when he is retrograde. The second principle to be noted is Mars when retrograde in Cancer, Taurus and Libra is regarded as powerful. All planets are generally powerful when in *Own Navamsa, Uchcha Navamsa* and *Vargottama* positions. Mars becomes a full yogakaraka for Simha Lagna because it owns kendra and trikona houses. Mars becomes a totally powerful *maraka* for Thula Lagna because it owns maraka houses in the horoscope. There are of course exceptions.

Mars and Its Karakatva

The following events are said to belong to the Karakatva of Mars.

'पराक्रम विजयविख्याती संग्राम साहस
सेनापत्य दंड नेतृत्व।
खड्गपरश्वध कुंतकुठारशतघ्नीभिदिपाल
धनुर्वीणनैपुण्य धृति ।
गीभार्थं कामक्रोध शत्रुबुद्धि आग्रहवग्रह परा-
पवाद स्वतंत्रभातृ भूकारक : कुज : '

The Karakatva as explained by *Sarvarta Chintamani* is sufficient for a student to understand the essential attributes of the planet Mars: combative success, general success, fame that is achieved through the essential attributes of the planet Mars, battle field, courage, command, punishment of the superior strength, leading qualities, various weapons, all sports, archery, etc., seriousness, passions, anger, increase of enemies and of opposition in general, public censure, independent nature, brothers and lands.

Mars and the nature of the Rasis

Mars is the lord of the two zodiacal signs, *viz.*, Mesha or Aries a movable sign which is always powerful as a kendra and Vrischika or Scorpio a fixed sign powerful as Lagna under the 8th house. Mars is comparatively powerful in Mesha, a movable and fiery sign, in which his combative nature takes a proper shape. Scorpio is comparatively secretive and material. The combative nature of Mars and his other essential attributes and qualities takes a slight secretive and material shape in this sign. Mars is exalted in Capricorn. Predictive strength and value is to be given to such a Mars when he is placed in a kendra house. Mars is a fiery planet and a fiery planet demonstrates his natural qualities and attributes better in a fiery sign. Mars in Leo is better for general predictive effects. Mars in Leo gives a generous disposition, simplicity, a typical martian hospitality and straightforwardness Mars in Scorpio is good for executive ability and general command. This Mars creates enemies and opposition. In earthly signs, Taurus, Virgo and Capricorn, the essential qualities and attributes of Mars take a little bit different shape. Mars in these signs makes the native materialistic. Mars in Taurus or in Libra (signs owned by Venus) makes the native passionate. If Venus be afflicted along with such a position, the native becomes irrationally passionate. Mars in Taurus or sometimes even in Libra gives love for gambling and luxuries. Mars

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afflicted in Libra gives urinal and kidney troubles. Mars in Virgo is good for the art of criticism, mathematics and accountancy. Persons who have Mars in this sign generally create a deadlock and misunderstandings in their circle. They are never easily understood by their friends. Mars in Gemini if well-placed is always good for oratory and games. Next to fiery signs watery signs (Cancer, Scorpio and Pisces) are always good for Mars. Mars in Sagittarius is always good for general effects. Aquarius is a very bad sign for Mars to occupy. Here he gives mental agitation and creates a very tough opposition for the native.

Mars in relation to other planets

Every planet works in harmony or in disharmony with every other planet. The principle is based on the general nature of the planets and in accordance with the affinity of the planets in general.

The presence of afflicted Mars gives small-pox marks or small-pox in childhood.

Second House.—Not good for finance. When in Taurus or Libra gives love for gambling and speculation will have a sickly wife. Indicates separation from joint-family after marriage.

Third House.—Always good for service in executive departments. If afflicted gives ear troubles in childhood. Presence of a solitary Mars in the third is always good for happiness from brothers. If totally afflicted indicates death of brother either born after or before.

Fourth House.—Not good for general happiness. If found afflicted, indicates the remarriage of the native. In Pisces, generally gives good qualifications.

Fifth House.—Generally not good for the longevity of issues. Indicates the possibility of mechanical educational happiness. There will be delays in marriage or a storm in the tea-cup while settling it. Many times it happens, that the marriage date is postponed.

Eighth House.—Not a good position for longevity in general. Creates financial deadlocks.

Ninth House.—Whenever Mars is the lord of kendra or trikona and is placed in the 9th, it gives power and honour in service. The native becomes the worshipper of Ganesha.

Tenth House.—For Mesha Lagna good for executive jobs. For Vrischika Lagna, good for police and medical lines. Mars in the 10th in any sign gives lift at the age of 28. It creates a dead-lock in service when Mars happens to be in Mithuna. Early retirement and constant quarrels with superiors are the general effects of this planet when in the 10th house.

HARMONY — In general / In aspects

DISHARMONY — In general / In aspects

Table showing how Mars works with other planets

PLANET / MARS	SUN	MOON	NEPTUNE	HERSCHEL	SATURN	JUPITER	VENUS	MERCURY	RAHU
Mars in general	*Harmony*	*Harmony*	*Disharmony*	*Disharmony*	*Disharmony*	*Harmony*	*Harmony as well as disharmony*	*Harmony as well as disharmony*	*Complete disharmony*
Mars in aspects	Works in disharmony in following aspects: (a) opposition, (b) square, (c) afflicted conjunction. Works in harmony in following aspects: (a) trine, (b) benefic conjunction.	Generally works in harmony in all good aspects. Disharmony in following aspects: (1) square, (2) opposition.	Works in total disharmony with the planet Mars generally in all aspects.	Works in total disharmony with the planet Mars : only trine aspect is an exception.	Works in disharmony with the planet Mars : only trine aspect and conjunction having good aspect from the planet Jupiter is an exception.	Works in harmony with the planet Mars : only opposition and square aspect is an exception.	Generally works in disharmony : but in some respects a conjunction trine works in harmony.	Works completely in harmony with Mars in respect of major aspects.	Works completely in disharmony with Mars in all aspects.

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Mars in Houses

First House.—Mars in watery signs gives good personality. If such a Mars is in conjunction with Venus, the person becomes passionate and is always attracted towards women. Fiery signs in the Ascendant generally give some mark on the forehead.

Sixth House.—In watery signs gives chronic troubles. If afflicted, the native becomes consumptive and there will be enemies and quarrels.

Seventh House.—Not good for tion. If afflicted in the female nativity, there will be abortions or late issues.

Eleventh House.—It is not a good house for Mars. It is only along with one benefic that this planet works nicely in the 11th house.

Twelfth House.—Afflicted Mars indicates (a) robbery or theft in the house, (b) an accident to the brother,

(Continued on page 642)



[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 columns.—*Ed., A.M.*]

International Congress of Astro-science

Sir,— As already announced, the International Congress of Astro-science will be held from 2nd October to 10th October 1959, at Hotel New Yorker, 8th Avenue, 34th Street, New York. Your attendance in New York at the Congress is very important, as the top-ranking representative of India as a nation with a strong interest in co-operative understanding among the peoples of the world. Your ability to give the western world the understanding of India's methods and interpretations of astrological science will be most valuable to those persons attending the Congress from all parts of the globe. There will be representatives in attendance from England, Canada, Germany, Columbia, Egypt, Brazil, Japan, France, Australia, Belgium and possibly from Spain, Netherlands, Italy, Yugoslavia and Cuba. We expect some 20 nations to be represented among our list of 80 speakers.

Our people in our various cities such as Philadelphia, Chicago, Washington, Boston, Pittsburgh, Danover, New Orleans, San Francisco, Seattle, Hollywood, Los Angeles and San Diego will be most happy to greet you and to hear your messages both astrological and philosophical. You are to be the accredited representative of India in our Nation this year.

Other Indian friends who would wish to attend the Congress may kindly contact us direct or our Asian Representative Mr. K. S. Shastry, Astrological Research Centre, Jalgaon, Bombay State.

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DR. ADRIAN M. ZIEGLER, Director.

Week Days

Sir,—How can one distinguish one week day from another and how could the periodicity of seven days that makes a week be determined ? While going through ancient Tamil literature one comes across the "Science of Saram," mentioned by the ancient Yogee Thirumular in his 3000 Tamil verses that go to form his *Thirumanthiram* where he describes the free flow of air through different nostrils on different days of the week, *e.g.*, on Mondays, Wednesdays and Fridays the air flows freely through the left nostril, whereas on Tuesdays, Saturdays and Sundays it flows freely by the right nostril but on Thursdays it flows through the left during the bright half of the waxing Moon and through the right during the dark half of the waning Moon. Similar references have been made by the Tamil Poetess Avvayar in her *Saranool*. The dates of these personages have not been accurately fixed but the popular idea is that Thirumular lived in the second century before Christ and Avvayar in the first century before Christ, etc. As neither of them speak of Buddhistic and Jainistic thought there is sufficient ground to believe that these two lived before these religions spread into Tamilnad, *i.e.*, 3rd century B.C. or even earlier in Asoka's time. That the week days were known to the Tamils even before these two savants is more than probable by their customs, usages and folk-lore.

Trincomalee. DR. S. RAMANATHAN, M.R.C.P., M.R.C.S.

Influences of Rahu and Kethu

Sir,—During the past six months my horoscope led me into strange byways of the occult. I was given the opportunity to study ancient *olas* which had been jealously guarded for centuries. Among these manuscripts were aphorisms on Rahu and Kethu, some of which, I have decided, to place before the readers of THE ASTROLOGICAL MAGAZINE.

I can now confirm what I wrote in THE ASTROLOGICAL MAGAZINE of March 1951 (Pp.239) that Rahu's exaltation is in Gemini and that Kethu is exalted in Sagittarius.

If a person is born under *Aswini* and if Rahu is exalted the subject will become easily discouraged and will leave for a foreign place. If Kethu is exalted he will become very sad due to various troubles that beset him. His 40th year will be vexatious.

In order to conserve space I shall summarize the exaltation influences of Rahu and Kethu according to the Janma nakshatra.

Bharani: Rahu—Will become a hermit. Kethu—Will leave for a foreign place. For 17 months he will be troubled by evil stars.

Krittika: Rahu—Will be cruel hearted. Kethu—Will gamble his way through life.

Rohini: Rahu—Will leave for a foreign country. Kethu—Will be a source of annoyance to his neighbours and home people.

Mrigasira: Rahu—Will be a thief or an embezzler. Kethu—Will be a gourmand.

Aridra: Rahu—Will suffer from sexual abberrations. Kethu—Will be dumb or deaf.

Punarvasu: Rahu—Will be cruel hearted. Kethu—Will leave home or country; adoption.

Pushya: Rahu—Will be fond of enjoyments of all types. Kethu—Will fall out with his people and become a hermit.

Aslesha: Rahu—Will not bring honour to his own people. Kethu—Will leave for a far off country or abandon his people.

Makha: Rahu—Will be clever at bearing arms for the king. Kethu—Will live by making weapons or instruments.

Purvaphalguna: Rahu—Will be fond of machinery, firearms and weapons generally. Kethu—Will be a propitiator of deities and rather weak in health.

Uttaraphalguna: Rahu—Will be a good agriculturist. Kethu—Will be unfortunate in married life.

Hasta: Rahu—Will not have children or will have no joy through children. Kethu—Will be imprisoned.

Chitta: Rahu—Will be a robber or one who takes things by force. Kethu—Will take poison; suicide.

Swati: Rahu—Will become poor due to foolishness. Kethu—Will become lucky; auspicious marriage.

Visakha: Rahu—Will be a dabbler in Black Magic. Kethu—Will become a paralytic. The body will swell. In the 10th year after birth the subject will lose a limb.

Anuradha: Rahu—Will be clever a

annoying or robbing people by devious methods. Kethu — Will marry below caste and get into difficulties. The body will be swollen.

Jyeshta: Rahu—Will get an itch which will spoil the skin; will live in an unclean way. Kethu—Will be a learned man and get the esteem of people.

Moola: Rahu—Will be greatly favoured by fortune. Kethu—Will be a person of exemplary character.

Purvashada: Rahu—Will be exalted; will be tall and handsome. Kethu—Will be a master of the vedas—a renowned pandit.

Uttarashada: Rahu-Will be a double dealer: a parasite or a prostitute. Kethu-Will gamble away his wealth and then become a beggar.

Sravana: Rahu—Will become a fighter. Looked upon as an enemy of society. Kethu—Will live in a foreign land for a long time.

Dhanishta: Rahu—Will be a religious man—a believer in Deva Poojas. Kethu—Will be extremely clever and will master several languages and subjects.

Satabhisha: Rahu—Will be a quarrelsome person who will get into many difficulties. Kethu—Will be loved by his family and fellowmen.

Purvabhadra: Rahu—Will have pox-marks on the face. Kethu—The mother will have pox-marks on the face.

Uttarabhadra: Rahu — Will leave home town and prosper in a foreign place. Kethu—Will become a king or a millionaire. Surely a Raja-purusha.

Revati: Rahu—Will get silver and gold—a wealthy man. Kethu—Will become a criminal.

These influences to a large extent will be felt in the Dasas and Antardasas of Rahu and Kethu. Due to other factors the radical influences can get modified or accentuated. We will have to study quite a lot of horoscopes to ascertain how far these ancient laws have proved true in the lives of people born in different climes and under varying circumstances.

I may mention here a case: Male born on January 22, 1953 at 3-17 p.m. He had Kethu exalted in the navamsa. 2nd, Sagittarius while in the Lagna-chart Moon was in Aswini. Kethu Dasa extended for 17 months from birth. On the third day after birth the subject spat blood. In the second month he developed intermittent stomach-ache which could not be brought under control even by some of the best doctors. On the 4th of June this year the child was buried.

Colombo-4. CYRUS D.F. ABAYAKOON.

Trans-Saturnine Planets

Sir,—It is the students of astrology who question why the trans-Saturnine planets are not taken into account in Hindu astrology. The answer to this question that is given every now and then, by Mihira in THE ASTROLOGICAL MAGAZINE issues is concise and not explained with full details. The reason for such concise answer is not far to seek. Due to want of sufficient space, a short answer is furnished. However, the following lines in quotation, here below, are the satisfactory answers to the problem

"There are millions of planets but the chief ones are only seven. Rahu and Kethu are the nodes. These seven planets have been known to exercise direct and tangible influence on earth and its numberless phenomena and hence the ancient astrologers confined their research to them." (See Ch. II, St. 1, *Brihat Jataka*).

Seraikella. J. MAHAPATRA.

Saturn and Impotence

Sir,—On page 248 of February 1959 issue of THE ASTROLOGICAL MAGAZINE Sri V. V. Hyderabad, wrote that you stated that "if Saturn be in 6th or 8th counted from Venus, it causes impotence". But I cannot but differ from you on this point as an intimate friend of mine who has been married (though it was an inter-caste marriage and was not performed in accordance with any local or usual custom) for about 8 months is leading, to the best of my knowledge and information, quite a normal conjugal life though in his *horoscope Saturn is in 8th counted from Venus.

Aijal P.O. D. NEOG.

Dhana Yoga

Sir,—I would like to refer to the letter of Sm. Bijoli Das on the above subject, published in March 1958 issue of THE ASTROLOGICAL MAGAZINE.

The correspondent while questioning the validity of Dhana Yoga, *viz.*, "for a person born in Vrishabha Lagna, Guru Dasa will cause Dhana Yoga if the Moon and Venus are in the 6th and Mercury and Jupiter are in the 11th", has sought for clarification of this yoga further.

The English translation of *Bhavarta Ratnakara*, in which the above yoga finds its place, was rendered by Sri B. V. Raman. Sri Raman is a Fellow of the Royal Astronomical Society as well as an able expounder of the cause of astrology. In the 'Introduction' to his translation Sri Raman writes:

"I had decided to bring out a translation of this book three years ago but I had to put off the decision as I wanted to test the various principles rather exhaustively by applying them to practical horoscopes before I could bring them to the notice of the public".

This statement of the learned translator is sufficient to accept the validity of the yoga in question. However, for the satisfaction of the correspondent I may please be allowed to clarify the point as desired by her.

The relative position of the heavenly bodies required for the fulfilment of this and similar yogas can be observed only in higher latitudes, *i.e.*, Lat. 60° and above. Further, those parts of our globe which are exposed to such peculiar planetary configurations must present necessary environmental forces so as to respond to the accumulative propensity of different nativities.

Let us now look back into the environmental conditions that prevailed in Yukon Province of the Dominion of Canada at the close of nineteenth century A.D. The description given below has been taken from *A Geography of America* by T. Alford Smith, B.A. (Lond.), F.R.G.S., published by Macmillan & Co., Ltd., London, in 1919.

I. "In 1896 gold was discovered in the Klondike Valley in the Canadian Yukon District and shortly afterwards it was found in other parts of Yukon basin and at Nome on the West Coast. This discovery led to a rush of miners." (Page 159).

"Yukon was constituted a separate political area in 1898. *Dawson*, the Capital, has only three thousand people." (Page 72).

II. *Mineral Production of Canada* (Page 18)—

"Yukon Province: Gold—£1000, 942; Silver—£1000, 9; Copper—£1000; Lead—£1000; Coal—£1000, Tons—7; Pig Iron—Tons 1000."

III. *Density of Population* (Page 9)—

"Yukon Province: Land Area in 1000 sq. miles—206; Census 1911—1000, 9; Population per sq. mile—Nil."

*Mercury, the Sun and Lagna in Kataka; Mars in Simha; Kethu in Thula; Saturn in Dhanus; Moon in Makara; Rahu in Mesha; and Venus and Jupiter in Vrishabha. Born on 7th, Sravan (July 1930), Tuesday.

Scanned by www.Siddhanta.eu Pre. Dr. B.V. Raman's Work

Having this vast resources before him in a rather thinly populated area, it was just possible for any enterprising person to exploit all available resources at his disposal and to become wealthy. His descendants would also get access to wealth and enjoy the fruits of his labour.

I have no case history at my disposal to substantiate the line of my thinking. Accordingly, I would like to point out that the requirements of the yoga are present on the 4th/5th January 1891 in Northern Lat. 60° and above, along 139° to 165° West Meridian Circles. I request your correspondent to calculate a table of houses for *Dawson* (64° 5′ N. and 139° 20′ W.) in accordance with the Regiomontanus system and to see for herself the position of Venus–Moon in 6th and Mercury–Jupiter in 11th.

The question as to how Jupiter in debility can give wealth particularly through *gold*, the letter of Sm. Das on 'Jupiter–Sun combination' published in the current issue (April 1959) has its answer.

Thanking you,

Calcutta-6. H. M. SEN GUPTA.

Truth about Numerology

Sir,—My date of birth being 15–6–1927 it gives on adding 1+5+6+1+9+2+7=31 which again adding gives 3+1=4. *Rhythm of Life* by F.C. Dutt gives for No. 4 the following result:—"Accomplishment, fixed, durable results, realisation, failures or indifferent success, sudden events and changes".

Ever since my childhood, I had always worries with the result even though I could succeed I never felt joy over success. How accurately it is said as indifferent success. Though I had many failures, still I could complete my educational career with success. Please see "accomplishment". Even the achievement of things of ordinary course are difficult because of some unexpected people interfering with my affairs. Please note "Failures and sudden events and changes" stated above. I am therefore forced to believe that there is truth in Numerology and is of much help to common man if a good study is made of it.

I therefore request the learned readers of your magazine with similar date of birth giving the value "4" to contradict or support my conclusions. I also request your learned contributors on Numerology to suggest a remedy for people born under No. 4, so that they can have a smooth life.

Thanking you,

Anantapur, SWAYAMGRAHI.

Tragic Marriages

Sir,—In a letter published in the October 1958 issue of your esteemed Magazine, one "Anonymous" of New Delhi has given 3 cases of married lives. Their story indeed reads tragic if not unusual. The writer would have done well if he had furnished the navamsa charts as well of Smts. B and C to help in the working out of the trimsamsa positions of the planets in their horoscopes. For in the case of females particularly, the trimsamsa positions will enable us to predict more accurately about their own characteristics as well as those of their husbands and their married lives. Anyway, with the details available, I will try to analyse astrologically the causes of their marriages having proved a failure. The queries posed by anonymous call for examination of each chart individually and also collectively

What strikes us at a glance is that Moon is posited in Thula Lagna in all the 3 charts. The Moon's position in the 7th house of the zodiac is an indication of the nativities, each trying to bring the other under his or her control. In the chart of A, we find that the lord of the 7th house is Saturn also ruling 8th and is posited in 2nd; Sun, a natural malefic and ruling 2nd is in 7th but receives benefic aspect of exalted Jupiter. Lord of Lagna and the karaka for mind Moon placed in 4th is considerably afflicted being associated with Rahu and aspected by Kethu and Saturn. From Chandra Lagna also, we find that Kethu is in 7th aspected by afflicted Moon, Rahu and Mars, ruling 2nd and 7th. Venus, the Kalatrakaraka is in the house of Mars, his enemy but receives benefic aspect of Jupiter. Further, lords of the 1st and 7th both from Lagna and Chandra Lagna, namely, Moon and Saturn

(*Continued on page 646*)

SIDDHANTA OR DRIK?

(*Continued from page 632*)

ratios like sine and cosine as given in *Suryasiddhanta* by employing only whole numbers and without even going into decimals is examined. If the figures in whole numbers given as values of sines is turned into decimal figure by dividing by the value 3438 given for *trijya* or radius, the result will be seen to differ only in the 4th decimal place from the figures in the present accurate mathematical tables. Thus it will be seen that planets computed with *Suryasiddhanta* method were not much out at the time when it was brought into use. As the difference began to increase astronomers wrote various works from time to time. Thus the methods of calculation available in the present day are many. None of them however is correct to observation now due to lapse of time. Since facilities and encouragement to astronomers is wanting in India in the present day, no one could construct any method of his own accord, like Bhaskara and Ganesh. But the deficiency was made up by people studying methods from the west and making easy tables for computation of planetary positions in India. *Purvapakshees* state that these methods are unholy having come from the west (म्लेच्छ देश) and cannot be considered to be either *vedanga*, *shastra* or *siddhanta*. Words of a great seer like Garga repeated by well-known astronomer Varahamihira praises the Miechas thus :—

'म्लेच्छाद्दियवनास्तेषु सम्यक् शास्त्रमिदं-स्थितं'।

ऋषि व त्तेपि पूज्यंते किंपुन : दैव वद्विज: ॥

When such is the case, we will only be degrading ourselves if we do not respect the knowledge of the west.

A difference of 12 degrees between the longitudes of the Moon and the Sun constitutes one thithi. This is the definition of thithi as given by astronomers and also by *Dharmasastrakaras*. The ending moments of thithis as obtained by *Suryasiddhanta* do not tally with the actual difference of longitude between the Moon and Sun at the time as per the definition. The *purvapakshees* explain this discrepancy thus :—Discrepancy may be found when the longitudes are measured from the centre of the earth but there

will be no discrepancy if viewed from *Bhachakra Nabhi* (centre of the zodiac). This leads us to entirely a different phase of the question. There were several conferences in various places to settle this point and it has been decided definitely in A.D. 1877 at Kamakotipeetha Kumbakonam and other places that *Bhachakra Nabhi* is no other than *Bhumadya* (centre of the earth). *Bhachakra* or zodiac is only an imaginary circle, its position in the universe cannot be fixed anywhere as the distances of stars from each other and from us is vast and immeasurable. It is not possible to fix up the *Bhachakra* in any position. A great circle in the celestial sphere imagined with the centre of the earth as centre and its plane coinciding with the Sun's path with any convenient radius is the *Bhachakra*. Its *Nabhi* or centre is no other than the centre of the earth. This is understood easily by any one having the knowledge of spherics and by no one else.

Author of the statement *Banavriddhi Rasakshaya* also divides thithis into 2 categories *dhrishtaphalajanaka* and *adrishtaphalajanaka*. These statements do not appear in any works written prior to him. There is no possibility for *Thithivriddhikshaya* to remain within *Banarasa* always (from सृष्टपादि to प्रलयांत). Bodhayana forbids certain *dharmakaryas* in fortnights having 13 or 17 days: Bheeshma warns Yudhistira of a great war owing to the presence of such a fortnight. It is impossible for a fortnight to lose or gain 2 days if the thithis should remain within the limit laid down by Kamalakara and copied by authors after him. Hence his statement is not sound and not arising from any authority; and thus it cannot be taken as authoritative.

The weapon of *Banavriddhi Rasakshaya* is used by *purvapakshees* in many ways. If the वृद्धिक्षय of तिथि goes beyond बाणरस *i.e.*, if the duration of thithis goes beyond 54 and 65 ghatikas, it will not be possible to fix correct days for things like Shradha, etc. It can be proved by figures that this difficulty if experienced in case of duration going beyond 54 and 65 the same difficulty will be present for *Banavriddhi Rasakshaya* also. Dharmasastrakaras have framed rules bearing in mind all possibilities and hence this objection does not become sound. Another objection:—It is not necessary to have very accurate calculation for thithis; it is enough to have a method nearing average. On this ground Suryasiddanta system cannot be recommended, for it does not come under this head. Cases in which one thithi comes on 2 days and another does not appear at all in one *paksha* are common to both the methods. If an average method is required resort can be had to the Vedanga Jyotisha system which is nothing short of the word average as thithis, etc., are mere addition of some units every day, and also it is more ancient than the Suryasiddhanta system; but the *purvapakshees* are not ready even to accept this, since they know that this is very inaccurate and for this very reason this was given up by ancients in preference to a more correct method, *viz.*, of Suryasiddhanta.

It appears that there is a wrong idea prevalent amongst so-called astronomers that there are two kinds of calculations in every astronomical work; one is meant for *Nityapanchanga* like thithi and the other for finding out first and last contacts of eclipses, conjunctions, heliacal rising, etc. This as well as the idea that *Drigganita* requires alterations every year is entirely wrong. This is the opinion of those having a perfunctory knowledge of the subject. A ganitha which is *Drik* at one time is not so always. It will not be *Drik* at another time, *i.e.*, say after a few hundreds of years; for this reason naming the older ganitha *Sastrasiddha* (approved by sastras) is nothing but ignorance. Object of *grahaganitha* is to intimate us the places of the planets in the celestial sphere. If it does not fulfil this condition it cannot be called a calculation.

There are passages in *Varahapurana* Chaturmasya Kalpa that the kind of calculation which gives the correct timings of eclipses, etc., should be used for the calculation of *Nityapanchanga*. Thus it is proved by argument and authority that planetary velocities do not remain constant throughout; but keep on changing slowly (the change is inappreciable say in about a century) and that accurate longitudes of planets should be used for all purposes including *Nityapanchanga* and that Dharmasastra is not against this view point.

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LESSONS IN ASTROLOGY

(*Continued from page 638*)

Bhavas. Please remember that if the planet is in his debilitation or inimical house, the effects mentioned for the several Bhavas will not come to pass. Also remember that you have to see the various Bhavas and the planets posited therein with reference to the Chandra Lagna, the calculation of the cusps of houses being done exactly in the same way as from the Lagna. When more planets than one are joined together in a house, you have to be doubly careful in making predictions.

MARTIAN INFLUENCES IN A HOROSCOPE

(*Continued from page 636*)

(c) injury to the native in roadside rioting or quarrel, (d) an accident to the left eye of the native, and (e) sudden death of the uncle. If lord of the 10th happens to be in 10th itself he develops the faculty of good prediction. The effects given above are only illustrative and not exhaustive.



By DR. R. NAGARAJA SARMA, M.A., Ph.D., D.LITT.

THE PLANET JUPITER—By B. M. Peek —(Faber and Faber, 24, Russell Square, London. Pp. 283. Price 42 sh. net).

With several plates, diagrams, photographic representations, this completely documented and thoroughly authoritative treatise constitutes a supremely significant contribution to research on Jupiter, the giant amongst the planets, which will long remain as a standard source of information and inspiration to further investigations.

Part I contains "Introduction". Observations of the surface of Jupiter are recorded and explained in Part II. Certain theoretical considerations are explained and discussed in Part III. Part IV is devoted to a study of the satellites of the planet. There are 16 plates and 14 diagrams. The book is the outcome of the rich and varied experiences of the author in study of the planet Jupiter, extending over 35 years of patient and systematic investigation.

It should be interesting to recall that in *Bhagavatha* (Canto 5, Chap. 22) reference is found to the planetary system as then, known, and the fact is recorded that Jupiter takes about one year to cover each zodiacal sign. Centuries ago, when astronomical appliances were not available, when study of planets was predominantly observational, only naked eyes having been used, it should be deemed remarkable that the ancients had in their possession facts about Jupiter and other planets, of real and genuine astronomical significance.

The four appendices in the volume contain an account of certain quantitative measurements and critical tables.

On Pp. 268 attention is called to the obvious dangers lurking in what are known as "Freak observations" of the satellites, and to the surprising fact that even the Royal Astronomical Society had been on a particular occasion.

What may be the significance of the Great Red Spot? What do the wireless signals emanating from Jupiter suggest? These and many other fascinating phenomena about the Giant Planet are scientifically described and examined in this volume, and some items of latest information regarding study of the planet have been incorporated in this volume.

What is the nature of the atmosphere surrounding the planet? What light can be thrown on the constitution of the solid body of the planet? The author has furnished the latest answer to these and concomitant questions.

The author humorously refers to "inhabitants of Jupiter" on Pp. 45. Fun apart, is the giant planet inhabited? The author has not considered the question. I hope that at some future date, he will throw some genuine light on the question.

From the purely speculative standpoint, there is absolutely no reason why all the planets need not or should not be inhabited.

It would appear that for the first time, the author has assembled together all the facts known to modern astronomy, about Jupiter, in this volume, and I commend this as a masterly and magnificent research work hard to excel or supercede.

THE MAURYAS AND THE MAURYAN EMPIRE—By Ramakrishna—(Ramlal Puri, Atma Ram and Sons, Kashmere Gate, Delhi. Pp. 78. Price Rs. 2).

In the course of a brief "Preface", the author refers to the familiar opinion that the Golden Age of Indian History had been marked by the Gupta Age and he suggests that this familiar and historically uninitiated judgment has considerably to be modified, if not altogether surrendered in the light of incontrovertible evidence available. The author seeks to maintain, in the course of this research publication of great value and undoubted merit that prior to the advent of the Gupta period, the Mauryan Empire had extended its conquests beyond the Indian frontiers, and he has given a brief and authoritative account of the rise and progress, development and eventual downfall of the Mauryan Empire.

Social and Economic organization, Political and Administrative achievements of the Mauryans, descriptive, historical and critical estimate of the reign of Asoka have been dealt with by the author in a scholarly manner with an eye to precise adherence to facts and data proved and verified. The volume contains four plates and a Map of India of the age of Asoka.

Today, Panchasila in imitation of Asoka's creed, has been practically done to death though the world does not seem to be willing to tread the path of Asoka. With great delight, I am commending this work to the earnest attention of all students of Indian History and historical research.

THE SCEPTRED FLUTE—Songs of India —By Sarojini Naidu—(Kitabistan, Allahabad. Pp. 231. Price Rs. 6-8-0).

In the course of a brief note, the publishers have pointed out, that the Indian and American editions of the poetical works of Mrs. Sarojini Naidu having been out of print for a long time, it would be opportune if they brought out a new edition of her collected works. It is for the first time the collected works of the gifted poetess appear in the land of her birth. Late Dr. Amranath Jha has brought the work to the notice of the public in the course of a commendatory announcement.

Folk-songs, Songs for Music, Poems, Songs of Love and Death, Songs of the Spring-time, Indian Folk-songs, Songs of Life, Songs of Life and Death, The Flowering Year, The Peacock Flute, and The Temple constitute the different types of subject-matter on which her poetical talents and imagination have been exercised.

Though her political and administrative capacities and abilities may have been undoubtedly great, far greater are her literary and poetical gifts and achievements.

Such will be judgment of all who may go through the volume of her poems now published. Gandhi enthusiastically, it is said, described Mrs. Sarojini Devi as Bulbul in British cage.

This new and latest edition of the collected works of Mrs. Naidu will be a source of inspiration to poetic aspirants.

THE PROBLEM OF DIVORCE—By Robert S.W. Pollard—(Watts, 40, Drury Lane, London, W.C. 2. Pp. 148. Price 12 sh. 6 d. net).

After the advent of political independence, Indian politicians and legislators are glibly talking of Hindu Law Reforms, and particularly, reforming of laws relating to marriages, with a view to rendering divorces cheap and easy. These kind-hearted, good and innocent legislators and

politicians will do well to note and get themselves acquainted with some of the dangers concomitant with hasty reforms of laws affecting such a vital, deep and intimate relationship as marriage.

They will, further, do well, to make a careful study of the thoughtful volume written by Mr. Pollard, who is a lawyer and Justice of Peace. The Case of Divorce, its History, Relation to Church, the Law, the Need for Reform, Divorce-grounds, Miscellaneous Reforms, and Prospects of Reforms are studied and examined, in this volume, and the author is of opinion that both men and women should be guided by a rational sex and marriage ethic.

Years ago, the present reviewer contributed an article to the *International Journal of Ethics* (Chicago University) reviewing and critically examining texts in the Sanskrit language relating to divorce.

The ancient Indian Saints and Sages, Sociologists and Lawgivers were never so conservative as modern critics imagine them to have been, and they had indicated clearly the circumstances under which divorce has to be permitted, not merely, but, as being the only solution.

It is, however, reckless and irresponsible to be taking advantage of Divorce Law and changing wives and husbands as one might change collars and coats. There must be an element of religion in the basic conception of marriage, without which the contractual element would lead only on to chaos and disaster.

The author has pointed out that most of the difficulties spring up from defective legal machinery dealing with divorce cases. If the defects in the legal machinery and system be removed, Divorce Law can contribute to the good of the parties concerned. The custody of children of divorced parents, and the control of illegitimate issues are also considered by the author.

Divorces are sometimes had by mutual consent, by collusive adultery, and by other means. These cases may seem strange, but, it is neither here nor there. If for whatever reason or reasons, man and women feel they cannot remain inside wedlock, divorce is the only remedy.

Man should not seek to dissolve marriages, because, they are sacramental is one extreme. That they can be dissolved at any time is another. Safety and harmony and domestic joy lie in the golden mean. I hope Mr. Pollard's work will be a constant companion to married and unmarried, to lawyers and to social reformers. I hope Indian legislators will make a careful study of the volume.

KNOW THY FUTURE—By Dr. Jagannatha Rao, M.B.B.S., etc.—(Copies from District Medical Officer, Bangalore. Pp. 69. Price Rs. 2).

This volume which bears also another title "Predictive Astrology", is described as an Astro-Medical research publication, and, is written by a medical person, with a high medical degree. Exhaustive Bhavaphala, Gocharaphala, and character reading are given in the work which is something like an astrological self-instructor, with the help of which the readers can not only develop themselves into astrologers, but, make others as well astrologers. The work contains a "Preface" written by Mr. Narasinga Rao Manvi, Director of Information Bureau of Andhra Pradesh, and it is dedicated to the celebrated saint of Mantralaya situated on the sacred banks of Tungabhadra, Sri Guru Raghavendra.

The book is divided into six chapters, and contains a popular account of the nature and significance of different houses, planets stationed in them, and the transitting planets. (Gochara). The author has not made any reference to the Dasa systems commonly used by the professional practitioners of astrology.

Students of astrology will find the work useful as a preliminary introduction to deeper and more detailed study of the subject. It is unfortunate that Pp. 17—24 are topsy-turvey and bound in a disorderly manner.

RELIGION IN LIFE.—(Pp. 220. Price Rs. 3.)

THE OTHER WORLD.—(Pp. 234. Price Rs. 2.50 nP.) Both books by Minocher K. Spencer—(Spiritual Healing Centre, R.S. Puram, P.O. Coimbatore).

Religion in Life, which is now issued in its second edition is a philosophical volume which contains the essence of the teachings of the Hindu saints and sages, of Buddha, of Zoroaster, Christ, Mohammed, and others, does great credit to the author, Mr. M.K. Spencer many of whose works on religion and philosophy, in prose and verse are now before the public.

Though for spectacular platform performances, ever and always laboratory scientists deny the value of religion, even they, fall back upon religion and the consolation of religious ministrations at times of physical and mental crises.

What is God? Is there God? These and allied questions will continue to be asked so long as human thinking and speculation last, and no final answers are possible to these persistent interrogations.

The author has expounded in easy, popular language, the answers given from time to time by great prophets and world teachers. Modern science has planned travel to other planets, and possibly, the abode of the Almighty may soon be assailed by man with some suitable sputnik. At this rate, faith in religion is likely to be undermined. But, the author has endeavoured his utmost to vindicate religion and religious values.

The Other World, which is running in its fourth edition would easily demand that there exists for the publications of Mr. Spencer, who combines, living life of religion, felicity of expression, and keen perception of the significance of religious and spiritual truths.

The existence of the other world is not doubted nowadays, in view of the discoveries and researches accomplished by para-psychologists and spiritualists, and other forms of extra-sensory investigations. It is nevertheless, an open question if the other world is better, or worse than the present one.

The author has examined, predictions, spiritual healing, mediumship and come to the conclusion that death is not the end of all, but, there is survival of the individual personality which has to render proper account of the conduct pursued in this world before a judge sitting in another.

Mediumship may exist in some as ESP (extra-sensory perception) but, it is an open question whether it can be cultivated in a mass-scale just as muscles by means of gymnastics and exercises. The author has answered the objections and criticisms urged by doubting Thomases, against spiritualism, and the answers seem convincing and satisfactory, but, I cannot say if scoffers will remain to pray. Mr. Spencer's books are sure to afford religious and spiritual consolation to doubt-distracted minds.

THE TALKS OF UPASANI BABA MAHARAJ —(Vol. I. Pp. 655. Price Rs. 7-8-0 or 11 sh. 3 d. or 1 Dol. 50 c.)

Do. —(Vol. II. Pp. 779. Price Rs. 8-8-0 or 12 sh. 9 d. or 1 Dol. 50 c.)

Do. —(Vol. III. Pp. 618. Price Rs. 6 or 9 sh. or Dol. 1 30 c.)

By Godamasuta—(Manager, Upasani Samsthana, Sakeri, P.O. Rahata, Dt. Ahmednagar.)

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Upasani Baba Maharaj, the well-known mystic of Maharashtra, had been giving for the benefits of his disciples and the public talks on different religious and philosophical subjects, and these talks have been assembled together for the purpose of bestowing permanent form on them.

The third volume contains a fairly long biographical account of the life and work of Upasani Maharaj. He was born on 15th May 1870, and shuffled off his mortal frame on 24th December 1941.

It is regrettable that sufficient care has not been bestowed on printing arrangement. From the "Contents" list of Vol. 11, reference to different sections has been omitted though on the title page sections I–V are noted.

These talks reveal no internal order, no systematic philosophical cohesion, or unity of theme. The talks seem desultory, and the arrangement also is haphazard. It is clear, however, that Baba Maharaj was a follower of *Advaitic* thought, and his own personal, mystic experiences are those described in Advaitic classics.

Upasani Maharaj, was a disciple of the celebrated Sai Baba, and he had only a single, recognised, official disciple, Srimathi Godavari, a married lady, but, there were hundreds and thousands of others—men and women who followed his teachings. Like every prophet, Upasani Maharaj had been subjected to a lot of trouble and persecution by some of his contemporaries, and even by his own disciples, but, the pin-pricks were never heeded by Baba Maharaj.

It is observed that several girls were dedicated to him, or were married to him and all these were called *kanyas* (virgins) and these were asked to recite *vedic* hymns (contrary to general practice which prohibited women from chanting Vedas). Thus Babaji is claimed to have revived the vedic ideal of equality of men and women in the matter of chanting and studying the Vedas.

Nowadays, one comes across massive volumes full of flamboyant verbiage masquerading as books on philosophy in international circles, and it is a great and welcome relief to turn from the sterile volumes on the imponderables, to the homely, popular, and yet remarkably spiritual talks of Baba Maharaj.

I have no doubt in my mind that these three volumes make an outstanding contribution to popular exposition, of the fundamental truths of Higher Hinduism, and these volumes are far superior to those on *Hindu View of Life*, *Idealistic View of Life* and others written in pedantic jargon. Upasaniji's metaphysical message will be welcomed generally by all, and particularly by lovers of Maharashtra land.

THE CHALLENGE OF BERNADETTE—By Hugh Ross Williamson—(Burns and Oates, London. Pp. 101. Price 10 sh. 6 d.)

Dedicated to Margaret Mills, the present publication which is described as a challenge deals with a spiritual phenomenon, which had created a tremendous sensation in the Christian World, in general, and particularly, in the Catholic World.

In the year of Grace, 1858—The Blessed Virgin appeared before Bernadette, a mere girl of 14—and the first vision was on Thursday the 11th of February—and the last and 18th was on July 16th, Friday. In the "Preface", the author has narrated the story of the life of the wonderful recipient of the Grace of Blessed Virgin.

Why did the Blessed Virgin select this particular girl? Why the particular place or locality? Why just a 100-years ago? These and many other puzzling questions are discussed and answers sought in the volume. Bernadette had to face hostile demonstrations in the days of Napoleon III. In the end, she stood thoroughly vindicated.

Hindus will recall how the Supreme Lord appeared before Dhruva and Prahlada who were merest boys, and granted their prayers.

If the Christian tales and stories are true, then, the Hindu stories also must be admitted to be true likewise. If rationalists reject the one, the other also must be rejected. That must be an unexceptionable position. Christians and non-Christians alike will I am sure react characteristically to the challenging work of Mr. H. R. Williamson.

THE SPIRIT OF THE SPANISH MYSTICS —By Kathleen Pond—(Burns and Oates, London. Pp. 170. Price 16 sh.)

Every country in the world has produced its own mystics, and is full of mystical literature, and in this volume, Miss Kathleen Pond, has assembled together striking and significant extracts from the writings of Spanish Mystics, whose works are not so well known as those of others. The volume, is thus, rightly, described as an anthology of Spanish Mystic Prose. The period covered is from the 15th to the 17th century. The passages have been chosen, rendered into English, and introduced by Miss Pond, in the most methodical manner.

In the "Introduction", it is observed that Spain is a country of realism, intensity, faith and of contrasts. The minds of the people are deeply rooted in Catholism. Spanish concepts of Mysticism agree with those of Hinduism, and, on Pp. 47—ten things are listed which hinder devotion. These would readily bring to memory the ten obstacles to yoga mentioned in the Upanishadic texts.

Though the works of St. John and St. Teresa are well-known in English translations, there are others, equally important, but, not so well-known.

Miss Pond's Anthology, brings together the salient aspects of the writings of the Spanish Mystics neglected hitherto for no fault of theirs. Students of Catholic Religion and students of comparative research into mysticism throughout the world will find the anthology prepared by Miss Kathleen Pond highly informative and instructive. She has done distinguished service in the cause of Spanish Catholicism and Mysticism.

HINDI

PAURVATYA PASCHATYA SAMUDRIKA VIJNYANA—By Sri Lakshminarayana Tripathi—(Daivajnya Bhavan, Narasingagadha, Madhya Bharat. Pp. 34. Price not noted.)

In this Hindi booklet, the author has explained the theoretical principles and their practical applications relating to Eastern and Western systems of palmistry familiarly known as Samudrika Sastra. The significance of hand, fingers, nails, mounts, lines, and other matters connected with palmistry are expounded in Hindi. The volume contains a large number of quotations from the writings of some of the well-known western authors like Cheiro and others.

Towards the end of the booklet, two sacred mantras are given known as *Samudrikasapa mochana mantra* and *Kalajnyana mantra*, latter of which has been attributed to the authorship of Varahamihira.

It is regrettable important Sanskrit texts cited on the opening page itself contain many typographical errors.

It should be observed that there cannot be any divergence between the destiny of a person as portrayed by Palmistry and destiny as revealed by horoscopy. There prevails an erroneous notion that palmistry is more reliable than astrology or horoscopy. The proper place of palmistry lies only where correct horoscopes cannot be prepared or cast owing to uncontrollable circumstances.

Hindi-knowing students of palmistry would find the booklet instructive and informative.

(*Continued on page 650*)

LETTERS TO THE EDITOR

(Continued from page 641)

and Venus and Mars are in 3rd and 11th positions with relation to each other. Thanks to the strong benefic aspect of Jupiter on Venus and Sun, the marriage ties between A and B might have been broken long ago. The planetary positions, particularly those of Sun, Saturn, Venus and Moon in this chart are the pointers to the nativity coming in contact with C suffering humiliation at the hands of women and ultimately being deprived of his happiness.

It is a pity that the 7th house in B's chart does not receive any good aspect. Venus and Mars, lords of the 7th (and Kalatrakaraka) and Lagna are respectively in 3rd and 6th, ruling enemies, both Apoklima houses. Venus also ruling 12th is unchecked. And from Chandra Lagna, we find that fiery Mars, ruling 2nd and 7th is in 7th aspected by Moon, ruler of 10th, Kendra and Jupiter, ruler of 3rd and 6th. The position of Moon and Jupiter in the 12th had already its share in reflecting somewhat villainic frame of mind of the native. This coupled with the badly placed Venus and Mars and the vacuum in the 7th has contributed to the native always regarding A as a contemptible wretch and their ultimate separation.

I cannot help feeling a bit sorry for C. In her chart, we find that Mars and Venus ruling 1st and 7th are placed in the ascendant and 2nd from Chandra Lagna. In my view, the position of Saturn in 2nd and the combination of Mars, Mercury and Venus in the Lagna are only to be blamed for the native having fallen in love with A and trying to get rid of her present partner.

Summing up we may reach the following conclusions :

(*i*) The chances of A and B joining again are not very encouraging in view of the unfavourable planetary positions in both their charts as enumerated above.

(*ii*) The aspect of exalted Jupiter in the 9th on the combination in the Lagna of C's chart should make her drop the idea of divorcing her present husband for the good.

(*iii*) The position of Jupiter, ruling 6th and 9th (Dharmasthana) in A's chart and 2nd and 5th (mind and wisdom) in C's chart and exalted in the ascendant and 9th of the respective charts warrant us to rule out the possibility of C marrying A.

(*iv*) In view of (i) above, I will be surprised, but certainly welcome, if B is received back by A or they both come to a settlement anyhow.

May God bestow his grace upon these unfortunate souls !

Bhopal. P. C. SUBRAMANIAN

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*ABHINAVA KERALEEYA JYOTISHA MASIKA

This is an astrological monthly published in Malayalam. In almost all the issues we find thought-provoking articles on subjects like rectification of birth-time, *nashta jataka rahasyam*, etc., and also simple lessons on the general effects of ascendants, constellations and houses. Monthly forecasts of market rates and human fortune with reference to the constellations, panchangams and muhurthams of the solar month of publication enhance the value of this periodical as a helpful guide. Some issues are found to be adorned by the free translations of the leading articles of the learned Editor of THE ASTROLOGICAL MAGAZINE, containing brilliant predictions on world events. *Samsaya Nivarana Pamkti* (the column of clearing doubts) is a highly useful section of this publication which gives extensive scope for research work on the predictive aspect of the science. But, however, this column does not seem to have gained substantial progress for want of proper response from veteran scholars of Kerala who have dived deep into the intricacies of astrological research. If this monthly is properly encouraged by the adherents of astrology in Kerala, it will surely attain a higher and better standard.

K.K.K. MENON.

*Edited by Astrologer M.C. Krishna Pillai, Chengannur, Kerala.

Astrology and Modern Thought

BY B. V. RAMAN

(FOURTH EDITION)

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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 astrological use of Rasi, Hora, Drekkana, etc., upto Trimsamsa. For what particular branches of prediction, these divisions of signs are used? (*b*) Births take place at the same time on a particular longitude (say 77°) at different places in India from Cape Comorin to Himalayas. Are their Lagnas and planets the same? If different, how and in what way? Please illustrate by example. (*c*) Rasi and Navamsa. In comparison of horoscopes for marriage adaptability, what is the procedure to be adopted if there is dosha in rasi and none in navamsa or *vice versa*? (*d*) Mars in 7th and 8th is said to cause Angaraka Dosha but not in 6th or 10th where he aspects Lagna. There is no dosha even if he is in Lagna. What is the correct position? (*e*) If in one horoscope Mars is in Lagna and in the other 6th or 10th, will the two horoscopes match, other things being agreeable. (*f*) It is stated that if Mars is in 1, 2, 4, 7, 8 and 12 in one horoscope and if Mars is in any of these places in the other horoscope, it is said that this is sufficient for agreement. Is it correct?

P.K.A., Palghat.

Ans. (*a*) These divisions are based on the principle that whatever is contained on the whole is also contained in the part according to the structure of *cosmos*. An atom is a correct reproduction in miniature of what obtains in the solar system itself. These divisions have got two uses (1) to ascertain the Shadbala strength, (2) to determine the Amsas—such as Gopuramsa, Paravatamsa and so on. These are well explained in all textbooks. The physical body, the features, the health and the like should be determined by the lord of the rising sign at birth; the prosperity and the wealth of the native by the hora lord; the fate that is in store and the profession followed by the native from the decanate lord; the brothers by the saptamsa lord; the children by the navamsa lord; the marriage partner by the dwadasamsa lord; the knowledge of death by the trimsamsa lord. (*b*) If births take place at the same time in the same place, it goes without saying that the horoscope will be the same. If several births take place at the same time but in different latitudes, the planets' positions as well as meridian will be the same but the ascending degree and the houses will be different, *e.g.*, Cape Comorin Lat. is 8° N. Long. 77° E. (approximately). Simla 31° N., Long. 77° E. Suppose a child is born on 10-4-1958 at noon (L.M.T.) The sidereal time at birth will be 1h. 12m. 0s. On reference to the *Tables of Houses* by B.V. Raman, you will find that the M.C. (10th house cusp) for Lat. 8° for 1h. 12.5m. is Pisces 28° 3'. You will find that for Simla Lat. 31° N., it is also the same. But you will find that the Ascendant for Lat. 8° N. is Gemini 28° 11' and that for Lat. 31° N. (Simla) the Ascendant is Cancer 7° 19'. The cusps of the houses will also be found to differ as they are based on a trisection of the longitudinal distance between the M.C. and the ascendant. The planets' positions will be the same. (*c*) The rasi positions of planets are primary and navamsa positions only secondary for comparison of horoscopes for matrimonial purposes. (*d*) There are a great many anamolies in the definitions and application of theory of Angaraka Dosha in comparison of horoscopes. By itself it has no great value in determining agreement. The main task in comparison is to appraise the malefic content of both horoscopes and see if there is agreement. This is practically ignored nowadays. Hence the trouble. In malefic content appraisement Mars in 1 has the same value as in 7th or 8th where occupation of a house alone is taken into account and not aspect. (*e*) On this item alone, there is no balance as Mars in 1 has got a higher degree of maleficence but nil in 6th or 10th. (*f*) For purposes of appraising malefic content 1, 7 and 8 form one group and 2, 4 and 12 a different group. The first group is much more malefic than the latter.

Q. 2. (*a*) What are the various combinations which make a person settle down in foreign countries? (*b*) What are the results when lord of 4th and Moon are situated in the 12th house? (*c*) Lagna being Virgo when Saturn lord of 6th house together with Mars lord of 8th house are posited in the tenth, how is it likely to affect health and what remedies will ward off if ill-health is indicated? (*d*) When Saturn is posited in 7th house in signs Capricorn or Aquarius, what are the general effects during his Mahadasa? (*e*) Which shall be the results of the Mahadasa of the lord and 3rd house when lord of Lagna occupies 2nd house, lord of 2nd occupies 3rd and lord o 13rd occupies Lagna?

S.K., Patna

Ans. (*a*) Combinations are very many and they cannot all be given here. (*i*) The simplest combination is to be a combination of 6 planets in the same house-Sun, Moon, Mercury, Jupiter, Venus and Saturn. (*ii*) Moon in the 12th bhava is also said to have the same effect. (*iii*) Also if lord of 4th bhava occupies 12th. The above are general. More specific guidance is given in verse 23 of Chapter XI of *Jataka Parijata* as follows:—"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, the person goes to a foreign country. He will abide permanently there if the lord of 12th house referred to above be aspected by Venus in the capacity of a friend. His haunt will be a small township if the same Vyayapa is eclipsed by Sun. If the Vyayapa is possessed of strength, the haunt will be a wealthy municipality". Other combinations given in texts are: Saturn in 2nd house; Kethu in 3rd house; if lord of Lagna occupies 12th house, a malefic planet in 10th and Moon conjoined with Mars; if lord of 9th occupies Lagna and lord of Lagna occupies 9th; if Lagna is in a movable sign and lord also is in a movable sign and aspected by a planet occupying a movable sign. (*b*) Happiness is denied to the person with lord of 4th in 12th as 4th represents happiness and 12th is loss. If Moon occupies 12th, the native will have feeble eyes and a defective limb and he will suffer on account of women. But if the sign occupied by Moon is Cancer or Taurus, the person will be happy and will become rich. The effect of conjunction of Moon and Mars in 12th will also have the effect of making the native devoid of happiness. So, the question cannot be adequately answered within a know-

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ledge of Lagna and the signs occupied by the planets. (*c*) Mars is liable to cause skin diseases and as he rules 8th and is in conjunction with Saturn lord of 6th in sign Gemini (whose ruler also rules skin) he is liable to cause serious skin disorders. For cure Sun, Mercury, Mars and Saturn should be propitiated. (*d*) When Saturn occupies 7th house, he is likely to confer increase of name and fame, gain of property, prosperity to self and family and auspicious celebrations. When he occupies Capricorn, gains, pilgrimages, happiness, etc. When in Aquarius vehicles, increase of name and fame, success in undertakings, happiness of children and kinsmen, and general prosperity. (*e*) This combination does not give rise to any known yoga. So the lord of 3rd occupying Lagna is the only main consideration. Lord of 3 in 1 is well placed. If he is also strong, the following may be expected—fraternal help, to and from brothers, receipt of good news, gain of good servants, fame, honour and help from all generally.

Q. 3. (*a*) Ref. Pp. 39 of The Astrological Magazine—January 1947 issue, 2nd column:—"It is also significant to note that the learned author wants Dusthana lords to be in a place other than their own place", but the very best result will follow when the planet is debilitated and also in a bad place. And again refer page 479 of The Astrological Magazine of May 1947 issue, question 11 (*a*) "If such a planet is in debility, all these prospects will not be fully realised and greatly reduced, the means for achieving success will not be above board". Please reconcile. (*b*) What are the effects of exchange between lords of 6th and 12th and lord of 6th and 11th? What are the effects of Viparecta Rajayoga? (*c*) Lagna Pisces, Mercury in Lagna, Moon and Jupiter in Cancer. Is there Neechabhanga for Mercury? Is Gajakesari Yoga also present? (*d*) Ref Q. 6 (*b*) of May 1951 issue of The Astrological Magazine page 366. What is the yoga and what are its effects? Moon is in Cancer. Are there any special effects due for this?

H. Vyas, Ahmedabad.

Ans. (*a*) You put the question as if the two different opinions were expressed by the same author. The former article is written by an experienced astrologer who says his experience shows that the yoga is effective when such lords are also debilitated and weak and this is confined to cases of Viparecta Rajayoga as defined in *Uttara Kalamrita* with which the article deals. The opinion of Mihira is different, that is all. This is a matter where there is even difference between Varahamihira and Satyacharya. Each is to be guided by his own experience. (*b*) Both are designated as Dainya Yogas. The effects are troubles from enemies and there will be ups and downs in life. He will meet with obstacles in his undertakings. The effects of Viparecta Rajayoga are that the native will become a great king lording over other kings and blessed with fame and wealth (*c*) Neechabhanga is present as Jupiter ruler of Pisces is in Chandrakendra. Gajakesari is also present because Jupiter is in a kendra with Moon. (*d*) Here too the exchange is between lords of 6th and 11th. Hence Dainya Yoga. If Moon is in Cancer instead of Scorpio, the yoga will not be a Maha Yoga as from Moon but only Dainya Yoga as the exchange will be between lords of 2nd and 8th houses.

Q. 4. (*a*) How to know that a person shall go to a foreign country and for how long he will stay there? (*b*) How to judge the number of issues that a native will get? (*c*) What are the combinations for no marriage? (*d*) When is a house or planet said to be afflicted? (*e*) What will be the effect of a dasa of a planet if it is in its own sign or exalted? (*f*) How to know the number of brothers and sisters a native will have? (*g*) Are there hard and fast rules for determining the profession of a person?

T.S., Hoshiarpur.

Ans. (*a*) Vide answer to question 2 (*a*) supra. (*b*) Take the fifth cusp, lord of 5th house, Jupiter. Find out which is strongest. See how many navamsas have been completed by that planet in the sign. This number will give the number of issues. This is only a rough and ready method and will require to be modified according to each horoscope and no particular method may apply for all horoscopes. (*c*) If the 7th house is not occupied by a benefic or aspected by a benefic, marriage is not likely. 7th from Lagna as well as Moon should be examined. There are also very many combinations which if present may deny marriage. It is not possible to enumerate all of them; if the 7th bhava be in Dhuma or Kala, it has been stated there will be no marriage; when all the planets being in bhavas other than 10th occupy their depression or inimical signs or portions of them; when benefic and malefic planets occupy kendra positions and the Moon aspected by the lord of the rising sign is in a navamsa belonging to Saturn; if the navamsas occupied by Venus and Jupiter be owned by their several depression or inimical signs and if Saturn is also in a navamsa such as described above; if Venus and Mars be in 7th bhava or in the 9th and 5th bhavas (*Jataka Parijata*, Chapter XIV, verse 5). (*d*) When occupied or aspected by malefics. (*e*) The effects are different for each planet and are given in all standard texts. (*f*) Same procedure as for (*b*). But instead of 5th house take 3rd and instead of Jupiter, take Mars. (g) There are no hard and fast rules.

Q. 5. (*a*) What is the special yoga that a native would derive if the lords of 1st, 2nd, 6th, 9th and 11th houses are in eleventh aspected by Moon and lord of 5th is in Lagna which is Capricorn. Would the lord of the 6th affect the yoga in any way? (*b*) Would Moon give rise to a Dhana Yoga if it is placed in 3, 6 or 12 from Sun. (*c*) What is the type of employment will a Capricorn person get if the lord of the 10th is in Lagna and Jupiter and Rahu in the 10th house?

N.N., Jaffna.

Ans. (*a*) No single yoga can be said to arise from the above combination. But it is clear there are two Rajayogas which arise by the combination of Mars ruling 4th (a kendra) and Mercury ruling 9th (a kona), and Saturn ruling Lagna (a kendra) and Mercury ruling 9th (a kona). The fact that Mercury also rules 6th a Dusthana will spoil the Rajayogas to some extent. (*b*) This point is covered by 1st verse, Chapter XIII of *Brihat Jataka* which says "according as Moon occupies an angular, succeedent and a cadent house in respect of Sun will the moral training, wealth, knowledge and the intellectual precision of the person born be in the owest, middling or highest". In your query, the position of Moon is stated to be in a cadent house from Sun. *So highest.* (*c*) He may become a poet, author, writer, or employed as such in educational or judicial departments.

Q. 6. (*a*) If the 4th house cusp falls in more benefic vargas can we assume that the native will have college education? (*b*) Rising sign is said to be the sign on the horizon at birth. Do the houses, *i.e.*, the latter part of rising degree of Lagna, 2nd, 3rd, 4th, 5th, 6th and as such degrees in 7th as obtained in the latter part of rising degree come under below horizon? This has reference to page 441, May 1957 issue of The Astrological Magazine. (*c*) What are the general effects when majority of planets are posited below the horizon? (*d*) Is there no cut and dried rule to find out the strongest planet at a plane? (*e*) Ref. para 3,

col. 2, Pp, 531, June 1957 issue of THE ASTROLOGICAL MAGAZINE. What are the fruitful signs? (*f*) If 5th house cusp falls in more benefic vargas, can we derive benefic matters in connection with 5th house significations? (*g*) What is meant by unearned money? How to judge such things from a horoscope? *J.M., Seraikella.*

Ans. (*a*) Yes, ordinarily. (*b*) Question is obscurely worded. The half of the zodiac extending from the rising degree to the setting degree along the direction of the signs is said to be below the horizon. The other part is said to be above horizon; the second half of Lagna bhava and the first half of 7th bhava will therefore be said to be below horizon. The first half of Lagna bhava and the 2nd half of 7th bhava will be above horizon. (*c*) Success will come late in life indicating that there is a great deal latent in the native but that he will probably pass through life unrecognised and unknown. It also indicates that the native succeeds better when employed under others than by taking responsibility upon himself. (*d*) See if there is any exalted planet or planets in its sign. See if he is in kendra. Also the vargas occupied by him, Navamsa, Drekkana, Hora, Dwadasamsa, all this can be done mentally at a glance from the degree occupied by the planet. If these are all present, own or benefic varga, then most probably he is the strongest planet. If there are several planets in kendras similarly placed, choose the one in the tenth. (*e*) Fruitful signs are Cancer, Scorpio and Pisces; Gemini and Sagittarius also considered less fruitful. (*f*) Yes, ordinarily it is so. (*g*) Unearned money is that which comes to the native without any exertion of his own as by will or legacy, or settlement or by gift. If 8th house is strong and well-aspected, the chances for the native coming by such kind of wealth are very good.

Q. 7. (*a*) Is there any Sanyasa Yoga present due to the conjunction of five planets in Capricorn and if so in which dasa and bhukthi will the man become a Sanyasi? (*b*) What is the effect of Sasi Mangala Yoga in Sagittarius and when its effect is to be expected? *R.R., Madras-6.*

Ans. (*a*) This is a personal query. But this raises several important questions and as regards Pravraiya Yoga this will be answered. The general notion appears to be that an ascetic yoga is formed as soon as four or more planets are found in a particular sign in a horoscope. First of all, it has to be stated that the birth time and date have not been given, an unusual practice of many who want their difficulties solved scientifically. But as far as can be checked, Moon is placed in a wrong navamsa for 17° 56′ in sign Sagittarius, the navamsa should be in Virgo. We find Moon placed in Leo navamsa. First of all, the query starts by saying five planets are in sign Capricorn including Kethu as a planet. This verse appears in Chapter XV of *Brihat Jataka.* Varahamihira usually ignores Rahu and Kethu in that work. So Kethu cannot be considered as a planet in this context. But we shall proceed as four planets are found in sign Capricorn. The question arises in any one sign or bhava or both. Our opinion is that four planets should occupy only the same sign but also in the same bhava. Since the latitude of birth place is not given, we cannot judge whether the planets are in the same bhava. We will assume they are all in the same bhava and proceed. One condition for ascetic yoga is that there should be a grouping of four planets. The next condition is that they should be *possessed of strength.*

एकस्थैश्चतुरः दिमिर्नलयुतैर्जीतः

In this horoscope, one of the four planets Jupiter is in debility. So he cannot be said to be equipped with strength. Even now let us suppose that all the planets are endowed with strength. The next verse in Chapter XV of *Brihat Jataka* says that "If strong planets capable of leading to ascetism be obscured by the Sun's rays, the person born will have great reverence for ascetics though they may not become initiated into the holy order". Here, of the four planets one is Sun, and Mercury and Venus are within 2 or 3 degrees of Sun and so both are combust. So of the four planets, two are combust and one is in debility. Sun alone remains. He cannot be said to be strong in Capricorn a sign ruled by his enemy Saturn. Now the questioner may himself judge as to the chances of his becoming an ascetic and when? (*b*) The effects of Moon conjunction Mars are given in all texts. But the querent evidently wants its effects in sign Sagittarius. This is a personal question and refers to the horoscope given above. It will be seen that the Moon is in the second bhava and Mars is in first bhava probably. Though presence in the same sign is sufficient for Sasi Mangala Yoga technically. For full effects to be observed, they should also be in the same bhava. The following effects are given by B. V. Raman: "Earnings through unscrupulous means, a seller of women, treating mother harshly and doing mischief to her and other relatives". As this conjunction occurs in Sagittarius, a sign ruled by Jupiter who is friendly to both Mars and Moon and is also a benefic, the cruel qualities of the yoga may not find acute expression.

Q. 8. What remedy if any is provided in the sastras to avert, neutralise or minimise the baneful effect of Visama—Santaka union between a Leo male and an Aquarius female? *S.K K., Calcutta.*

Ans. We have not come across any expiation prescribed for such. It is not stated whether Leo and Aquarius relate to Lagna or Moon sign. In case of latter, it is first class agreement. In any event, propitiation of Sun and Saturn appears sufficient.

ROLE OF SYMBOLOGY IN ASTROLOGY

(Continued from page 622)

self as it were on our attention and we are bound to declare by a symbological interpretation of that zid that the man is bound to be surrounded by enemies, litigation and obstacles, etc., which is the actual fact.

It is our conviction that a symbological approach to astrology will not only give us better results but also open up vast vistas of unexplored regions to our mind's eye.

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THE BOMBAY ASTROLOGICAL SOCIETY

Founded in 1892 this Institution recognised by Government conducts study classes for the Diploma of *Jyotirvid* and *Jyotirvisharad.* At the Annual general meeting held at Bharatiya Vidya Bhavan the following office-bearers were elected for the current academic year:—Sri J. H. Dave, M.A., LL.B. (President), J. S. Chiniwala, B.A., LL.B. (Vice-President), Charandas Megji (Hon. Treasurer), Amritlal L. Shah and C.A.S. Iyer (Hon. Secretaries), and Sarvashri Y. K. Pradhan, P. P. Joshi, C. J. Krishnaswami, G. D. Mody, L. K. Chary, J.S. Rajygor and G. S. Wagle as Members of the Board. An excellent and up-to-date library of books on the subject of Jyotish is maintained in the premises of the Bharatiya Vidya Bhavan—with which this Society is affiliated.

Weather Forecasts for July 1959

BY D. R. MUNSIFF, B.Sc. (Econ.) (London), B.A. (Hons.), (Bombay).

BEFORE commencing the regular feature, let me ask the readers to refer to the issues of April and May of this widely read magazine. It was stated that the weather was to be hotter and drier than usual. This has been amply borne out. Round about the end of April, the State of Bombay suffered from a heat wave. In the two important towns of Gujerat, namely Surat and Broach, Mercury reached 112°. The northern side of the Bombay State suffered acute distress in the shape of drying up of water-beds in many wells. Similarly such acute shortage of water was reported from many districts of Bengal and Bihar.

The weather from 22-6-1959 for the next month also deviates considerably from the normal and is equally inclement. I have taken all the maps into consideration namely for the time of Mercury's entry into Cancer, of the 2 lunations and also that of Sun's entry into the watery cardinal sign of Cancer, which is discussed below. Ordinarily for many mundane affairs, the map for Sun's entry into each cardinal sign is important by itself but in this particular case it is very important because though the degrees may vary on the cardinal angles, yet the signs or the angles remain the same except for Assam and some eastern districts of Bengal and Cooch Behar, and for the northernmost regions of Kashmir.

Leo occupies the ascendant and Aquarius the descendant; Taurus occupies the mid-heaven and Scorpio the nadir. Leo is a hot and avid sign. Scorpio is a water sign but stormy as well. Its ruler Mars also is fiery in temper and when inclement can bring great destruction. Moreover it occupies the Sun's field in association with Uranus and Venus. Thus the sign Leo dominates the whole picture. In a human being's geniture, the complexion of the person can be determined from the ascendant. Similarly the weather complexion can be read partly from the ascendant.

For the Bombay State, the 12th degree of the fifth sign occupies the Ascendant with Mars, Uranus and Venus within two degrees of the Ascendant. Moreover the last eclipse of the Sun occurred on the 18th degree of Aries which is in exact square of the Moon of the map under discussion and Mercury as well which always lends colour to the climate with the speed it impacts to winds.

Thus the climate throughout India will be very stormy and wreak great destruction. On the 23rd of May, when Moon passes over the ascendant of the Bombay region, there is likely to be a storm in Bombay and the nearby districts of the Konkan Coast.

For Bengal and Bihar, Mars, Uranus and Venus fall in the 12th house signifying altogether unhappy times. There will be considerable damage and losses through the vagaries of weather. On the whole, the weather would remain dry but at many places, there will be storms and furious winds accompanied by thunder and cloud bursts of short duration but heavy in character. The destruction to crops and animals will be widespread.

23rd, 24th, 25th and 26th June for the Bombay State and particularly the regions of the Western Ghat adjoining Bombay will be marked by thunderstorms and cloud bursts. 27th hot winds, 28th and 29th warming up with the rising Mercury, 30th cloudy with scattered light showers.

1st July will again be stormy and thunderous with a cloud-burst, 2nd cloudy, 3rd widespread drizzles, 4th sunny spells during the day, thermometer indicating a higher range than the previous day; 5th, 6th and 7th mild equable climate with fair winds; 8th high winds, with scattered showers; 9th and 10th equable, mild and fair weather; 11th scattered showers; 12th high winds with thunder with rains; 13th mild weather with a few showers; 14th, 15th and 16th weather warming up; 17th and 18th fair weather; 19th warm winds; and 20th, 21st and 22nd cool, pleasant and equable cloudy weather.

For Bengal and Bihar, the above forecast will hold good except that the thunderstorms will be more local and concentrated; while the general weather for the wide regions of the country will be hotter and drier than the average, more so than in the Bombay Stock. It is significant to

(Continued on page 654)

BOOK REVIEWS

(Continued from page 646)

KANNADA

ASHTAKAVARGA PADDHATI—By Pandit Kesava Sarma Galagali—(Jai Hind Art Press, Dharwar. Pp. 142. Price Rs. 4 (Board), Rs. 4-8-0 (Calico).)

Though certain ill-informed Indian and foreign critics still continue to maintain that the *Directional System* had not been known to ancient Indian classical astrologers, the undoubted fact is there that the Ashtakavarga methodology of predicting and timing events is nothing but the directional system in a slightly different garb.

The present work in Kannada written by Pandit Kesava Sarma Galagali is the most authoritative and convincing. Prof. B. V. Raman has contributed a *Foreword* (Munnudi) in which the work has been commended to the earnest attention of the public

Divided into 24 sections each dealing with a separate and independent topic, the volume contains a fairly good and elaborate treatment of the theory and practical application of the method of Ashtakavarga.

Readers will easily recall that Varahamihira has allotted a separate chapter to expounding the methodology of Ashtakavarga, the strength of which has been fixed as 8 stanzas with robust sense of mystery and humour. Varahamihira does not say that the Ashtakavarga method is his own, and it must follow that it had been in actual practice years before the period of Varahamihira.

It should be common knowledge that the effects of transitting planets is determined in reference to the sign held by the Moon at the time of birth (Janma rasi). Thus the Janma rasi furnishes a point of departure for calculation of effects of the moving or transitting planets. The ascendant and signs held by other planets together furnish 7 other starting points. As effects are sought to be calculated from these 8 starting points, the method is rightly known as Ashtakavarga.

The author had made it clear that timing of different events in life, good and bad, and particularly, determination of longevity are best done in the light of the results of Ashtakavarga. On page 110, the author has made reference to the opinion of Prof. Raman that the determination of longevity can be accomplished more successfully by reference to the dasa system than by the method of Ashtakavarga. The author appears to be quoting the view of Prof. B. Suryanarain Rao in support of his thesis.

I have great pleasure in testifying that Pandit Sarma's work in Kannada has enriched—vastly enriched, the language and literature concerned. On page 123, I find the third quarter of the Sanskrit stanza reveals a metrical breakdown (*i.e.*, Vasantatilaka metre).

STARS IN THEIR Seasons

BY M. V. RAMAKRISHNAN, M.A., L.T.

Night Sky in July 1959

Zodiacal Constellations

THE zodiacal constellations that are visible this month at about 9-30 in the night are, from west to east, Leo (Simha), Virgo (Kanya), Libra (Thula), Scorpio (Vrischika), Sagittarius (Dhanus), and Capricorn (Makara). Leo is about to set and is seen low down in the western sky, with its principal star Regulus close to the western horizon. To the south-east of Leo is seen Virgo occupying a prominent position in the western sky with its chief star Spica shining brilliantly. Libra has crossed the meridian, while Scorpio and Sagittarius are approaching the meridian. This month Scorpio and Sagittarius are placed in a favourable position for observation; and you can locate easily the lunar asterisms in both these groups.

Non-Zodiacal Constellations

Of the non-zodiacal constellations, Ursa Minor is seen in the north; it looks as if the Little Bear is balancing on its head. Ursa Major is seen approaching the western horizon. Between the two Bears lies the constellation of the Dragon. Very nearly overhead is seen the semi-circle of stars, the Northern Crown, and a little to the east of it lies the kite-shaped constellation, the Bootes with its principal star Arcturus (Swati) lying in the continuation of the tail of the Great Bear. Hercules and Ophiuchus are approaching the meridian. Above Capricorn and almost due east is seen Aquila embedded in the Milky Way. Its principal star is Altair. On either side of Altair and in a line with it are seen two stars of the third magnitude; these three constitute the lunar asterism Sravana.

Lying fifteen degrees to the east of Aquila is seen a small constellation of five stars, four of which form the shape of an elongated square. This is the asterism Dhanishta. The ancient Greeks called it the Dolphin. Near Aquila you see a very bright star. This is Vega of the little star-group Lyra. Vega and two other stars near it constitute the asterism Abhijit. Not far from Lyra is seen a big constellation in the shape of a great cross. This is Cygnus, the Flying Swan. Its principal star is Deneb.

In the southern sky, Hydra is sinking in the south-west, with the little groups Corvus (Hasta) and Crater lying on its back. Centaurus and Crux have both crossed the meridian and are shining bright low in the southern sky.

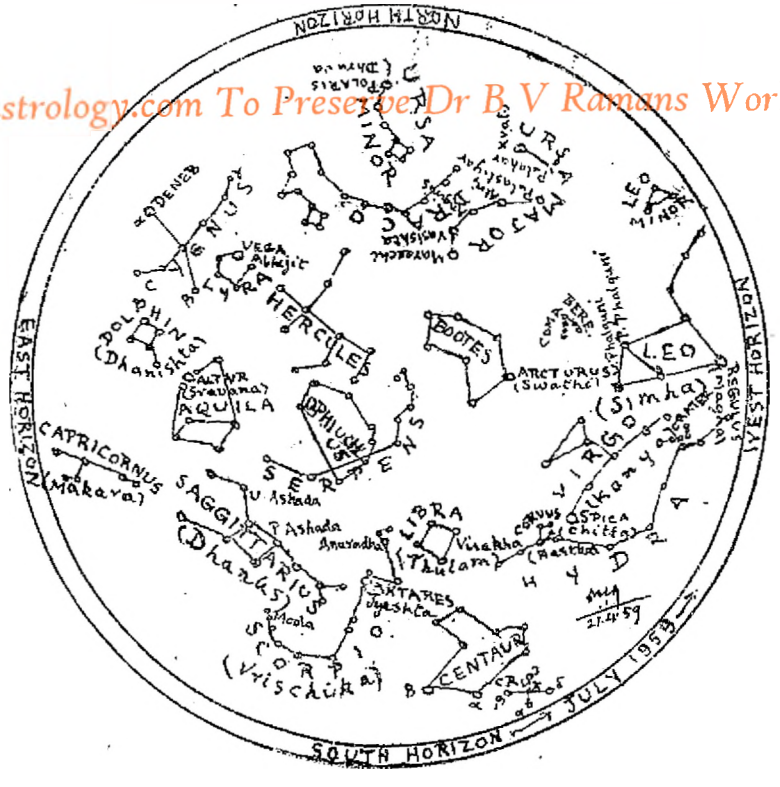
Lunar Asterisms

The lunar asterisms that can be identified in the visible hemisphere are Magha and the Phalghunis in Leo, Hasta in Corvus, Chitta in Virgo, Swati in Bootes, Visakha in Libra, Anuradha, Jyeshta and Moola in Scorpio, the Ashadas in Sagittarius, Sravana in Aquila, Abhijit in Lyra, and Dhanishta in Dolphin.

The Milky Way

The Milky Way is seen to traverse the sky from north-east to south-west passing through or between the constellations Cygnus, Aquila, Ophiuchus, Sagittarius, Scorpio, Centaurus and Crux.

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[The chart should be held in such a way that the horizon marked at the bottom in the chart corresponds to the horizon the observer is facing. Then the constellations he sees before him from the horizon to the zenith will be found in the chart from the bottom to the centre. The constellations to his right and left will be found in the corresponding positions of the chart].

The Astrological Magazine EPHEMERIS

FOR JULY 1959

Nirayana positions true 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	76 35 48	20 23 34	116 13	101 20	210 R51	121 46	251 R35	166 38
2	Thursday	77 33 52	32 12 7	116 49	102 38	210 48	122 39	251 31	166 35
3	Friday	78 30 15	44 3 53	117 26	103 54	210 45	123 32	251 26	166 32
4	Saturday	79 27 28	56 1 55	118 3	105 7	210 42	124 24	251 22	166 28
5	Sunday	80 24 41	68 8 24	118 39	106 17	210 39	125 15	251 18	166 25
6	Monday	81 21 54	80 24 43	119 16	107 24	210 37	126 6	251 13	166 22
7	Tuesday	82 19 7	92 51 33	119 53	103 28	210 34	126 56	251 9	166 19
8	Wednesday	83 16 20	105 29 12	120 30	109 29	210 32	127 45	251 5	166 15
9	Thursday	84 13 33	118 17 53	121 6	110 28	210 30	128 34	251 1	166 12
10	Friday	85 10 46	131 17 54	121 43	111 23	210 28	129 22	250 56	166 9
11	Saturday	86 7 59	144 29 59	122 20	112 15	110 26	130 9	250 52	166 6
12	Sunday	87 5 12	157 55 11	122 57	113 5	210 24	130 56	250 48	166 3
13	Monday	88 2 25	171 34 48	123 34	113 48	210 23	131 41	250 44	166 0
14	Tuesday	88 59 38	185 29 54	124 11	114 30	210 21	132 26	250 40	165 56
15	Wednesday	89 56 51	199 40 46	124 48	115 7	210 20	133 9	250 36	165 53
16	Thursday	90 54 4	214 6 18	125 25	115 41	210 20	133 52	250 32	165 50
17	Friday	91 51 18	228 43 22	126 2	116 10	210 19	134 34	250 28	165 47
18	Saturday	92 48 31	243 26 43	126 39	116 35	210 18	135 14	250 24	165 44
19	Sunday	93 45 44	258 9 17	127 16	116 56	210 18	135 54	250 20	165 40
20	Monday	94 42 58	272 43 17	127 53	117 12	210 18	136 32	250 16	165 37
21	Tuesday	95 40 13	287 1 22	128 30	117 24	210 18	137 10	250 12	165 34
22	Wednesday	96 37 28	300 57 56	129 8	117 31	210 18	137 46	250 8	165 31
23	Thursday	97 34 43	314 29 46	129 45	117 33	210 18	138 21	250 5	165 28
24	Friday	98 32 0	327 36 16	130 22	117 R29	210 19	138 54	250 1	165 25
25	Saturday	99 29 17	340 19 7	130 59	117 21	210 20	139 26	249 58	165 22
26	Sunday	100 26 35	352 41 44	131 37	117 8	210 21	139 57	248 54	165 18
27	Monday	101 23 54	4 48 38	132 14	116 50	210 22	140 27	249 51	165 15
28	Tuesday	102 21 14	16 44 58	132 51	116 28	210 23	140 55	249 47	165 12
29	Wednesday	103 18 35	28 35 57	133 29	116 0	210 25	141 21	249 44	165 8
30	Thursday	104 15 57	40 26 42	134 6	115 29	210 26	141 46	249 41	165 5
31	Friday	105 13 20	52 21 46	134 44	114 53	210 27	142 9	249 38	165 2

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BY S. K. KAR, B.Sc.

***Sayana Positions of Planets on 1st July 1959, true for 5–30 a.m. (Indian Standard Time).**

Graha (*Planet*)			*Dhruva* (*R.A.*)		*Kranti* (*Declin.*)		*Sphuta* (*Long.*)		*Kshepa* (*Lat.*)	
			°	′	°	′	°	′	°	′
Ravi	☉	...	99	11	23 N	10	8 ♋	26	...	
Chandra	☽	...	40	30	12 N	52	12 ♉	14	2 S	47
Kuja	♂	...	140	55	16 N	36	18 ♌	3	1 N	14
Budha	☿	...	125	43	20 N	30	3 ♌	10	1 N	5
Guru	♃	...	230	35	17 S	30	22 ♍	42	0 N	58
Sukra	♀	...	146	19	14 N	42	23 ♌	36	1 N	7
Sani	♄	...	273	53	22 S	29	3 ♑	25	0 N	55
Uranus	♅	...	137	1	17 N	10	14 ♌	20	0 N	39
Neptune	♆	...	214	36	11 S	15	4 ♍	16	1 N	48

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THE SUN

The Sun continues his journey from the 17th degree of Nirayana Gemini. He enters Cancer on the 15th and travers upto 16th degree of that sign. He comes to his Apogee on the 5th, and his north declination decreases from 23° 10′ to about 18° 31′ during the month.

THE MOON

The Moon progresses from the 21st degree of Nirayana Aries and after completing a round of the heavens she goes upto the 23rd degree of Nirayana Taurus. She comes to her Apogee on the 1st and also on the 29th. She goes to her Perigee on the 17th. She attains a maximum northern declination of about 18 degree on the 4th and southern declination on the 18th. She crosses the celestial equator towards the south on the 12th and towards the north on the 24th. She forms with the Sun the following aspects during this month :—

New Moon on 6th at about 7-30 a.m.
First quarter on 13th ,, 5 p.m.
Full Moon on 20th ,, 9 a.m.
Last quarter on 27th ,, 8 p.m.

MARS AND MERCURY

Mars starts from the 27th degree of Nirayana Cancer, enters Nirayana Leo on the 7th and then stops on the 15th degree of the same sign.

Mercury moves from the 12th degree of Nirayana Cancer upto the 28th degree of the same sign on the 23rd and then retrogrades upto the 25th degree of the same sign. He comes to the node on the 7th and crosses the ecliptic towards the south. He attains greatest elongation on the 8th and goes to his Aphelion on the 18th.

JUPITER AND VENUS

Jupiter continues to retrograde upto 20th and then direct, but does on the 1st degree of Nirayana Scorpio only all through the month.

Venus commences his journey from the 2nd degree of Nirayana Leo and proceeds upto the 23rd degree of the same sign by the end of the month. He attains greatest brilliancy on the 27th.

SATURN AND RAHU

Saturn retrogrades from the 12th degree of Nirayana Sagittarius to the 10th degree of the same sign.

Rahu in his mean position moves from the 17th degree to the 16th degree of Nirayana Virgo.

OTHER PLANETS

Uranus moves direct from 22° 30′ of Nirayana Cancer to 24° 14′ of the same sign.

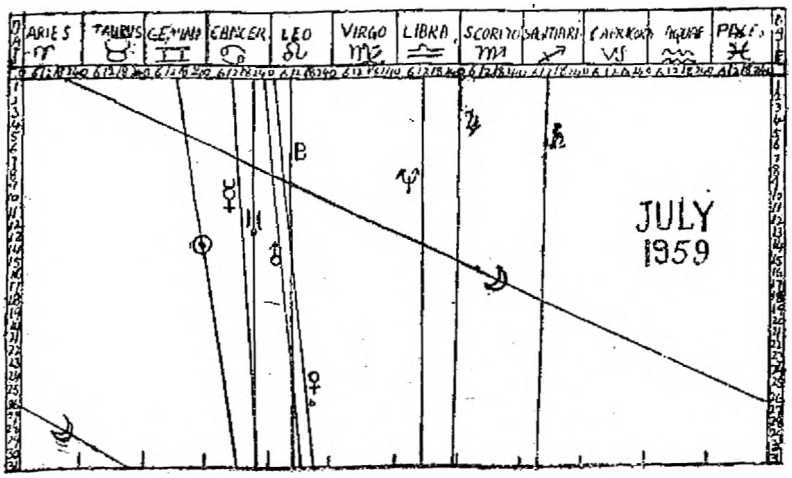
Neptune continues to retrograde upto 16th and then direct in the 13th degree of Nirayana Libra.

Pluto goes from the 11th degree to the 12th degree of Nirayana Leo.

LUNAR CONJUNCTIONS

The Moon will form conjunctions with planets in the following order :—

Mercury on 8th at about 1 p.m.
Uranus on 8th ,, 7 p.m.
Mars on 9th ,, 11 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° 49′ 59·7″.

Venus	on 10th	at about	2 a.m.
Pluto	on 10th	,,	4 a.m.
Rahu	on 12th	,,	7 p.m.
Neptune	on 14th	,,	5 p.m.
Jupiter	on 15th	,,	11 p.m.
Saturn	on 18th	,,	4 p.m.

AMAVASYA (NEW MOON) AND POURNIMA (FULL MOON) TITHIS.

Commencing moments for the meridian of New Delhi. (77° E. 13'; 28° N. 39')

I. Amavasya Tithi commences at 6h. 5m. a.m. (I S.T.) on 5th July 1959.

Cusps of Houses:—Ascendant 87° 30'; 2nd 114° 4'; 3rd 140° 38'; 10th 347° 13'; 11th 20° 38'; and 12th 54° 3'.

Nirayana Positions of Planets

The Sun 80° 26'; Moon 68° 27'; Mars 118° 40'; Mercury 106° 18'; Jupiter R 210° 39'; Venus 125° 16'; Saturn 251° 18'; Uranus 112° 43'; Neptune 192° 24'; Pluto 130° 29'; and Rahu 166° 25'.

II. Pournima Tithi commences at 11h. 50m. a.m. (I.S.T.) on 19th July 1959.

Cusps of Houses.—Ascendant 174° 22'; 2nd 204° 39'; 3rd 234° 56'; 10th 85° 13'; 11th 114° 56'; and 12th 144° 39'.

Nirayana Positions of Planets

The Sun 94° 1'; Moon 262° 0'; Mars 127° 25'; Mercury 117° 0'; Jupiter R 210° 18'; Venus 136° 4'; Saturn 250° 19'; Uranus 113° 32'; Neptune 192° 12'; Pluto 130° 50'; and Rahu 165° 41'.

PLANETARY ASTPECTS

THE SUN

Square	Rahu	on the	1st
Parallel	Pluto	,,	15th
Square	Neptune	,,	28th
Sextile	Rahu	,,	29th

MERCURY

Square	Neptune	on the	2nd
Sextile	Rahu	,,	5th
Parallel	Mars	on the	19th & 20th
Conjunction	Uranus	,,	12th & 31st

VENUS

Conjunction	Pluto	on the	11th
Trine	Saturn	,,	12th
Sextile	Neptune	on the	14th
Opp.	Moon	,,	23rd

MARS

Square	Jupiter	on the	8th
Trine	Saturn	,,	23rd
Conjunction	Pluto	,,	25th
Sextile	Neptune	,,	27th

SATURN

Trine	Pluto	on the	13th

WEATHER FORECASTS FOR JULY 1959

(*Continued from page 650*)

note that both the rulers of the 7th and 10th houses are in Leo in association with Mars which rules the 4th house.

For the far eastern regions of India, the 4th house comes to be ruled by Jupiter with Sagittarius on the 4th house. It is really so remarkable to note that in this case also Mars dominates the weather because Jupiter resides in Scorpio and the satelletium of Mars, Uranus and Venus gains still more strength with the association of Pluto, in the 12th house with Moon and Saturn in the 6th house. Therefore the ravages of weather are likely to be more widespread in Assam and Eastern Bengal. Mark particularly the five days from 24th to 28th June and 7th, 8th and 12th of July.

There are signs indicating some terrestrial disturbances during the month on the eastern boundaries of U.P.

Altogether, the month's weather is very unfavourable for India and Eastern Pakistan.

Bombay Astrologer Honoured

We are pleased to announce that Sri Nemmara N. Krishna Rau, author of *Ashtavarga Phala* and *Ashtavarga Dasa* and 4 other astrological works, and a regular reader of THE ASTROLOGICAL MAGAZINE from 1936, has been awarded two titles of honour, namely, *Vidya Visarada* in recognition of his life-long studies in the field of astrology and allied sciences and *Jyotisha Kala Nidhi*, the citation in respect of which says that he is almost an authority on ancient as well as modern science of prediction. The first title was announced as the award of the founder of the *Arogya Ashram*, Gandhi Nagar, Madras, at the Mahotsava held in September 1958 under the Presidentship of Sir C. P. Ramaswamy Iyer, K.C.S.I., LL.D. and the 2nd title in another Mahotsava held under the Presidentship of His Excellency Dr. B. Ramakrishna Rao, Governor of Kerala on 3rd April 1959 at the Arogya Ashram, Madras.

We sincerely trust that these titles of honour are stepping stones for still higher honours to come for our reader Shri Rau and wish him long life. May God bless Mr. Rao with success in his efforts to serve the cause of astrology.

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FOR JULY 1959

[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 D. R. MUNSIF, B.Sc. (Econ.) (London), B.A. (Hons.) (Bombay),
5/1, Russel Street, Royal Court, Calcutta-16

Astrological Section

THE astrological determinants of the stock exchange trends for the month of July are determined by the planetary configurations at the time of lunations of 6th and 20th July. The lunation falls in the 2nd house both for Calcutta and Bombay. There could be no better evidence that the state of the public exchequer will be on everybody's lips.

Saturn in his own sign finds itself placed in the 8th house. Kindly note that dividend declared during the fortnight of all the public companies will be very good and attractive—more particularly of mining and heavy industries.

Saturn is in trine with Pluto in the 4th house—there will be good news about corporations engaged in plantation activities.

With Mars and Jupiter badly configurated between 4th and 6th houses, the industrial unrest will be attracting the attention of many public bodies.

The trine of Saturn and Pluto is stimulated by Neptune in the 6th house. This is one of the excellent signs of a rapid progress in the values of practically all counters on the stock exchange.

These vital factors remain in the same houses for the Bombay's financial position. Thus the improving tone will be equally marked on both the exchanges.

The second lunation of July 20th is far stronger to indicate the rising tone of the market. Uranus in conjunction with Mercury in the 2nd house gives a shot in the arm of all the stock exchange values. People who are interested in certain symbolisms will be very glad to discover that Jupiter becomes direct on the very day of the lunation and since it is situated in the 5th house of speculative activities, the direct march will give a sharp edge to all the financial trends. Moreover Neptune, the High God of all the visionaries resides in the same house and continues to stimulate the trine between Saturn and Pluto. This trine aspect has been for some time the most potent influence in lifting up the stock exchange values, and the dreamy Neptune for once is going so to raise the hopes as to fulfil them. At this stage Mars lends its fiery temper to all the stock exchange actors—it conjuncts Pluto and stimulates the trine between Saturn and Pluto and raises the visionary dreams of Neptune to a high pitch. Woe be to the bears—they will have to wind up their business and flee.

All the investors who had been lying low beset with all the problems of rising taxation will have now occasion to smile with very broad lips without any reservation even though their teeth may be yellow with tobacco stains. Once again I tip in particular Indian cable, Indian aluminium and Indian iron shares I would suggest to all the speculators that if there is any time propitious for them, it is this. No venture, no gain; venture during this month and the returns will be in the shape of not merely gold but diamonds.

Let me serve a warning at this stage that this judgment is derived from Sayana astrology which is based on aspects and gives good results about stock exchange trends. Since I have asked speculators to take this opportunity by the horns, they need not run away with the idea that all the other exchanges will behave in the same fashion.

Since this issue will be in the hands of the readers in the second week of June, it is time to give an opportunity to cotton speculators. From early June, for at least a few days or rather a number of days, the upward trend that had been striking evident since last four months would come to a halt and fall in the reverse gear.

But if I suggested in the New Year issue that bears must exit, this is now the time for bulls to strike that blow or the stock exchanges. I would go even further and state that the hard-headed speculators may feel that the values had run away so sharp and up that they would take the chance with the bears. More particularly those who rely on charts and figure analysis or those who rely on the basic statistics and analysis of balance sheets will fall into grave error. The reading of balance sheets is good in normal times but will never give the projection of figures. There is now a method being developed in the U.S.A. to project the curves into future by discovering certain rhythms—this method is indeed far better than the normal reading of charts with its various patterns of head and shoulder, trend channels, triangles, wedges, double tops, etc. The foremost among such new pioneers is Bakin but his methods are very complicated, and require a good knowledge of mathematics besides experience.

But astrology scores over them all and this will be the month to prove it. The chartists suspect any trend a 30° angle, but this month the upward trend will be marked by a 70° angle or on many days even steeper.

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Economic Section

A few months ago, the idea of co-operation through the organisation of middle classes was suggested; now it is establishing itself in a very strong manner through the agencies of the Government and the channels of the largest political party in the country, but in a different direction.

The manner in which it is now going to be introduced into the rural society has double-sided implications. Primarily it is proper that our agricultural output cannot improve unless the most scientific and up-to-date mechanical implements are utilised. Soil needs to be tested and analysed for the purpose of finding out what nutrient elements are lacking in the requirements of the crops to be raised on it. These nutrients must be given at a particular time and quickly which cannot be done except with the aid of machines. Next, the present processes of tilling, hoeing, sowing and reaping are outmoded and prodigal with effort and sacrifices of human labour yielding inadequate returns.

If landlordism is abolished, it needs to be introduced now in another from so that large scale methods can be profitably employed. There is nothing wrong in this and by no stretch of imagination can it be said that the process of co-operation

would lead to a civil war. The individual owner, when he is forced to be inducted in a co-operative society still remains the owner of the piece of land but has his freedom of action in planting and raising a particular crop restrained. But that need not be to his advantage because the decision to raise a particular crop would be reached according to the dictates of agricultural chemistry.

But the latest speech of Mr. Nehru as reported in the mofussil edition of *The Times of India* of 4th May 1959 reveals the red lines of our Prime Minister. It has been stated that the private owners will not be extended the facilities as the co-operatives.

During the middle of the last year the idea for the organisation of the middle classes was mooted to save themselves from the exploitation of the plutocrats on the one hand and the rising arrogance of the labour on the other. They were asked to form themselves to organise societies for financing local crops with a twofold view to earn better return on investments and to aid in the smooth marketing of crops without the fear of any loss through the misadventure of a gambling debtor.

It was pointed out that the biggest plutocrats of the capitalist class in the disguise of bankers had combined together to cut down the rates of interest to be allowed to the depositors to compensate for the misdeeds of the very monied barons who presided over in carrying out a policy that usually resulted in bad debts on a very large scale and secondly against the rising demand of the unions.

The readers must read the Chairman's speech delivered at the General Meeting of the Shareholders' Association of the Central Bank of India Ltd. It has been clearly stated that a revision in the interest rates or various classes of deposits was in the offing and to that end a suggestion was made to all the bankers to reach an early decision. If the readers were to note that the Vice-Chairman of the Board of Directors of the Central Bank of India Ltd., is also the President of the Association of Indian Bankers, they would realise the fate of the return to be derived on their savings invested with bankers.

Unfortunately these plutocrate cannot look beyond their noses. They have not yet disallowed the interest to current account holders who belong to the upper classes or joint-stock companies. They still allow disproportionately high rates of interest to persons investing large sums on fixed deposits in comparison with the niggardly rate of 2% per annum allowed to small depositors. And this cry for a smaller rate of interest to depositors comes from the Chairman of the Central Bank of India Ltd., which advertises itself as "your own Bank".

Both the shareholders and depositors must now demand that the amount of bad debts must be disclosed every year in the balance sheet. Only then the public will be able to realise as to whom their savings are trusted. It must be said to the credit of the foreign banks that they have not fallen in line with the cries of our Indian plutocrats. They do not allow interest to current account holders and offer uniformly much higher rates of interest and other facilities to small depositors.

On the strength of the last report and Chairman's speech at the Annual General Meeting of the shareholders, apart from other unsatisfactory features, I would advise the readers to dispose of the holdings of shares in the Central Bank of India Ltd., in the same manner as I had asked the readers in January issue to purchase the shares of Indian cable.

To guide the investors I would like to suggest to purchase paper company shares even at the existing prices, shares in the Indian Cable Co., Ltd., and shares in all the engineering companies managed by Messrs. Martin Burn Ltd., and particularly the Indian Iron Co., Ltd. Over a period of the next six months, this policy will yield good returns.

By MANUBHAI P. SHUKLA

Sukla Vas, P.O. Patdi

Dist. Ahmedabad.

July 1959 commences on the 11th lunar day (Ekadasi) of the dark half of Jyeshta, Wednesday. So on 6th July falls the New Moon (Amavasya) in Aridra constellation on Monday. There are five Tuesdays during this lunar monrh. Three Tuesdays come in dark half and to during bright half.

Five Tuesdays in lunar Ashadha ruled by Jupiter, is a cause for monsoon vagaries. Scantiness of rains would affect the foodgrain and commodity markets. In the Sapta Salaka Chakra meant for forecasting weather conditions, Jupiter, the lunar month lord is transitting through Visakha, ruled by himself. This lunar month comes in rainy season which is ruled by Moon. So in the south-western direction, high winds accompanied by sharp splashes and falls of lightning will be experienced. Outbreak of monsoon will be experienced in north-eastern frontier. Crops standing in the fields of those parts will dry up, while heavy rains in N.E.F. would cause floods and destruction of crops or postponement of sowing operations. Green and black colour, and commodities of these colours would have bullish undertone.

Stocks of rice should be held if rainbow appears on 24th July. It would cause destruction of paddy crops in the regions, where the rainbow makes its appearance. Stocks of rice would fetch high market rates during lunar Kartika. It will be similarly paying in wheat markets, when lunar Ashadha commences in Cancer at Delhi. The Amavasya falls in its 12th house.

कर्के सुखं तु पूर्वस्यादुत्तरस्यां सुविग्रह : ।
स्याच्च सनबलं यावदुभिक्षम् पश्चिमेदिशि ॥

Thus it will be unfavourable month politically and people in northern parts of India will pass through unfavourable times. On 9th July, Mars enters Leo, the 12th house from India's ruling sign. This is an unfavourable position for 3rd and 8th house concerns affecting the masses, trade, commerce and safety. Mars in 12th, Rahu in Lagna, Saturn in 4th and Kethu in 7th will cause anxious time for the administrators of India. Lunar appearance of Dwitiya (2nd day) will be on Tuesday and Pushya lunar constellation. Sun enters this constellation on a Full Moon day (Monday). Jupiter comes in its normal motion on this very day. Important events will be taking shape. The Finance Minister would become the scapegoat of some deep laid political plot to throw him off. It goes without saying that such conditions must have their severe repercussions on trade, commerce and finances of our nation. From all sides, V.I.P.s in India will have an anxious time to pass through.

In the Februay 1959 issue of THE ASTROLOGICAL MAGAZINE, it was mentioned by me in these columns, that numerous fire accidents would occur during summer. During March and April in Bombay Presidency, there were several fire accidents in cotton ginning factories and grass godowns, while there was also a cyclone on 19-4-1959, the type of which had not been experienced during the last fifty years in northern Gujret. Similar train of fire accidents occurred during 1954 A.D. while Kethu was passing Gemini and Mars-Rahu through Sagittarius. In 1954, there were many fire incidents in jungles and mountainous regions, *viz.*, Girnar, Abu Mountains, etc. Tejis year's martian transit in Taurus, and Gemini in op-

position to Saturn and Jupiter, and trine and square of Rahu was also significant It is for the researchers in the mundane astrology to fix the ruling signs of particular regions from such incidents. Whether earthly Governments or the planetary cabinet is more powerful, can be gauged from the higher rates prevailing in the seeds markets this year. The forward commission has injuncted heavy margins in seeds and bullions forward markets, but the rates in those sections have advanced very steep points, smashing past records of several years. Wisdom should have prevailed with our rulers to set aside the stocks of eatables, and foodgrains for the genuine use of the people at fixed rates and then allowed the speculators, stockists, or shippers to gamble with the rest of the stocks. But, it is a great pity that the actions taken by the rulers have, on several occasions, proved to be of no use.

July 1959 can be divided into following periods to suit the market-wise position :—1st to 9th reactionary; buying advised in markets which pass through easier state; 10th to 20th bullish; 21st to end of the month reactionary; selling advised in good inclines. During first and last periods, the coming in of rains would cause sudden good declines. In the middle periods, uneasiness would cause stringency and more stock-piling.

Good rains are anticipated on 8th, 9th, 10th, 20th, 21st, 22nd, 23rd accompanied by severity of lightning and gusts of winds.

New York (Stocks and Shares).—Mars enters Leo on 9th. It will be in the 10th house and would trine Saturn in retrograde in 2nd. It is a strong bullish point for almost all the U.S.A. stocks and shares. Buying is advised in the lows during 4th and 9th; 10th to 20th is a very strong bullish period which would draw profit during 21st to 25th. Cotton, cloth, transport and scripts would rule weak, while rubber, oil and arms, ammunition types would show good inclines.

London Stocks.—England is likely to repay better part of loan to U.S.A. during this month. Fluctuation in British interest rate and exchange ratio is most probable during this month; steels, rails, aviation, the foreign Bonds, rubber, oils, lubricants and electric shares would be in the limelight. Kaffirs and gold shares would suffer decline during 4th and 10th, and 26th to 30th, while sharp rises in all sections are anticipated between 10th and 15th, and 20th and 23rd.

Indian Stocks and Shares.—New Moon on 6-7-1959 takes place in the 12th house with Jupiter's aspect at New Delhi. At Bombay, it takes place in the 9th house with trine aspect of Jupiter. But Mars transitting the M.H. point and squaring Jupiter indicates sharp reversal of temporary nature after steep rises. Some restrictions by the exchange Boards and alarming rumours from our frontiers or across it, are very likely to upturn the bulls' intentions. There are two Vridhruti Yogas and five Tuesdays, presaging concern in the fixed policy of the States. The general trend would be from 1st to 9th, a period of sluggish tone. 9th to 15th will be a stiffy bullish period; 16th to 20th again uncertain and fluctuating; 21st to 25th fluctuations will he caused by political and monetary conditions; 25th to 30th sudden, onesided reversal. Textiles, industrial, chemical, shipping, steels will have the same movements.

Cotton (Jarilla).—Most of the planets are in the setting horizon, Rahu being most firmly placed in Hasta in Virgo. The transit of Mercury and the planet ruling this commodity are indicating easy conditions of supply during this month. Jupiter gets direct on 20th in Libra in Gemini navamsa, in which navamsa Saturn is transitting since 2nd in retrograde state. Incoming of rains would affect this market. 1st to 11th is a bearish period depending on the situation created by rains; 12th to 15th rise; 16th to 20th bearish tone; 21st to 25th rise; and 26th to 31st declining stage.

Bullions.—In Navamsa chart, Rahu is in the 4th quadrant and by sign position is in 8th house aspecting the 2nd house of finance. Sun leaves off from trine aspect over ascendant and Jupiter on 16th. Venus and Saturn aspects the ascendant. So malefic and benefic aspects are mixed during this month. But Mercurian phases are very important during this month for this section. Venusian semisquare with Sun during this month indicates that disparity between optional markets and spot rates would become much narrow. I shall not be surprised if both will stand on the same line. Those who understand the intricacies of bullion fluctuations, it would pay them best dividends. Gold will be weak during 5th to 8th. General bearish line seems to be in the offing from 14th with accentuated rise during 10th to 14th and 20th to 23rd. As regards silver, it will be paying and fluctuating on Thursdays and Saturdays during this month. Presumably Saturdays would prove bullish and Thursdays bearish. Strong bearishness during 20th to 31st is to be noted.

Jute.—Fluctuations are seen in this section due to political and the international situation. Still however, I advise the traders to note the fluctuations between 1st and 8th. If the rates of 8th go higher in comparison to 1st, it is advisable to follow a bearish trend till 14th. If lower, then follow bullish and buy till 22nd. In all cases, sell in this section between 22nd and 25th.

Seeds.—Saturn, Rahu and Kethu have occupied important bullish positions, which neutralizes the benevolent aspects of benefic planets. New rains and progress of sowing of ground nuts in south and eastern parts of India would affect the bullish side in this section. Jupiter and Neptune both become direct during this month, but martian entry into Leo would combat the bearish tendencies of former two benefic planets. 1st to 15th is a bullish general period. So it would be paying during the first week. 15th to 20th it is possible to bring distress sales but it is good to buy in such falls and follow bullish line till 25th. 25th to 5th proximo it would be a bearish trend.

Castorseeds.—July 1959 opening seems to be bearish till 8th probably. All positions indicate good fluctuations and bullish side. Foreign demand would be very high during this month. Sarsoo, linseeds, eatable oils would as well follow the same line as mentioned for groundnuts. Linseeds and oil prices would rule very firm during this month.

Grain Markets.—Jyeshta Amavasya and lunar Ashadha beginning on Tuesday indicate scarcity of stocks. Pratipada and Pournima indicate that the bright lunar half of Ashadha may witness steady grain markets and the dark half would be bullish, as Pratipada, Ashtami and Amavasya falls on Tuesdays.

Sugar, Jaggery.—1st to 8th is a strong bullish tone which may cause the Indian Government to release more stocks for local consumption between 8th and 15th; 16th to 28th, again a bullish trend. From 28th to 5th proximo easy supply conditions would prevail.

Chemicals.—It is advisable to buy in the remaining part of the month, after Mars, Herschel conjunction is over. The first fortnight will be bullish; but 20th and 25th some decline is to be feared and thereafter recoveries will be possible.

Black Pepper.—1st to 9th bullish; 9th to 13th bearish; 14th to 25th bullish; 26th to 5th proximo bearish on account of the fresh arrivals from the producing countries.

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Mercury.—This section will rule very strong. If easier conditions prevail during the first week till 8th, advise buying. Good rise from 27th but would prove unreliable, sluggish and dropping.

Rubber.—It is practically a bullish month. Hence buying in lower rates during the first week will prove profitable till 25th. Thereafter the market tone would turn bearish, due to higher rates.

Dried Fruits.—Bullish for the whole month, but lesser demand would create temporary fall between 25th and 3rd July.

By A. P. SATHE
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There are no new developments on the economic front so as to drastically affect the present trade pattern or trend of prices, but we find that daily costs of essential commodities are souring to new high levels and for a middle class person like me it has become almost impossible to maintain himself. If this position continues, and it appears cosmic factors do favour such a contingency within a few days the situation will go beyond remedy and control unless those

(*Continued on page 662*)

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THE 1962 EIGHT-PLANET COMBINATION & WORLD AFFAIRS

(*Continued from page 614*)

If any widespread destruction is actually brought about as the results of one or more of the calamities of Nature, that should be viewed as act of God over which mankind could have no control. The Rishis are to be sure engaged in grave penance for saving mankind. But, it is most likely, that in the race towards annihilation, mankind may far outwit or outstrip the Rishis. Notwithstanding the constructive spiritual influences and contributions made by the Rishis, two world wars had been waged.

They all spoke of war to end wars and so on. They spoke of making the world safe for democracy and so forth. And yet, the Second World War was fought. The Lord's sarcastic language used to show Arjuna his place in the scheme of things should be ringing in the ears of all students of the Gita. The Lord said: * Even without you (*i.e.*, Arjuna) those whose days had been running out would be killed. (Chap. 11—32).

Your readers will be aware of what lawyers after all can do. They can only argue for or against an issue. The decision is in the hands of the Judge. This is, of course, a very rough analogy. Men and women can only act their tiny petty parts on the cosmic stage. But, all directions are in the hands of the Lord Supreme. So, before an answer is ventured to the question—whether or not, there would be the Third World War, it would be necessary exactly to determine the influences exerted by the Rishis on the 8-planet combination.

I find Prof. Raman is very nearly anticipating anything like a Third World War in the crucial period. I am told some British, American and continental astrologers too are expecting the Third World War. Kaisers and Hitlers and those who think with them dictatorially are a permanent institution in God's universe. So long as these continue, wars, there must be.

I have approached the question just as a commonsense lawyer would. Sometimes, some of our clients see through the game. They are not prepared to throw away good money after bad in legal fights. So, war-mongering politicians and busybodies notwithstanding, I hope sturdy and hard commonsense would ultimately prevail, and there may not be the Third World War at all. That is my hope and wish.

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* I have not yet been able to determine the nature and extent of the influences exercised by the Saptarshi mandala on the 8-planet combination. I hope some researchers would attempt it.

I am inclined to believe that the calming and soothing influences of the Rishis may be prevailing as final determinant.

There is no point in being swayed by false sense of patriotism. The western power blocks do not consider India as a military power at all. India is a borrowing country. Pledged and committed to Panchsila, India is neither feared as a formidable enemy, nor welcomed as an important ally. This truth is worth knowing and contemplating. Should there be Nature as calamities, in India, as in other countries, India would adjust to environment as best as the resources would permit.

For, modern mankind, even in this sputnik age, has not been able to anticipate and control or prevent such disasters as the one just caused in Madagascar by floods and cyclones. Mankind can only pray to the Lord to mitigate the evil effects of the 8-planet combination. The Debt of Karma can neither be written off nor is there any provision for any insolvency protection being granted in cosmic courts.

In paying back the Debt of Karma, mankind has to pray to the Lord for sufficient mental strength and resourcefulness. Omar Khayyam has asked an amusing question whether Almighty like a playing child would destory the very playthings with which the game was carried on.

Mankind has and it must have a glorious future. The age of Kali has to run to lakhs of years yet. so, **the 8-planet combination does not mean any cosmic disaster, or extinction of mankind.** In conclusion, **I do not believe there would be Third World War at the time of the 8-planet combination.**



FOR JULY 1959

By MIHIRA

"IT (Astrology) caress for itself a place among the sciences for the sole reason that it is capable of mathematical demonstration, and deals only with the observed positions and motions of the heavenly bodies and the man who holds to the principle of Newton, the solidarity of the solar system, the interaction of the planetary bodies and their consequent eletrostatic effects upon the earth, cannot, deny the foundation principles of astrology. The application of these principles to the facts of everyday life is solely a matter of prolonged research and tabulation upon an elaborate scale which has been going on for thousands of years in all parts of the world."

—*Sepharial.*

"Astro-Meteorology is the art of predicting the weather from planetary aspects. This branch is again becoming a popular study and has been reduced to a marvellous degree of accuracy by a number of researchers. It is not at all associated with the methods in common almanacs and by the Government weather Bureau. It is only a matter of time however when nations will generally recognise this information and includes it in their present calculations thus making their system more practical, serviceable and efficient."

—*Llewellyn George.*

"While physicists are rather reluctant to commit themselves to the idea of super-solar explanation we have noticed that there is an ever-increasing disposition on the part of some of them to talk of the earth's cosmic environment (which includes meteorology of course) of one planet—certainly there are some uncanny resemblances between the periodicity of weather cycles and the orbital periods of the planets. This seems to be particularly true of Neptune, Uranus, Saturn and Jupiter."

—*George T. Kembli, Director of the American Geographical Society.*

DAILY GUIDE.

1. Asterism not good for new beginnings; routine work alone such as digging and levelling, fencing, weeding, etc., to be done.

2. Marana Yogam day and night; so nothing new should be ventured; asterism too evil.

3. Marana Yogam whole day and greater part of the night; so keep to routine only.

4. Yogini towards sky whole day and night; so ploughing, planting, manuring should not be done on this day; keep to routine matters only; work already begun can be continued.

5. Yogini towards sky or earth whole day and night; unfit for ploughing, planting and manuring throughout.

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6. Yogini towards earth till 7-40 a.m. only. Moreover asterisms in force till then also not good except for storing of grain; L.D. too not favourable for new beginnings.

7. An ordinarily good day for all kinds of agricultural work; the day is best for ploughing and manuring; for best effects, use organic manure in preference to inorganic manure.

8. One of the few alround good days during the month; good for all kinds of work, new beginnings, ploughing, manuring, planting, etc.; best period till 10-40 a.m.

9. Also a fairly good day in general; planting can be done, grain can be purchased as also cattle.

10. Marana Yogam till 11-10 a.m.; thereafter favourable generally, specially for purchase of cattle.

11. Marana Yogam after 10-45 a.m.; L.D. not so good practically for whole day; however, manuring and harvesting can be begun before 10-45 a.m., cattle can be purchased or sold.

12. One of the few very good days in the whole month for all purposes in general; ploughing, planting, manuring, etc., can be begun and continued; for best effects, use chemical fertilisers.

13. Yogini towards sky after 1-17 a.m. (night); so day is not affected by Yogini; still L.D. is inauspicious for new beginnings and enterprise.

14. Yogini towards sky or earth day and night; to be avoided for ploughing, planting, manuring, etc.; L.D. too not good in general for new beginnings.

15. Yogini towards earth till 8-25 p.m.; therefore whole day affected; avoid ploughing, planting, manuring; not bad for dealings in cattle.

16. An alround good day ordinarily; specially good for manuring; for best effect, use organic or farm manure.

17. Marana Yogam till 1 a.m. (night); so whole day useless for all new beginnings; keep to routine.

18. L.D. and asterism good for new beginnings, purchase of grain, defrayal of grain for farm expenses, purchase of cattle.

19. Asterism good only for purchase of cattle: otherwise keep to routine only.

20. Marana Yogam whole day; keep to routine and avoid new beginnings.

21. After 8 a.m., good for all purposes generally.

22. Asterism favourable for dealings in grain and for planting.

23. Whole day Marana Yogam; keep to routine matters only.

24. Yogini towards sky or earth whole day and night; avoid ploughing, manuring and planting; asterism good only for purchase of cattle.

25. Yogini towards earth till 6-25 a.m.; but L.D. not so good thereafter; but manuring, cattle dealings, etc., can be done.

26. After 7-30 a.m. an alround good day for all purposes in general—ploughing, manuring, planting, cattle dealings, harvesting, etc.; also cutting down trees.

27. L.D. bad after 8-50 a.m., but till then Rahukalam; therefore till 7-30 a.m. good for all new beginnings.

28. L.D. not good whole day; asterism too quite evil; avoid all new works and important enterprises.

(*Continued on next page*)



FOR JULY 1959

BY MIHIRA

2. Marana Yogam whole day and night; avoid all journeys especially towards south.

3. Marana Yogam till 4-0 a.m. night; till then avoid all journeys especially towards west; but as Yogini turns towards sky after 4 a.m., it is better to avoid at least air journeys after 4 a.m. (night).

4. Yogini towards sky or earth throughout day and night; avoid journeys by air especially towards east.

5. Yogini towards sky or earth whole day and night; avoid especially journeys by air especially towards west

6. Yogini towards earth till 7-40 a.m.; avoid journeys by air till then especially towards east.

10. Marana Yogam till 11-10 a.m.; avoid journeys till then especially towards west.

13. L.D. evil generally; better avoid journeys; Yogini towards sky after 1-15 a.m. (night); avoid air journeys thereafter.

14. Yogini towards sky or earth whole day and night; avoid all journeys by air especially towards north.

15. Yogini towards earth till 8-25 p.m.; thereafter avoid journeys by air till then at least towards north.

17. Marana Yogam till 1-5 a.m. (night); avoid all journeys till then especially towards west.

20. Marana Yogam till 9-40 p.m.; avoid all journeys till then especially towards east.

23. Yogini towards sky after 6-20 a.m.; Marana Yogam till 9-30 p.m.; avoid all journeys especially towards south.

24. Yogini towards sky or earth whole day and night; avoid journeys by air throughout especially towards west.

25. Yogini towards earth till 6-35 a.m.; journeys by air only thereafter.

30. Marana Yogam throughout day and night; avoid all journeys especially towards south.

HINTS FOR AGRICULTURISTS

(Continued from previous page)

29. Asterism not auspicious throughout day; avoid all important works and new beginnings and keep to routine only.

30. Marana Yogam whole day and night; avoid all new works; keep to routine only.

31. Marana Yogam till 11-25 a.m.; thereafter ordinarily good for all purposes.

THE 1962 EIGHT-PLANET COMBINATION & WORLD AFFAIRS

(Continued from page 610)

But on April 28th, 1941, there was merely a report that the evacuation of certain British troops from Greece had begun. Otherwise, even at the theatres of war there was comparative inactivity.

Consequently, in the light of research experience, any attempt on the mere basis of a congregation of planets in a particular sign of the zodiac to predict world-shattering events, must of necessity, leave one unimpressed. For, as I have now shown, the study of similar past congregations in the light of history, fails to offer the investigator the slightest encouragement in support of such assumptions.

However, as this particular group of articles has also reference to *The Third World War*, presumably it will not be out of place if I strive to pin-point the period in which I consider the risk of world war capable of reaching maximum. The period I choose to spotlight is the year 1961, for it is then that the major struggle will come. And for the first of my reasons for pin-pointing that year, I will point out that right from January of that year the horoscope of N.A.T.O. will be specially activated.

What is the horoscope of N.A.T.O.? Well, on August 24th, 1949, President Truman announced that sufficient ratifications for the constitution of N.A.T.O. had been received. Therefore the moment of the heliacal rising on that Wednesday provides us with the basic horoscope of the organization.

What is the horoscope of the Soviet Union? Well, on Monday, January 21st, 1924, Lenin died as the direct result of poison given to him by Josef Stalin (for confirmation, read the statement of Trotsky in his biography of Stalin). Stalin chose a moment for giving Lenin the poison when his own chief rivals were far from Moscow, intending in that way to seize the power. A horoscope cast for the heliacal rising of Monday, January 21st, 1924, therefore, provides us with the authentic horoscope of the Soviet Union.

The horoscope of Great Britain is cast for the heliacal rising on Monday, May 1st, 1707, the date when the Act of Union came into force.

The horoscope of the United States of America is cast for the heliacal rising on the day of the Declaration of Independence, Thursday, July 4th, 1776.

Now that we have our basic horoscopes, let us examine certain transits of the planets over the fixed stars which mark the original planetary positions, as they will occur in 1961.

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In January 1961 Saturn will conjoin Jupiter at Capricorn 20°; and before I go any further I will point out that Saturn-conjunction-Jupiter is essentially a *suicide symbol* (see my book *Astromedical Diagnosis* under "suicides"). That conjunction will directly oppose *ν Geminorum* in the chart of N.A.T.O. (*ν Geminorum* is the star which marks the position held by Mars at the birth of N.A.T.O.). In addition, I wish to point out that at the same time **it will oppose the self-same star in the horoscope of the U.S.S.R.** (N.B. *ν Geminorum* marks the position held by the Moon at the birth of Stalinism.)

That Saturn-Jupiter conjunction, therefore, will mark a point in time where the danger of world war may become most acute.

It will be noted, however, that I do not predict world war. God forbid that I should ever come to regard modern war waged with annihilating nuclear devices as inevitable. For being a physicist I possess a knowledge of the destructive capacity of nuclear weapons which certain convinces me that the result of such a contest would be the elimination of the major part of the human race. **And there could be no neutrals.** Even if the would-be neutrals were initially spared direct hits, they would certain receive the fall-outs.

Consequently no sane man should venture to predict the kind of war in which nuclear weapons are likely to be employed. If he does so, indeed, his sanity is to be seriously questioned.

Notwithstanding which, however, we are all of us well aware of the dangers inherent in the present composition of the world which is so self-evidently today peopled by manifold violent spirits who need remarkably little encouragement to break out into bestial manifestations of violence under the flimsiest of pretexts. Consequently I would feel I was failing in my duty if I failed to point out that **to the best of my knowledge and belief, this coming conjunction of Saturn-Jupiter will impose the greatest test of restraint on the leading statesmen that the world has ever known.**

Indeed, as I know full well that the sands of time are running out fast, I make no bones at all about asserting that **disaster will not be avoided unless between now and then really serious efforts to effect a compromise are made by the responsible statesmen concerned,** and in that way settle the highly-dangerous differences that divide them. For **unless a substantial advance to that end is made in time, January 1961 in my view is quite capable of precipitating the showdown.**

There will, of course, be growing dangers long before the critical explosion point of January 1961 is reached.

For example, in January 1960–and again in June-July 1960–Uranus will transit *83 Cancri* (the star which marks the position held by Neptune on the day of Lenin's death), the effect of which can be to cause the Russian leaders to make major miscalculations in the political field. Especially in June 1960 when Mars will oppose *204 G. Virginis* (marking the original position of Saturn at the zenith of the Russian chart) from the nadir from Taurus 2° *simultaneously with the Uranus transit which we have already noted.*

In the horoscope of Great Britain, Saturn at the same time will be opposing *Σ Geminorum* (the star which marks the position held by Mars at the birth of Great Britain). And, in the U.S.A. chart, Saturn will be at the Point Descendant opposing *ι Geminorum* (i.e., the very point of the heliacal rising).

Hence the summer of 1960 is sure to comprise a highly critical period in the world affairs, especially as *Jupiter* will come into conflict, by quadrature, with *ν Leonis* of the N.A.T.O. chart during July, August and September 1960, clearly revealing that that organisation will be disturbed and alerted.

There is, of course, a very great deal I could say and predict concerning the configuration of the critical years. However, I am of the opinion that other than indicating the exceptionally critical nature of the configurations and conveying some idea of the nature of what is likely to happen should the worst come to the worst, the least that is said about the matter too far in advance, the better. For there are many sensitive people in the world, and fears and forebodings are capable of rendering their lives completely joyless, and might even produce a fatal apathy or an equally indefensible fatalism.

War—which is organised murder—is always the effect result of the design of certain men, and is not—as some like to think—the hand of fate. Therefore, as in the case of the individual murderer, it is avoidable and does not *have* to happen.

We have a classic example of what can and ought to happen in solving the world's problems, in the form of the Cyprus solution. In that particularly vexed problem, the leaders of Greece, Turkey, Cyprus and Great Britain displayed the sound sense and courage needed to forge a solution requiring the heaviest concessions on the part of all concerned.

In the far larger problems which threaten the peace and security of the whole world, the responsible statesmen concerned

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are perfectly well aware that nuclear weapons are incapable of forcing a solution. For once they have started to use those, there will be nothing left in the world for them to quarrel over. Consequently, faced with the certainty of that knowledge, I find it extremely difficult to believe that they will fail to hammer out a just and equitable solution to the vexing problems that on a family scale, could be speedily settled in a court of law and which ultimately, on a global scale, should be settled by the United Nations—if that body were not composed of mere partisans but showed a little more international spirit on selfless lines.

Consequently, instead of predicting war I content myself with pointing out the periods in which the heaviest struggles for supremacy can be expected to come, meanwhile hoping that the contending statesmen will be intelligent enough to compose their differences in manner similar to the Cyprus compromise, and thereby lift from humanity the shadow of war.

MARKET FORECASTS

(Continued from page 658)

responsible to run the Government are vigilant enough and take such drastic measures to check up any further rise. Whatever may be the reports about the improvement in economic conditions; boom in stocks of industrial undertakings, or higher price levels of essential commodities are not the criterion or indications of sound economy. On the contrary in a country where food and clothing is available within the reach of every person that country must be taken to have based its economy on sound lines. Today even with the growers the tendency to hoard and speculate is increasing and in this country if this tendency is allowed to have its own say with whatever success we might achieve with our huge projects, food and clothing would not be available to all within one's income. It is easy to have a control on a few dealers and or traders but to place a control on 90% growers is but an impossibility.

Coming to astrological factors during the month of July till 20th both Saturn and Jupiter remain in retrograde motion. Jupiter gets direct on 20th though on 23rd Mercury gets retrograde and sets on the west on 25th. The last week of the month therefore indicates that some soothing factors would arise then and give some relief to the public in general.

Solar Ingress Charts of 15th June and 16th July.—The first fortnight upto 16th July falls under the Gemini solar transit. It has already been discussed in my last report that period from 27th June 1959 onwards under the Gemini solar transit would prove to be bullish and upto 16th July in general prices would be on the upgrade only. During the first half martian transit from Leo is bullish for certain commodity groups, while transit of Sun from Punarvasu under vedhas of Saturn indicates teji conditions only. Follow teji in general upto 15th July 1959. I give below the Solar Ingress Chart of 16th July. On proper study it would be observed that the positions are not strong enough but this chart is rather weak. Specially from 20th onwards prices of commodities will steadily come down.

New Moon Chart.—Upto 6th July the period falls under the last lunation chart of 6th June. The position of planets even now helps rise upto 6th, but more or less top rates would be touch by 2nd July and during the period 2nd evening to 6th prices will be maintained on steady level. The New Moon chart provided below of the 6th July 1959 does not either show good declines nor good rise. Martian entry in Leo on the contrary shows good drop in values and it is my humble opinion that during 6th to 14th July one good drop in values would materialise in stock values.

12 Kethu	1	2	3
11	SOLAR INGRESS CHART OF 16-7-1959		4 Sun Mercury Her.
10			Venus 5 Mars
9 Saturn	8	7 Jupiter Neptune	6 Rahu

Cotton and Allied Products.—Solar transit from Aridra upto 6th July and the Sankranti indications upto 15th do not favour fall in prices. However martian transit from Cancer—Ashlesha upto 9th and transits of Mercury and Venus are almost throughout the month are weak. Solar ingress chart of 16th July favours bearishness and it would be safer to sell in every rise between 9th and 15th. 1st to 6th steady narrow movements. 7th to 15th teji. 16th to 23rd mandi. 24th to 30th bothways.

Oil Seeds and Oils.—Saturn transitting Moola retrograde. Mars in Leo and Saturn and Rahu's unfavourable relations in navamsa together with Mercury transitting Cancer are all factors denoting drop in values of almost all sections of this group. Export front would also be full. Only the transit of Sun from Punarvasu because of the vedhas of Saturn might give some diverse results and prices might show a rise. However such rise would be temporary. Good decline in values of this section might be witnessed during the month. 1st to 12th steady. Little bullish. 13th to 31st July fall in prices. Prices would steadily drift lower. Utilise every rise for selling purposes.

Bullions and Metals.—Gold: Solar transit from Aridra, Punarvasu and Pushya is favouring rise. While in Punarvasu Sun is under vedha from Moola by Saturn. This might adversely affect the price trends and prices might have a small set back. Other transits of Mars in Leo and Jupiter in Vishakha helps steady conditions. Jupiter and Saturn by interchange attain power and drops materialising in gold values during 6th and 9th should be utilised to buy. Prices would steadily move up. 1st to 5th steady dull. 6th to 9th fall. 10th to 17th evening rise. 18th to 23rd bothways. Mandi more. 24th to 31st July teji.

12 Kethu	1	2	3 Sun Moon
11	NEW MOON CHART OF 6-7-1959		4 Lagna Mars Mercury Her.
10			5 Venus
9 Saturn	8	7 Jupiter Neptune	6 Rahu

Silver.—Mercury getting retrograde on 23rd and setting on the west on 25th transitting Cancer and Venus not

powerful to help rise in prices. Silver prices would remain subdued nay even would go down comparatively, while yellow metal would show strength. From 23rd to 27th hectic activities would be witness in silver values.

GRAHA NAKSHATRA PHALADESH SANSHODHAN MANDAL

(Continued from page 608)

considerable time for the work of the Mandal.

Among the distinguished astrologers present at the function were Mr. Javakhedkar, Mr. V.D. Gore Sastri, Srimathi Indoomathi Pandit, Mr. Balasaheb Gokhale, Mr. R. D. Kharmarker and Mr. S. N. Haring.

Mr. J. M. Akhani, Director of Victory Navigation, Bombay; Mr. P. K. Joshi, Jalgaon; Mr. D. A. Karnia, Bombay; Mr. Karandikar, Bombay; and a number of others sent their messages wishing a bright future for the Mandal.

Our Correspondent at Poona adds:

Poona, the great city of learning and culture should indeed be proud because of the founding and growth of another Educational Institution—Graha Nakshatra Phaladesh Sanshodhan Mandal, an Institute which has as its principal aim, study of and research in astrology, unlike other Institutes and Associations which are astrological in name only. 25th April 1959 marks an important mile-stone in the life of the Mandal, because on this date, the Mandal was actually put on the astrological map of the World by Prof. B. V. Raman when he presided over the 11th anniversary celebrations of the Mandal. On the morning of 25th April, Prof. Raman was accorded a warm welcome at Poona Railway Station by Dr. P. L. Deshmukh, Mr. M.D. Bhatt and Mr. K.S. Kelkar and he was taken to the residence of Mr. Rajmachikar, who acted as host throughout Prof. Raman's stay at Poona. Mr. Rajmachikar, himself a keen student of astrology and who recently got the title of *Jyotish Visharad* conferred on him by the Mandal, spared no pains to make the stay of Prof. Raman as comfortable as possible. In the morning, a number of astrologers called on Prof. Raman and there was a general discussion on various astrological matters. Mr. Javakhedkar expounded a certain theory of planetary aspects which he has been developing and his exposition was interesting. Another astrologer who impressed Prof. Raman was Mr. S. K. Bhatt. It must be said to the credit of Mr. Bhatt that he has hit upon a certain novel method of assessing the yogas and the benefic and malefic natures of planets. He showed to Prof. Raman a number of horoscopes, in which predictions made according to his novel theory had been fulfilled.

At 10 a.m., Prof. B.V. Raman accompanied by Mr. Kelkar paid visits to Dr. Bhandarkar's Oriental Research Institute and Deccan College Post-graduate Research Institute. Dr. P. K. Gode, Director of the Bhandarkar Institute received Prof. Raman and took him round the Institute. At the Institute Prof. Raman met Prof. Abhayankar, a great scholar in Sanskrit who has edited the original *Jaimini Sutras* and who is now engaged in bringing out Panini's Grammar. There was an interesting discussion about *Yavana Jataka* and the authorship of *Jaimini Sutras*.

At the Deccan College, Dr. S. M. Katre, Director of Linguistics and Dr. Sankalia, Director of Archaeology, gave very warm reception to Prof. Raman and explained to him the various research projects conducted by the Institute. Prof. Raman appreciated the work and was very glad to visit this great Institution. Prof. Raman was also introduced to some European scholars working in the Institute on a Sanskrit dictionary.

At 1 p.m., Mr. M. D. Bhatt, a keen student of astrology who conducts astrological classes run by the Mandal gave a grand dinner in honour of Prof. Raman's visit and this which was largely attended.

From 3 to 6 p.m. leading newspaper men, astrologers and students of astrology met Prof. Raman. The Press Conference was inaugurated by Dr. N. B. Parulekar, Editor of the leading Marathi daily *Sakal*. Dr. Parulekar gave a lucid talk on the responsibilities of an astrologer and the limitations and scope of astrology. He stressed the need for astrologers following a certain code of ethics in dealing with their clients. "An astrologer's approach to a consultor" observed Dr. Parulekar, "should be constructive. There is no use making predictions which would have adverse psychological effects on the client." Then in a lighter vein Dr. Parulekar drew a parallel between the anticipations of the future events by journalists and astrologers and felt that astrological predictions should be grounded on commonsense and psychological factors.

During question time the journalists put a number of questions to Prof. B.V. Raman as to the future political and international developments while the questions put by astrologers ranged from Ayanamsa to extra-Saturnine planets. A number of astrologers took part in the discussion bearing on Ayanamsa, Fate and Freewill, Directional Astrology, etc., and Prof. Raman gave convincing replies. The discussion was most interesting and lively. After the Press Conference, Prof. Raman gave a lecture on "Pitfalls in

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Prediction" mainly intended for astrological students and the lecture was much appreciated. During his stay at Poona, Prof. Raman visited Mr. Ajanta Jain and Srimathi Indoomathi Pandit in response to their invitation. Both these persons have been doing their best to popularise Mundane Astrology in Maharashtra. Prof. Raman was very glad to see the systematic work conducted by Mr. Jain and Miss Pandit in Mundane Astrology and was much impressed by the scientific approach evident in their work.

Prof. Raman's programme of the day was rounded off with a dinner in the night given by Mr. S.K. Bhatt at his residence.

The Presidential address was reported not only in the Marathi Press but also in leading papers like *The Hindu*, *Times of India*, *Indian Express* and the *Deccan Herald*.

Mr. S. K. Kelkar, Mr. M. D. Bhatt and Mr. Phadnis spared no efforts to make Prof. Raman's stay at Poona comfortable and enjoyable.

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History of the Institution

With the active co-operation of eminent astrologers and leaders of public opinion in Poona late Pandit Ratna S. K. Nagarkar, started this Institution in 1949. The unique position which the Institution now occupies is entirely due to the indefatigable labours of Sri Nagarkar and his co-workers. With a view to develop more activities and to secure financial help from the public, the Institution registered itself as "Graha Nakshatra Phaladesh Sanshodhan Mandal" in December 1954 with the Charity Commissioner under the Public Trust Act.

As the name itself indicates, the main aim of the Institution is to promote scientific research in the various systems of predictive astrology. This research has to be based on intensive study of the principles and practice of the science, together with an investigation into the possibilities of applying the conclusions to the complexities of modern life with its urge for specialization and precision.

As a first step towards the realization of its aim, the Mandal has been arranging every Sunday, lectures and discussions on various aspects of astrology and allied subjects. Eminent astrologers and serious students of the subject have taken part in this series. The Mandal has so far been able to arrange an unbroken chain of over *five hundred* lectures. The fact that over two hundred interested listeners attend these lectures every Sunday is proof of the utility of the series.

With a view to encourage comparative study on modern lines, the Institution has been conducting regular classes. The course of these classes is of three years and successful candidates are awarded the degree of *Jyotish Pragnya* and *Jyotish Visharad* and *Jyotisha Pandit*. An Examination Committee of three members with late Sri J. S. Karandikar, Editor, *Kesari* as Chairman was appointed in the first instance. So far *21 Jyotish Pragnyas* and *5 Jyotish Visharads* have been declared by the Institution. The main object of these classes is to create interest among the new blood to study the science on academic lines. Secondly these classes are expected to provide essential trained personnel for the purpose of extensive study and scientific research.

On the occasion of the birth centenary of Lokmaya Tilak the Mandal published a small collection of representative horoscopes—*Kundali Sangrah*—covering a cross-section of the Society. They include classified horoscopes of Doctors, Lawyers, Engineers, Politicians, Journalists, Dramatists and Sportsmen. A serious student of the science can find out for himself the salient common characteristics of each group and verify the principles in relation to his handling of horoscopes. Prof. B.V. Raman, Editor, THE ASTROLOGICAL MAGAZINE in reviewing the book has observed, "The collection of horoscopes is bound to be definitely useful from statistical standpoint. It is all *post facto* analysis and to a large extent the collection would be useful in predictive astrology".

The Institution had started a monthly periodical on astrology and allied subjects in Marathi Language from November 1957 and seven issues have so far been published. Within a short period of five to six months, it became popular in Marathi area. But, further issues could not be published due to financial and other difficulties. The Institution desires to continue its publication shortly.

In addition to its own publications, the Mandal sponsors publications of works written by scholars with the object of expressing its appreciation of all efforts towards the furtherance of the aims of the Mandal. Ten such publications compiled and written by Sri Ajanta Jain, Sri Javakhedkar, Sri Krishnachandra Sharma, Sri M. D. Bhatt, Sri P. K. Joshi (Bhusaval), etc., have been brought out under the auspices of the Mandal during the last ten years.

For some time the Mandal has been contemplating the establishment of study circles for co-ordination of astrological principles to realities of human life. The Mandal feels this science must not confine itself

(Continued on page 666)



JULY 1959

By MIHIRA

[The following forecasts based on Janma Rasi are 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 lesser proportion. The predictions given below are based not upon conjecture, 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 transits Gemini till 14th, then enters Cancer. Mars remains in Cancer only till 7th and then goes to Leo. Mercury remains throughout the month in Cancer becoming retrograde on 22nd and Venus in Leo. Jupiter and Saturn continue in Scorpio and Sagittarius respectively. Rahu and Kethu remain in Virgo and Pisces throughout.**

1. **Mesha (Aries).**—*Sun in 3rd and 4th; Mercury in 4th; Mars in 4th and 5th; Venus in 5th; Rahu in 6th; Jupiter in 8th; Saturn in 9th; and Kethu in 12th.*

General.—Mercury and Venus are the good transits for the entire month. Sun is good for the first half only but free of vedha. Whereas Venus is under check throughout and Mercury is thus affected for the first half. Mars, Jupiter and Saturn, the major planets are all evil for the entire month. But Mars and Saturn are under check for the entire month and their evil rays need not cause much concern. However Jupiter is free throughout. In a month of mixed results, the evil side is likely to greatly dominate, and the first half will prove much less evil than the second. Happiness, success, gains, domestic comforts, good friendships, honours, general prosperity, help from friends, fame, etc., are the probable good results for the first half. Sorrows, quarrels and disputes with friends and relatives, domestic troubles, ill-health, fears and apprehensions, troubles caused by one's own kinsmen, mental agitation and worries, wearisome journeys, enmities, death of relatives, friends, etc., are the probable evil results for the second half. Of the three stars of the sign, those born under Bharani will fare best and suffer least from the evil rays. Those born under Krittika will also do fairly well and come next in order. But those born under Aswini will perhaps be the worst sufferers.

Health and Domestic.—The first half may prove fairly healthy but during the second, digestive troubles, fever, haemorrhages, etc., may be present. During this part of the month, a liability to some sort of accidents should not be overlooked, especially during journeys. Journeys should be avoided as far as possible during the second half. In the matter of domestic circle, the difference between the first and second halves may be even more pronounced. Conditions can be expected to be reasonably peaceful and harmonious during the first. But a lot of impediments and troubles may supervene during the second causing much of impediments and even unhappiness.

Finance and Speculation.—The month as a whole is not good for financial matters. Losses may arise through deceit, theft or due to other causes especially during the second half during which in bad cases, there may be even pressure from creditors. But owing to some helpful influences and the weakness of evil transits, the troubles will never become insufferable and can be quite overcome with help from friends coupled with your own resources. Though conditions are not too bad for speculation, it is better to refrain from such activities as the gains may not amount to much after all and the risk of losses is great.

Real Property, Services, Profession, etc.—The beginning of the month is sufficiently disheartening for the landlords and landholders and the first week especially may prove to be a very trying time. Disappointments, quarrels, impediments to agricultural operations and unexpected troubles may cause much annoyance and apprehensions if not actual losses. But with some care and forbearance, it should be possible to steer clear, though this, as in this respect, the month is not entirely bereft of good influences as well. But much constraint and patience will be essential. In critical matters, it would be better to postpone decisions rather than come to hasty but wrong conclusions. The services may do quite well during the first half and acquisition of new position and status, triumph over rivals, and enemies are also probable; or at least your good work will be recognised by your superiors and this is bound to produce good results sooner or later. In the case of those to whom preferments long overdue have not been conferred and whose affairs have been hanging fire for some time, it will be found that progress begins at about the middle of the month. In the case of the business and the profession, average levels will be maintained throughout.

Women.—So far as matters peculiar to the fair sex are concerned, there is so much of change from time to time for good to bad and *vice versa* almost throughout the month that it is difficult to make any genetal statement. In the beginning there is scope for social pleasures, strange and romantic attachments, etc., but these are liable to be followed by sudden estrangements and even scandals and separation for some time at least. These alternating conditions will be present more than once and will be repeated at least twice. The closing part of the month is positively unfavourable and there is a definite risking in contracting dangerous attachments.

Fortunate Dates:—Health matters, personal engagements, private affairs, dealings with relatives, interviews—4, 8, 14, 15, 16, 25, 31; money dealings and transactions, financial ventures—4, 9, 11, 13, 18, 28; short journeys—4, 8, 14, 15, 16, 25, 31; long journeys—6, 7, 15, 19, 24; real property affairs, educational and academical activities, tests, interviews—4, 11, 13, 14, 24, 26, 31; speculation, excursions, children's affairs and prospects, courtship and love affairs—7, 13, 15, 24, 30; service affairs and prospects—1, 8, 14, 15, 16, 25, 31; partnership matters, dealings with opposite sex in general—4, 9, 14, 18, 28; insurance activities, dealings with estate of deceased—4, 13, 18, 23, 27; professional and business enterprises—9, 11, 14, 23, 27.

Critical Dates:—Health and domestic matters, personal affairs, dealings with relatives, interviews, etc.—1, 9, 16, 19, 22, 30; money dealings and

transactions, financial ventures, standing surety for others—3, 10, 16, 19, 23, 30; short journeys—1, 12, 18, 21, 28; long journeys—5, 9, 18, 21, 25, 29; real property matters, educational and academical activities, tests, interviews—1, 5, 12, 15, 20, 23, 27; children's affairs and prospects, speculation, excursions, courtships and love affairs—6, 9, 16, 20, 23, 27; service affairs and prospects, dealings with superiors, interviews, etc.—1, 12, 18, 21, 28; partnership matters, dealings with opposite sex in general —3, 10, 16, 19, 23, 30; insurance matters, dealings with estate of deceased in general—1, 9, 16, 19, 22, 30; professional and business enterprises —1, 5, 12, 18, 24, 28.

Chandrashtama from about midnight of 15th till about midnight of 17th.

2. Vrishabha (Taurus).—*Sun in 2nd and 3rd; Mercury in 3rd; Mars in 3rd and 4th; Venus in 4th; Rahu in 5th; Jupiter in 7th; Saturn in 8th: and Kethu in 11th.*

General.—The best influence for the month should be that of Jupiter in seventh but for the fact that he is throughout under check. The only other favourable transit for the entire month is that of Venus who is however free of vedha. Mars is good before change of sign that is for the first week only. Sun is good after change of sign that is for the second half. Both are free of check. Mercury and Saturn are throughout evil but also under check all along. The only evil factor that is not under check is Sun for the first half. Thus though the good and evil transits for the month almost cancel each other out, the good elements are seen to be more powerful and the month's results will naturally reflect this. General success, happiness, gains, pleasure from children, sartorial luxuries, good health, study of new subjects, auspicious events and celebrations, good news, pleasure trips and excursions, etc., are the good results that can be expected of the favourable transits. However there may arise some troubles through litigation, anxieties regarding children, troubles caused by servants and also relatives and enmities with them, deceit through friends, health troubles and unhappiness as the outcome of the evil transits. Of the three stars of the sign, those born under Krittika and Mrigasira will fare much better than those born under the asterism of Rohini.

Health and Domestic.—For the month good health will be the rule rather than the exception. For troubles in the eyes if any, it may not be wise to resort to treatment during the second half. People with digestive troubles should be able to avoid them by care as to diet and thus avert further possible complications. Of course there may be some bickerings inside the domestic circle but this will be as a rule negligible. But considerable care and firmness will be required in your dealings with relatives outside the domestic circle lest they give rise to anxieties, unhappiness, even loss. Do not compromise where firmness will be the line of action needed.

Finance and Speculation.—The financial position cannot be said to be satisfactory for the month. Dearth of ready funds may prove to be a characteristic of the month. In the case of those who are always in plentiful supply, it will manifest as an unreadiness to spend even for necessary purposes. Financial enterprises may not shape out well to one's entire satisfaction as unforeseen obstacles may crop up or delays may be caused for lack of some fundamental requisite lacking to complete the deal or transaction. But success in speculative activities is thoroughly ruled out for the month.

Real Property, Services, Profession, etc.—But for the fact that the middle of the month is somewhat propitious for the interests of landlords and landholders, it is no exaggeration to say that the month will prove barren and disappointing to them and none of their affairs will come off straight. Hardships may have to be faced and even some sacrifices may be called for. There will be considerable delays even in the matter of ordinary routine. Ungenerous restrictions and hindrances may have to be surrounded before you could realise what is due to you even as a matter of routine. Such troubles may emanate from the Government or other sources. The services may expect to do pretty well

(Continued on next page)

GRAHA NAKSHATRA PHALADESH SANSHODHAN MANDAL

(Continued from page 664)

only to predicting the destiny of a human being; it must help him to take advantage of the stars and their implications for betterment of human beings. As a modest beginning the Mandal proposes to set up soon a study circle for Medical Astrology with the active participation of eminent astrologers, students of the classes and well-known doctors. The circle will study the impact of planetary positions on the health of the individual and try to evolve some general principles to guide human beings in their physical betterment.

Financial help for the various activities undertaken by the Mandal has been given by Sri G. M. Oka, Sri D. N. Narvane, Sri G. V. Khare, Poona; Sri Baburao Deshmukh, Nagpur; Sri P. K. Joshi (Bhusaval); Sri J.B. Risbud, Poona; and Sri Rangari and Sri Abhayankar.

For some time the Mandal was considering the proposal of Library and Reading Room for students and members. Some of the individuals and institutions have helped the cause very generously. Among the institutions, Kesari Maratha Granthalaya and Phala Jyotish Sanshodhan Mandal, Poona, are the chief ones.

Educational and other work done by the Institution has been appreciated by the authorities of Poona Municipal Corporation who have kindly granted financial help in the form of grant-in-aid for the last three years. The Institution is highly grateful for the help. Similarly, the authorities of Nutan Marathi Vidyalaya High School have kindly given their school for all sorts of activities of the Institution during the last ten years.

The Hon'ble Sri H. V. Pataskar, present Governor of Madhya Pradesh when he was Minister of Legal Affairs, Government of India, visited the Institution in 1956 and expressed appreciation of the work of the Mandal. Other distinguished guests including the Mayor of Poona, M. M. Datto Waman Potdar and scholars from foreign universities have also paid visits on various occasions.

We wish the Mandal every success in its laudable attempts to promote the cause of astrology.

HOW IS THIS MONTH?

(Continued from previous page)

during the entire month. Some to whom it is long overdue may succeed in acquiring new position and status, a post of higher authority or special honours. In the case of most, the favourable influences may remove some longstanding obstruction that will facilitate their rise to a better position later on. In the case of the business and profession, there will be greater activity and enlargement of charitable but may not be actually reflected in increased income or profits as an immediate consequence.

Women.—On the whole, this month may prove to be a pleasant one for the fair sex, socially and emotionally, the middle of the month being the most favourable part. Increased popularity, romantic attachments, platonic friendships, etc., will be the various forms in which influences may express themselves. But it will be futile to expect such conditions throughout the month. In the beginning and at the end of the month, one should be very careful in dealing with strangers and be on the guard as against persons who voluntarily seek to contact them for various purposes ostensibly philanthropic or other laudable activities.

Fortunate Dates :-Personal and domestic matters, dealings with relatives, friends, interviews, etc.—4, 9, 11, 13, 18, 28; money dealings and transactions, financial enterprises—4, 8, 14, 15, 16, 25, 31; short journeys—4, 11, 13, 14, 24, 26, 31; long journeys—1, 5, 12, 18, 24, 28; real property matters, educational and academical activities, tests, interviews—7, 13, 15, 24, 30; speculation, children's prospects and affairs, excursions, picnics, etc., courtship and love affairs—1, 8, 14, 15, 16, 25, 31; service affairs and prospects, dealings with servants, superiors, etc.—4, 9, 14, 18, 28; partnership matters, dealings with opposite sex in general—4, 13, 18, 23, 27; insurance affairs, dealings with estate of deceased—6, 7, 15, 19, 24; professional and business enterprises—9, 11, 14, 23, 27.

Critical Dates :—Personal and domestic matters, dealings with relatives and friends, interviews, etc.—4, 9, 11, 13, 18, 28; money dealings and transactions, financial enterprises, standing surety for others—1, 12, 18, 21, 28; short journeys—1, 5 12, 15, 20, 23, 27; long journeys—9, 11, 14, 23, 27; real property affairs, educational and academical activities, tests, interviews—6, 16, 19, 20, 23, 27; children's affairs and prospects, speculation, excursions, courtship and love affairs—1, 12, 18, 21, 28; service affairs and prospects, dealings with superiors, servants—3, 10, 16, 19, 23, 30; partnership matters, dealings with opposits sex in general—1, 9, 16, 19; 22, 30; insurance matters, dealings with estate of deceased in general—5, 9, 18, 21, 25, 29; professional and business enterprises-1, 5, 12, 18, 24, 28

Chandrashtama from about midnight of 17th till about midnight of 19th.

3. **Mithuna (Gemini).**—*Sun in 1st and 2nd; Mercury in 2nd; Mars in 2nd and 3rd; Venus in 3rd; Rahu in 4th; Jupiter in 6th; Saturn in 7th; and Kethu in 10th.*

General.—Venus is the only planet in a favourable sign for the entire month and is under check for the first half. Mars becomes favourable after change of sign, *i.e.*, after the first week, but he is free of check so long as he is good. This sums up the entire favourable influences for the month, Sun, Mercury, Jupiter and Saturn all being in evil signs throughout. But Saturn is under vedha all along and Sun for the second half only, the others being free. Therefore the month's results will be predominatingly unfavourable, the second half being less unfavourable than the first. Loss of name and fame, health troubles, obstacles in all undertakings, wearisome journeys, apprehensions and anxieties, quarrels with friends and relatives, disgrace and dishonour, unjust blame mostly, scandals, heavy expenditure and unwelcome changes are the probable evil results due for the month. However, there is some scope for success, acquisition of luxuries and enjoyments, recovery from illness and also comparative freedom from worries during the second half. Of the three stars of the sign, those born under Mrigasira will suffer much less and reap better results than those born under Aridra or Punarvasu.

Health and Domestic.-Health should be carefully watched at least during the first half. Those suffering from habitual high blood pressure should take care not to indulge in anything that is likely to increase it. There may occur chest pain also, stomach troubles, etc. Chronic sufferers from asthma should also be watchful. The second half will be comparatively free from such ailments. Disputes with relatives both inside and outside the domestic circle are likely to occur thus marring domestic peace and harmony. Unless you are careful, you may get a bad name in social circle and even be subjected to scandals.

Finance and Speculation.-The month is both good and bad for finances. There will be considerable increased activities and enterprises that will bring in good amounts exceeding average limits. But the offtake, because of increased demands on the purse, will be equally heavy and still pressure for money acutely felt, especially during the first half. Even losses may occur in financial ventures unless you are extra careful. Losses through deceit is not also a distant probability. There is nothing in the month's influences to support speculative activities which are better left alone.

Real Property, Services, Profession, etc.—Only gradual deterioration is to be expected in all matters pertaining to landlords and landholders, though the process during the month may be gradual even imperceptible. Troubles may arise with tenants, servants, agents, co-owners or adjacent owners. The best method is to adopt a non-committal attitude and cultivate a philosophical approach rather than to fight things out, which will only result in disadvantage and losses alround. Advantage may be taken of the favourable vibrations as and when they are present to advance your interests amicably settle your disputes and forge ahead with original plans to improve your lot as best as you can under the existing circumstances. On the other hand, the month can be said to be definitely favourable for the services excepting for the first week. Increased influence and position, respect, gain of a coveted position, etc., may be your lot this month. There will be opportunities for all to advance their interests through energetic work or adopting bold measures such as bearding the lion in its own den or through discreet wire pulling. The profession and business too may do fairly well and find that they are able to extend their sphere of influence attended with increased returns and profits.

Women.—This would ostensibly prove a dull month for the fair sex; there is not much scope for the display of their characteristic talents be it a housewife or a cinema star, or a society lady. But there is a way to enliven the dull moment in harmony with the vibrations in force during the month, by way of cultivating sympathy towards persons who are maladjusted in their emotions, cultivating the acquaintance of older and maturer persons of your own sex and learning much towards the stabilisation of your own emotional nature through such contacts. Avoid customary parties, social functions and empty exchanges during the month.

Fortunate Dates :—Personal and domestic matters, dealings with relatives, health matters, interviews, etc.—4, 8,

14, 15, 16, 25, 31; money dealings and transactions, financial ventures —4, 11, 13, 14, 24, 26, 31; short journeys—7, 13, 15, 24, 30; long journeys—9, 11, 14, 23, 27; real property matters, educational and academical enterprises, tests, interviews —1, 8, 14, 15, 16, 25, 31; children's affairs and prospects, excursions, speculative activities, courtships and love affairs—4, 9, 14, 18, 28; service affairs and prospects, dealings with superiors, interviews, etc.—4 13, 18, 23, 27; partnership matters, dealings with opposite sex in general—6, 7, 15, 19, 24; insurance matters, dealings with estate of deceased—1, 5, 12, 18, 24, 28; professional and business enterprises—6, 7, 15, 19, 24.

Critical Dates :—Personal and domestic matters, dealings with relatives, health matters, interviews, etc.—1, 12, 18, 21, 28; money dealings and transactions, financial ventures, standing surety for others—1, 5, 12, 15, 20, 23, 27; short journeys—6, 14, 16, 19, 20, 23, 27; long journeys—1, 5, 12, 18, 24, 28; real property matters, educational and academical activities, tests, interviews—1, 12, 18, 21, 28; speculation, children's affairs and prospects, excursions, courtship and love affairs—3, 10, 16, 19, 23, 30; service affairs and prospects, dealings with superiors, servants, etc.—1, 9, 16, 19, 22, 30; partnership matters, dealings with opposite sex in general—5, 9, 18, 21, 25, 29; insurace activities, dealings with estate of deceased—9, 11, 14, 23, 27; professional and business enterprises—5, 9, 18, 21, 25, 29.

Chandrashtama from about midnight of 19th till about sunrise on 22nd.

4. Kataka (Cancer).—*Mercury in 1st; Mars in 1st and 2nd; Venus in 2nd; Rahu in 3rd; Jupiter in 5th; Saturn in 6th; Kethu in 9th; and Sun in 12th and 1st.*

General.–Venus, Jupiter and Saturn are favourable for the entire month. Sun, Mercury and Mars are evil throughout. Among the favourable planets, Saturn alone is under check. Of the evil planets, Mercury and Mars are under vedha for the entire month and Sun for the second half only. Venus and Jupiter both good and both free of vedha, are very good influences for the entire month and the general results are bound to prove quite satisfactory. Auspicious events and celebrations, favours and respect from elders, gain of luxuries and their enjoyment, increased general prosperity, beneficial changes, happiness, etc., are the welcome results to be expected of the favourable transits. Success over rivals and enemies are also quite probable. Losses through relatives and friends, losses during journeys, or through the evil advice of wicked persons, obstacles in undertakings, misunderstandings with friends and relatives, apprehensions and anxieties, aimless journeys, etc., are the likely outcome of the evil transits of the month. Of the three asterisms of the sign, those born under Aslesha will fare best during the month and those born under Punarvasu and Pushya rank only next.

Health and Domestic.—There is a liability for feverish ailments during first half and rise of blood pressure during the second which should be noted. But only those who are chronically subject to such complaints need have any worry and even for them ordinary care and caution should suffice to avert any evil consequences. This month is good *par excellence* for domestic matters. There may be additions to the family circle by birth or otherwise. There may occur auspicious functions and celebrations such as marriage, etc. Visit of welcome friends and relatives are probable.

Finance and Speculation.—The month is also generally favourable for financial matters, enterprises, etc. Money will be got from various sources, even an unexpected item or two may figure during the month. An inherent weakness is that much of it will not be saved but slip through your fingers, leaving not much behind, unless of course you are very careful. Cut out all items that may even smack of extravagance. Otherwise expenses are likely to get out of control. Speculation too appears to be favoured and some gains may be made that way but much greater caution and care would be required to retain them.

Real Property, Services, Profession, etc.—Landlords and landholders are neither hindered nor helped by the transit influences of the month and this may prove to be a month of ordinary routine for all practical purposes. Though generally favourable, it may not be easy to succeed with new methods or innovations with a view to improve yield or cut short labour. In case it is necessary to resort to such things, the matter should be given a thorough trial with all the resources at your disposal. No half-hearted attempts are to be made, as only loss and failure lies in that direction. The month is fairly good for the services. There is even scope for success in competitive matters where you may be able to gain a point or two over your rivals and derive its consequent advantages. Or you may be the fortunate recipient of favours from those placed above you and who are satisfied with your work. Some favourable change or other is likely within the month. The profession and business too will function above average levels during the greater part of the month. Even here, much care should be bestowed upon new ventures to prevent their becoming at least partial failures.

Women.—This is an ideal month suitable for activities in which the feminine heart usually delights —chopping and purchase of luxury items, jewels, fineries, attending and giving social functions, parties, etc., cultivating new friendships, making contacts with those placed higher in the social scale, association with wealthy people, excursions, picnics, etc.; of course, courtships and love affairs too. That the transits are favourable for such as above does not mean that discretion can be thrown to the winds and still success can be achieved. In all contacts and activities, you should be alert and wide awake not to compromise yourself in any way or indulge in reckless buying, etc., and still hope to get away with it all.

Fortunate Dates :—Personal and domestic affairs, dealings with relatives, interviews, health matters—4, 11, 13, 14, 24, 26, 31; money dealings and transactions, financial enterprises, etc.—7, 13, 15, 24, 30; short journeys 1, 12, 18, 21, 28; long journeys—6, 7, 15, 19, 24; real property matters, educational and academical activities, tests, interviews—4, 9, 14, 18, 28; speculation, children's affairs and prospects, picnics, excursions, courtship and love affairs—4, 13, 18, 23, 27; service affairs and prospects, dealings with superiors, servants, interviews—6, 7, 15, 19, 24; partnership matters, dealings with opposite sex in general—1, 5, 12, 18, 24, 28; insurance matters, dealings with estate of deceased—9, 11, 14, 23, 27; professional and business enterprises —4, 13, 18, 23, 27.

Critical Dates :—Personal and domestic matters, dealings with relatives, interviews, health matters, etc.—1, 5, 12, 15, 20, 24, 28; money dealings and transactions, financial ventures, standing surety for others—6, 16, 19, 20, 23, 27; short journeys—1, 12, 18, 21, 28; long journeys—5, 9, 18, 21, 25, 29; real property matters, educational and academical activities, tests, interviews—3, 10, 16, 19, 23, 30; children's affairs and prospects, speculation, excursions, courtship and love affairs—1, 9, 16, 19, 22, 30; service affairs and prospects, dealings with superiors, servants, interviews—

5, 9, 18, 21, 25, 29; partnership matters, dealings with the opposite sex in general—9, 11, 14, 24, 28; insurance activities and business, dealings with estate of deceased—1, 5, 12, 18, 24, 28; professional and business enterprises—1, 9, 16, 19, 22, 30.

Chandrashtama from about sunrise of 22nd till about noon of 24th.

5. Simha (Leo).—*Venus in 1st; Rahu in 2nd; Jupiter in 4th; Saturn in 5th; Kethu in 8th; Sun in 11th and 12th; Mercury in 12th; and Mars in 12th and 1st.*

General.—Venus is the only planet favourable for the month and is throughout under check. The only planet who is good for at least part of the month is Sun for the first half only. He is however free of vedha. Mercury, Mars, Jupiter and Saturn are all evil throughout. But their severity is greatly pulled down because of the fact that all of these except Mercury are under check for the whole month, while Mercury is thus inhibited for the first half only. Therefore it is naturally to be expected that though mixed effects are what are to be expected, there will be neither much good nor much of evil during the month and the proportion of the latter element will predominate somewhat and the first half will be much better than the second. Success in undertakings, general prosperity with happiness, gains, domestic comforts and facilities, enjoyment of a few luxuries, etc., are due for the first half. During the second half however, mental confusion and agitation, heavy expenditure, various difficulties for the children, wicked associations and contacts, false implications and disgrace, loss of relatives, etc., may be caused by the evil transits but as they are mostly under check no serious harm is likely to result. Of the three stars of the sign, those born under Purvaphalguna will fare best during the month, while those born under Makha will be the worst sufferers. Those born under Uttaraphalguna will come between the two and neither suffer much nor enjoy much.

Health and Domestic.—There may not be much disturbance in health during the first half. There may be some bilious disturbances but there will be plenty of mental worries. Avoid travel as much as possible but if necessitated, be careful as against minor accidents. During the second half especially quarrels may occur within the domestic circle and cause misunderstandings with relatives near and dear. Grief may have to be suffered through loss of some relatives or close friend. Both mind and body will be in a depressed state during the second half generally.

Finance and Speculation.—Nothing favourable can be expected in this sphere during the month, though the first half may appear deceptively favourable. No big enterprises or serious ventures are to be started or undertaken during the entire month. Even the usual avenues of income will not be satisfactory and there may be even temporary failure and some obstacles may arise even in routine matters and cause confusion and apprehension. This is not the month to lend money or stand surety for friends and relatives. Speculative activities of any sort is besought with danger and liability to heavy losses.

Real Property, Services, Profession, etc.—Conditions pertaining to landlords and landholders may be ordinarily satisfactory at the beginning of the month but they will tend to deteriorate as the month advances. During the second half, conditions may worsen very much. Many troubles may be caused because of your own excited condition, restlessness and lack of restraint in your dealings with tenants, agents, etc. Nor is the month good for litigating about your rights, as there is an ever present danger of adverse judicial decisions. Choose the best person for consultations about your future plans and schemes or litigation, as you are liable to be betrayed and confidence abused in this respect. You may have to encounter enmities from secret sources. Even in the matter of services, there is not much good that can accrue during even the first half which is more favourably situated in this respect. Still you may have to face a period of trial, undertake unwanted responsibilities and various obstacles placed against your normal advancement. In bad cases, there may be even fall from power during the second half. However for the profession and business there is some support and they may function normally about average levels.

Women.—In matters pertaining to the fair sex also, the first half may be said to be generally more favourable than the second; rather the first half will be less unfavourable than the latter. Difficulties and disappointments may arise in all sorts of ways; some of which may be traceable to the opposite sex. The entire month is not without a liability to being scandalised or at least being inconvenienced in your social contacts that you should be careful where you go, with whom you have dealings and in whose company you spend the time. The unattached should take note especially.

Fortunate Dates:—Personal and domestic matters, dealings with relatives, personal interviews, health matters, etc.—7, 13, 15, 24, 30; money dealings and transactions, financial ventures, etc.—1, 12, 18, 21, 28; long journeys—4, 13, 18, 23, 27; short journeys—4, 9, 14, 18, 28; real property matters, educational and academical activities, tests, interviews, etc.—6, 7, 15, 19, 24, 27; service affairs and prospects, dealings with superiors, servants, interviews—1, 5, 12, 18, 24, 27; partnership matters, dealings with opposite sex in general—9, 11, 14, 23, 27; insurance activities, dealings with estate of deceased—6, 7, 15, 19, 24; professional and business enterprises—4, 9, 14, 18, 28.

Critical Dates:—Personal affairs, domestic matters, dealings with relatives, health matters—6, 16, 19, 20, 23, 27; money dealings and transactions, financial ventures, standing surety for others—1, 12, 18, 21, 28; short journeys—3, 10, 16, 19, 23, 30; long journeys—1, 9, 16, 19, 23, 30; real property affairs, educational and academical activities, tests, interviews—1, 9, 16, 19, 22, 30; speculation, children's affairs and prospects, courtship and love affairs, excursions, etc.—5, 9, 18, 21, 25, 29; service affairs and prospects, dealings with superiors, servants, interviews—9, 11, 14, 24, 28; partnership matters, dealings with opposite sex in general—1, 5, 12, 18, 14, 28; insurance activities, dealings with estate of deceased—5, 9, 18, 21, 25, 29; professional and business enterprises—3, 10, 16, 19, 23, 30.

Chandrashtama from about noon of 24th till night of 26th.

6. Kanya (Virgo).—*Rahu in 1st; Jupiter in 3rd; Saturn in 4th; Kethu in 7th; Sun in 10th and 11th; Mercury in 11th; Mars in 11th and 12th; and Venus in 12th.*

General.—Mercury, Sun and Venus are in favourable signs for the entire month. Sun and Venus are unchecked throughout but Mercury is under vedha. Mars is good for the first week only. Jupiter and Saturn are evil but Saturn is under check. Thus Jupiter is the only transit influence that is evil and free of vedha for the whole month. The month is therefore likely to present only mixed results in general, though the good elements will tend to preponderate. Success generally though gradual, fulfilment of your desires, acquisition and enjoyment of articles of luxury, good and desirable friendships and associations, prosperity, happiness, auspicious events and celebrations, etc., are the

good results that are likely to be produced by the favourable transits. Tedious journeys, health troubles, deaths among relatives, failure in undertakings, unwelcome changes in environment or nature of work, quarrels and misunderstandings, troubles caused by rivals and enemies are also probable from the evil transits. Of the three asterisms covered by those born under Uttaraphalguna and Chitta will fare better than those born under Hasta.

Health and Domestic.—Health for the month will be tolerable. If at all, there may be some troubles caused by excess of bile and some eye troubles for chronic sufferers. Otherwise there are no serious ailments to be apprehended. In the domestic sphere there is no likelihood of any disturbances of note. Minor quarrels and bickerings may be present. But there may be plenty of troubles caused by relatives outside the domestic circle and this may cause various anxieties and acute worries even. It is all the more reasonable that short of avoiding them altogether you must be careful in your relationship with them.

Finance and Speculation.—The month can be said to be positively favourable for financial matters. Gains from more sources than one, success in financial enterprises are to be naturally expected. This is the month to think of long-term investments and such investments will shape out well in the long run. These observations also apply to large scale business enterprises connected with water, oil, or liquids in general. But all the same considerable care and caution should be employed before launching in such big things as adverse influences are also present which may too often create obstacles. Well thought out schemes persisted on with vim and vigour have considerable chances for success. Speculative elements should be ruled out.

Real Property, Services, Profession, etc.—The class least benefited by the good influences and most affected by the evil transits would be landlords and landholders. Troubles and uncertainties on all sides will beset them sorely and it may not be possible to find any solutions to their problems or shape out consistently a policy that will see them through safely. Yield and rentals may be affected. There may be loss of property as well. Unwelcome changes may take place. Unwanted litigation may crop up and end adversely. Beware of resorting to any direct action yourself under any circumstances. The month is favourable for the services in general. Success in your objectives can be achieved. New position and honours gained. You will be able to get help from men of authority and power on your behalf and this will stand you in good stead at critical times when the question of your advancement or promotion comes up for discussion. All this does not mean that everything is easy of achievement. You yourself will have to clear the ground by means of hard work and equipping yourself with the necessary qualifications. Otherwise the influences will pass you by. In the case of the business and profession conditions cannot be said to be as favourable and returns and profits may not be adequate to the amount of work or energy involved.

Women.—This is just an ordinary month for matters appertaining to the fair sex as such—may even be called a dull month. But it can be put to good uses. There is no use of trying to enliven the dull days by conventional methods like attending functions, giving parties, etc. But the time can be usefully employed in extending emotional help to those who are miserable, frustrated, maladjusted by seeking out their company and brightening them up with words of sympathy and goodwill. The month will be useful also to enter into the silence of you own heart and stabilising your own emotions.

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Fortunate Dates :—Personal and domestic matters, dealings with relatives, health matters in general—1, 12, 18, 21, 28; money dealings and transactions, financial enterprises—4, 9, 14, 18, 28; short journeys—6, 7, 15, 19, 24; long journeys—4, 9, 14, 18, 28; real property affairs, educational and academical activities, interviews, tests—6, 7, 15, 19, 24, 27; speculation—1, 5, 12, 18, 24, 27; service affairs and prospects, dealings with superiors, inferiors, interviews—9, 11, 14, 23, 27; partnership dealings and activities, dealings with opposite sex in general—6, 7, 15, 19, 24; insurance activities, dealings with estate of deceased persons—4, 13, 18, 23, 27; professional and business enterprises—1, 12, 18, 21, 28.

Critical Dates :—Personal and domestic matters, dealings with relatives, interviws—1, 12, 18, 21, 28; money dealings and transactions, standing surety, etc.—3, 10, 16, 19, 23, 30; short journeys—1, 9, 16, 22, 30; long journeys—3, 10, 16, 23, 30; real property affairs, educational matters, etc.—5, 9, 18, 21, 25, 29; speculation, courtship and love affairs—9, 11, 14, 24, 28; service affairs, etc.—5, 12, 18, 24, 28; partnerships, dealings with opposite sex in general—5, 9, 18, 21, 25, 29; Insurance business, dealings with estate of deceased—1, 9, 16, 19, 22, 30; professional and business enterprises—1, 12, 18, 21, 28.

Chandrashtama from night of 26th till morning of 29th.

7. **Thula (Libra).**—*Jupiter in 2nd; Saturn in 3rd; Kethu in 6th; Sun in 9th and 10th; Mercury in 10th; Mars in 10th and 11th; and Rahu in 12th.*

General.—The month fairly bristles with good transits as no planet is in an evil sign for the entire month and the only planet who is evil for part of the month is Sun for the first half only and even so long as he is under check. But it is doubtful as to how much of these good transits will be able to help in producing favourable results as most of them are controlled by check from the other planets and very little alone is likely to actually materialise because of this fact. The only good influence who is free of vedha is Mars alone for the greater part of the month and Sun for the second half. Therefore so far as the general results are concerned, though no great things are to be expected because of the presence of a large number of benefic transits, the month will not be entirely barren of good results and will be above average in most respects. Gradual and increasing success in the accomplishment of your desires, gains, acquisition of articles of luxury, good and helpful friends, auspicious events and celebrations, enjoyments, name and fame, triumph over rivals and enemies, prosperity, new status and positions, gain of friends of the opposite sex, etc., are the good things that are probable as the effects of the favourable transits. The only caution that is necessary because of the evil transit of Sun during the first half is to be careful in your dealings with elders and superiors. Of the three asterisms of the sign, those born under Chitta and Visakha will fare generally better than those born under Swati.

Health and Domestic.—Health for the month should be throughout good and satisfactory. Home conditions will be pleasant and peace and harmony will prevail within the domestic sphere. Your name and fame will also increase in social circles and you will attain to a position of honour and respect. You will acquire a number of new friends during the month who are likely to prove helpful to you in your future career. There will be pleasant and auspicious functions at home and a member of the family may get married. A number of luxuries will be acquired and enjoyed.

Finance and Speculation.—In respect of money matters, the entire month

as a whole is promising, though there will be greater success in your financial ventures during the second half. During the first half, there is a liability to enmities arising because of money matters, but this can be avoided with some care as well as generosity on your part. It will be possible to derive gains and profit from more than one source and existing resources can be expanded to yield more than their average quota as conditions are quite propitious therefor, but not for speculative dealings.

Real Property, Services, Profession, etc.—Though almost all the transits are favourable, they may not be able to effect much improvement in matters pertaining to landlords and landholders. But no unfavourable developments are likely during the month. Dealings with tenants, agents, etc., may not be quite satisfactory. On the whole, conditions may not at all prove bad. Defeat of rivals and enemies, increase of power and influence or beneficial changes, new status and positions are all probable. More or less the same conditions will be reproduced with regard to business and profession, in which more than average activity and increased returns are probable nearly throughout the month.

Women.—The month as a whole will be a pleasant one for the fair sex in all manner of ways. All their activities will meet with a fair measure of success and social leaders will find the conditions quite appropriate and congenial for extending their sphere of influence. Courtship and love affairs will progress to the satisfaction of both parties and many of the unattached born under this sign may find themselves engaged. The second half may be said to be generally more favourable than the first.

Fortunate Dates:—Personal and domestic matters, health matters—4, 9, 14, 18, 28; money dealings—6, 7, 15, 19, 24; short journeys—6, 7, 15, 19, 24; long journeys—1, 12, 18, 21, 28; real property affairs, academical matters, interviews—1, 5, 12, 18, 24, 27; speculation, love affairs, excursions, etc.—9, 11, 14, 23, 27; service affairs—6, 7, 15, 19, 24; partnership business—4, 12, 18, 23, 27; insurance matters—4, 9, 14, 18, 28; professional and business enterprises—4, 11, 13, 14, 24, 26.

Critical Dates:—Personal and domestic matters—3, 10, 16, 19, 23, 30; money dealings—1, 9, 16, 22, 30; short journeys—5, 9, 18, 21, 25, 29; long journeys—1, 12, 18, 21, 28; real property matters, academical activities—9, 11, 14, 24, 28; speculation, children's prospects and love affairs, excursions, etc.—5, 12, 18, 24, 28; service affairs—9, 11, 14, 24, 28; partnerships—1, 9, 16, 19, 22, 30; insurance activities—3, 10, 16, 23, 30; professional enterprises—1, 5, 12, 15, 20, 24, 28

Chandrashtama from about the midnight of 1st till noon of 4th and again from the morning of 29th till night of 31st.

8. Vrischika (Scorpio).—*Jupiter in 1st; Saturn in 2nd; Kethu in 5th; Sun in 8th and 9th; Mercury in 9th; Mars in 9th and 10th; Venus in 10th; and Rahu in 11th.*

General.—This month is noteworthy because none of the transit influences are to be found in favourable signs. The only planet that can be said to be at all favourable is Mars after change of sign but good or bad he is under check throughout the month. Sun, Mercury, Venus, Jupiter and Saturn are all in evil signs only for the entire month and Jupiter and Saturn are free of vedha while Sun and Mercury come under check for part of the time only. Thus the prospects for the month can be more easily imagied than described, anxieties, general debility, tedious journeys, losses in undertakings, enmities and unjust accusations, quarrels with relatives, deaths among relatives are the probable happenings for the month. Therefore it is necessary that you should be especially careful in all matters in general throughout the month. Those for whom this is the close of the third cycle of sadesati should observe the greatest caution. Of the three stars of the sign, those born under Jyeshta will be the persons to suffer least and those born under Anuradha and Visakha come only next.

Health and Domestic.—There will be general debility throughout the month and those who have high blood pressure should be watchful that they do not do anything to increase it at least during the first half and take appropriate precautions. Ailments due to excessive 'heat' are also probable. The wife and children's health too may be affected adversely. The mind will be always ill-at-case. Personal and domestic matters too will give additional causes for worry.

Finance and Speculation.—The finances would also prove to be a source of perpetual worry throughout the month. None of the gains that accrue will outcast the month and will be quickly defrayed. It would be better to refrain from financial enterprises, there is considerable risk in speculative dealings.

Real Property, Services, Profession, etc.—The impact of the evil transits upon the matters pertaining to landholders and landlords will be severe. Yield and rentals may suffer, litigation and quarrels take place. Even loss of property may occur. On many occasions, you may be sorely tempted to take the law into your own hands and fight it out but such a course will be a grievous mistake as well transpire later on. The services too are bound to suffer along with other interests. In any case conflict with superiors or people in authority should be scrupulously avoided. The profession and business may become actuated with extra possibilities but this may not be reflected in any tangible favourable results

Women.—Nothing special calls for mention in respect of matters connected with the fair sex as such, whose affairs and activities may function normally as usual. They should not hostilly commit themselves to any course of action without studying its full implications or taking the advice of maturer minds on the matter on hand or proposed line of action. But no important decisions should be made within the month.

Fortunate Dates:—Personal and domestic matters, interviews, health matters—6, 7, 15, 19, 24; money dealings—6, 7, 15, 19; short journeys—1, 5, 12, 18, 24, 27; long journeys—4, 11, 13, 14, 24, 26; real property affairs, academical matters—9, 11, 14, 23, 27; speculation, children's affairs—6, 7, 15, 19, 24; service affairs—1, 12, 18, 23, 27; partnership matters—4, 9, 14, 18, 28; insurance matters—1, 12, 18, 21, 28; professional and business enterprises—7, 13, 15, 24, 30.

Critical Dates:—Personal and domestic matters—1, 9, 16, 22, 30; money dealings—5, 9, 18, 21, 25, 29; short journeys—9, 11, 14, 24, 28; long journeys—1, 5, 12, 15, 20, 24, 28; real property and academical activities—5, 12, 18, 24, 28; speculation, children's affairs, excursions—9, 11, 14, 24, 28; service affairs—1, 9, 16, 22, 30; partnership matters—3, 10, 16, 23, 30; insurance matters—1, 9, 16, 22, 30; professional and business enterprises—6, 16, 19, 20, 23, 27.

Chandrashtama from about noon of 4th till midnight of 6th.

9. Dhanus (Sagittarius).—*Saturn in 1st; Kethu in 4th; Sun in 7th and 8th; Mercury in 8th; Mars in 8th and 9th; Venus in 9th; Rahu in 10th; and Jupiter in 12th.*

General.—Two planets are good for the entire month, namely Mercury and Venus. Of these, Mercury is under check throughout. Of course Jupiter in 12th may not be considered as wholly evil or wholly favourable. Sun, Mars and Saturn are in inauspicious signs and of these Mars is under check all along while Sun comes under

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check only for the second half. Saturn is free throughout. Thus the month cannot very well be termed as either wholly good or wholly bad and it is clear that evil elements preponderate. Tedious and wearisome journeys, health troubles, mental depression, losses, wounds from accidents, heavy expenditure, death of relatives, that may be present during the month. But the good transits also provide for some happiness, auspicious events and occurrences, good name, general prosperity, enjoyment of luxury items, success, etc. Therefore with your own diligent efforts superadded, the month may prove quite tolerable and even at times, quite happy. Of the three asterisms of the sign, the month will prove best for those born under Poorvashada; those born under Uttarashada come next in order while those born under Makha may not be able to derive much help from the transitting planets and may suffer most.

Health and Domestic.—The most probable forms of illness during the month will be stomach and rectal troubles, urinary difficulties, fever, high blood pressure especially during second half, and ailments due to excessive heat. This, of course, does not mean that all these troubles will be present throughout for all persons. Only those who are chronically subject to such ailments need apprehend anything. The domestic circle however will be trouble free and harmony will prevail as the evil transits do not have much effect in this sphere.

Finance and Speculation.—The financial sphere comes under mixed influences and there will be considerable activity so far as money matters are concerned. Though there will be good influx of wealth through various sources, very little will stick because of uncontrollable expenditure items cropping up. The month cannot be said to be at all favourable for speculative transactions as they do not have the support of even a single transit influence; hence they should be avoided.

Real Property, Services, Profession, etc.—Real property conditions would be tolerable so far as landlords and landholders are concerned. The situation is full of possibilities for conflict, apprehensions, and even loss of property but with the help of the favourable planets, the position will never get out of hand. Yield and rentals may not be quite up to the mark, yet there will be no serious loss. The services cannot expect anything favourable for this month. It will be a good thing if they are not subjected to harassment and other troubles as they are liable to incur the displeasure of their superiors especially during the second half of the month. The business and profession are liable to experience alternate bursts of activity and depression during the month without any radical changes.

Women.—The month is not favourable for external activities. You may also go to the help of the less fortunate who may have emotional entanglements and will need your sympathy and help all the more for that reason. This is not a month in which you can aspire for success in social activities, parties, picnics, etc.

Fortunate Dates:—Personal and domestic matters—6, 7, 15, 19; money dealings—1, 5, 12, 18, 24, 27; short journeys—9, 11, 14, 23, 27; long journeys—7, 13, 15, 24, 30; real property matters, academical activities, etc.—6, 7, 15, 19, 24; children's affairs, speculation, excursions, courtships and love affairs—1, 12, 18, 23, 27; service affairs—4, 9, 14, 18, 28; partnership matters—1, 12, 18, 21, 28; insurance matters—4, 11, 13, 14, 24, 26; professional and business enterprises—1, 12, 18, 21, 28.

Critical Dates:—Personal and domestic matters, etc.—5, 9, 18, 21, 25, 29; money dealings—9, 11, 14, 24, 28; short journeys—5, 12, 18, 24, 28; long journeys—6, 16, 19, 20, 23, 27; real property matters and academical activities—9, 11, 14, 24, 28; speculation, children's prospects and love affairs—1, 9, 16, 22, 30; service affairs and prospects—3, 10, 16, 23, 30; partnership matters—1, 9, 16, 22, 30; insurance activities—1, 5, 12, 15, 20, 24, 28; professional and business enterprises—1, 12, 18, 21, 28.

Chandrashtama from (about) midnight of 6th till morning of 9th.

10. Makara (Capricorn). — *Kethu in 3rd*; *Sun in 6th and 7th*; *Mercury in 7th*; *Mars in 7th and 8th*; *Venus in 8th*; *Rahu in 9th*; *Jupiter in 11th*; *and Saturn in 12th.*

General.—Venus and Jupiter are good for the entire month. But Venus itself acts as a check on Jupiter so that much of the good effects of that planet are not available for the month. Venus however is free. Sun is good for the first half and free of vedha. Mercury, Mars and Saturn are evil for the entire month. Mars and Saturn are under check throughout the month and Mercury is thus held up for the first half only. Therefore if the good transits are powerless to do much good, the evil planets also lack power to do harm. In a month of mixed effects, the first half will be somewhat better than the second. General success, triumph over rivals and enemies, gains, happiness and peace of mind, auspicious events and celebrations, acquisition and enjoyment of luxuries, meeting with welcome friends and relations are the results due for the month, more particularly during the first half. Quarrels, litigation, quarrels and misunderstandings, losses, obstacles in undertakings, vain temptations, liability to accidents, etc., are also probable as the result of the evil transits. Of the three asterisms of the sign, those born under Uttarashada and Dhanishta will generally do better than those who have Sravana as their birth star.

Health and Domestic.—Indigestion, stomachache, fever, eye troubles, are the forms of illness that may afflict you during the month. As there are preventible by appropriate hygienic precautions, proper care should be taken as to diet and general habits. Injuries resulting in loss of blood too are probable and in such cases, prompt steps should be taken against sepsis and other complications. Quarrels with wife, disputes with friends are only too probable for the month mostly due for the second half.

Finance and Speculation—In respect of finance, the month is likely to prove fairly satisfactory and gains, etc., will be greater during the first half than the second. The general financial position can be sought to be improved by safe long term investments, new enterprises, etc., but the best may not be realised due to causes beyond your control, though as caution and prudence is to be desired in such matters, it is quite probable that too much of caution and lack of certainty and confidence may be the reasons. Speculation too may add to your profits provided suitable precautions are taken.

Real Property, Services, Profession, etc.—The month is also generally favourable in respect of matters pertaining to landlords and landhoders. There may be opportunities for acquisition of more property under favourable auspices for all. There are also some influences which may bring about even loss of property. Therefore much may depend upon current directional influences as to how the month turns out. But there may not be any difficulties in realising normal income or rentals and carrying on routine matters. At the same time, it should be remembered that this month cannot be said to be suitable for big changes, innovations or enterprises or acquisitions. The month as a whole is favourable for the services, and the first half the more so. You may be also gain a point or two over your rivals or equals and get a promotion or new position; or other beneficial changes may take place. With some

help from current directions, sudden upliftment which may even be of an unexpected nature, may result. Though nothing special or spectacular is to be expected, the month is generally favourable for the business and the profession which may do quite well during the month.

Women.—The month is quite good for the fair sex too and well suited for all of their activities normally. The month may provide quite good opportunities for cultivating new friendships, becoming intimately acquainted with those placed higher on the social scale and thus improving your social standing. Parties, attending such functions or giving them, come well within the scope of this month's activities. Best of all, the month is good for making purchases, shopping round to your heart's content but beware at the same time that you are not taken in and made to purchase worthless things or trinkets having no lasting value.

Fortunate Dates :–Personal and private affairs, domestic matters, dealings with relatives, interviews—1, 5, 12, 18, 24, 27; money dealings and transactions, financial enterprises, etc.—9, 11, 14, 23, 27; short journeys—6, 7, 15, 19, 24; long journeys—1, 12, 18, 21, 28; real property matters, educational and academical activities, tests, interviews—1, 12, 18, 23, 27; children's affairs and prospects, speculation, courtship and love affairs, excursions, etc.—4, 9, 14, 18, 28; service affairs and prospects, dealings with superiors, servants, interviews—1, 12, 18, 21, 28; partnership activities, dealings with opposite sex in general—4, 11, 13, 14, 24, 26; insurance activities, dealings with estate of deceased—7, 13, 15, 24, 30; professional and business enterprises—4, 9, 14, 18, 28.

Critical Dates :–Personal and domestic matters, private affairs, dealings with relatives, interviews, etc.—9, 11, 14, 24, 28; money dealings and transactions, financial enterprises–5, 12, 18, 24, 28; short journeys– 9, 11, 14, 24, 28; long journeys—1, 12, 18, 21, 28; real property matters, educational and academical activities, tests, interviews —1, 9, 16, 22, 30; speculation, courtship and love affairs, excursions, children's affairs and prospects–3, 10, 16, 23, 30; service affairs and prospects, dealings with superiors, servants, interviews—1, 9, 16, 22, 30; partnership matters, dealings with opposite sex in general—1, 5, 12, 15, 20, 24, 28; insurance matters, dealings with estate of deceased persons—6, 16, 19, 20, 24, 28; professional and business enterprises—3, 10, 16, 19, 22, 30.

Chandrashtama from morning of 9th till afternoon of 11th.

11. Kumbha (Aquarius).—*Kethu in 2nd; Sun in 5th and 6th; Mercury in 6th; Mars in 6th and 7th; Venus in 7th; Rahu in 8th; Jupiter in 10th; and Saturn in 11th.*

General.—Mercury and Saturn are the good planets for the entire month. Mars is good for the first week and Sun for the second half. Jupiter and Venus are evil throughout. Venus is under check all along but Jupiter is free. Sun and Mars are under check only so long as they are evil. Thus the good and bad influences for the month are more or less evently balanced and only mixed results are to be expected throughout the month. Harassment by rivals and enemies, mental apprehensions, sorrows, liability to ill-health and accidents, alternating with peace of mind, cheerfulness, success, triumph over rivals, prosperity, gains and losses, disputes with friends and relatives, popularity and renown, unwelcome changes, scandals, wicked associations, troubles through the opposite sex, etc., are the sort of good and bad results that may be present off and on throughout the month and may have to be experienced in some form or other. Of the three stars of the sign, those born under Dhanishta and Poorvabhadrapada will reap better results from the favourable transits and suffer less from the evil transits than those born under Satabhisha.

Health and Domestic.—Minor health troubles will be experienced during the month but there will be no major sufferings. There will be ill-health to the wife and children also. Indigestion and stomach and eye troubles may have to be suffered according to constitutional predisposition. Nothing special calls for mention in respect of domestic matters which will continue as usual with a mixture of good and bad elements. Quarrels at least some bickerings with the wife will arise at times but there will be harmony and peace of mind for the greater part of the month.

Finance and Speculation.—Finances will be ordinarily in good shape with more than average share of acquisition of wealth, and success in financial enterprises. But as there is a simultaneous liability to incur losses as well, it would be better not to undertake risky ventures or big enterprises during the month and await better times. Still much headway can be done during the month by hard work—clearing the ground for future undertakings by spade work; no spectacular achievements are however probable within the month itself. Speculation will bring in only disappointments and losses.

Real Property, Services, Profession, etc.—The same mixed sort of happenings will characterise matters pertaining to the landlords and landholders. There will not be much of deviation from normal routine; the yield and rentals will prove satisfactory. It is even probable that there will be increased income. There are also some chances of gain of property. At the same time, there is the likelihood of unwelcome changes, strained relations, danger to property as also quarrels and disputes regarding your rights. But major changes either for good or bad are not likely. There will be a lot of activity in regard to the services, changes for good and bad on the background influences. The second half of the month will be decidedly the best part of the month in this respect. All the same, you will have to be careful and watchful in all your actions as there is an ever present liability for you to incur the displeasure of your superiors. The profession and business will be normal with alternating bursts of activity and depression off and on and conditions will prove on the whole tolerable.

Women.—The month does not promise much of importance or excitement for the fair sex beyond normal. In activities beyond normal, difficulties and obstacles may arise. It is better to keep yourself in reserve throughout the month, as there is a liability to your actions being misconstrued and there is just a chance that you may even be scandalised. This is a matter which the unattached should take especial note of. But there is no reason that you should keep yourself secluded and refrain from normal activities, courtship, etc.

Fortunate Dates :—Personal and private affairs, dealings with relatives domestic matters, interviews—9, 11, 14, 23, 27; money dealings and transactions, financial ventures, etc.–6, 7, 15, 19, 24; short journeys—1, 12, 18, 23, 27; long journeys—4, 9, 14, 18, 28; real property matters, educational and academical activities, tests, interviews, etc.—4, 9, 14, 18,

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28; speculation, children's affairs and prospects, excursions, courtship and love affairs, etc.—1, 12, 18, 21, 28; service affairs and prospects, dealings with superiors, servants, interviews—4, 11, 13, 14, 24, 26; partnership business, dealings with opposite sex in general—6, 16, 19, 20, 24, 28; insurance activities, dealings with estate of deceased persons—1, 12, 18, 24, 28; professional and business enterprises—6, 7, 15, 19, 24.

Critical Dates:—Personal and private affairs, dealings with relatives, domestic matters, interviews—5, 12, 18, 24, 28; money dealings and transactions, financial enterprises—9, 11, 14, 24, 28; short journeys—1, 9, 16, 22, 30; long journeys—3, 10, 16, 19, 22, 30; real property matters, educational and academical activities, tests, interviews—3, 10, 16, 23, 30; speculation, children's affairs and prospects, excursions, courtship and love affairs—1, 9, 16, 22, 30; service affairs and prospects, dealings with superiors, servants, interviews—1, 5, 12, 15, 20, 24, 28; partnership matters, dealings with opposite sex in general—6, 16, 19, 20, 24, 28; professional and business enterprises—1, 9, 16, 22, 30; insurance matters, dealings with estate of deceased—1, 12, 18, 21, 28.

Chandrashtama from afternoon of 11th till night of 13th.

12. Meena (Pisces).—*Kethu in 1st; Sun in 4th and 5th; Mercury in 5th; Mars in 5th and 6th; Venus in 6th; Rahu in 7th; Jupiter in 9th; and Saturn in 10th.*

General.—Jupiter transitting ninth is the best general influence for the month but unfortunately he is under check throughout. Mars no doubt becomes favourable after change of sign, that is after the first week but good or bad, he is under check throughout the month. Sun, Mercury and Venus transit evil signs only. Of these Mercury is under vedha for the whole month, Sun for the second half only and Venus free throughout. Saturn in tenth is unchecked and as a malefic in an Upachaya house he need not be classed as wholly evil or as wholly favourable. The month will most probably be a mediocre one in all respects. Sorrows, obstacles, quarrels and misunderstandings with friends and relatives, difficulties caused by rivals and enemies, worries of all sorts, purposeless undertakings, litigations, disgrace, etc., are the evil results that may flow from the unfavourable transits of the month. But success and prosperity, auspicious events and celebrations, happiness at home, purchase of articles of luxury and their enjoyment are what are to be expected from the favourable influences. The net result will be that there will be neither much of good nor evil during the month and on the whole may prove quite ordinary. Of the three stars of the sign, those born under Revati will fare much better than those born under Poorvabhadrapada and Uttarabhadrapada.

Health and Domestic.—As haemorrhage is one of the possible health troubles of the month, persons who are chronically subject to such disorders should naturally take precautions but this is confined to the first half of the month. During the second half it is the mind that is likely to be troubled more than the body. There is just a liability to minor accidents. Quarrels with relatives inside as well as outside the domestic circle may take place and cause much mental disquietude, worries and agitation. In your social contacts, you should be very careful that your motives are not suspected or that you suffer dishonour and disgrace.

Finance and Speculation.—On the whole, it is probable that the month will prove fairly good in the matter of finance. No doubt there will be worries, pressure and stress at times especially during the first half. But you will be able to realise your own out standings and with successes in your enterprises as well you will be able so surmount these difficulties. At the same time, you will have to husband carefully what you gain during the month, as there is every probability that your savings may be lost through carelessness or recklessness. All the more reasonable that you should not indulge in speculative activities.

Real Property, Profession, etc.—Landlords will find that their affairs do not prosper well during the month. But generally with regard to management, difficulties may arise with no end of worries. During the first half, the services may find themselves in unforeseen difficulties Relief from all this is close at hand, during the succeeding months. The profession and business though faced with difficulties, will yet forge ahead to fresh achievements.

Women.—This may be just an ordinary month for the fair sex. Yet the month is capable of being put to good use.

Fortunate Dates:—Personal—6, 7, 15, 19, 24; money dealings——1, 12, 18, 23, 27; short journeys—4, 9, 14, 18, 28; long journeys—6, 7, 15, 19, 24; real property matters, academical activities—4, 11, 13, 14, 24, 26; speculation, children's affairs, love affairs—4, 11, 13, 14, 24, 26; service affairs—6, 16, 19, 20, 24, 28; partnership matters—1, 12, 18, 24, 28; insurance activities—4, 9, 14, 18, 28; professional and business enterprises—6, 7, 15, 19, 24.

Critical Dates:—Personal and domestic matters—9, 11, 14, 24, 28; money dealings—1, 9, 16, 22, 30; short journeys—3, 10, 16, 23, 30; long journeys—1, 9, 16, 22, 30; real property matters, academical activities—1, 9, 16, 22, 30; speculation, children's prospects, love affairs—1, 5, 12, 15, 20, 24, 28; service affairs—6, 16, 19, 20, 24, 28; partnership matters—1 12, 18, 21, 28; insurance matters—3, 10, 16, 19, 22, 30; professional and business enterprises—5, 9, 18, 21, 25, 29.

Chandrashtama from night of 13th till about midnight of 15th.

CORRECTION

On page 484, 1st column (May 1959 issue of The Astrological Magazine) line 7 should read as "Moon has no Ashtama Dosha" (evil effects of the 8th house), and not as actually printed.

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AS IT STRIKES ME

(*Continued from page 601*)

territory as Chinese. Under these circumstances, it becomes evident that India is vulnerable from a purely military point of view. It is time that we wake up from our dogmatic slumber taking our stand on Panchashila, a doctrine that has been blown to the winds by the Communists.

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NEED FOR RESEARCH IN ASTROLOGY

(*Continued from page 606*)

found from hospital records. In fact Dr. Sampurnanand informs



A View of the Gathering of Astrologers.

me that a certain Professor in the Gorakpur University has found in 100 cases studied, the Jaimini system of Balarishta Yogas being verified in 74 cases. In a science like astrology sometimes facts may lack analytical explanation but may be found by experiment to be true. In astrology, the difficulty of correct evaluation of a horoscope is always real because every horoscope has to be judged independently of other horoscopes even where they are somewhat similar.

"Despite the fact that some eminent men betray a haste and carelessness in dealing with astrology which would wreck their reputation if they did the same thing in any other department of knowledge and despite the fact they appear to be in the grip of a psychological urge to disallow what is distressingly unfamiliar, there are quite a number of honourable exceptions to this type of attitude. I have myself come across several men of science and of letters and persons in high walks of life who are not only conspicuously open-minded towards astrology, but have been carrying on research in the subject. In this connection I would particularly refer to three gentlemen: one a German scientist who was for some time Professor in the Indian Institute of Science, Bangalore and who is now in America; another a British scientist who was connected with a leading Indian University till recently and who sometimes writes articles to THE ASTROLOGICAL MAGAZINE under a pseudonym; and an Indian scientist who is occupying a topmost position today in the field of science. These gentlemen because of their official positions prefer to remain anonymous. It is not only individual scientists who are interested. Some institutions have been conducting astrological research for years such as the Clinic for Psychiatry and Neurology of the University of Innsbruck whose Rector Prof. H. Urban has written in respect of the horoscopes of patients he studied that "in some cases there were really astonishing congruencies." A significant development in recent years is that while some of our own astrologers have begun advocating the Sayana zodiac based on the vernal equinox, a large body of eminent astrologers in the West have now accepted the Nirayana or the sidereal zodiac which is undoubtedly the basis of Hindu astrology. A leading American astrological writer says: 'I deplore the years I wasted neglecting Hindu astrology by which is really meant Vimshottari Dasa technique. Now the dasa system has proven statistically valid.'

"In India, astrology had always occupied a unique place and found illustrious supporters. Many an enlightened ruler not

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A View of the Audience.

only made use of astrology for the benefit of the country and the people but also encouraged its study. It is only after the advent and consolidation of British Power that for a time scepticism and derision were the predominating features characterising the intellectual equipment of a section of the then educated Indians who looked down upon astrology as fit for study only by unscientific minds. In fact the downfall of astrology appeared irremediable. It was at this time that my revered grandsire, the late Prof. B. Suryanarain Rao undertook the task of reviving the subject by diverting the thoughts of the Indian cultured public to the secrets of a unique class of phenomenon, hitherto the object of ridicule to others who passed for better minds under the convenient name of men of science. Today however, a great desire for serious study of astrology has overtaken the vast majority of our educated countrymen. Astrology is a national science and it is not clear why our present rulers have not been extending to its study and development the attention and encouragement it richly deserves, while immense sums are being spent on chimerical purposes. Is it necessary that we should still be looking to the West to be told that they endorse the hypothesis of astrology before we ourselves take up its study? We have set up a number of National Laboratories. Millions and millions of rupees are being spent upon them and all subjects from Psychology to Sarvodaya are receiving attention. Why then make an exception in the case of astrology? For instance, though scientists have not been able to account for Bode's Law in astronomy, which was entirely an intuitional generalisation on the part of Bode, astronomers have not shown any reluctance to use this law to explore space and discover more planet. An empirical rule which is found to be true in practice cannot be discarded simply because no analytical explanation is forthcoming. Behind each single success of science there lies a whole series of failures hidden from public gaze? Why should then we display indecent impatience in the case of verification of astrological facts? My submission is that our National Government should deal with astrology in the same manner that they have been dealing with other subjects for doing researches in which dozens of laboratories have sprung up.

"Friends have told me that the great City of Poona is not lagging behind in the matter of astrological studies and quite a lot of work is being done unostentatiously by the Graha Nakshatra Sanshodhan Mandal and that the output of astrological literature in Marathi is not inconsiderable. I venture to suggest that the Graha Nakshatra Phaladesh Sanshodhan Mandal would devote its attention to three important items: The first is to institute organised research in astrology by statistical study of horoscopes in the light of available authoritative astrological principles; the second is to bring to light valuable astrological books by ancient authors by translations into English so that the works of the Masters may be known to the astrologically interested all over the world; and the third and the most important item is to prevail on the Poona University to introduce chairs of Hindu astrology and Hindu astronomy.

"It also occurs to me that the Mandal may throw open the membership to all those interested in astrology from all over India and even abroad and that it should also hold annual examinations, prescribe qualifications for practising astrologers and issue diplomas for successful candidates. I would put forward one more suggestion for what it may be worth. In this land of the great Chatrapati Sivaji who rejuvenated our national spirit and our universally respected Dharma when it had been eclipsed by other evil forces, would it be much to expect that the Graha Nakshatra Phaladesh Sanshodhan Mandal under the inspiring guidance of its promoters, would prevail on the Government concerned to extend to astrology the same encouragement that is being given to other branches of knowledge. 'The system of licensing astrologers who possess a certain minimum knowledge and proficiency would go a long way towards improving the profession especially that in India there is a fair demand for the services of an astrologer and consequently plenty of room for quacks.' I wish the Mandal every success. In concluding this address, may I once again add how grateful I feel towards the Mandal for the great honour they have conferred on me in asking me to preside over this evening's function and to participate in the pleasant function of awarding titles to learned astrologers who have been keeping the flame of astrological learning alive.

"To scholars to whom I have just now had the privilege of handing over the titles, my submission is that they should devote themselves more and more to upholding and promoting the cause of astrology on right lines and thus show to the world that India possesses a department of knowledge really useful to mankind, if properly tackled."

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Daily Guide

FOR JULY 1959

BY MIHIRA

1. Wed.—L.D. 11 till 1-15 a.m. (night) then L.D. 12. Bharani till 10-55 p.m. then Krittika. A.M.: Not generally favourable; likelihood of losses by theft through undesirable friends, quarrels with friends and relatives, liability to accidents, bad for dealings with Governmental or corporate bodies. P.M.: Continues bad; same trends continue; beware of the opposite sex, extravagance, accidents during journeys, etc.

2. Thurs.—L.D. 12 till 3-15 a.m. (night) then L.D. 13. Krittika till 1-35 a.m. (night) then Rohini. A.M.: Not generally favourable; likelihood of contentions and quarrels, litigation, bad for dealings with employers, superiors; losses and trouble through women. *For women*: Likelihood of scandals, hasty attachments, waste on luxuries, etc. P.M.: The same evil trends continue.

3. Fri.—L.D. 13 till 5-5 a.m. (night) then L.D. 14. Rohini till 4-5 a.m. (night) then Mrigasira. A.M.: Favourable in general, good for increase of luxuries, academical activities, professional activities, journeys, litigation, acquisition of new and influential friends, dealings with opposite sex in general. P.M.: Likelihood of troubles through women. *For women*: Emotional disappointments, losses in dealings and financial enterprises.

4. Sat.—L.D. 14 whole day and night. Mrigasira whole day and night. A.M.: On the whole favourable, good for bold enterprises, active business, physical and athletic activities, sports; not without some risk of loss in trade and losses or expense through women, lasting attachments. P.M.: Continues generally favourable; good for pleasures and amusements, dealings with relatives, courtships, love affairs, help from opposite sex in general.

5. Sun.—L.D. 14 till 6-25 a.m. then L.D. 15. Mrigasira till 6-20 a.m. then Aridra. A.M.: Not favourable in general, likelihood of losses, waste, troubles through inferiors, servants; bad for dealings with superiors, liability to false charges, loss through theft. P.M.: Mixed conditions prevail, therefore less unfavourable; evil for physical and athletic activities, business enterprises, dealings with opposite sex.

6. Mon.—L.D. 15 (Amavasya) till 7-40 a.m. then L.D. 1. Aridra till 7-55 a.m. then Punarvasu. A.M.: Liability to waste through luxuries, extravagance, losses and troubles through women, unfortunate attachments, not good for dealings with the opposite sex in general and also for money matters. P.M.: Favourable generally, specially for money matters, business advancement, academical activities, interviews, journeys, seeking help from influential friends.

7. Tues.—L.D. 1 of bright half of lunar month of Ashada till 8-0 a.m. then L.D. 2. Punarvasu till 9-40 a.m. then Pushya. A.M.: Generally favourable; professional and business advancements, journeys, contentious matters, academical activities, educational matters, excursions, etc. P.M.: Not favourable, liability to accidents, bad for physical and athletic matters, sports, speculation, journeys, money dealings, liability to losses through women.

8. Wed.—L.D. 2 till 8-45 a.m. then L.D. 3. Pushya till 10-40 a.m. then Aslesha. A.M.: Not good; likelihood of heavy losses in enterprises, bad for money dealings, standing surety for others, litigation, journeys, likelihood of rash actions which may have serious consequences. P.M.: Somewhat favourable, rather less unfavourable generally, suitable for courtships, love affairs, dealings with opposite sex in general but not for business matters.

9. Thurs.—L.D. 3 till 8-35 a.m. then L.D. 4. Aslesha till 11-10 a.m. then Makha. A.M.: Very unfavourable; critical period, bad for journeys, voyages, likelihood of losses through fraud, speculative activities, troubles with superiors, employers, friends turning enemies, etc P.M.: Continues less unfavourable; bad for physical activities, sports, journeys, liability to accidents, bad for dealings with superiors, Governmental or corporate bodies.

10. Fri.—L.D. 4 till 7-55 a.m. then L.D. 5. Makha till 11-10 a.m. then Purvaphalguna. A.M.: Favourable for dealings with elderly and influential people, good for real property matters, dealings, investments, activities in art, music, journeys, excursions, etc. P.M.: Critical conditions may develop in which it will be hard to decide as to the actual course to be pursued; avoid important indecisions.

11. Sat.—L.D. 5 till 6-45 a.m. then L.D. 6 till 5-15 a.m. (night) then L.D. 7. Poorvaphalguna till 10-45 a.m. then Uttaraphalguna. A.M.: Favourable for professional and business activities, journeys, litigation and other contentious matters, assumption of new position, dignities, seeking help from women. P.M.: Continues favourable for all purposes as above and also for social and philanthropic activities, money dealings and enterprises.

12. Sun.—L.D. 7 till 6-45 a.m. (night) then L.D. 8. Uttaraphalguna till 9-55 a.m. then Hasta. A.M.: Mildly favourable in general, good for financial matters, new attachments, investments, but not for changes, removals, travel, dealings with relatives, dealings in real property. P.M.: Continues mildly unfavourable for all above matters and also for dealings with superiors, elderly persons, public in general.

13. Mon.—L.D. 8 till 1-15 a.m. (night) then L.D. 9. Hasta till 8-45 a.m. then Chitta. A.M.: Favourable for business pursuits, journeys, removals, changes, occult interests, political activities, dealings with Governmental or corporate bodies, musical and literary interests. P.M.: Not quite favourable; bad for dealings with superiors, Governmental and corporate bodies, likelihood of losses through false friends, bad for dealings with female relatives.

14. Tues.—L.D. 9 till 11-0 p.m. then L.D. 10. Chitta till 7-25 a.m. then Swati till 5-35 a.m. (night) then Visakha. A.M.: Very favourable in general; good for business, financial enterprises, activities in arts, music, etc., excursions, courtships, dealings with relatives, help from women, real property matters, investments. P.M.: Continues favourable but less so for all above matters.

15. Wed.—L.D. 10 till 8-25 p.m. then L.D. 11. Visakha till 4-10 a.m (night) then Anuradha. A.M: Bad for dealings with women, matters connected with fine arts, occult matters, dealings with Governmental and corporate bodies, journeys, physical and athletic activities, liable to accidents. P.M.: Generally favourable, good for money and finances, dealings with superiors, gains through profession. *For women*: Likelihood of permanent attachments, marriage, etc.

16. Thurs.—L.D. 11 till 6-5 p.m. then L.D. 12. Anuradha till 2-35 a.m. (night) then Jyeshta. A.M.: A critical period; avoid making decisions in important matters, avoid

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journeys, likelihood of accidents, also dealings with the public *en masse*. P.M. : Continues less unfavourable; avoid courtship and love affairs, dealings with opposite sex in general as also dealings with Governmental or corporate bodies, interviews, etc.

17. Fri.—L.D. 12 till 3-45 p.m. then L.D. 13. Jyeshta till 1-5 a.m. (night) then Moola. A.M.: Very favourable generally for businesss and financial matters, dealings with superiors, interviews, journeys, litigation, political activities, changes, removals, romance, courtships, etc. P.M.: Good for journeys, educational and academical matters, gains through influential persons of the opposite sex, also musical and literary interests.

18. Sat.—L.D. 13 till 1-30 p.m. then L.D. 14. Moola till 11-25 p.m. then Poorvashada. A.M.: Favourable for journeys, opportunities for advancement through drive and initiative, good for physical and athletic activities, sports, dealings with opposite sex in general. P.M.: Not good for matters connected with property, investments, building operations, journeys, dealings with superiors, interviews, etc.

19. Sun.—L.D. 14 till 11-20 a.m. then L.D. 15. Poorvashada till 10-30 p.m. then Uttarashada. A.M.: Generally favourable, good for dealings with relatives, love affairs, courtship, permanent attachments, dealings with opposite sex in general, but not for journeys, litigation, dealings with superiors, servants, etc. P.M.: Generally good, increase of business, academical and social activities, professional advancement, new friends, etc.

20. Mon.—L.D. 15 (Poornima) till 9-30 a.m. then L.D. 1. Uttarashada till 9-40 p.m. then Sravana. A.M.: Not good generally; likelihood of contentions and quarrels, considerable care in dealings with employers and superiors necessary; liability to losses through false friends, liability to disgrace and punishment. P.M.: Neither good nor bad generally; normal activities can be resumed with fairly good results.

21. Tues.—L.D. 1 till 8-5 a.m. then L.D. 2. Sravana till 9-10 p.m. then Dhanishta. A.M.: Nondescript influences prevail; neither good nor bad; normal activities can be pursued; but auspicious matters are better avoided. P.M.: Liability to accidents, disgrace through opposite sex, bad for changes, removals, courtship or love affairs, for dealings with Governmental or corporate bodies, monetary schemes and enterprises.

22. Wed.—L.D. 2. till 7 a.m. then L.D. 3. Dhanishta till 9-5 p.m. then Satabhisha. A.M.: Mildly unfavourable for all matters in general; care in dealings with employers necessary; likelihood of friends being inimical; avoid litigation and extravagance. P.M.: Not favourable for physical and athletic activities, sports, but good for dealings in real property, matters connected with building, long term investments, etc.

23. Thurs.—L.D. 3 till 6-20 p.m. then L.D. 4. Satabhisha till 9-30 p.m. then Poorvabhadrapada. A.M.: Quite favourable in general; good for pleasurable pursuits, amusements, dealings with children, relatives, love affairs, courtships, money matters and financial enterprises, journeys. P.M.: Continues favourable for above and also for assuming new and increased responsibilities, energetic enterprises, etc.

24 Fri.—L.D. 4 till 6-15 a.m. then L.D. 5. Poorvabhadrapada till 10-25 p.m. then Uttarabhadrapada. A.M.: Highly favourable for all matters in general, changes, removals, journeys, business and professional matters, litigation, social activities, speculation, auspicious events. P.M.: Good for seeking benefits from influential person of the opposite sex, compromise and arbitration, journeys, new friends, assuming high position.

25. Sat.—L.D. 5 till 6-35 a.m. then L.D. 6. Uttarabhadrapada till 11-45 p.m. then Revati. A.M.: Not favourite in general; delays in matters, bad for new ventures, bad for dealings with female relatives, changes, removals, dealings in real property, investments. P.M.: Continues unfavourable, liability to accidents, disgrace or loss of reputation, losses through inferiors, servants.

26. Sun.—L.D. 6 till 7-30 a.m. then L.D. 7. Revati till 1-40 a.m. (night) then Aswini. A.M.: Favourable for all matters in general, excursions, pleasurable pursuits, courtship, love affairs, dealings with opposite sex in general, journeys, changes, political activities, dealings with Governmental or corporate bodies, contracts. P.M.: Mixed trends are present though conditions continue favourable for all of above but not for journeys, because of liability to accidents,

27. Mon.—L.D. till 8-50 a.m, then L.D. 8. Aswini till 3-50 a.m. (night) then Bharani. A.M.: Good for financial and business matters, journeys, speculation within limits, investments, dealings in real property, dealings with the public *en masse*. P.M.: Mixed trends are present but more unfavourable than good; bad for dealings with Governmental and corporate bodies, contracts, journeys, liability to losses in financial matters through fraud.

28. Tues.—L.D. 8 till 10-30 a.m. then L.D. 9. Bharani whole day and night. A.M.: Thoroughly evil for all purposes in general; likelihood of disappointments, frustrations, critical period; liability to be defrauded in money matters; speculation will bring heavy losses; check tendencies to extravagance, excessive desires or temptations. P.M.: Continues evil for all above purposes as also for occult matters, property investments, etc.

29. Wed.—L.D. 9 till 12-25 p.m. then L.D. 10. Bharani till 6-20 a.m. then Krittika. A.M.: Bad for journeys, correspondence, interviews, business interests, contracts, dealings with young people, superiors, money matters and enterprises; friends may become enemies. P.M.: More or less same conditions continue but much less unfavourable.

30. Thurs.—L.D. 10 till 2-25 p.m. then L.D. 11. Krittika till 8-55 a.m. then Rohini. A.M.: Not favourable generally; bad for journeys, liability to accidents, bad for dealings with opposite sex, courtships, love affairs, physical and athletic pursuits, sports, etc. P.M.: Favourable generally; good for dealings with Governmental and corporate bodies, contracts, business expansion, professional activities.

31. Fri.—L.D. 11 till 4-15 p.m. then L.D. 12. Rohini till 11-25 a.m. then Mrigasira. A.M.: Generally favourable, good for business activities, changes, removals, occult interests, dealings with Governmental or corporate bodies, contracts, journeys, correspondence, interviews, etc. P.M.: Becomes less favourable; bad for dealings with relatives, friends; avoid strange company and undesirable persons generally; resist temptation and morbid tendencies.

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LIST OF FESTIVALS

HINDU

16. Dakshinayana Punya Kalam.
19. Kadirkama Utsavam Beginning.
29. Adi Krittika.

MOHAMMEDAN

8. Hijari New Year 1379.
14. Breast beating.
17. Moharam (10 days).
29. Imam Jainulabdeen.

CHRISTIAN

2. Visitation of B. V. Mary.
16. B. V. Mary of Mount.

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Founded in 1895

By Prof. B. SURYANARAIN RAO

Edited by B. V. RAMAN

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DETAILED CONTENTS

		PAGE
1.	Future of France	683
2.	As It Strikes Me *By Agasthya*	687
3.	Mr. Kasturi Srinivasan	689
4.	Calculation of the Mundoscope *By K. M. Kharegat*	691
5.	The 1962 Eight-Planet Combination and World Affairs—A Symposium *By V. Thiruvenkatacharya, M.A., B.T.*	695
6.	Physiognomy of Women *By Shiva Raj Narain Deva, B.A., LL.B.*	697
7.	Predicting Specific Events by Means of Transits—IV *By W. J. Tucker, D.Sc., Ph.D.* ...	699
8.	Identical Horoscopes *By S. Saravanabhavan* ...	703
9.	The Kaleidoscope *By Yogiraj George Cecil Nixon* ...	705
10.	New Light on Jaimini Astrology—II *By Sri M. K. Sastry*	707
11.	The Year 1959 *By Miss Indoomati Pandit, B.A., and Sri Ajanta Jain*	709
12.	Horoscope of Miss Anita Bose—Netaji's Daughter *By Sri Bishnupada Bhattacharya* ...	711
13.	Around the World *By Douglas Hunt, M.A.*	713
14.	Lessons in Astrology—XVIII *By Vidhyabhaskara Prof. M. Ramakrishna Bhat, M.A.*	715
15.	Letters to the Editor	717
16.	Book Reviews *By Dr. R. Nagaraja Sarma, M.A., Ph.D., D.Litt.*	721
17.	Your Scientific Difficulties Solved *By Mihira*	723
18.	Stars in their Seasons *By M. V. Ramakrishnan, M.A., L.T.* ...	725
19.	Weather Forecasts for August 1959 *By D. R. Munsif, B.Sc. (Econ.), (London), B.A. (Hons.), (Bombay)* ...	726
20.	Hints for Agriculturists (August 1959) *By Mihira*	727
21.	Airways Guide for August 1959 *By Mihira*	728
22.	Market Forecasts for August 1959 ...	729
23.	Astronomical Notes for August 1959 *By S. K. Kar, B.Sc.*	733
24.	Ephemeris for August 1959	737
25.	Books and Publications Received ...	738
26.	How is This Month (August 1959) for You? *By Mihira*	739
27.	Daily Guide for August 1959 *By Mihira*	749

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HOW IS THIS MONTH?

(Continued from page 748)

General.—Jupiter in ninth in transit is reputed to be a very powerful influence for good and this has become even proverbial. But he is the only favourable planet of the month and is also under check. Therefore not much is to be expected of this transit during this month at any rate, Mars is favourable for the greater part of the month, that is for the first three weeks till change of sign. But good or bad he too is under check throughout. Saturn in tenth is not outright good but it cannot be classed as downright evil either. Sun is good for second hlf and also free of vedha so long. Mercury and Venus are evil for the entire month but Mercury is under check. The result of all this will be that the general results for the month will be of a mixed character and the second half will prove somewhat better than the first. Success, gains, happiness, luxuries and comforts, favourable results in contentious matters like suits and litigation, triumph over rivals and enemies, auspicious events and celebrations, beneficial changes, etc., are the events probable for the month, especially during the second half. During the first half, sorrows, separation from relatives, harassment by enemies, ill-health and accidents may occur as also loss of position and dishonour. Of the three asterisms of the sign, those born under Uttarabhadrapada and Revati will fare better than those born under Poorvabhadrapada.

Health and Domestic.—Health for the month should prove to be good. Of course there may be some minor disturbances like colds, etc., but these will be negligible. During the first half there is a slight liability for accidents but this too is insignificant. Conditions in the domestic circle will be happy and harmonious with auspicious events and celebrations, meeting of relatives and friends. During the second half especially luxuries will be acquired and enjoyed. Agreeable and beneficial changes are probable and you may change to new and happier surroundings and environments, bringing increased pleasure and happiness.

Finance and Speculation.—With increased income, profits, etc., there will be also increased items of expenditure. There will be also a tendency to rash and extravagant expenditure which if judiciously controlled, may not create any difficult situation at all during the month. New ventures started during the month may not flourish up to expectations and considerable forethought should be made before launching into any enterprise of some major trade. Still speculation is not totally prohibited but even indulged in with great care may not produce adequate gains.

Real Property, Services, Profession, etc.—Conflicting influences play upon all matters pertaining to real property so that no tangible good or evil is probable in this sphere during this month. Increased income as well as reduction in rentals and profits are indicated and the result in this as well as in other matters will be almost drawn. Quarrels and disputes are liable to arise inspite of your best efforts to remain peaceful but in the matter of going to court and litigating as to your rights you should exercise the utmost restraint. Though you may succeed ultimately it will cost you much time, expense and trouble. The services can confidently await favourable developments during the month, especially during the second half. There may be an increase in salary, success over rivals, new status, or new employment, all constituting beneficial changes in your service conditions, such as are likely to bring you mental satisfaction and happiness. So you should try to show your efficiency by doing good work and then you will exploit the good influences to the full. There will be increased returns for the businessmen and increased income for the profession.

Women.—The month is generally favourable for women also in respect of matters in which they are peculiarly interested by reason of their sex. All their affairs within the domestic sphere or in social circles will run smooth and give them thorough satisfaction, even in matters that are part of daily routine. Their relationship with others, members of their own sex or of the opposite, will be pleasant and harmonious and they may count on their support in all their activities. The month is also good for outings and excursions, courtship and love affairs. Many of the unattached are likely to be engaged even if they do not enter the matrimonial state within the month itself.

Fortunate Dates.—Personal and private affairs—3, 7, 12, 16, 20, 28, 30; money dealings —1, 3, 6 (a.m.), 13 (a.m.), 16, 21, 25, 30; short journeys—4, 5, 8, 13 (a.m.), 21, 27; long journeys—1, 11, 15, 25, 28, 30; real property affairs and academical enterprises—4, 5, 8, 13, 21, 27, 30; speculation, children's prospects and love affairs–3, 7, 11, 15, 23, 25, 29; service affairs–3, 4, 9, 13, 23, 24, 29; partnership business—4, 5, 8, 13, 21, 27, 30; insurance activities—2, 7, 11, 15, 24, 29, 31; professional and business enterprises—3, 7, 12, 16, 20, 28, 30.

Critical Dates.—Personal and private affairs—1, 5, 15, 18, 21, 25, 29; money dealings–6, 13(p.m.), 20, 24, 28, 31; short journeys—3, 13, 16, 20, 27, 30; long journeys—6, 13 (p.m.), 20, 24, 28, 31; real property affairs and academical activities—1, 7, 11, 17, 24, 28; speculation, children's prospects and love affairs—3, 10, 13, 16, 20, 27, 30; service affairs–4, 8, 11, 15, 18, 26, 30; partnership activities—1, 7, 11, 17, 24, 28; insurance activities—3, 13, 16, 20, 27, 30; professional & business enterprises-1, 5, 15, 18, 21, 25, 29.

Chandrashtama from about midnight of 9th till sunrise of 12th.

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Moon	PHYSICAL STRUCTURE—DIFFERENCE WITH MOTHER—LEFT EYE TROUBLE	PEARL
Mars	QUARRELS AMONG BROTHERS—TIMIDITY—TROUBLES OF FIGHTING NATURE	CORAL
Mercury	WEAK BRAIN—SLOW IN UNDERSTANDING—NERVOUS DEBILITY	EMERALD
Jupiter	IMPURE BLOOD—DISRESPECTFUL—OBSTINATE VIEWS	TOPAZ OR POKHRAJ
Sani	LOW MIND—WEAK BONES—RHEUMATIC COMPLAINT—LIAR—LOW CLASS ASSOCIATES	SAPPHIRE
Rahu	DISEASED BODY—PREJUDICED MIND	GOMEDAK
Kethu	WRONGLY CURSING THROUGH LIFE UNDER EVIL INFLUENCE OR MANTRIC POWER	CAT'S EYE
Sukra	CONJUGALLY UNHAPPY—HATER OF WOMEN—WEAKNESS OF ONE EYE	DIAMOND

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FUTURE OF FRANCE

THE historian's task is mainly that of looking back into the past and constructing a faithful record of events that have happened, and explaining why things happened in the manner they did. The astrologer's task is not only similar to that of the historian in interpreting the past events which he does in the light of astrological theories but also prediction of the future. When judgment of the future is called for, correct data are required, and it is this want of correct data that has always been a source of handicap for an astrologer to attempt future predictions in political matters. Dealing with the question of France in July 1958 issue of THE ASTROLOGICAL MAGAZINE, we no doubt suggested that the Moon's period would cause death to the Fourth Republic, while anticipating at the same time on the basis of General de Gaulle's approximate birth details that " large executive powers would be voted to an individual leader in 1959 " thus justifying the " complete breakdown of democratic institutions in France ". Most of these anticipations have been realised with the assumption of the Presidency by General de Gaulle. But there has been a certain time-lag because of the inadequate nature of the data employed. Relying on Press reports, we took the birth of the Fourth Republic on 24-12-1946 as at 3–11 p.m. (G.M.T.) whereas according to an esteemed French Correspondent, the Fourth Republic of France was founded on 30th October 1946 at about 3–30 p.m. (G.M.T.) This new data completely changes the pattern of the future, even though by virtue of certain similar combinations present in the two different charts, more or less similar conclusions on some matters can be drawn.

With the coming into power of Charles de Gaulle, the Fourth Republic died a natural death. It would be interesting to examine the checkered career of this unfortunate Republic. A student of history will not be slow in realising that the end of the Second World War saw a France militarily prostrate and morally collapsed. The Third Republic, whatever be its faults, lived at least for 70 years, until France laid down her arms in June 1940, when she fell a prey to German onslaughts. The horoscope of the Third Republic shows good longevity because of the disposition of the Sun lord of the 8th in the

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8th, Mercury being exalted in the 9th and Yogakaraka Venus aspecting Lagna. It will be seen that Venus is with the political planet Sun while Mercury is in the 7th in debilitation. It cannot therefore be a coincidence that the end of the Republic was brought about by France being involved in a war. A Yogakaraka's association with the military planet Mars, no doubt gave France a vast overseas empire and enabled her to retain her hold on the empire because of *neechabhanga* of Mars. But the horoscope still lacked vitality especially that Saturn lord of Lagna is in association with Kethu, the Moon also being involved in the combination. Jupiter no doubt aspects the yoga, but Jupiter has become evil as lord of the 3rd and 12th and as occupying a martian constellation. In a national horoscope, the 12th indicates foes, quislings and losses. It was for want of national unity that France had to suffer defeat in the hands of Hitler. In the navamsa again, Saturn is not only debilitated but is further afflicted by the aspect of Mars. No statesman expected in 1938 or 1939 that the French Republic would collapse in 1940. That astrology did give some indications to this effect, becomes evident from the following prediction we had made in our book *World Prospects in 1939 and 1940*, published in 1937 :

"The conjunction of the Moon, Kethu aad Saturn in the 12th from the Ascendant augurs an unstable Republic...that must give place to monarchy or dictatorship. The future of France is not as good as it should be. 1940 is one of the likely periods for any sudden developments in the French political world". And it was in 1940 that France collapsed in her war with Hitler with the signing of the Franco-German armistice. Dealing with the Armistice horoscope in December 1941 issue of THE ASTROLOGICAL MAGAZINE we wrote as follows :

"The time at which Franco-German Armistice was concluded is decidedly favourable to the Allies. Inspite of trials and tribulations this great nation will suffer due to German occupation, the unquenchable spirit of her people will make itself felt and she will survive the present fearful onslaught. Jupiter's entry into Cancer will be quite favourable for this great nation. Though France will suffer from strife, internal revolutions, unrest and dissatisfaction in army and navy, the French people will extend support to the Free-French movement of General de Gaulle". Subsequent happenings are a matter of history. In giving these extracts from our earlier writings, we would like to inform our readers that given correct data, it is possible astrologically to anticipate with a fair degree of accuracy the trend of national and international events.

That the Fourth Republic was born under unfavourable circumstances, becomes clear from the pattern of the horoscope given below, even though *prima facie* the horoscope appears to be quite strong. Lord of Lagna Saturn is in the 6th, the sign of the Moon. Whatever the faults,

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		Rahu					
Lagna	Chart No. 1 RASI		Sat.	Lagna Jup.	NAVAMSA		Rahu Mars
				Kethu			Moon
Moon	Mercury Venus Kethu Mars	Sun Jup		Sat.		Venus	Mer.

the Republic brought to the French people a great degree of individual prosperity. Saturn the democratic planet is not afflicted. "In its foreign policy the Fourth Republic started the first step towards European and North Atlantic integration. Hesitantly it started an enlightened policy in its African Colonies south of Sahara. It recognised the independence of its former Protectorates of Moracco and Tunisia". The Moon in a common sign—here it is the volatile and violent Sagittarius—with the secondary planet Mandi indicates a psychologically unstable foundation for the Republic. It is in the

sub-period of the Moon in Venus major period that the first cloud of war appeared on the horizon of Indo-China. During the sub-period of Mars—lord of the 10th in the 10th but afflicted especially in navamsa, France rushed from crisis to achievement and from achievement to crisis. Rahu in the fourth is said to make one "a fool causing him sorrow". It was during Rahu's sub-period when U.S.S.R. threatened blockade of Berlin that the "French allowed themselves to be persuaded to propose a European army". Rahu's sub-period also saw another increase in the "already dangerous inflation", and France had to face an election. Jupiter as lord of the 2nd and 11th is in the 9th or house of fortune in conjunction with the Sun who is debilitated but is also *neechabanga*.

With the dawn of Jupiter's sub-period France seemed to be emerging from the shadow of her worst difficulties. Under the same directional influences Mendes France came to power and outlined a programme of his own to "cure the chronic inflation". Jupiter rules the 2nd or house of finance. He introduced drastic cuts in military appropriations. Consistent with the 'peaceful' nature of Jupiter there was also the cessation of hostilities in France's overseas possessions. Saturn's situation in the 6th generally indicates subduing of enemies, display of courage and increase of self-respect. As soon as Saturn's sub-period commenced, Mendes France again came to power, sought a new European army agreement and tried to solve the Franco-Tunisian tensions. But Saturn's situation in the 8th from the Moon and his occupying the constellation of Mercury—a *maraka* from Chandra Lagna saw the early fall of Mendes France and breaking out of serious trouble in her colonies and she had to fight a sordid and vicious war in Algeria. It was again under the same directional influences that the Government in France "was bankrupt", and that the "wild Suez adventure, the mounting irresponsible intransigence of the Algerian colonials, the grim desperation of harassed and abandoned professional troops and the juvenile prospecting and posturing of apprentice dictators all around the scene took place". And as soon as the sub-period of Mercury commenced, de Gaulle arrived on the scene and with his election as President, collapsed the Fourth Republic. In other words *maraka* or death happened in the major period of Venus and the sub-period of Mercury. Both the major and sub-lords are in the 12th from Chandra Lagna in the constellation of Saturn who though Lagnadhipathi is a *maraka* from Chandra Lagna. As a death-inflicting lord, Saturn's transit of Dhanus coupled with that of Rahu in Libra over the position of debilitated Sun the inevitable collapse of the Republic had to come.

What are the prospects for the Fifth Republic, which according to usually authoritative sources came into being on 6th October 1958 at 6 21 p.m. (Summer Time) at Paris? We cannot vouchsafe for the correctness of the time.

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Lagna	Kethu	Mars	Moon	Sat.	Mars Kethu Venus		Moon
	RASI			Ascdt. Jup.	NAVAMSA		Sun Mer.
	Sat.	Rahu Jup.	Venus Mer. Sun			Rahu	

Assuming the Presidency of the Fifth Republic, General de Gaulle set about his self-imposed task of restoring France "to national greatness" and if need be "impose" what the public good demands. The greatness of a nation, as that of an individual rests on the disposition of the 10th house. Here Jupiter is both the lord of Lagna and the 10th but he is in the 8th in association with Rahu. In navamsa, Jupiter is not much afflicted. The 10th house itself is aspected by Mars, and this is good so far as it goes, as Mars is lord of the 2nd and 9th. But Mars himself is afflicted due to the aspect of

Saturn lord of the 11th and 12th. These dispositions of planets denote that General de Gaulle would not hesitate to take even unpopular measures to impose what he considers good for the people, but his courage in the economic field will be matched by his political hesitancy in the matter of "Colonies" which are now asserting their independence. The 5th lord Moon is unafflicted but is in a common and mercurial sign and is Vargottama and occupies the constellation of Jupiter. Therefore the Republic will have clear-cut ideas as to what measures she should adopt at home and what policies she should follow with France's associates and friends. The French will no doubt play their part in raising themselves to a new pitch of national endeavour. Saturn the planet of democracy is no doubt in the 9th but his being aspected by Mars, is not a favourable augury for democracy. The vote for de Gaulle is undoubtedly an expression of the shift to a rightist position and reflects the mood of a large number of the French people—a mood of indifference or disgust with democracy.

The 7th house is interestingly disposed. The 7th lord Mercury (who incidentally also happens to be lord of Chandra Lagna) is exalted in the 7th occupying the constellation of the Moon. This disposition is highly favourable to restore French power and prestige as it denotes considerable activity in foreign affairs, commercial agreements and diplomatic gains. But what is disquieting is the association of Venus, lord of the 3rd and 8th and therefore a malefic lord. Venus is *neechabhanga*. Mercury is also in association with the Sun lord of the 6th. Thus there is considerable affliction centered on the 7th; the Sun, Venus and Mercury being in the constellation of the Moon lord of the 5th acts as some sort of a check. It looks as though France will be guilty of diplomatic blunders, breaking of treaties, and a general disagreement in international matters. There is no astrological evidence that the new Government will do anything materially to alter the situation so far as her involvements in the NATO, etc., are concerned. There will be *entente* with Israel. France will continue to stand with the West but it goes with strong suspicion of American policies. Africa will give France quite a lot of headache. The affliction of the 6th house is also severe due to the aspect of both Mars and Saturn. Therefore while the internal policy—wages, prices, housing and unemployment—will be the preoccupation of the Government, there will be strong dissatisfaction among the working class resulting in strikes, closure of factories and labour demonstrations. Despite all this, the new Government will issue some measures to encourage collective bargaining and sharing of productivity gains. It is interesting to note that the French suspicion of German aims and policies will be the main cause for want of real rapproachment between Germany and France. Apart from the Fifth Republic, General de Gaulle himself has a powerful horoscope which clearly indicates that French policy will gain self-confidence and capacity for decision that was so signally lacking during the last decade.

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The Republic horoscope has a balance of Jupiter's Dasa for about 5 years and 14 days. Jupiter, we have already seen, though Lagnadhipathi, is considerably afflicted not only by occupying the house of an enemy but being in association with Rahu. Moreover, Jupiter is also in the constellation of Rahu. From Chandra Lagna, he happens to be a *maraka*. Jupiter's Dasa ends in 1963. Especially in 1962, after the commencement of Rahu's sub-period, there is a likelihood of dramatic political changes and serious confusion in France leading almost to collapse of the Fifth Republic. France, it occurs to us is not destined for the eminence de Gaulle has dreamed of for her; but she will certainly be able to play a constructive part in the world affairs besides raising her own greatness and pride.

—Written 2-7-1959.

As it STRIKES ME

BY AGASTHYA

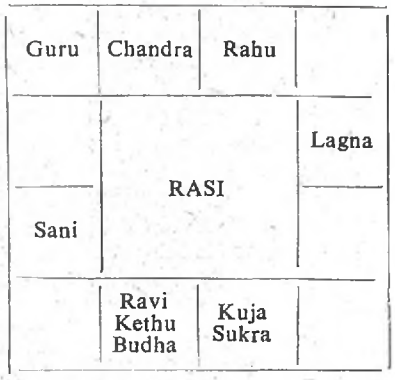
Karma and Planetary Influences

THE difference in the planetary influences and the fortunes and misfortunes of being human or otherwise, are delicate and complicated. The Karma and the planetary influences are two different matters and ought not to be confounded. If planets alone influenced the human affairs, and if they are the dictators of the production of all the terrestrial phenomena, then no higher duties need be approached and religion of a sublime form would dwindle into the common place researches of the Physical Science. Divine vibrations are beyond the ken of ordinary men. They require a study and thought, a practice and perseverance, an insight and a genius, ordinary sciences could not conceive of. From the so-called known we have to proceed to the unknown and unknowable with the ordinary knowledge men have at their command. What is then Karma, what is man and what are the planetary influences? These are questions of deep importance. If there is any connection between causes and effects, if the one is related to the other, in however a remote way, if the superior energies working in their own mysterious ways, bring molecules together and produce all the natural phenomena, if the guiding power in all these cases has a system by which the inferior is moulded after the methods of the superior and if causes and effects again reproduce causes and effects then we will not be unreasonable in drawing certain inferences based on the premises warranted by the close study of such causes and effects. In the regions of philosophy and higher principles of sciences the arguments do not appear to be so plain to the ordinary minds as the principles of lower forms of logic appear to be. In fact, our own argument now appears to be vague and unintelligible. We shall make these clear by illustrations. We have on this terrestrial plane creatures of all grades and temperaments; on the celestial plane we have planets of different colors, form, power, influence and dimensions and Karma of most complicated, confusing and inexplicable natures. The human governments, relations among nations, communities and societies, authority of parents and other elders over their juniors and dependents, and in fact the Divine Rights of so-called persons and powers to regulate, govern and guide others of lesser physical or mental capacity and developments have been supposed to be based on the principle that they are all organised on the model of Divine Institution and Divine Influence. When summarised this comes to the simple proposition that whatever we see on the earth have been modelled after the divine fashion, and the proverb man is made in the image of God seems to be believed by the most enlightened individuals. If this be so then we shall examine the above three items calmly and in a fair spirit of inquiry and research. A man lives in a society modelled by local, political and natural conditions and he is affected by them entirely on the principle of his past and present Karma. Say, he lives in a cold country, in a republic and in a certain community and a certain family. He is mostly regulated by the conditions surrounding him as affected by his own Karma (acts, deeds, speeches and thoughts) towards them. Say he lives in the midst of dacoits and is surrounded by their methods. Here the same relationship holds good. If he finds his surroundings good he lives in accordance with them and he turns out to be a good man. The balance of his previous good Karma induced him to take birth in that land and to live in the midst of good people and his surroundings add much stimulus to the tendency he has to be good by his past Karma. He lives in a bad country and surrounded by bad people and governed by tyrannical rulers. To be born in such a country is the result of his previous bad Karma and his own tendency to be bad (by the momentum, imparted to his indisposition to do bad by his past evil Karma) is greatly augmented by the nature of his surroundings. This is due to certain previous causes, which cannot be fully explained or understood. If planets influence us in every way, hold us in their tremendous grips, and compel us to do bad then certainly the suggested murderers, rogues and dacoits may set up the simple defence before the judges when brought up for trial for their criminal acts, that as the evil planets in their horoscopes induced them to do bad Karma, they simply obeyed their mighty momentum, and that they are not responsible for their wicked deeds, but that their powerful abettors the evil planets, if at all, who compelled

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them to commit bad Karma must be held responsible and punished. Let us take an example.

The man's morality has to be judged by the 10th and 4th houses, their lords and the planets occupied or aspected by them. The horoscope is that of a man who is well known to us and therefore the characteristics here described are not imaginary or delusive. The 4th house is occupied by its lord Venus. Mars his enemy is there and Saturn the most evil among the planets aspects the 4th house. There is the aspect of Moon too. Lagna is aspected by Saturn an evil planet. The man led a most immoral life, had complicated forms of venereal diseases and lost the power among some of his limbs and sight by such diseases. Suppose he pleaded, when brought to trial that he could not help committing adultery as the planets in the 4th made him commit bad Karma and that as the influences



were very powerful he could not resist them and that he should be excused for his evil deeds and that Sani, Kuja and Sukra should be held responsible and punished for making him lead an immoral life. He may further with reason plead that when he is held in the grip of a very powerful man, made to steal or do some other criminal deed by force and carried away by such power, could the law justly hold him responsible for his acts and could he reasonably be punished for what he was so powerfully forced to do much against his will. In the latter example, though there may be no will, the physical force compelled both body and its weak mind to do that which he ought not to do, and omit that which he was bound to do as a matter of duty. In the physical plane the body more than the mind undergoes the compulsion, and as we cannot expect all men to be generally proof against evil temptations, they comply with the impulses of the physical forces for want of that strong determination of mind which defies all physical evil including terrible pain and even death. But on the mental plane the matter is still worse. If the planets influence all phenomena objective and subjective, visible and invisible, then men have no minds to call their own, which would act independently, which will have power to resist the physical as well as the mental temptations, and which could be regulated with reference to planetary influences. Man, physical and mental, is a mystery of mysteries, wonder of wonders, and a confounded complication and confusion. His physique has been examined for so many thousands of years and still it is a great mystery which has received no satisfactory solution, and whose innermost workings and methods have yet to be analysed and understood. No physicist or chemist can come forward and assert that he has understood the physical composition of man or for that matter the tiniest of living beings. He is moping and groping in profound darkness of the physical nature of man and probably he has to do so for a numberless centuries more.

(*Continued on page 744*)

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ASTROLOGY TODAY

The Astrological Research Associates, New York, writes :

This is an inquiry among people seriously interested in astrology conducted by the *Astrological Research Associates*. The findings will be incorporated in a thesis which Mrs. Marcia Roof as analyst is writing for a Radcliffe College degree, and will be published in the Astrological Quarterly Journal, *In Search*.

We are glad to say that the following prominent astrologers have allowed us to use their names as Sponsors of this project. They will not see the questionnaires.

B. V. Raman, Editor,
The Astrological Magazine.
Charles E.O. Carter
Dr. Marc E. Jones
Margaret Morrell
Carl Payne Tobey
Dane Rudhyar
Brigadier R.C. Firebrace, C.B.E.
Margaret E. Hone.

This is the first international survey of astrologers and its statistical and scientific value depends entirely on your co-operation.

We fully realize the limitations of this or any survey. Our questions are designed to elicit some of the collective attitudes and ideas of those most concerned with the validity and practice of astrology. We hope the results will give an overall picture of how astrologers today think and feel about certain general issues. You may find, therefore, that it does not allow much scope for you to express the many subtleties inherent in your own individual approach to the art. This is a necessary compromise. The questionnaire will be supplemented by personal interviews with persons eminent in the field and a general discussion of the significance of astrology today, and we will make a sincere effort to reintegrate the findings within the larger context of astrological thought. Questionnaires and other particulars will be sent on application to **Astrological Research Associates,** 310, EAST 9TH STREET, NEW YORK-3, N.Y., U.S.A.

INTERNATIONAL CONGRESS OF ASTRO-SCIENCE

It is learnt that Mr. K. S. Sastry, Asian representative of Astrologers' International Ltd., and Director, Astrological Research Centre, Jalgaon, will attend the International Congress of Astro-Science to be held at New York from 2nd to 11th October 1959, along with Mr. Dhananjay of Mehsana and Mr. G. D. Tikale of Ahmedabad.

Mr. Kasturi Srinivasan

IT is with deep regret that we have to refer to the death of Mr. K. Srinivasan, Editor of *The Hindu*, on 22nd June 1959. At a time when the maintenance of a good and proper Press in India is in danger, the passing away of Mr. Srinivasan is an immense loss for India. Knowing him as we did rather intimately for nearly quarter of a century, it would be difficult for us to write anything about him with detachment. He was a dynamic personality, always calm, cool and collected; a keen student of human nature and capable of instinctively judging persons. When he once formed an opinion about a person, he would stick to it, no matter what others might think. A man of varied activities and cultural tastes, astrology held for him a special interest and a special significance. Perhaps very few people must be aware of the fact that he was not only a keen student of astrology and a patron of THE ASTROLOGICAL MAGAZINE but had developed certain theories of his own, which he used to discuss with us whenever we had opportunity to meet. The Press and the public have already paid high tributes to Mr. Srinivasan's qualities of head and heart, his contribution to the cause of Indian freedom and the encouragement he unstintingly extended towards the development of music, education and Indian Culture in general. He richly deserves all that has been said of him in the Press. But there is one facet of his life which has not been referred to by the leading public figures of the country, and that is, his keen interest for the development of astrology on proper lines. Though an advocate of the Sayana system in 1940's, he became gradually convinced that the Nirayana system is the true basis of Hindu astrology. He had a special fascination for the Jaimini methodology.



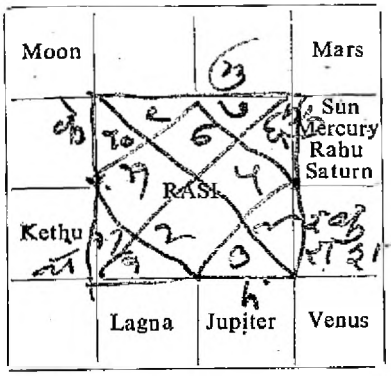
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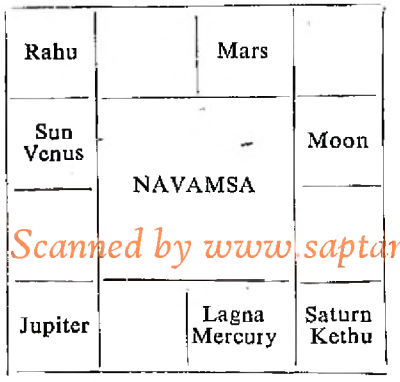
Photo taken in June 1955, when Sri B.V. Raman gave a party to Prof. M. S. Thacker. Facing camera: (*L to R*) Dr. H.A. Havemann, Prof. M.S. Thacker, **Mr. Kasturi Srinivasan** and Sri B.V. Raman (at the mike)

As our friend Dr. R. Naga Raja Sarma has observed in *The Hindu* of 24th June, "another fundamental characteristic of Mr. Srinivasan lay in his un-

canny and surprisingly singular genius for friendship. His friends came from all ranks and strata".

Mr. Srinivasan was born on 7th August 1887 at 1-20 p.m. (L.M.T.) at Coimbatore.





The strength of the lagna is of supreme importance whatever the bhava under consideration. In this case, the lagna and the lord are very powerful. What are the strong combinations for wealth and affluence in this chart? While the 2nd indicates wealth in general and the 9th the extent of wealth, the source of earning it comes from the 10th. Thus in judging the degree of wealth, one must note the connection between the 2nd, 9th, 10th and 11th houses. The first and the foremost combination in this horoscope is the presence of a powerful Adhi Yoga. The 2nd lord aspects powerfully the lord of lagna while the latter aspects powerfully the 2nd house. These two sets of combinations have fortified 'wealth' considerably. The 11th is occupied by Venus, who though in debilitation is strengthened by the fact that he is in the Sun's constellation. The situation of Saturn and the Sun (as lords of the 4th and 9th and hence causing a Raja Yoga), whilst having its own evil significance, is not without considerable strength in inducing flow of wealth and prestige. Mars is almost abutting on the 9th house and hence is highly fortified. Viewing from the Moon, we find that the 2nd lord Mars is in the 4th aspecting the 10th while the lord of Chandra Lagna and the 10th (Jupiter) aspects Mars. These mutual aspects between the 2nd lord and lagna or the 2nd house and the lagna lord always express themselves in terms of influx of considerable wealth. This is a combination the importance of which is hardly recognised by the average astrologer. The native was a newspaper magnate having to do with labour, machinery and trade. Mark the inter-relations between Saturn, the Sun and Mercury. Since Saturn has caused a Raja Yoga powerful gain by labour, responsibility and investments is indicated. The Sun indicates political influence and Mercury rules trade and journalism. No wonder he should be able to command immense influence with the ruling classes and the newspaper world. The 10th house is Leo, a fiery sign. Rahu is the planet of machinery. When a fiery sign happens to be in the 10th house, a profession involving dealings with factories, printing machines, etc., is shown. The appropriate blending of the influences of Leo, Saturn, the Sun, Rahu and Mercury—a great journalist wielding much influence amongst classes indicated by the Sun, bearing the qualities of Mercury and coming into contact everyday with persons and properties indicated by Saturn—is noticeable. Mercury gave the subject tact and a clear mind, with fertility of resource, fluent speech and retentive memory.

The Sun is a creative planet. He rules aristocrats, kings and monarchs, persons highly placed in life, high political dignitaries, etc. Mercury rules authors, printers, booksellers and Saturn governs hawkers, factory and machinery workers. The blending of all these forces in a harmonious manner—the foci in this case being the 9th and 10th houses—has given an impetus to the financial aspect of the horoscope. When a point of contact is established between the lords of the 1st and 9th, fortune in general seems to receive an impetus. This goes under name of Lakshmi Yoga. Jupiter lord of Chandra Lagna powerfully aspects Mars lord of the 2nd and Lakshmi Yoga is given rise to. The horoscope brings in to relief an important astrological maxim that for a successful blending of Saturnine and Mercurian influences coupled with the fact lagna should also be strong while an equally strong disposition of the Sun would render the native to be equally influential in high political circles.

The horoscope reveals he had mental ambitions applied to universal services, philosophic outlook in tune with steady mind, tactful yet independent, studious and responsive to new thought, sympathetic towards others, human tendencies are marked. Mars in the 3rd from Karakamsa made him brave and unyielding but not unsympathetic. Venus in the 11th gave him an aesthetic sense of appreciation, an ear for music and a taste for fine arts. The horoscope in question is indeed a remarkable one, as the

(Continued on page 744)

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Calculation of the Mundoscope

BY K. M. KHAREGAT

THE Mundoscope is a figure of the heavens cast for the actual mundane positions of the heavenly bodies at a parcular instant of time. It is similar to a horoscope as it is usually cast, except that in the latter only the zodiacal or ecliptic longitudes of the bodies are tabulated. In some cases there may be considerable differences in the positions of the bodies shown in the two diagrams. For instance, in the mundoscope the planet Pluto may be well below the horizon, as it actually is, whereas in the ordinary horoscope it may be charted as being above the horizon and in the 7th house. The difference arises from the fact that in the horoscope, the latitudes of the heavenly bodies are neglected, whereas in the mundoscope all these factors are taken account of, and the actual physical positions of the bodies represented in relation to the meridian of the locality, only of course in so far as three dimensional configurations can be represented on a plane.

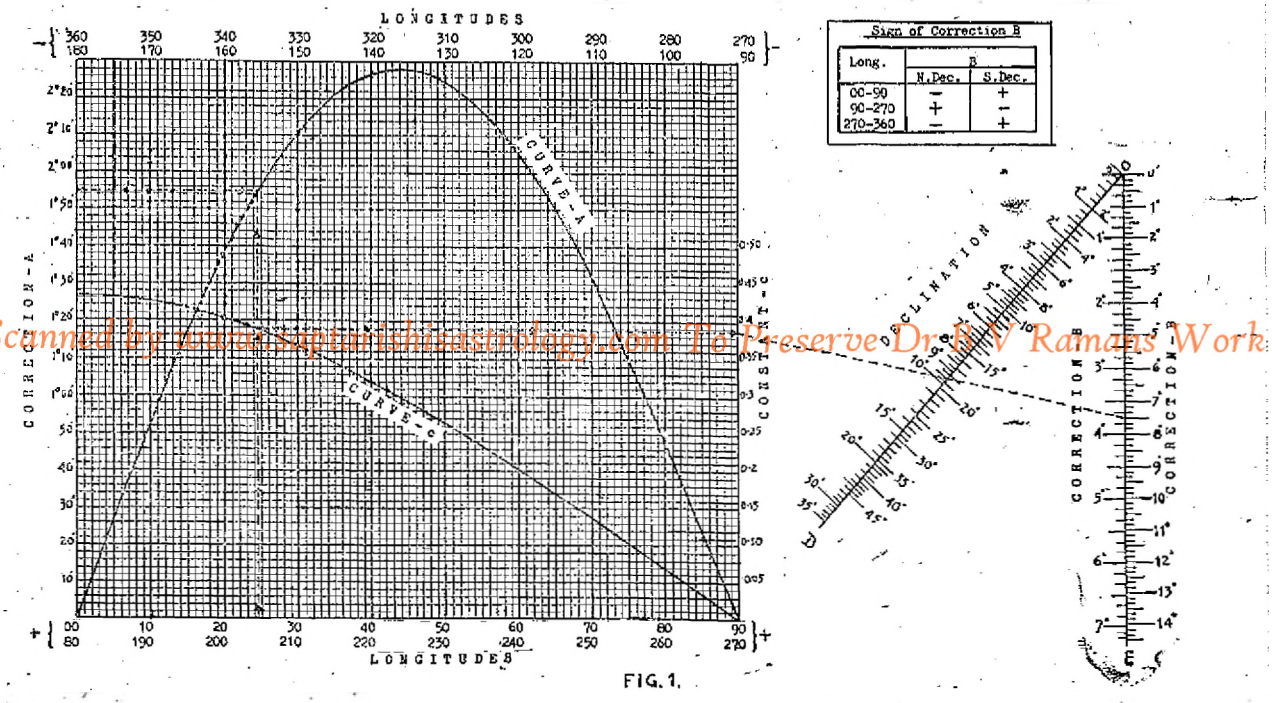
It had long been the practice of Western astrologers to use the mundane positions of the planets for prognostication, but latterly it had completely fallen into disuse, despite the fact that it is the only correct way to draw a horoscope and study the relations between the planets. The revival of the practice of considering mundane positions as an adjunct to the horoscope is due to Mr. Cyril Fagan, and it is not the least of the many debts we owe to this distinguished research astrologer. I believe even the very word "mundoscope" was coined by him. To calculate the mundoscope however requires extensive trigonometrical calculations which are time-consuming and quite beyond the capacity of the ordinary practising astrologer to compute. It is the intention of this article to remedy this defect and supply the astrologer with graphical aids by which he can construct a mundoscope with very little calculation and so rapidly that after a little practice, he will be able to cast a mundoscope in less time than he will take to chart a horoscope.

It must be borne in mind that only the Sayana positions of the planets are to be considered in the mundoscope and if the reader uses a Nirayana ephemeris like Lahiri's he must convert all longitudes to their equivalent Sayana degrees by adding the appropriate Ayanamsa. The horoscope, of course, may be cast in any system the reader favours.

I. Calculation of the Right Ascension.—It is a pity that the Ephemerides in common use amongst astrologers like Raphael's or Lahiri's do not give the right ascensions of the planets along with their longitudes. Evidently these compilers are very orthodox people, since some time back I had written to them showing how they could accommodate this extra information without increasing the bulk of their publications, but I did not receive even an acknowledgment in reply! The Nautical Almanacs give the RAs but it is beyond the reach of the ordinary practitioner. So he must learn to find out the RAs from the published data, until such time as the Ephemeris makers wake up from their sleep. Unfortunately, this requires the use of logarithms and cosine tables and this frightens him. The use of Fig. 1 will make the process simple. Only two corrections A & B have to be applied to the longitude to obtain the RA. The first correction A is given by the curve A. The longitude of the planet is sought at the bottom or top of the figure, then a vertical line is erected from this longitude up (or down) until it meets the curve. Then from the meeting point a line is taken horizontally to the left to read the amount of the correction A in degrees and minutes If the figure is entered from the bottom, the corection is +, if from the top it is negative, *e.g.*, what is the correction A for longitude 24° 31′? The dotted lines with the arrows show how the chart is used in this particular instance. We enter at 24½ at the bottom, and read the figure 1° 55′ at the left where the line and curve meet; and it is positive. The same correction applies for a longitude of 204° 31′. Again the same amount of correction but with a negative sign applies for longitudes 155° 29′ and 335° 29′ (since now we enter the chart from the top). To obtain the second correction B, again enter the figure with the given longitude and proceed up or down until the curve c is reached. Then turn right from the meeting place and read the value of c at the right. Now take a ruler (a transparent plastic one would be preferable) and lay its edge at the value of c and in such a manner that its edge also passes through the given declination marked on the inclined line OD. Then the ruler edge will cut the vertical line OE in the required value of the correction B. Again the dotted line shows the procedure in the case where the longitude is 24° 31′ and the declination is 9° 31′. Since 9° 31′ is found on the *left* of the inclined line the amount of correction B is to

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read from the figures on the *left* of the vertical line. If, on the other hand, the figure for the declination lies on the *right* side of the inclined line, the value for the correction must likewise be sought on the right side of the vertical line. In the case given, namely 24° 31′ longitude and 9° 31′ declination, the correction is 3° 44′. Had the dec. been 18° 34′ (the dotted line cutting the inclined line on the right) the correction would have been 7° 30′ (the figure on the right). 5° or less, it is sufficiently exact to multiply the minutes in the declination by the factor c to get the correction B. On the other hand when the value of the constant c is very low say less than 0.10 the straight edge of the ruler will cross the inclined line OD at an acute angle and so make accurate readings difficult. In such cases also the correction c multiplied by the minutes in the declination will give the correction B in minutes. All this has taken long to describe, but once the reader has become accustomed to reading the chart, he can get the two corrections in a matter of seconds; and so get the RA without any trigonometry whatever. The chart has been so constructed that the RAs of many of the extra zodiacal stars can also be obtained. It is recommended that as far as possible the figures on the left side of OD be used. The RAs obtained from the chart should not be in error by more than 3′ if care be taken, and this is sufficiently exact for all practical purposes; but if the reader is not skilled in reading charts the error may be more. In such cases if he wants greater exactness, a simple procedure will give him the RA accurately. He must procure a table of natural trigonometric functions to at least four figures, and these cost only a few annas. Then add and subtract the latitude of the planet to and from the longitude, and take the sum of the cosines of the angles so obtained. Also add and subtract the declination from the RA obtained from the chart and similarly add the cosines of the two angles so obtained. The two totals must be the same, if our RA is correct. If not, a few trials by adding or subtracting 2–3′ will soon give us the correct RA. As an example, the longitude of the moon is 10° 56′ Taurus (40° 56′) its declination is 12° 54′ N. and its latitude is 2° 20′ S. What is its RA? En-



Sign of Correction B

Long.	B	
	N.Dec.	S.Dec.
00–90	−	+
90–270	+	−
270–360	−	+

FIG. 1.

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Careful attention should be paid to the sign of B. A table showing the sign to be used is shown in the figure at the top. Then RA = longitude + correction A + correction B. In our cases if dec. be north: RA = 24° 31′ + 1° 55′ − 3° 44′ = 22° 42′; or RA = 155° 29′ − 1° 55′ + 3° 44′ = 157° 18′. If the dec. had been south the RAs would have been 24° 31′ + 1° 55′ + 3° 44′ = 30° 10′ or 155° 29′ − 1° 55′ − 3° 44′ = 149° 50′. *If the value of the declination is*

tering the chart, correction A we read as 2° 27′, the constant c is 0.315, from which we read correction B is 4° 05′. So our computed RA = 40° 56′ + 2° 27′ − 4° 05′ = 39° 18′. We now check:

cos	43° 16′	=	0.72817
cos	38° 36′	=	0.78152
	Total	...	1.50969
cos	52° 12′	=	0.61291
cos	26° 24′	=	0.89571
	Total	...	1.50862
cos	52° 09′	=	0.61360
cos	26° 21′	=	0.89610
	Total	...	1.50970

The second total does not equal the first, but is slightly smaller, indicating that our assumed RA is a little in error. So we take a slightly smaller value of the RA and by taking it as 35° 15′, we get the third total which exactly equals the first. The true value therefore of the RA is 39° 15′.

II. To find the Domal Longitude.—The domal longitude of a heavenly body gives its position in the mundoscope taking the midheaven as 0°. Fig. 2 simplifies the determination of this longitude for all places on the earth situated between 19° and 60° latitudes. Before starting to use the chart the reader is recommended to study it carefully and see which lines mean what and to note the following points: (1) The longitude is required for a certain instant of time, and the sidereal time or RAMC is calculated for that time in the usual manner; call it ST. (2) The hour angle of the body must next be determined. This is equal to the sidereal time ST, less the RA of the body. If the remainder exceeds 180° or 12 hours, subtract the ST from the RA. In the first case the body is in the western half of the mundoscope, and its hour angle, H, is +; if the latter it is in the eastern half and H is negative. (3) The domal longitudes obtained are to the west or east of the meridian according as H is positive or negative. (4) Latitude lines, are the oval lines and are given rising by 1° from 19° to to 30°, thereafter by 2° to 40° and after that by 5° to 60°; with a special curve for London marked in dotted lines. (5) The hour angle lines are curves which look like radii, and are drawn for each 5° or 20 minutes differences in H; they can be used indifferently for positive or negative values of H and can be used directly when the RA is expressed in hours and minutes, and H so calculated. (6) The measure of the declination of the body is shown along the base line. (7) The domal longitudes should be read in degrees on the outermost curved line. The

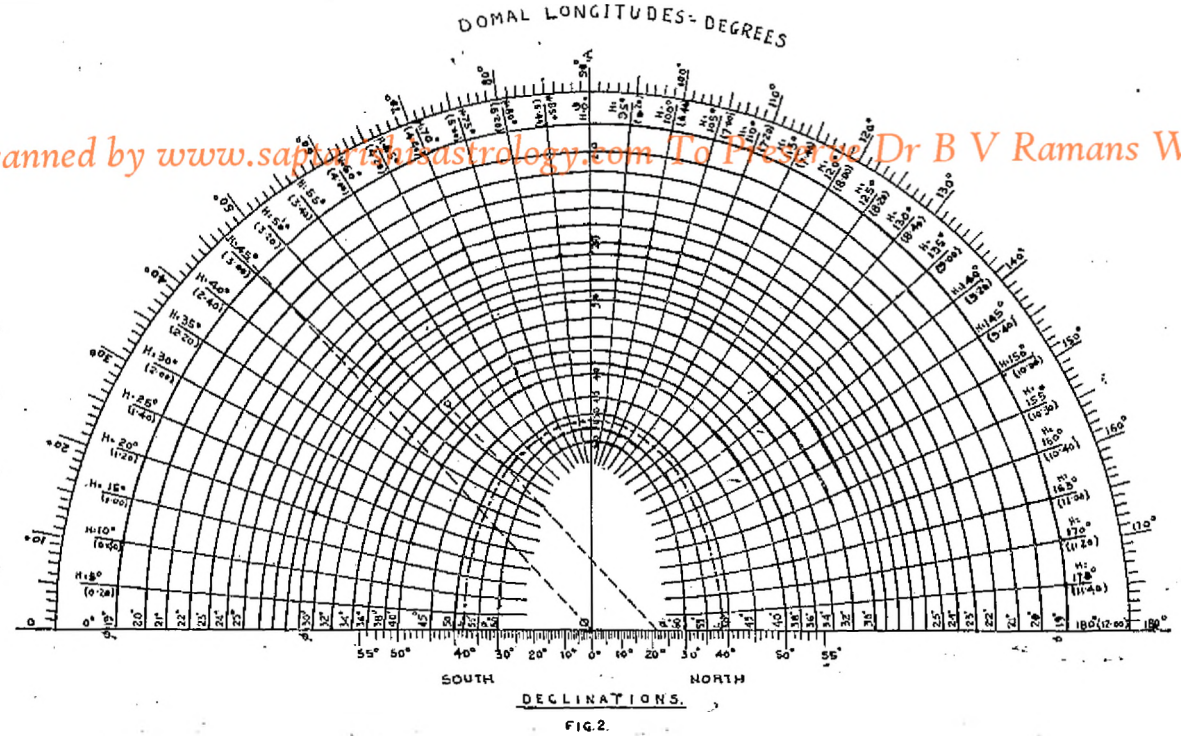


FIG. 2.

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chart has been primarily meant for use in the northern latitudes, but it can be readily adapted for use in southern latitudes merely by changing the sign of the declination, that is changing north to south and *vice versa* and then using the chart as drawn.

To use the chart, first locate

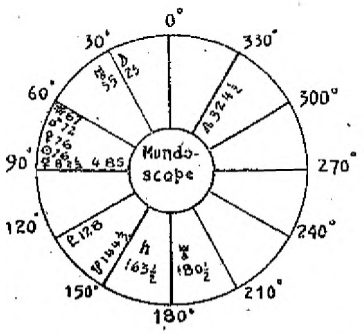
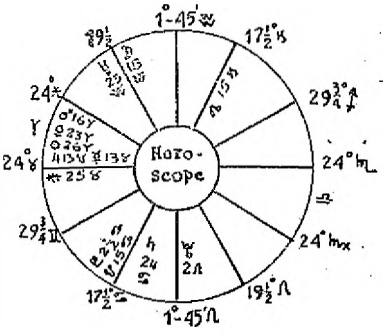


FIG. 3

the point on the base line where the declinations are marked. Then locate the point of intersection between the hour angle and latitude lines; if the given values of these items are not marked on the chart (and they rarely will be) interpolate between the two relevant curves. Join the declination point and the interpolated point by a straight line. From the centre O draw a parallel line to this line until it cuts the outermost circle and read the required domal longitude there.

An example will make the procedure clear. What is the domal longitude in latitude 35° N. of a body with 22° N. declination, and an hour angle of 52°? We first locate the intersection of the interpolated curves of 35° latitude and 52° of H. This point is shown by a small circle on the chart. Then connect by a straight line this point with the declination point, this is done by the broken line on the chart. Next draw a parallel line to this from 0 (see upper dotted line) until it cuts the outermost circle in 47°, *which is the longitude required.* (Actual calculation will give the longitude as 46° 57′.)

For those readers who do not know how to draw even parallel lines, the following modification might be of use. Procure a 6″ protractor on a *transparent* base such as schoolboys use for their geometry lessons. Lay its base



line on the base line of the chart with its centre on the point indicating the declination and its 0° on the left or at the top. Now take a transparent ruler and join the declination and the interpolated points and read the degrees at which the edge of the ruler crosses the protractor edge. This degree is the domal longitude. The accuracy with which results are obtained depends on the first instance on the accuracy with which the interpolation if effected between the curves. For people unaccustomed to the use of charts, interpolation between rapidly expanding or contracting lines might appear puzzling and errors or at least inaccuracies might be frequent. For such people the wisest course would be to get the domal longitudes where the two nearest curves actually cross and then interpolate in the figures of the two domal longitudes so obtained. For instance, in the above example we may proceed like this:

0	*H=50°*	*H=55°*	*Interpolated Value of L*
34°	45.3	49.4	46.94
36°	45.4	49.4	47.00

Therefore at latitude 35° interpolating between the last two values, L=46°.97′ or 46° 58′ (actual value is 46° 57′).

(*To be continued*)

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The 1962 Eight-Planet Combination & World Affairs—A Symposium

[As readers are aware, there is going to be a combination of eight planets in Capricorn (Aquarius according to Sayana or the Movable Zodiac), on 2nd February 1962. The subject has been dealt with by us not only in August 1957 issue of THE ASTROLOGICAL MAGAZINE *under the caption* **The Third World War,** *but reference has also been made to this great concentration of force in one part of the heavens, in our inaugural address to the All-Kerala Astrological Association, at Trichur. This unique celestial combination seems to have excited the curiosities of a large section of the educated public to such an extent that many of them have suggested the subject being discussed in a more detailed manner.*

Those intending to participate in this symposium can prepare a suitable paper and send the same for publication. It is left entirely to one's discretion whether to interpret the combination astrologically or astronomically, on the basis of the Nirayana or Fixed Zodiac or Sayana or Movable Zodiac. You have to set out what in your opinion, are the likely results to happen as a consequence of this eight-planet combination in the world as a whole; with reference to the different countries; and/or in regard to individuals born in different signs. All points of view—whether based on ancient classical writings or on modern western texts or on one's own experience, are welcome.

PAPER No. 7—BY V. THIRUVENKATACHARYA, M.A., B.T.

IT is really very good of the Editor of THE ASTROLOGICAL MAGAZINE to have invited a symposium of articles discussing the astrological effect of this extraordinary conjunction in Sayana Kumbha Rasi.

As a matter of fact, all the planets known to the ancients form a conjunction with a simultaneous solar eclipse, the effect of which must be very powerful. Uranus and Neptune send their malefic rays to the conjunction sign. Dr. P. S. Sastri has made the first contribution in the April 1959 issue of THE ASTROLOGICAL MAGAZINE in which he has drawn some very interesting conclusions.

In the Nirayana Chart, Makara —the sign of conjunction—is a watery sign according to us; but it is not fully watery. The learned Editor naturally infers upheavals in the watery regions of our mother earth and interception in the sea-routes. The combination is so powerful that the upheavals will be in all spheres of terrestrial life.

Our sages say that a new era begins when such a combination takes place in Aries (Mesha), the changes being most significant when the conjunction takes place in a single point. On such an occasion, creation itself is said to start.

At the end of the Krita Yuga, the mean positions of the planets are said to coincide at the beginning of Mesha Rasi—the first point of Aries.

अस्मिन्कृतयुगस्यान्तो सर्वेमध्यगताग्रहा: ।
विनातुपातमन्दोच्चान्मेषादौ तुल्यतामिताम: ।

"At the end of the Krita Yuga, the mean positions of all the planets excepting the nodes and the Mandochachas coincide at the first point of Mesha".

When the apparent positions coincide with the nodes, there must be Mahapralaya according to our sages. A conjunction of a general type—but not single-point—occurs in Sayana Kumbha Rasi, which should naturally bring about tremendous changes in our mode of life. What they are, we shall try to understand.

The Great Conjunction:—The great conjunction takes place on 5-2-1962 at 3-16 a.m. (I.S.T.). It is also the moment of a solar eclipse.

As per Sayana the planetary positions in Kumbha are as follows:—

Mars 2° 12'; Saturn 3° 45; Sun, Moon 15° 37'; Mercury 16° 54' R; Venus 17° 39; Kethu 18° 11'; Jupiter 18° 35'; Neptune in Vrischika 13° 26'; and Uranus in Leo 29° 2'.

(a) **Effects**—*India*:—Charity begins at home and naturally we would like to study the effects on India first. The moment of solar eclipse may be taken as the moment of conjunction even though one should say that the effect has begun when Moon comes in conjunction with Kuja on 4-2-1962 at 6-42 a.m. (I.S.T.). At Delhi then, 23° Scorpio is on the M.C. and 15° Kumbha is rising which is a Vargottama position making it powerful either for good or bad.

The meridian is afflicted by Rahu-Uranus mid-point indicating political upheavals. I have already pointed out years ago that Congress influence will begin to wane after 1960; and it behoves the Congress to set its house in order and reorientate its policy to pass over the serious crisis.

Lagna indicating the people is in Vargottama position with its lord in the lagna. There will be unexpected changes in the country. The proximity of Guru is a good augury; but the square aspect of Neptune indicates unconventional methods and subversive activities.

Neptune in the 10th house indicates loss of reputation to the ruling classes. It should be noted that Neptune is badly afflicted and so it is quite possible that a new party may come to power at Delhi.

5-2-1962 is a day of solar eclipse and at 3-16 a.m. (I.S.T.) 29° Kanya is on the meridian with 16° of Dhanus rising at Delhi. The meridian is afflicted

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by the Sun and the Moon and the lagna is having the malefic aspect from Kuja and the benefic aspects from the five other planets strengthening the earlier influences. There will be political changes of a significant nature leading to economic changes for the advantage of the common man even though this change will cause some inconvenience to him in the initial stages.

Let us consider the Indian Republic Chart of 26–1–1950, 10-19 a.m., Delhi. 6° 13′ of Mesha is rising with Sun (5° 41′), Guru (12° 12′) and Sukra (13° 54′) in Kumbha, the 11th house. This group of planets receives the trine aspect of Kuja, Kethu and Neptune from Thula.

The eight-planet configuration takes place in the 11th house of the Indian Republic Chart with benefic aspects indicating benefic Parliamentary changes and legislation. It is quite certain that it is only after 1962, can the common man in India feel that his interests are quite safe in the hands of his representatives in the legislative bodies. **Till then every action will be directed to strengthen the party influence.** The problem of Kashmir will cease to exist afterwards.

Pakistan.—At the time of the conjunction, 17½° Kanya is on the M.C. with 8° Dhanus rising.

The meridian is terribly afflicted indicating political upheavals of a serious type.

Transfer of power to Pakistan took place on 14–8–1947 at 9 a.m. at Karachi (25° N., 67′ E.) with 22° Kanya rising. The configuration falls in the 6th house with a square from Guru in Vrischika and opposition from Budha, Sani, Sukra and the Sun from the royal sign Leo.

The effect of the configuration will be discontent from the working classes, Army and Navy. The present regime will give room to a workers' dominated Government without doubt.

This also afflicts the 9th house Rahu and Guru who is the lord of the 7th house; the foreign policy may change to the discomfiture of the present allies. As India's chart does not show war-like activities, the change in the foreign policy may probably be for the better, in relation to India.

Burma.—Our next neighbour is Burma and 17½° Thula is on the meridian with 8° Makara rising. Burma can breathe a sigh of relief and a stable Government will come to stay to the advantage of the common man.

China.—Our next important neighbour is China and at Peking 8½° of Vrischika is on the meridian with 14° Makara rising. This does not augur well for that country; the suffering of the common man will increase and important political changes will come off.

Since the meridian is in close conjunction with Neptune, subversive activities will become very prominent leading to a change of Government policy.

Lagna is having a close sextile with Neptune near the meridian, socialistic pattern of the Government will not undergo any radical change since the lord of Lagna is in his Moolathrikona house Kumbha.

Formosa will cease to exist as a problem since the meridian for this great conjunction is in close square to the mean of the planetary positions—13° 34′ Kumbha. Change of Government in Taiwan is bound to follow immediately.

England.—9° Thula rises at London with 11½° Kataka (Cancer) on the M.C. There will be no violent changes as the average Britisher is a person of sound commonsense. The country will surely and certainly move towards socialism increasing the wealth and prosperity of the common man.

U.S.A.—8° (Leo) is rising with 26° of Aries on the meridian aggravating the relationship with foreign powers leading to disputes. Divorces will increase. U.S.A. will beware of the subversive Neptune in the 4th house of the chart.

U.S.S.R.—4th degree of Vrischika is rising with 19½° Leo on the meridian with Rahu nearby. This is a powerful influence for the good even though on the domestic front many changes may take place. Stalin's death chart indicates tremendous changes and after this conjunction, Stalin's Communism will cease to exercise its influence in that country. Moscow must be careful about the bellicose attitude of U.S.A.

Cairo.—This young Republic is unfortunately faced with tremendous difficulties. It is one thing for Nasser to rise to power but another thing to retain it.

General.–Countries between 20° E. and 50° E. longitude will undergo remarkable political changes. The countries affected are Central Europe and East Africa, Turkey, Iran and Arabia. The Dark Continent will experience the throes of rebirth and all the Colonial Powers will be wiped out of existence in that continent. All the South American countries will be in the grip of political and social upheavals, bringing about unexpected changes. Australia will not be free from the onslaught of this terrific astral influence; the white Australia policy could not be sustained after this date especially in Eastern Australia. 'Old order Changeth giving place to New'. Finally, the

(Continued on page 734)

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Physiognomy of Women

BY SHIVA RAJ NARAIN DEVA, B.A., LL.B.

OLD order has changed yielding place to new. Social rules and marriage laws have undergone vast changes and metamorphosis is still going on in this direction. People have discarded the sastras and negligently ignored the maxims and principles contained therein. They are tabooed as superstitious, irrational and incredible. But if we look deep and minutely, we will find that they still hold good and are helpful to us as before. Physiognomy the art of judging character from features of face or form of body, is essential to be taken into consideration at the time of marriage. Modern youths go in for all that is gaudy, showy, superficially pretty and charming to their eyes. But they forget—all that glitters is not gold. Sages have depicted in clear and unequivocal terms the good and bad qualities of the various bodily organs of a woman and thus have warned man from pitfalls, risks, troubles and difficulties in conjugal career.

For the interest of the readers and general information I briefly give below the various *Lakshanas* (features) of women.

Hairs on the Head

Soft like velvet, thin, deep dark, very long like cobra and smooth hairs are regarded good symbols of beauty and fortune. On the reverse hard, thick, rough, short ones are ill omen.

Forehead (Lalat)

High forehead is auspicious for a lady just like a man. It is a sure sign of good luck. But when it is low and covered with hairs, the effect is selfishness, peevishness and abject mean mentality. If it is depressed in the middle then such a damsel is possessed of jealousy, scheming thoughts and ill-will towards all. She may also turn out to be loving her husband's younger brother. Half-moon shaped, hairless, clear, shining and not very high forehead is deemed the abode of Lakshmi.

Brows (Bhru)

The two eye-brows possess soft hair on them. They are not only marks of beauty but also tell a good deal about the character of a pretty maiden. Unhappily if the brows are hairless or have got very little hair, then it is a sure sign of ill-luck. Dark black hairs are good whereas golden ones are bad, and indicate ill-temper, mean nature, short-sightedness and narrow-mindedness. When the two brows join each other then the person is untrustworthy, wicked at heart and a cheat. Bow-shaped brows with a little bent are considered very good and show the lady to be possessing magnanimity of heart, patience, love, pleasing manners. According to *Bhatruhari* only a very fortunate man can have the honour of being the husband of such a beauty. Brows should not be straight, lengthy, ill-formed, reddish, broken, joint and very thick.

Eyes

The eyes of a sweet-heart should be like that of a deer, large, extended, shining with lustre, dark pupil with little red threads around, devoid of monkey's restlessness and throwing pleasant, smooth radiance. Every society shall be proud of such beauties. Women equipped with *Sulakshanas* (virtues) of the eyes possess knack and tact of leadership and administration.

Reverse is the case when eyes are dull, gloomy, restless, gray-coloured, round, slightly bent, blank or like those of a pigeon, elephant, buffalo and sheep. Such eyes not only mar the facial prettiness of a girl but also hinder her advancement and rise in life. She cannot exercise any influence, cannot control, cannot successfully administer and cannot successfully hold an office.

Nose

Like the eyes nose too have a special importance on the face. A lady with nose like that of a parrot must be very shrewd and clever and good tempered. Very often such a woman acts or proves or secretary to her husband. Ladies with monkey-like nose are cunning, mischievous and lasacious. A straight normal nose of symmetrical proportions not only enhances beauty of the female form but also imparts her energy, diligence and nimbleness. When the nostrils are fat and wide, the girl is block-headed, lazy and more inclined towards pleasures. If the nose is depressed in the middle small, long, front part very high, crooked or very fat, then the lady will be devoid of love and sympathy too hasty in actions, wicked and cruel in nature, quarrelsome and scheming, very talkative and harsh in language.

Ears

Good indications for ears are: a little flabby, soft, long, of proportionate dimensions, equal in size, "Bhanuri" shaped.

On the reverse if the ears are small, crooked, not equal, and the hole does not appear then they are *Ashubha* (not good).

Cheeks

Round, full, red cheeks denote good health and beauty. On

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the contrary depressed, fleshless, skinny cheeks prove ill-health and diseased body. A delilah generally possesses cheeks that are tempting but have pits at the time of laughing—which is not at all a good symbol. Apple colour in the cheeks forebodes good character while black dots give out depravity and loose character.

Lips

Red lips like ripe "kundru" fruit are "gurhal" flower, thin, smooth, hairless are regarded good, their husbands adore them. A lady with thin lips yearns to govern the household, is very talkative. If the lips are black and thick, then the woman will be given to luxury, restlessness and temptations. She will not like to stay within doors, but would prefer to visit from door to door. When the lips are heavy, dropping and thick, then she becomes generally unchaste and adulterous.

Teeth

There are two sets of teeth. In every set, the teeth should be pearl-like, white, shining, of equal size and 16 in number. Very often teeth like those of a rat are considered good. When the teeth are big, fixed apart, crooked, unequal, high and low, dirty or blackish in colour, then not only the facial prettiness is marred but also the damsel is unlucky and unworthy to be married. Grinding of teeth in sleep is bad. If the gums are black, then this too is not a good symbol.

Chin

The good signs of a chin are: smooth, round, soft, width two angles and symmetrical and proportionate. When the chin of a lady is heavy, fat, protruding, out of proportion, not round, cony, then she must be short-tempered, hasty in action, haughty and vain, black at heart, fault-finding, scheming, harmful and self-centred. If there is a pit in the chin, the person is cheerful, lovable, kind-hearted but unlucky so far as wealth and happiness are concerned.

Countenance

Face is the index of personality and fortune. When the countenance of a girl is like a "Kamal", flushed red, charming smooth, glamorous, throwing lustre all round then she is a princess, worthy of being the queen of loving heart. She can control lions and administer lands with a strong hand. But mind, she is a double-edged sword—she can adorn and also destroy.

Voice

Ladies equipped with sweet, pleasing voice are generally good natured, loving and attractive. Their voice like that of a kokil works as a charm and subdues the cruel. On the reverse when the voice is harsh, rough, repugnant to the ears like that of a "crow" then she should be pugnacious, ready to scheme up a quarrel, sly, wicked, breaker of peace and happiness.

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Neck

The good qualities of a neck are: smooth, shankh-like, not very long. If it is small, fat and wide, then the nature of the girl shall be bad, evil, thinking and doing malevolently mischievous deeds.

Breasts

If the two breasts are fat, disproportionate, like the trunk of an elephant becoming narrower at the end from the root, or one heavy and the other light then the charming damsel will not be very lucky and the later part of her life will be full of miseries, troubles and wants. The tips of the breasts should be dark, round and beautiful and such a lady is sure to be the mother of a son. But when the two tips are different in shape and size, fat at the top and thin at bottom, with hairs, high and low, then they are important. If the upper parts of the breasts are depressed, large, narrow, rough, flabby and loose then Nemesis will deal with her strongly. Breasts hanging upto the belly denote widowhood.

Arms and Hands

For a fortunate lady it is necessary that her arms be hairless, tender, soft and well-chiselled, straight according to proportions. If they are otherwise, *i.e.*, hairy, hard, stiff, crooked then luck will be reluctant to favour her. When the hand is extraordinarily long, she may have to pass her days as a widow. Rough, unequal, crude, dry hands like the hawk indicate misfortune and hard-sailing in life.

Fingers

Beauties, whose thumb is weak and thin and fingers are knotty, thin in the middle and fat at the tips, marry only for the sake of wealth. When the thumb is turned backward (or little) and fingers are smooth and pointed, then the damsel is fastidious about her dress and ornaments and self-centred and conceited by nature. 'A sweet 16', whose little be a little crooked and the rest be thin and pointed and the upper part of the thumb be long, will be like a butterfly moving from one paramour to another and her love will be ephemeral. Women with their second and third fingers long and cony and the 4th and 5th (little) fingers specially long and curved; are very often interested in gambling, trickery cheating, deceit and are sly and cunning like a fox, and can go to any length when they are up. If the fingers are small and fat and the thumb too is small and fat at the nail,

(Continued on page 702)

*Predicting Specific Events by Means of Transits—IV

BY W. J. TUCKER, D.Sc., Ph.D.

THE new method of rectification disclosed in the preceding article revealed that the Point Ascendant of Her Majesty Queen Elizabeth II was located at Aquarius 8° at her birth. Consequently we proceed to erect her horoscope as shown in Fig. 2; after which we must ascertain her birthstars marking the natal positions of the principal planets. We find them to be:–

Star	*Right Ascension*	*Declination*	*Marking the Birth position of*
o–Piscium ...	01. 43. 14	+ 9°	the Sun
a–Cancri ...	08. 56. 15	+12°	the Moon
o–Leonis ...	09. 38. 58	+10°	Neptune
32–Librae ...	15. 25. 56	−16½°	Saturn
v–Aquarii ...	21. 37. 49	−17°	Jupiter (☌♂♃)
20–Piscium ...	23. 45. 50	− 3°	Uranus
–Capricorni ...	20. 43. 40	−25°	Point Asc'dt.

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In addition to the above, the zenith is of supreme importance. In the case of a queen or king destined to reign, it will be found that the birthday planet (in the case of Queen Elizabeth it is Mercury, she having been born on a Wednesday) will transit the zenith both on the day of the marriage and on the day of birth of the first-born (*i.e.*, the future reigning monarch).

Venus14 Uranus 7–22 Mercury 4–41		Sun 0–14	
Lagna 8 Mars 20–33 Jupiter 22–33	QUEEN ELIZABETH II 21–4–1926		Neptune 22–2 Moon 12–30 R
	Saturn 24–26 R	Kethu	

FIG. 2

Let us now test the transits which have in the past operated to bring about specific events in the life of Queen Elizabeth II.

Marriage

The Queen's marriage took place on November 20th, 1947, a Thursday (Jupiter's day).

Note first of all that the heliacal rising on that day occurred with the Sun on an hour-circle that picks out *Beta Serpentis* (R.A. 15.44.18, Decl. +15° 33').

The Moon at the time of the marriage was transitting *v-Aquarii* (*i.e.* the star which marks the position where the conjunction of Mars with Jupiter occurred at her birth) in her 1st house.

Saturn (the Queen's horoscope–ruler, *i.e.*, ruler of her Ascendant) was transitting *a-Leonis* in her 7th house (marriage).

The Queen's birthday planet is Mercury (she being Wednesday born). Note that on the day of the wedding, Mercury was exactly at the zenith of her horoscope, being then at ♍8°.

The above are facts which elicit the all important factors to look for when predicting the event of marriage).

The Queen's First Broadcast

Princess Elizabeth (as she was then) first came to the microphone to address the world on April 21st, 1947. That event was heralded by the fact that the New Moon of Monday (the Moon's day), April 21st, 1947, occurred exactly over *o-Piscium* (the birthstar marking the natal position of her Sun) at the heliacal rising, and on an hour-circle that rung a bell with *Epsilon-Cassiopeaia*. Note that this heliacal rising of the New Moon occurred in her 3rd house broadcast communications.

The Birth of Prince Charles

The Prince of Wales was born on Sunday, November 14th, 1948. The Sun's hour-circle at the heliacal rising of that day connected with *δ Lupi* (R.A. 15.18.40, Decl. −40° 30'), which will be an important star in the life of Prince Charles.

At the moment the Prince was born, the Moon was transitting the Queen's birthstar *o-Piscium* (*i.e.*, the exact position of her natal Sun in Taurus).

At the time of the birth, Mercury was at ♍6½° transitting the zenith of the Queen's horoscope; and again you are reminded that Mercury is the Queen's birthday planet, she having been born on a Wednesday.

The Birth of Princess Anne

The Queen's second child—Princess Anne—was born on Tuesday, August 15th, 1950. At the heliacal rising on that day, the Sun's hour-circle connected with *k-Hydrae* (R.A. 9h. 38m. 20s. Declination—14°) which becomes an eventful star in the life of the Princess.

At the time of her birth, the Sun transitting the Queen's birth

* The first three parts of this article have appeared in April, May and June 1959 issues of THE ASTROLOGICAL MAGAZINE.

star *o-Leonis* (marking the position held by Neptune at the Queen's own birth). Do not forget that at the Queen's birth, Neptune formed party of the following major configuration: [(Mars conjunction Jupiter) opposition Neptune] square Saturn.

Again at the moment of her birth of the Princess, the Moon was conjoined with Mercury at ♍18° 50'. The significance of this is to be seen in the fact that Virgo is the *fifth* sign (*i.e.*, the house of children) from Taurus — the Sun-sign of the Queen.

Coronation of Queen Elizabeth II

Elizabeth was crowned Queen on Tuesday, June 2nd, 1953.

At the time of the Coronation the Sun's hour-circle connected with *v-Tauri* (4h. 0m. 58s., Decl. + 5° 52') which will become an im portant star in the Queen's reign.

The Moon at the time of the heliacal rising on that day was at ♒ 8°—the Queen's Point Ascendant!

This was Tuesday—Mars' Day —and the Queen's birthday planet Mercury was conjoined with Mars at ♏ 22° in exact trine with *v-Aquarii* (that birthstar of Her Majesty) which marks the position where the Mars-Jupiter conjunction occurred at her birth

Having now demonstrated the significance of certain transits that produced specific events in the past life of Her Majesty, let me now attempt to show you how future events in the life of the Queen may be predicted.

To do this, of course, we have first to familiarise ourselves with certain salient facts connected with the Queen's horoscope, the principal of which are the following:

Mercury—the Queen's birthday planet—will colour all her Majesty's activities in life. In addition to the heightened aesthetical sense which she derives from the Venus-ruled sign of Taurus in which the Sun appeared at her birth, Her Majesty has the powerful mental stimulation of Mercury to render her fertile in inspiration and in ideas. It is under this influence that she reveals herself to be the bright and cheerful extrovert type of personality which we know her to be.

Saturn—the ruler of her ascendant—is the Queen's planet of destiny. At her birth—fortunately—Saturn was in trine aspect with Uranus-the co-ruler of Aquarius.

Saturn at the Queen's birth was in Scorpio; and Scorpio is the 7th sign from the Taurus—a fact which indicates that marriage will be one of the most important events in her life. This the Queen undoubtedly realised very well beforehand, and I am sure her future husband was chosen with great care. For the presence of the trine from Uranus was there present to guarantee the wisdom of her choice.

However, there is a reverse side to this particular medal which we have to examine. For Saturn at the birth of Her Majesty was forming the composite configuration which has already been cited, namely [(Mars conjunction Jupiter) opposition Neptune] square Saturn.

If this particular configuration appeared in the horoscope of an ordidary person, I would deduce early widowhood as part of the indication. However, appearing in the horoscope of someone of exalted rank such as that of a reigning monarch, it can mean quite the reverse. Grave danger is to be apprehended from the date when Uranus transits over the birthstar marking the natal position of Neptune. In the Queen's horoscope that birthstar is *o-Leonis* over which Uranus will pass in 1960.

From that date it is to be feared that Her Majesty will become exposed to three separate dangers which I will specify in order of probability and of importance:

(1) Danger of morality through an accident. The principal danger is aviation, and the Queen's advisers should dissuade Her Majesty should she manifest a desire to travel by air at any time during the two years 1960 and 1961.

(2) Danger of assassination. This danger will be less menacing, but the period in which precautions should be taken to protect the person of Her Majesty against potential assassins of the political or insane types, stretches from August 1960 to July 1961.

(3) Possibility of a serious illness. Here the danger areas are centred in October 1960, and January/February and July 1961.

In August 1960 Uranus will coincide *in right ascension* with *o-Leonis* but will by-pass that star with a margin of 5° of declination—which is a lot. Therefore it is doubtful whether action will be triggered off in that particular month. However, in October 1960, Uranus will come into square aspect with *32-Librae*, the birthstar marking the natal position of Saturn—the Queen's horoscope ruler. At the same time Jupiter will form square aspect with *20-Piscium* (the birthstar marking the natal position of Uranus), but will himself be in trine with the transitting Uranus, thus affording some hope of a mitigation of the imminent danger.

However, it is most important to pay attention to what is meantime happening to the Queen's birthday planet Mercury. It will be found that in October 1960, Mars will be opposing Saturn across Cancer-Capricorn (the 6th, 12th health houses) which the natal position of Mercury will be double-squaring, though not within close limits.

At the immediate moment I do not possess a detailed ephemeris for 1960, but I deduce that the deadline will occur in October 31st, 1960 on which day the Sun should rise with Neptune at ♏8°. This heliacal rising of Neptune would therefore coincide exactly with the Queen's zenith. That seems to me to be the most dangerous date of all.

However, should that menacing configuration be safely negotiated, the next to be encountered will form with similar configurations in January 1961, the deadline falling on the 22nd on which day the heliacal rising occur at ♒8° at the Queen's Point Ascendant.

The third menacing period will come up with the heliacal rising of July 7th, 1961—a heliacal rising of Saturn at ♒15°. On that day Neptune will again be at ♒8° at the zenith. However, I deduce that Jupiter may be at the Queen's Point Ascendant at that time—in which case there will again be hope, especially as the point of the zodiac marked by natal Mercury is not involved in the current configuration.

However, there is no doubt that the configurations which have now been pointed out are indeed the most formidable that Her Majesty will have to face for many a year. However, if these dangerous moments can be safely negotiated (and certain elements of the configurations concerned do lend some encouragement for hope) then the Queen's reign will continue tranquilly until October/November 1980.

At this point I propose to demonstrate other means whereby the timing of these future events in the Queen's life may be checked.

First of all let us turn to the horoscope of the *Duke of Edinburgh* (Fig. 3). In Prince Philip's horoscope the planet Mercury is obviously the representative of his wife, for it is the Queen's birthday planet. Therefore, when attempting to read the nature of any events affecting the Queen, regard must be paid to the birth

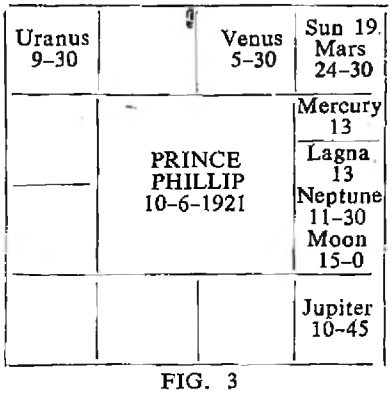


FIG. 3

position of Mercury in his chart. With that knowledge in mind, let us note that when the Mars-Saturn opposition of October 1960 forms, Mars will simultaneously be transitting over that birthstar of Prince Philip which marks the position which Mercury occupied at his birth. We shall find it located at the cusp of his 12th house.

Turning now to the horoscope of *Prince Charles* (Fig. 4), the planet Mercury, for the same reason (*viz*., that Mercury is the Queen's birthday planet), is to be regarded as emblematic of his mother. Mercury at the Prince's birth was at ♏7° at the nadir of

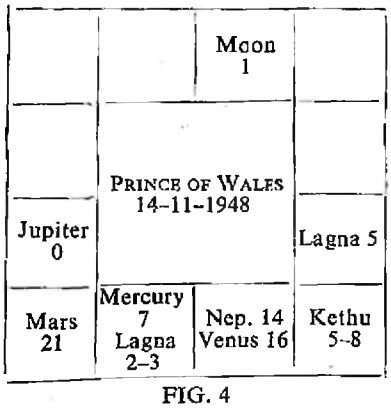


FIG. 4

the horoscope (*i.e.*, the cusp of the 4th house—the house of the mother).

In October 1960 Neptune will arrive at ♏7°, passing over the birthstar marking the natal position of his Mercury! Uranus will be squaring his natal Sun from his 1st house; and on October 31st, Jupiter will reach ♑0°, completing the first cycle in the life of the Prince and at the same time opposed the births marked out by the natal position of Uranus. Jupiter, however, will be trining his natal Moon at the zenith, thereby offering hope of the Queen's recovery.

It wil therefore be seen that forthcoming events, which are indicated by transits, are plainly reflected in the horoscopes of members of the family who are intimately concerned with those events.

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(To be continued)

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PHYSIOGNOMY OF WOMEN

(Continued from page 698)

the beauty will exercise her adamantine will and adhere to her resolve—come what may. When the thumb is weak and thin and 4th and 5th fingers a little curved, then the woman will have no will of her own, will be sensitive, liable to be misled and cheated. When the fingers are crooked, small, rough, uneven, flat, bad-coloured, very long and out of proportions then they are not '*Sulakshanas*'.

Stomach

The stomach of a belly should be not high, proportionate and symmetrical, not very large, soft and smooth, hairless. But when the case is otherwise, her belly is long or high, like a pot or a *mridang*, hairy, bulging or protruding, then she is doomed, ill-luck will be on her track.

Waist

The waist like that of a tiger is considered the best. It should be narrow, well-formed, not very large or too small or fleshy, and hairless and smooth. The lady will be the cynosure of all eyes and fortune her hand-maid. If the waist is bent, big or large, flabby, hairy, rough and crooked, then the young lady will be petulent, pettish, peevish, scheming and even wicked.

Thighs

The thighs of a beautiful nymph are straight, round, tapering like the trunk of an elephant, fat at the top then gradually lowering down, hairless, fleshy and smooth. She will be not only lucky but brave and kind-hearted too. On the other hand if the thighs are fat like that of a jackal upto the knees, very hairy, disproportioned or thin, skinny, then the lady cannot push her fate onward, will be miserable and even sickly.

Feet

When the young lady walks her full foot must fall on the ground and all the toes should touch the earth—it is a good sign. But while walking 4th and 5th (little) fingers do not kiss the ground, then she may have to bewail her fate as a widow. When 3rd toe is bigger than the second even then she may have to do "tapashcharya" for her lord. Big, out of bodily proportion, rough, hard, hairy, sweating feet may effect her adversely. Red coloured, well formed, not very fleshy, medium size feet make the lady proud, daring, successful in life.

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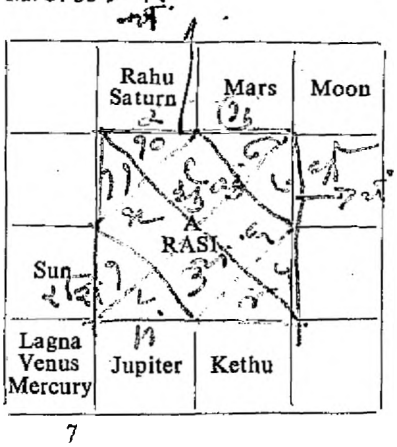
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Identical Horoscopes

By S. SARAVANABHAVAN

THAT astrology is a true science, is established in more ways than one. Natives born on the same date but with a difference of about an hour and a half, exhibit a marked divergence in their characteristics and fortunes. This was the subject-matter of the article entitled "Identical birth dates" published in the August 1958 issue of THE ASTROLOGICAL MAGAZINE. The converse also appears to be true. Persons born on different dates but with almost identical horoscopes show a great similarity in their characteristics and careers as will be amply borne out by a study of the following two horoscopes:—

One (whom for the purpose of convenience, we will call "A") was born on 31-1-1912 at 3-27 a.m. (night) L.M.T. at Lat. 11° 6′ N., Long. 79° 42′ E. The longitudes of the planets are:—The Sun 8s 28° 25′; the Moon 2s 18° 37′; Mars 1s 7° 46′; Mercury 8s 28° 25′; Jupiter 7s 17° 33′; Venus 8s 9° 47′; Saturn 0s 20° 57′; Rahu 0s 2° 53′; Kethu 6s 2° 53′; Lagna 8s 4° 22′; and M.C. 5s 9° 4′.



7

	Rahu Saturn	Mars	Moon
Sun Mercury	BHAVA		
Lagna Venus	Jupiter	Kethu	

Moon Mars	Rahu	Lagna	Sun Venus
	NAVAMSA		
Mercury Jupiter		Saturn Kethu	

The other (whom we will call "B") was born on 9-2-1912 at 3-11 a.m. (night) L.M.T. at Lat. 18° 32′ N., Long. 73° 53′ E. Longitudes of planets are:—The Sun 9s 27° 12′; the Moon 6s 26° 2′; Mars 1s 10° 55′; Mercury 9s 11° 45′; Jupiter 7s 18° 56′; Venus 8s 20° 40′; Saturn 0s 21° 17′; Rahu 0s 2° 26′; Kethu 6s 2° 26′; Lagna 8s 5° 35; and M.C. 5s 14° 22′.

	Rahu Saturn	Mars	
Mercury Sun	B RASI		
Lagna Venus	Jupiter	Kethu Moon	

	Saturn Rahu	Mars	
Sun Mercury	BHAVA		
Lagna Venus	Moon Jupiter	Kethu	

	Mercury Mars Rahu	Lagna Moon	
	NAVAMSA		
Jupiter		Venus Saturn Kethu	Sun

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Similarities

It will be noticed that in both horoscopes, the sign Sagittarius rises at birth almost in the same degree in the navamsa of Taurus. Jupiter, the ruler of 1st and 4th houses occupies the same rasi, Bhava and navamsa; so also Saturn, lord of 2nd and 3rd houses; Rahu and Kethu. Venus, the ruler of 6th and 11th as well as Mars, the ruler of 5th and 12th, occupy the same rasi and Bhava in both charts. Mercury though in different signs occupies the same Bhava; Moon is in the same triplicity (airy) and occupies only benefic rasis and amsas.

Personality of the natives

The description of Sagittarius born persons as given in *Phaladeepika* typically applies in the case of both.

दीर्घास्यकण्ठ : पृथुकर्णनास : कर्माव्रत :
कुब्जतनुर्नृपेष्ट :
प्रागाल्भ्यवाक्याग तोहरिहन्ता सान्त्रैक-
साध्यो उश्रिमवोबलाद्य :

"Persons born in Sagittarius, will have long face and neck, big nose and ears and short stature. They will be intent on business, favourite of the king, eloquent, liberal in gifts, destroyer of enemies. They can be won by kind treatment and they will be endowed with strength".

Mental Characteristics

Lagna and Sun signs being the same and Moon signs being human rasis and of the airy triplicity in the case of both horoscopes, it is no wonder that they are almost indistinguishable in their mental characteristics. In Capricorn the Sun gives a quiet, thoughtful and serious nature, deep mind and good reasoning ability; generally practical, economical and given to investigation. They act with dignity and self-esteem and are also ambitious and persevering never entirely discouraged though often disappointed. They are thorough and hardworkers. It is noteworthy that the Sun in both horoscopes though in different navamsas are in the navamsas ruled by Mercury. Two other planets (Moon and Mercury) to whom we may naturally look to for mental characteristics also exhibit marked similarities. In A's chart, Moon occupies Gemini sign and Pisces amsa. Rulers are benefics. In B's chart, Moon occupies the sign Libra and navamsa of Taurus. Venus, the ruler of both also is a benefic. It is also located in the same triplicity and human signs. Mercury in A's horoscope occupies the sign of Sagittarius in rasi and navamsa, thus he is Vargottama in the sign of his temporary friend. In B's horoscope, Mercury is in the sign of Capricorn ruled by Saturn who is *Atimitra* or very friendly to him in this case. It is a common feature of both horoscopes that Moon and Mercury are in kendras from each other. In A's chart Mercury is aspected by Mars and in B's chart both Mars and Mercury occupy the same navamsa Aries. Though Moon is in different signs in the two charts, it is aspected by Saturn in both which is perhaps the reason why they are often put to mental agony. Jupiter lord of 4th house and lagna placed in 12th Bhava in the sign of Mars and aspected by Mars from the 6th Bhava in both the nativities denotes loss of comfort and peace. But, Venus as lord of 12th house, placed in lagna Sagittarius has good effect, namely:

गुणै : पूज्य : सस्वतुर्गसाहते दानवगुरौ ।

"Venus in Sagittarius, makes the native adored for his good qualities".

व्ययेशेऽङ्ग सुवाक्

"Lord of 12th Bhava placed in lagna makes the native born capable of good speeches".

Of course, they gain influence around because of their good manners and soft, humorous and convincing talks.

Finance

They are endowed well in respect of worldly goods. Saturn lord of the 2nd Bhava though in debilitation sign, occupies exaltation navamsa which is a very good feature. The shadvargas of Saturn also bear out the point that Saturn cannot be considered to be a great malefic in both horoscopes. For he occupies lunar Hora, Drekkana and Dwadasamsa of Jupiter, navamsa of Venus and thrimsamsa of Mercury—five benefic vargas in all (*i.e.*, Simhasanamsa). Moreover Saturn's debilitation has caused neechabhanga Rajayoga for both the natives as Venns lord of Saturn's exaltation sign is in lagna kendra. There is also a special rule for Saturn in 5th Bhava for Sagittarius born-persons.

धनुर्लग्नेतुजातस्य पञ्चमस्य शनेर्दशा ।
शुभप्रदायोगदेति वदन्तिविबुनेत्तमा : ॥

"For persons born in lagna Dhanus, Saturn placed in the 5th is said to be causative of yoga and benefic results".

Children

Fifth house falls in the sign of Aries in both the nativities. The cusp of the 5th is beseiged between malefics namely Rahu and Saturn. Mars lord of the 5th Bhava is cadent in the 6th Bhava. Jupiter, the karaka of children is subject to the malefic aspect of Mars from the 6th Bhava and he himself is in the 12th Bhava. They got rather late in life birth of issues and the children too are sickly and often subject to the common ailments incidental to childhood. Both natives have got only two female children so far. The probability of future children is not excluded in the case of both. Saturn and Rahu occupies the 5th from lagna in the case of both. Lord of 5th has the aspect of Jupiter, the benefic and karaka of children. Jupiter is in a negative sign. Lord of 5th, Mars also is in a negative sign. In this connection, verse 50 of Chapter 10 of *Sanketa Nidhi* will be seen to be relevant. It says

शनौतुद्रे कन्येपुत्रैक्यमी वशाश्च ।

"When Saturn occupies 5th, the native will have two daughters and one son". (No planet aspects the 5th in this case).

Career

It is not surprising to find with the same sign rising on

(Continued on page 732)

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The Kaleidoscope

BY YOGIRAJ GEORGE CECIL NIXON

[Under this heading Mr. G. C. Nixon will astrologically comment on important happenings in the world such as political upheavals, natural calamities and train disasters, etc., with special reference to events in India. Mr. Nixon has been a student of Hindu Astrology and Yoga for a number of years. It is hoped that this feature will be welcomed by our esteemed readers. Publication of Mr. Nixon's views does not necessarily mean that the Editor endorses them.—*Ed., A.M.*]

The Horoscope of the Dalai Lama

A very informative article on the Lamas of Tibet appeared recently in the *Deccan Herald*, written by the Venerable Bhikkhu Buddharakkhita, Chairman of the Mahabodhi Society, Bangalore, in which he stated that the present Dalai Lama "was born on 6th June 1935". This is very useful information and I pass it on to all Indian astrologers for study. The planetary positions at noon Greenwich (time of birth being unknown) are as follows:– Ayanamsa 23° 51'.

The Sun–21.0 Taurus; the Moon–21.04 Cancer; Mars–14.28 Virgo; Mercury–9.58 Gemini; Jupiter–21.12 Libra; Venus–4.45 Cancer; Saturn–16.11 Aquarius; Uranus–10.0 Aries; Neptune–18.0 Leo; Pluto–0.35 Cancer; and Rahu–0.06 Capricorn.

The Sun in Taurus and the Moon in Cancer are an indication of a very learned, intelligent and popular personality. The Sun in Taurus gives deep insight and a desire to know about the mysteries of life, whilst the Moon in Cancer gives popularity, public leadership and fame. It will also be noticed that he has Mercury in Gemini and Saturn in Aquarius, all in their dignities and there is no doubt that the Lamas chose well in selecting him to be their spiritual ruler.

He was ceremonially enthroned on the 2nd of February 1940. At that time the most significant transit was the Sun conjunct Mercury, exactly opposite his radical Moon. The transits which coincided with his flight to India in March last are most significant and informative. First we have Neptune in opposition to the radical Uranus. Uranus always stands for journeys, and sudden, unexpected, unaccountable changes that we have to make in view of pressing circumstances. It denotes our capacity for departing from the normal routine of life. The transit of Neptune however gives panic, disaster and a feeling that one is a victim of plots. Neptune transit over Uranus indicates therefore that one is beguiled or persuaded to make changes or journeys which result in a lot of unpleasantness and danger. One is trapped, molested, or detained. How true this is of the Dalai Lama needs no comment. Another very significant transit is that of Uranus over the radical Moon, which always denotes a complete change of place or residence, and many exciting or even exhilerating long journeys in which all that is novel and fresh is experienced. He may yet travel to the West in quest of support to his cause.

If we assume that the transit of Uranus was exactly on the radical Moon in March 1959, *i.e.*, 18.26 Cancer, then this would give us a rough idea of his time of birth. Calculations show that on the 6th June 1935 in Chinghai province, the Moon was in this position about 0.49 p.m. (L.T.) which gives us Virgo for an ascendant, with Mercury his ruler in Gemini in the 10th house. This could be a very suitable speculative horoscope.

Now as to the future, we find Saturn at present transitting in opposition to his radical Mercury which denotes obstacles being put in his way and to the expression of his ideas, thoughts, and diplomatic correspondence by the Government authorities. He will be hindered and pestered at every turn. But there will be a great change for the better in his fortunes in December 1959, when the Sun and Jupiter conjoin in opposition to his radical Sun. He then will be able to do more as he wishes and achieve his ambition. If the Communist Government of China makes overtures to him again, he must be on his guard however, for in the long run, with Pluto gradually coming to the opposition of Saturn and conjunction of Neptune, no good would come of it.

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The Indo-Pak Agreement on Indus Waters

With the assistance and encouragement of the World Bank, India and Pakistan signed a preliminary agreement on the Indus Waters on the 17th April 1959 in Washington. The time is unknown. The planets at noon Greenwich are as follows– Ayanamsa 24° 10'.

The Sun–2.33 Aries; the Moon–16.38 Cancer; Mars–9.50 Gemini; Mercury–7.42 Pisces; Jupiter–6.30 Scorpio; Venus–8.57 Taurus; Saturn–12.54 Sagittarius; Uranus–18.04 Cancer; Neptune–11.40 Libra; and Pluto 7.37 Leo.

The position of the Moon is important here and it is conjunction Uranus which accounts for the surprise and sudden development. The Moon also has

the trine of Jupiter. Hence we can safely conclude that it is a genuine understanding and that it will lead to better relations between the two countries. Mercury, the planet of agreement is also trine Jupiter and sextile Venus. Venus is opposite Jupiter. These are all good omens. That there will still be friction from time to time is shown by Mars opposition Saturn.

Disturbances in Bihar

Readers may recall that in the March 1959 issue of this magazine on page 312, when dealing with the effects of the Delhi Capsolar chart for 1959 I specifically predicted that there would be trouble in the region of 85° East, affecting Patna, Gaya and the Eastern provinces of Bihar and Orissa, due to the angular position of Mars on the Nadir. This was fulfilled by the riots which occurred on 17th April last when nine people were killed and several injured. The trouble arose over alleged cow slaughter in the town of Sitamarhi, near Muzaffarpur. Geographical coordinates of the latter town are 26.0 N., 85.32 E., so the position of Mars denoted the area exactly. Throughout the year this will continue to be a disturbed area.

The 1959 Derby

For a change from political commentary, I propose to write a few words on the astrology of racing, and give the horoscope of that major British sporting event of the year—The Derby! The Derby is usually run on the first Wednesday in June every year at Epsom, and this year the event occurred on the 3rd of June at 3.20 p.m. British Summer time.

It has always been the ambition of most astrologers to discover some astrological system, or way of employing astrology that will enable them to pick winners, but we have not yet heard of anyone who has succeeded in doing so, and we can safely conclude that this gift or invention is beyond the wit of ordinary astrologers. Astrology as we know it, cannot indicate specific events such as the winner of a race, especially where there are more than two competitors. Astrological indications are too general to be applied to the particular. It would be like using a sledge hammer to crush a nut to expect it to be otherwise.

In my many years as an astrologer, I think I have investigated every known astrological system for horse racing, and I have not found any capable of withstanding a prolonged test for accuracy and reliability. They have all been based on fallacies. There are too many unknown factors to be taken into consideration, such as the horoscopes of the horses, the jockies, the trainers and the owners, before any general ideas can be formed as to the relative chances of each competitor. It would be quicker and much more satisfactory to rely on form than upon debatable astrological findings or theories. Weights, names, colours and betting prices have all got their devotees but the truth is that none of the factors can be given any real astrological significance.

However, despite all this I give below the horoscope of the Derby for the benefit of those who think they can see the name of the winner in the chart. The race was won by Parthia at 10/1 owned by Sir Humphrey de Trafford. The value of the prize to the winner was £36,078.

The cusps of the Ascendant and the meridian are pretty well the same each year since it is run about the same time of day. Here Virgo rises and Mercury the ruler is in Taurus conjunct the Sun in the 9th house. Venus is culminating near the meridian in Gemini, whilst the Moon is

	Moon 16-31	Mercury 18-40 Sun 18-08	Venus 28-20
			Mars 7-20 Uranus 18-54
			Pluto 7-34
Saturn 11-12	Jupiter 1-0	Neptune 10-59	Lagna 17-18

in Aries separating from the opposition of Neptune and applying to the square of Uranus. I am quite certain that nothing can be made of this in the light of our present knowledge.

However, there is one point to which I wish to draw readers attention. The birth data of Sir Humphrey de Trafford is 30th November 1891, time unknown. The noon positions are as follows:—Ayanamsa 23° 31'.

The Sun 14.30 Scorpio; the Moon 3.05 Scorpio; Mars 1.34 Libra; Mercury 2.14 Sagittarius; Jupiter 15.52 Aquarius; Venus 2.54 Sagittarius; Saturn 5.13 Virgo; Uranus 10.25 Libra; Neptune 14.07 Taurus; and Pluto 14.35 Taurus.

From this it will be seen that at his previous lunar return date Jupiter was transitting his radical Moon which is always an indication of great joy through some personal success, either from a business venture or a sporting achievement. It often brings one to public notice. From this we could conclude that if Sir Humphrey de Trafford was also an astrologer and knew his own horoscope, as well as being an owner of race horses he could quite easily have predicted

(*Continued on page 732*)

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*New Light on Jaimini Astrology—II

A Discourse on Somanatha Misra's *Jyothisha Kalpalatha* commentary

BY SRI M. K. SASTRY

IN the previous article I have discussed about Atmanadee Dasa, one of the Ayurdaya Dasas. Now, Hora Dasa of Ayurdaya Dasa will be the subject in this article.

Determination of Longevity:

आयु : पितृदिनेशाभ्याम् 2–1–1

By the lords of the first (Lagna) and eighth (Ashtama) longevity should be determined.

प्रथमयोरुत्तरस्थयोर्वा दीर्घम् 2–1–2

प्रथमद्वितीययोरंस्थयोर्वा मध्यम् 2–1–3

मध्योराद्यंतयोर्वा हीनम् 2–1–4

When both the lords of lagna and 8th are in chara rasis (movable signs) or when one of these two planets is in sthira rasi (fixed sign) and the other in dwiswabhava rasi(common sign), the native will have a full term of life (Deerghayus).

When out of the lords of the lagna and 8th, one is in chara rasi and the other is in sthira or when both of them are in dwiswabhava, the native will have a middle term of life (Madhyayus).

When out of the lords of lagna and 8th, one is in chara and the other in dwiswabhava or when both of them are in sthira, the native will have short life (Alpayus).

एवं मन्दचन्द्राभ्याम् । 2–1–5

पितृकालतश्च 2–1–6

Thus in the same manner as stated above the longevity can be determined by lagna and the Moon and lagna and Hora Lagna also.

संवादात् प्रमाण्यम् 2–1–7

When calculating the longevity according to these three ways if either two or all the three ways give the same result that kind of longevity will be taken for consideration.

विसंवादे पितृकालतः ॥ 2–1–8

If all the three give three different results, then that kind of longevity given according to lagna and Hora Lagna will be taken for consideration. This is the general procedure of determining the longevity.

Exceptions

पितृलाभगे चंद्रे चंद्रमन्दाभ्याम् ॥ 2–1–9

If the Moon has occupied the seventh house from lagna then which kind of Ayurdaya will result that kind of Ayurdaya will be taken for consideration. How to know the eighth house:

For the natives born in either chara rasis or dwiswabhava rasis the ashtama (8th) will be known by *Prakruti chakra*. But for those born in sthira rasis ashtama will be known by the *Vikruti chakra* from the seventh house.

The following are the eight houses for sthira rasis according to the above principle:

Sthira rasi	*Eighth house*
Vrishabha	Mithuna
Vrischika	Dhanus
Simha	Karkataka
Kumbha	Makara.

This is illustrated in the following quotation:

वृषभे मिथुनं रंध्रं वृश्चिके चापमादिशेत् ।
सिंहे तु कर्कटं रंध्रं कुंभेतु मकरं विदुः ॥
इति ॥

When the lord of the lagna also happens to be the lord of the eighth house, then whichever planet is the lord of the eighth house from the place where the lord of the lagna is that planet will be taken for consideration as the lord of the 8th house. Even then if the lord of the 8th house also becomes the lord of the lagna the lord of the eighth house will be taken for consideration from Hora Lagna.

For Rahu and Kethu

When Kumbha becomes either lagna or 8th and when Sani is also posited in that rasi and Rahu occupies any other rasi, then Rahu will be the lord of Kumbha. When Rahu and Sani are occupying separate rasis other than Kumbha, the lord of Kumbha will be either Sani or Rahu whoever conjoins with other planets.

When Rahu and Sani have conjoined with other planets the lord of Kumbha will be that planet who conjoins with the more number of planets.

When these two planets have conjoined in equal number with other planets then the lord of Kumbha will be that planet that is the strongest according to *Rasi bala*. If that situation also happens to be equal then the lord of Kumbha will be that planet which produces more number of 'Dasa years'.

If one of these planets is in his exalted position he will be the lord of Kumbha.

In the same manner Vrischika rasi also may be studied to determine the lordship of Kuja and Kethu.

It is seen that Somanatha Misra and Raghava Bhat have both accepted Vrischika to be the exalted sign for Rahu and Kumbha for Kethu. The source

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* The first part of the article has appeared in March 1959 issue of THE ASTROLOGICAL MAGAZINE.

of the opinion of these two authors is not known yet.

Prakruti Chakra, etc.

Prakruti chakra— (प्रकृतिचक्रनाम ओजीराद्यीनां क्रमेण युग्मानां व्यत्क्रमेण गणनमेव ॥)

The procedure of calculating clockwise for Oja rasis (odd signs) and anti-clockwise for Ugma rasis (even signs) is known as Prakruti chakra.

Vikruti chakra—(ओजिनां व्यत्क्रमेण युग्मानां क्रमेण गणनमेव विकृति चक्रम् ॥)

The procedure of calculating clockwise of Ugma rasis (even signs) and anti-clockwise for Oja rasis (odd signs) is known as Vikruti chakra.

Udaya chakra— (उदयचक्रंतु :– ओजयुग्मसाधारण्येन क्रमगणनम् ॥)

Clockwise calculation for both the Oja and Ugma rasis is known as Udaya chakra.

Graha chakra—(ग्रहचक्रंतु:– लग्नाधिपतिमारभ्य उदयचक्रवशेन ग्रहक्रमेण गणनमेव ॥)

The clockwise calculation of planets from the lord of dasa or lagna is known as Graha chakra.

Of these, Prakruti and Vikruti methods are useful for calculating Dasas and the Udaya chakra for calculating Arudha, etc. and the last for determining the Bhavakarakas (Dasakarakas) of the Dasas.

In any horoscope if the lord of the lagna happens to be *Atmakaraka* there will be a speciality for the determination of the longevity.

When the lord of the lagna is *Atmakaraka* that rasi occupied by the lord of the lagna will become the lagna and that rasi occupied by the lord of the 8th will become the Hora Lagna. In these two rasis whichever is stronger, from that rasi calculated upto the other one and the sum total figure being divided by four and then if the balance is one the longevity is Alpatarayus (say before 12 years). If the balance is two, the longevity will be Alpayurdaya (33 years). If the balance is three, the longevity will be Madhyayus (66 years) if there is no balance, *i.e.*, four, the native will have Deerghayus.

The procedure of determining longevity in the above manner will only apply when the lord of lagna happens to be Atmakaraka only.

Kaksha Hrasha and Kaksha Vriddhi

Kaksha Hrasa means diminution of a compartment of longevity and Kaksha Vriddhi means increase of a compartment of longevity.

शनौ योगहेतौ कक्षाहास : 2–1–10

The same sutra is read by Raghava Bhat as follows :

"शनौ पाते वा योगहेतौ कक्षाह्रास :"

But according to the commentary of Somanatha the former reading seems to be correct. On this sutra Somanatha says :

"एवंभूत लग्नहोरालग्नयोर्वा दिनदिनेशयोर्वा शनियोगे सति वा दृग्योगे सति वा कक्षा (कक्ष्या) ह्रास :॥" इति ॥

Since the quotation reads as above it is thought that the word "Pateva" is absent in the sutra. According to this sutra if there is the aspect or conjunction of Saturn to lagna and Hora Lagna or to the 8th house or to the lord of the 8th house then diminution in longevity which is determined before, has to be predicted. Kaksha Hrasa or Kaksha Vriddhi should be applied only to that kind of Ayurdaya determined before. Only some years have to be reduced to Ravi and others from the Ayurdaya obtained before. Somanatha says as follows :

अथ दशासु कक्षा ह्रासनिर्णय : वर्षनिर्णय : क्रियते । खे : त्रीणि क्षीणेंदोरेकद् गुरोरुच्चगतस्य द्वादश । पूर्णेंदो : षट् । गुरोरन्यत्रषद् । बुधस्य त्रीणि । शुक्रस्य षट् । उच्चगतस्यापि तद्वदेव । राहो : पर्याय : । केतो : तद्वित् । शने : बलाबल विचारेण पंच षट् सप्त ग्राह्या : ॥"

.....कुजस्य द्वित्रिवर्षाण्येव । एवमायुर्दायविषये योगविषयेऽपि

बुधपूर्णेंदु शुक्रजीवानां डाकद्वित्रिचतुर्वर्षाणि वृध्धि : । शनिकुजफणीनां डाकद्वित्रिवर्षाणि । केतोस्तु वर्षार्धं ॥

रवे :

नीचगतस्य मासद्वयम् । उच्चगतस्य तु वर्षार्धं ॥ केचित्तु

रवे : नेति वदन्ति ॥ सर्पसंयुक्तग्रहाणाम् शुभत्वे सति

एकैकस्यार्धवर्ष संख्यया वृध्धियोजनीया ।

पापत्वे सत्यपि नथैव ह्रास : । उच्चनीचत्वादिकमपि यथा–

संभवमालोचनीयम् ॥ शुभग्रहाणां योगेपि वृध्धि ह्रासयो :

पर्यायाधिकता यंत्र कुत्रापि नसंभवतीति संप्रदाय : ॥

किंच ॥ शने : यावन्ति वर्षाणि कक्षाह्रासे तावन्त्येव वृध्धावपि ॥

So it is not said in his commentary that there should be reduction in the Kaksha. That means the years fixed to Sani only have to be deducted in that kind of Ayurdaya years obtained before. Somanatha is of the opinion that when there is the relationship of Saturn, Poornaurdaya will not become Madhyamayurdaya, and also Madhyamayurdaya will not become Alpayurdaya. But Raghava Bhat did not agree with the above ideas.

(Continued on page 726)

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*The Year 1959

BY MISS INDOOMATI PANDIT, B.A., & SRI AJANTA JAIN

OUT of the three eclipses of the year 1959, the solar eclipses are on April 8th and October 2nd, whereas a partial north Nodal Eclipse of the Moon occurs on 24/25th March. Amongst the noteworthy planetary configurations we have to note that Mars opposes Saturn on 22nd April, Mars conjoins Uranus on 24th, Pluto on July 25th, Moon's node on Sept. 12th, and Neptune on 31st October 1959, at 12 hours 09 mts. (I.S.T.) Jupiter enters Sagittarius first on 10th Feb. and again on 5th Oct. and Moon's node enters Virgo on 8th December 1959 A.D.

The Sun enters Capricorn on 22nd Dec. 1958 at 14 hrs. 10 mts. (I.S.T.) and Aries on 21st March 1959, at 14 hrs. 25 mts. (I.S.T.) Many parts of the northern hemisphere in general and South Asia in particular will receive heavy rain fall much before the usual commencement of the monsoon season. Disastrous thunderstorms will be witnessed in the same area in the beginning of June as well as July. In the last part of May in general and nearby May 24/25th in particular earth tremors will be felt in some parts of Middle East and elsewhere. Very damp and dense climate will be witnessed in the first week of November. In the week Mars conjoins Neptune, seismic troubles will be felt in many parts of the globe.

Saturn enters India's ruling sign Capricorn on 5th January 1959 and finally moves out on 3rd January 1962. This sojourn of Saturn in Capricorn is to be regarded as one of the historic watersheds of our period, when death and displacement of leading personalities, parting with some of the old traditions and policies will lead to crises, but they are crises that have a hopeful tone.

It is a historical period not perhaps for the magnitude of its events, considerable as these will be, but for the consequences of decisions in all walks of national life, which will in this period be taken. It is certainly a peculiarly fragile phase, when the hitherto suppressed national desires will burst-forth, and the peoples' discontent will be voiced prominently. Added to this are the reports of various types of catastrophes, which, even the modern scientists could not control.

A new and powerful India may emerge out of these natural and man-made crises, which will be remembered by the posterity as the birth-pangs. No astrologer can overlook the factor that India's democratically functioning, the ruling political party, the Congress also has Capricorn as its ruling sign, which is no less influenced by this sojourn of Saturn, hence a significant change in the moods and manners of the Congress party must be anticipated, in this fragile phase.

India shall be able to find out in this time as to who its real friends are amongst different nations. The politicians and social workers will realise that unless a socio-economic programme is adopted the masses cannot be led by mere slogans on nationalism, secularism and unity in danger. Indian nation must become economically prosperous and all must come together and work hard for the economic advancement of the nation.

In the first half of the year the Late-India campaign in Western Pakistan will reach a climax, whereas the occurrences in some neighbouring country in the 2nd part of the year, as per the popular demand, Union Government at New Delhi will have no other go but to adopt some strong measures against the policy and activities of that neighbour, whosoever it may be, whose attitude and earlier created uncomfortable situation to the Union Government, bringing it into International news.

In the year as a whole, a lady in India will rise to a prominent political position and achieve considerable success. In the field of education considerable measures will be adopted to improve its standard and status. Maharastra will press for the improvement in the same field, while considerable strain may be felt by the Poona University to keep pace with the changing situation. India will do its utmost to create better relations in between foreign powers and with neighbouring countries.

The indications for our great neighbour Pakistan, however, are not propitious. Though the Government at Karachi appears to be strong and will survive the strokes, the masses are in a mood to agitate. Yet our other neighbour on the North, Afghanistan faces some internal crisis—it will witness a tough time to meet the natural catastrophes there. Foreign military experts, however may visit Afghanistan to search for military bases. There are clear indications in many maps of the year that a food or crop shortage may be

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* Adapted from our forthcoming book *Bhavishyavani*.

felt in many parts of South-East Asia, due of course, to natural causes.

While there is a strong Government ruling in Japan, the Emperor faces some peculiar crisis.

According to a noted astrologer, the horoscope of Russia indicates that power and strength of Russia will be a danger to other nations. He has warned the statesmen of the world that if precautions are not taken, Russia will be in a mood to start the third global war in which the culture and lives of many countries may face extinction. It would be a fateful time for many nations.

P.S.—Whereas the aforesaid paragraphs were written on 5th July 1954, the following paragraphs are written on the night of 13th May 1959, as the English edition of the present book was being revised and recast. While applying a new technique of predictive astrology, discovered by us, we examined the chart of India's Union Cabinet, sworn in on April 17th, 1957 and anticipated in a Press article at that time, that India's Finance Minister (TTK) will have to leave the post in disgrace. He did, while Saturn was crossing the 2nd house of the Cabinet, then Sri Morarji Desai, was called upon to take charge of the Finance portfolio. In the year 1959, Saturn touched the cusp of 4th house and will be crossing it till January 1962. This brings the Home Minister of India (Sri G.B. Pant) into mortal trouble. We found while Mars crossed the mid-heaven and looked at the 4th house, the Home Minister took to hospital. If the theory proves true, as we fear it may, much time is not left for our beloved Home Minister, to enjoy the benefits of this post. Though we do not have all the horoscopes before us of all the Ministers of the Union Cabinet, the one which draws our attention is that of Sri Morarji Desai, and it may be a second coincident that he will be called upon to take over the Home portfolio.

As time advances, deeper moves Saturn in Capricorn ominously overcasting the mid-heaven of Cabinet as well as Congress party map. Pursuing the same new astrological technique it deeply distresses our patriotic heart to forsee an astrological truth that our beloved President and Prime Minister will be coming under dark shadows of merciless fate. Time alone will prove the newly discovered theory right or otherwise, but as humble citizens of India we shall strongly pray for failure of the theory so that the trusted leaders are spared for a long time to guide the destiny of our motherland.

Taking note of some incidents of the recent past we find that while Saturn was transitting over the ruling sign of India's ruling party, the Congress, it adopted the Nagpur resolution on agrarian policy and while Mars moved through Cancer the same party approved, for the first time, the idea of a Coalition Government in Orissa.

As the planet Mars entered Cancer, Dalai Lama on the 14th entered Birla House at Mussouri, leaving Potalo Palace, as an honoured guest of the Indian Government, taking shelter from the mighty military pressure of Red China.

The fact is that the occurrences and decisions taken in the early part of 1959, after the entry of Saturn into Capricorn, will have a long-term effect ranging forward for as long as three years. The horoscopes of India, the Congress Party and the Union Cabinet show an actual period from 1959 to 1962. These are the historical years for our Indian Nation. India will, of course, surely come out of the crisis with flying colours due to entry of Jupiter into Capricorn in October 1960.

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RAMAN PUBLICATIONS

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*Horoscope of Miss Anita Bose—Netaji's Daughter

BY SRI BISHNUPADA BHATTACHARYA

THE native was born at Vienna on 29th November 1942—Sunday at 6-30 a.m. (Central European Time or L.M.T. 6-35-28 a.m.): Long. 16° 22′ E., Lat. 48° 12′ N. The planetary positions were: Sun 7s 13° 15′; Moon 3s 22° 13′; Mars 6s 25° 28′; Mercury 7s 12° 13′; Jupiter 3s 1° 44′ (R); Venus 7s 16° 26′; Saturn 1s 16° 12′ (R); Rahu 4s 5° 48′; and Kethu 10s 5° 48′.

1. The native's Lagna is Scorpio (8) and Rasi is Cancer (4). Both the Lagna and the Rasi being even signs, she will be beautiful, faithful, of a good nature and possess many other good qualities:

युग्मे लग्ना विशाकरौ इत्यादि ॥

2. Although Mars, lord of the ascendant is in the 12th, the positions of Venus and Mercury in the ascendant, and of exalted Jupiter in Cancer (in the 9th) in association with its lord; the Moon, rule out any untimely death (rishta-bhanga) and give her a fairly long lease of life (over 60 years).

3. Venus, Mercury and Sun in Lagna, with Moon in her own house in the 9th and in association with exalted Jupiter indicates the native's birth in a well-known family. The association of Jupiter and Moon (Guru Chandra Yoga) in the 9th (which is the Pitrusthana according to Parasara and the 10th only, to some extent) indicates that the native's father is a well-known and highly respected person.

तुंगीत्रिकोनी स्वगृहीच युतो भवेद्वा
यदिचन्द्रदृष्टइत्यादि ।

In the case of Rabindranath, this Guru Chandra Yoga occurs in Pisces (Lagna) and Cancer by a mutual exchange of houses between Jupiter (in Cancer) and Moon (in Pisces, the ascendant). The result (world fame) was therefore applicable to the native himself. As in Anita's chart, this yoga takes place in the 9th (Pitrusthana), similar world fame is indicated for the father.

4. According to a special sloka:

भौमांप्यकस्थितेभानौ स्वपुत्रेननिहीक्षिते ।
प्राक्जन्मनो निवृतिःस्यात् मृत्युबापि-
शिशौ : पितु : ॥

If the Sun be posited in the navamsa of Mars and is aspected by Saturn in any chart then it indicates that before the birth of the native, the father will have either died or abandoned the family.*

Kethu	BIRTH CHART		Moon Jupiter (R)
			Rahu
	Sun Venus Mercury Lagna	Mars	

In Anita's chart, the Sun is in the house of Mars and is also aspected by his son, Saturn. Such a position would be more effective than if the Sun were in the navamsa of Mars. Hence it may be concluded that the native's father either abandoned the family or died before her birth. But we all know it for a fact that the father was alive long after the native was born. Furthermore, the position of Sun (lord of 10th) in the ascending house of Mars (Lagna) and in opposition to Saturn also indicates that the father abandoned the family.

5. In the native's chart, Saturn in the 7th and in opposition to Sun indicates her father's death when she is either 21, 26 or 30 years old.

रन्ध्रेरेयामित्रगेमन्दे मन्दात् थमित्रगेरवौ ।
खिंशौकविंशठाड विंशे जनकेस्यमृतिर्भवेत् ॥

6. At present (on 25-3-1959), Anita's age is only 16 years, 3 months and 26 days. So this corroborates my reading of Netaji's horoscope (*vide* 1959 Annual Number of THE ASTROLOGICAL MAGAZINE) that he is still alive. The earliest indication in the native's chart is 21 years, but Netaji will outlive even that.

		Mars Saturn Rahu	
	NAVAMSA CHART		Jupiter
Moon			
	Venus Kethu	Sun Mercury	

7. According to *Brihat Parasara*, if the lord of the 12th (Vyayadhipathi) be in conjunction with a malefic planet and is aspected by another malefic planet, and if there be also

*The original in Bengali is translated into English by Dr. S. N. Dutt, Netaji's maternal uncle.

* Netaji left Germany when Anita was only 2 months old at Vienna. Even before Anita's birth, Netaji must have decided to abandon the family in view of his forthcoming journey to S.E. Asia—*Dr. S. N. Dutt.*

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another malefic posited in the 12th, then it indicates that the native will travel through various countries. These planetary configurations are to be found in Anita's chart. Therefore it may be safely predicted that she will travel through various countries. Thus astrologically, there is no bar to her coming even to India.

8. In the next sloka, it says that if this configuration in the native's chart is associated with any *bhavapathi* or *bhavakaraka*, then those persons (father, mother, etc.) will experience the same results.

In Anita's chart Vyayadhipathi (lord of 12th) Venus is associated with Pitrukaraka Sun (conjunction) and Mars (a malefic) being in the 12th, it indicates that her father also will travel through various countries.

9. The native's *matrubhava* (4th) is the house of a malefic (Saturn) and in that house is posited Kethu, the significator of inter-casteism! Such a configuration indicates :

(*a*) Her mother will always have mental worries. (*b*) Her mother will contract an inter-caste marriage. And above all, Mars the lord of navamsa of the 4th (Matrubhavamsapati) being associated by aspect with Venus in both the navamsa chart (by opposition) as well as in the radical chart (by mutual exchange of houses), it indicates that the mother will contract an intercaste marriage :

मौमांनाशक गते शुक्रे शुक्रांशक गतेकुजे ॥

इत्यादि ।

10. According to astrological rules laid down by Parasara, either the sign of exaltation or of fall of the native's lord of the ninth, should be the Lagna of the native's father, *i.e.*, either Vrishabha or Vrischika. Of these, Vrischika, being the native's own Lagna, her father's Lagna should be Vrishabha. (This is a further corroboration of Netaji's horoscope discussed by me in the 1959 January issue of THE ASTROLOGICAL MAGAZINE. At that time, I was not in possession of Anita's birth data).

11. In the native's chart, Rahu in the 10th also indicates her father's troubles, hardships and even a life *incognito*.

12. According to Parasara, the association of the lords of the 5th (Jupiter) and the 9th (Moon) in the native's chart constitutes a Rajayoga ; and according to the same authority, if such association be by conjunction or by opposition, then the native will be born in a royal family.

तप : स्थानाधिपोमन्त्री मन्त्राधिप्रियो विशेषत : ।

उभावन्योन्य सन्दृष्टौ जातश्चेदिह राज्य-माक् ॥

यत्कुलापिसंयुक्तौ तौ वापि सप्तसमौ ।

राज्यवंशोद्भवोवालो राजाभवतिनिश्चितम् ॥

Whether her birth as the daughter of the Head of the Azad Hind Government fulfils the above prediction of Parasara (under modern conditions) it is left to the reader to decide. In any case, she is destined to enjoy great fame, immense wealth and power and to do a good deal of philanthropic work by virtue of this Rajayoga.

13. According to Parasara, the 9th house and partly the 10th indicate the father. The lord of the 10th is posited in the Lagna, and the lord of the 9th is in the 9th, in association with exalted Jupiter. These planetary positions indicate that the native will live with the father and enjoy his love and affection.

14. The lord of the 7th being posited in the Lagna in association with Mercury, indicates that she will have a learned husband coming from a well-known family.

15. Inspite of Mars being in the 12th, she will not become a widow, according to a sloka of Parasara :

यमिलेच यदासौरिर्लग्नेवाहिबुकेऽथवा

इत्यादि ।

But during the Dasa and Bhukthis of Mars, she will have many troubles and worries, illness in the family and heavy expenses.

16. She will have a medium span of life—about 63 years, and will pass away in Rahu Dasa, Jupiter Bhukthi.

Vimshottari Dasa Results

17. According to the Vimshottari method of Dasa calculation, the native was born under Mercury Dasa, Moon Bhukthi, lasting upto 25-4-1944. This period indicates her mother's prosperity and her fathers' fame and power.

18. Then comes Mercury Dasa, Mars Bhukthi, which lasts upto 22-4-1945. This period indicates slight illness of the native, her mother's mental worries, her father's participation in the war and partial success.

But Mercury, lord of 8th, is in Lagna, and Mars, lord of 6th, is in the 12th. These planetary positions indicate her father's failure in the long run during Mercury Dasa, Mars Bhukthi inspite of his initial success.

19. Then she has Mercury Dasa, Rahu Bhukthi from 22-4-1945 to 10-11-1947. Rahu being in the 10th, it indicates mounting difficulties, final defeat and subsequent disappearance of her father.

20. Then follows the sub-period of Jupiter under Mercury

(Continued on page 720)

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AROUND *the* WORLD

BY DOUGLAS HUNT, M.A.

AS I quite often see myself quoted in other publications I would like to make it clear that I make no claim to be an astrologer, and that my function in THE ASTROLOGICAL MAGAZINE is merely to report what others say. In doing this, I neither reject nor confirm their findings; my own knowledge of astrology is not sufficiently extensive to entitle me to criticize those who have perhaps spent a lifetime in studying the science. If I ever suggest possible future developments I do so with the greatest diffidence, and *not* as an astrologer.

For this reason I quote the following extract from *Astrologischer Auskunftsbogen* by Professor Troinski without comment —except perhaps to say that **I personally never allow myself to be downcast by even the direct predictions. "It may never happen"**, is my motto in these cases.

*"China's military masses", writes Troinski, "will invade India, lift up the thousands of lower castes there and liberate the oppressed. They will overrun Tibet, Pakistan and India, and bring indescribable misery on the whole Indian people. India's Croesuses will be plundered and made beggars, there will be no more Maharajas. The sins of the upper classes against the vegetating (sic) castes, their physical exploitation for thousands of years, the toleration of the formation of hundreds and thousands of lower castes for the purpose of mental, spiritual and physical enslavement will be avenged, and after colossal revolutions a completely new age will open up for India and South Asia. The Chinese rod will here be a means to an end, so that the people of India may be awakened from the 'religious' lethargy into which they have been forced. India's horoscope for 15th August 1947 proclaims this coming revolution, because all the malefics are below the horizon".

I feel sure that readers would like to hear the comments of some qualified writer in THE ASTROLOGICAL MAGAZINE on this alarming prognosis, to say nothing of the scathing commentary on Indian civilisation. May I repeat that I merely quote; I do not endorse.

It is extremely interesting to compare this with a truly fascinating article in *Les Cahiers Astrologiques* by Andre Pelardy entitled "Le veritable theme de l'U.R.S.S." The article, which deals at considerable length with various progressions, is too lengthy to do full justice to. Important is the claim that the true map for the Soviet Union should be that of Moscow, 30th December 1922, 17h. 38m. (G.M.T.), the time at which the First Congress of all the Soviets solemnly proclaimed the existence of the Union of Soviet Socialist Republics.

At the conclusion the writer poses the question: Will the Soviet Union be directly responsible for unleashing hostilities (in a possible war in the early sixties D.S.H.)?

"To this question", says the writer, "one can almost without hesitation answer in the negative. The horoscope of the Soviet Union is not that of a country destined to bring about a world war, but rather that of one called upon to be at the receiving end of such a war. For a country to play the role of an aggressor it is necessary that the ruler of its map should afflict the analogical or particular significators of war and destruction, notably Mars and the ruler of the Seventh. This is not the case for the Soviet Union, since the two rulers of the Ascendant, Sun and Mercury, do not afflict any other planet. The Sun is even in sextile with both Mars and the first ruler of the Seventh, namely Uranus, which shows a conciliatory tendency."

It is suggested that the Soviet Union will be the victim of a new war in 1961–62. "K's horoscope", continues M. Pelardy, "confirms this. It is certainly not the map of an aggressor. His Mars...is in the pacific sign of Aquarius and is not in square or opposition to any other planet: on the contrary, it is moderated by a trine from Saturn."

When the question of a possible aggressor arises M. Peoardy is even more interesting.

"When one speaks of a future

*We completely dissociate ourselves from the stand taken up by Mr. Troinski, as regards the future of India. We do not know on what astrological basis Mr. Troinski has arrived at the conclusion that China would invade India and 'awaken' India from what he calls religious lethargy, etc. According to Hindu astrology however there is no indication of the events mentioned by Mr. Troinski happening in the foreseeable future. Therefore readers need not get uneasy. Astrological predictions affecting nations should be advanced with a certain sense of balance and without giving the impression of sensationalism. —*Ed., A.M.*

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conflict one logically imagines it as between the 'Great Two'. Is logic right? Nothing is less likely, for the map of the U.S.A. is no more that of an aggressor than is that of the U.S.S.R. And if the 'Great Two' are in conflict one of the two would have to play the role of aggressor, for which each is so little suited."

The writer's conclusions are so interesting that I feel bound to quote them at length.

"In endeavouring to clear up this question I would estimate that there is not more than one chance in four that the 'Great Two' will be in direct conflict. The chances are, however, at least three out of four that the U.S.A. and the U.S.S.R. will be terribly mutilated by a third power. The U.S.S.R. will undoubtedly be less affected than the U.S.A. in 1961, but its trials will continue in another way in 1962. As for the extinction of the collective entity called the U.S.S.R. it would be reasonable to foresee it for 1965, and particularly for the month of March.

"If one notes that the map of the People's Republic of China will also be fatally affected by the lunar transit of 3rd March 1965, one might logically suppose that materialistic communism will receive its death-blow at this time. Which will by no means signify the victory of so-called capitalistic conceptions. It is probable that governments in the years after 1965 (whatever they may label themselves) will have a socialistic and fraternal tendency and that there will be an increase in spirituality. Let us hope that after these great tribulations these governments will know how to assure for humanity a period of peace and co-operation, such as it will badly need before facing the apocalyptic period at the end of the century."

After these fascinating but disquieting speculations let us turn to a publication whose object is to fortify us to meet the future with dynamic heroism, whatever it may be.

For many years the Lucis Press has published a bi-monthly, *The Beacon*, devoted entirely to the life of the spirit. It now appears in new and improved format. It claims to be, "A magazine of esoteric philosophy, presenting the principles of the Ageless Wisdom as a contemporary way of life." It deals indeed in a highly practical manner with the methods by which each individual may sharpen his own sword of the spirit and play his part in the radiation of positive, constructive and co-operative concepts which may pierce the night of egocentric materialism which threatens to engulf us.

The concept of one world is almost as old as humanity. Never was it more needed than today. When that concept is realized—and *The Beacon* is doing valiant work in that direction—it will be possible to laugh at *all* the prognostications of mundane astrology, for the human spirit, when it so determines, can be invincible.

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[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 columns.—*Ed., A.M.*]

Predicting Events by Transits

I

Sir,—In the recent issues of your excellent magazine, we find the highly interesting articles on 'Predicting Specific Events by Transits' by the well-known astrologer Dr. W. J. Tucker and I eagerly look forward to the further series in your future issues. I have been an admirer of Dr. Tucker's works for a long time and was a subscriber to his magazine *Science and Astrology* which had suddenly become defunct many years back. Dr. Tucker has been priding himself on the scientific basis of his studies. The recent article in the June 1959 issue of THE ASTROLOGICAL MAGAZINE, however, is a bit of a damper. How can an arbitrary fixation of rulership of the days of the week, unrelated to a strictly astronomical basis, be regarded as scientific? It rather amounts to pure schematism as Mr. Cyril Fagan would say. Then again has his epoch day any scientific basis? A little reflection will show that rectification by reference to the 'epoch' in question can hardly work, for on a given date many souls would be born having not only different degrees of a sign on the ascendant but different signs rising. All of them would have their epoch on the same date, *i.e.*, 294 days prior to birth. How can that date take care of all the varying degrees and signs on the natives' Ascendants at birth?

Dr. Tucker has been at pains to denounce the views of several astrologers, ancient and modern, in regard to the alleged effects of Algol and its situation in about the 25th degree of Taurus. He says that no planet can at any time form a conjunction with Algol because of the latter's extreme north declination and latitude. There must surely be something in the belief widely held by astrologers of old. Ptolemy said that if Mars be near the Gorgon of Perseus (Algol) he will produce death by decapitation or by mutilation of limb. Junctius and others likewise speak of the evil effects of Algol and its situation in about the 25th degree of Taurus (during the present century).

Sometime back a friend of mine lost his father-in-law under tragic circumstances. The poor old man was foully murdered on his 76th birthday by some person or persons unknown who remain untraced to this day, the motive being apparently robbery. His face was badly *mutilated*. Anxious to know what his horoscope had to say, I managed to obtain the same and what do I find? Birth took place at Bombay on 31-10-1879 with about the middle of Cancer (Sayana) rising. Moon was in 25½° Taurus conjunction with Mars in 24½° Taurus (Algol and its fateful degree)! The other malefic Saturn was on the M.C. at 10½° Aries in semi-square to Moon and Mars. The Nirayana rising sign was Gemini with ruler Mercury in 23½° Scorpio in opposition! The murder took place in the early hours of 31st October 1956. Surely the above fateful positions, near about the 25th degree of Taurus and so eloquently bearing out Ptolemy's dictum, are highly significant and cannot be lightly dismissed as pure coincidence.

Bombay. F. N. CHUBB.

II

Sir,—The article by Dr. W. J. Tucker, on predicting specific events by transits is highly interesting and thought-provoking. Predicting by transits alone forms a separate branch of 'Prognosticative Astrology' and events can be timed with sufficient accuracy by employing Indian Dasa system (either Kalachakra or Vimshottari) along with 'Transits' to the radical positions of the planets as well as through the Gochara system. Those who do not have sufficient knowledge of the Indian Dasa system can time the events accurately by resorting to Herr Trionski's excellent *Tertiary Directions* along with transits. Dr. Tucker should be congratulated for bringing out his special method before the cultured public.

Dr. Tucker says that he has fixed the days for the 'epoch' as 294 days. No more unsound statement than this can be made or imagined. Commonsense and practical experience definitely show that all 'epochs' cannot and will not occur in 294 days. Instances are not wanting to show that the 'epoch' date varies from a seven-month period to a ten-month period. How can one anticipate then, all the 'epochal dates' to fall within a period of 294 days?

Secondly, Dr. Tucker wants one to erect the map of heliacal rising on the 'epochal day' (294th day counted back from the date of delivery) to find the rising degree. But it is quite clear that on any one day countless number of births occur in this world. Surely all of them cannot have the same rising sign or even if the same rising sign should ascend in majority of births in a particular latitude, it will not be the same rising degree. Hence how can any one say that the horoscope for the heliacal rising on the epochal day (294th day) would correctly give the rising degree or sign?

Again Dr. Tucker says that he attaches no importance to Moon's nodes (Rahu and Kethu), even in predictive astrology, let alone in the epochal chart. If Dr. Tucker's researches are complete (as he says they are) then he should have found that the nodes account for all those cases where murders, underground plots, treacheries, beastly behaviours, etc., more than the recently discovered trans-Saturnine planets Uranus, Neptune and Pluto, the sign ownerships and other natural rulerships ascribed to which are only imaginary and confusing.

I hope Dr. Tucker will make all these points clear in his future articles with good practical examples and more so of the instances where the epochal date has fallen on the same day with two or more identical births.

Before closing this letter let me congratulate Dr. Tucker once again for his attaching great importance to the ruler of the birth day. It may be noted that the ruler of the week day of the birth is given a very prominent position in the calculation of *shadbalas* in Indian astrology.

Bangalore. B. SURYA PRAKASH.

III

Sir,—The article on "Predicting Specific Events by Means of Transits" published in the June 1959 issue of THE ASTROLOGICAL MAGAZINE by Mr. W. J. Tucker does deserve the attention of all savants in astrology. It is a radical and a fundamental approach.

However, I feel there is some fundamental confusion or even a defect in

respect of his observations regarding the fixing up of the birth degree based on the planetary positions either for the time of the heliacal rising or setting on the epochal day.

The author says he was born on 19-11-1896 and the date of his epoch is 30-1-1896. He has fixed his birth degree based upon the planetary position on the epochal day.

The epochal horoscope is cast either for the heliacal rising or setting and as such there are only two fixed horoscopes on the epochal day for reference for finding the correct birth degree for persons born on a particular day.

It may be assumed that on 19-11-1896 innumerable births besides the author, would have taken place and for all of them the correct birth degree is to be ascertained on the planetary positions of the two fixed horoscopes only of the epochal day. This is certainly impossible as births in all the degrees of all the signs would have taken place on that day in this world. This process is therefore not helpful or completely dependable.

Assuming as an amendment that the planetary positions are noted on the epochal day for the noted time of birth, it will not be also helpful as a reference to the epochal chart is necessary only in cases where the correct birth time is not known and as such, this process may lead to begging the question.

Several systems have been in vogue to rectify the birth time and in my opinion all of them have a confusion or defect as indicated in the system referred to above. Nowadays too much stress is laid upon mathematical approach to astrology as if life is a mathematical equation. A horoscope has no doubt a mathematical structure, but that is not the only thing. It has an emotional, intellectual, spiritual and other structures, and the interplay of these structures give the charm in life. In all classical works on astrology, greater stress is placed upon the strength of Moon, and lord of Lagna, as they would indicate the emotional and intellectual forces being brought into play upon the events of life.

The rectification of the birth time will be always a problem. If the birth time is not known, it will be similar to the problem of fixing the correct Ayanamsa now. I feel much time need not be wasted on fixing the correct birth degree. The principles of Udu Dasa system have solved this problem.

Maharshi Parasara and others have unequivocally stressed the principle that the position of the Dasa lord is the starting point or Lagna for predicting the events during its period. The degree position of any Dasa lord will not be for wrong and it can be ascertained fairly accurately on each day as it is not subject to rapid changes during the course of the day. The Vargas of the Dasa lord can be easily calculated. There is a fundamental correctness in this approach as we notice vast changes in individual's career during his life and they cannot be explained by merely equating the planetary forces to the birth degree.

In many horoscopes, I have noticed Dhana Yogas based upon Lagna which is a fixed point and as such the Dhana Yogas should be operative throughout life. It is not the case. They have been also poor during certain periods of life and this cannot be explained on a cent per cent approach to Lagna alone. They are only explainable on the basis of the Dasa lords whose radical position in the horoscopes constitutes the Lagna for his period. Therefore for practical predictive purposes, the exact birth degree is not necessary.

Madras. R. SWAMINATHAN, B.A.

Astrology and Music

I

Sir,—It is with immense pleasure I write this to congratulate Mr. S. Saravanabhavan who wrote the article "Zodiacal Background of Music" in the June 1959 issue of your magazine. It is very beautiful in so far as it has brought out the intrinsic relations between Astrology and Carnatic Music. The theory of 'swara bedha' is well explained and is a joy to understand in a subjective manner. I wish that the author will come out with similar spontaneous articles in your esteemed journal for the benefit of the interested public.

With best wishes,

Salem. BOA SUBRAMANIAM.

II

Sir,—This is to appreciate Mr. S. Saravanabhavan the author of "Zodiacal Background of Music" in the June 1959 issue of THE ASTROLOGICAL MAGAZINE. Well! Out of nowhere I had to come again as this one was simply irresistible. As an admirer of Hindu Carnatic Music and after seeing Mr. Saravanabhavan's article, I cannot but start imagining each raga with its horoscope whenever and wherever it is sung. The effect is tremendous! Understanding each raga as a personality with a particular sign as its Lagna and Sapta Swaras as Grahas, therein the chart that unfolds before us as a microphoto of a lifetime—well it exceeds explanations!

Blessings to Sri Saravanabhavan and long live his astrological *manodharma*.

Madras-4. ASTRONOMER-ROYAL.

III

Sir,—To please a planet, we choose a particular precious stone and wear it; or we do some *mantras* relevant to it; or we give away as gifts to poor, some varieties of grain, metals or gems as prescribed in the ancient texts; or we offer to the planets some prepared food such as seasamum for Saturn, jaggery for Sun and so on and distribute it among the poor; or we sing or play on instruments *Navagraha Kirtanas*; or we render the ragas by name *Suryakantari* for Sun, *Chandra Jyoti* for Moon, *Shanmuga Priya* for Mars and so on. The tunal patterns suitable to an individual horoscope according to the Dasa and Bhukthi periods are one of the ways in which we can please the planets.

Suppose the Dasa of Jupiter and Bhukthi of Venus are passing. We should find where both the planets are located in Rasi and Amsa and where their dispositors are placed and where the lord of Lagna and the constellation lords of the two planets are in and then find out the *swaras* corresponding to them (see my article in June 1959 issue) and the raga formed of such swaras. Rendering such *ragas* vibrate the planets through the swaras and signs, when sincerity and devoutness are maintained in doing so. For the problems of wealth, health, birth of issues, fame and name, we should see where the Karakas and Bhava lords are located and choose the suitable raga in the above way. This has been found satisfactory in my own personal affairs and in the cases of some of my friends.

Mayuram. S. SARAVANABHAVAN.

Astrology and Statecraft

Sir,—I am amused to read in the learned Editorial of your esteemed journal (June issue) that the erudite Editor is hoping that the Almighty God would guide our Prime Minister "so that Mr. Nehru's foreign policy which is falling more and more out of tune with the educated public opinion in the country would become more realistic". It seems to me that the learned Editor here is committing the same mistake of which he has been accusing Mr. Nehru for a long time.....speaking about a subject on which he is not fully qualified to speak (concerning Mr. Nehru's usual tirade against astrology and astrologers the Editor has been saying almost that). I consider what Mr. Nehru speaks about

astrology with the same 'respect' as what an astrologer (however learned he might be in astrology) writes about Diplomacy and Statecraft.

In the same issue (June) in the article under the caption "Market Forecasts" (written by Sri D. R. Munsiff) there are equally amusing statements about our foreign policy. On page 578, "whatever one may say now we have deliberately sided with Chinese Imperialism in Korea and Viet Nam", and on page 579, "further the world has not yet heard of the political and economic conditions in North Korea and Viet Nam". Reading these I was wondering from where the learned writer amassed all these surprising pieces of information. Actually I am at a loss to understand what the so-called "Chinese Imperialism" has to do or had to do in Viet Nam. I have stayed in Viet-Nam (both in the Democratic Republic of Viet Nam—North Viet Nam and in the Republic of Viet Nam—South Viet Nam) for two years as an Assistant in the International Commission for supervision and control in Viet Nam formed under the Geneva Treaty of 1954, and I was in charge of the Saigon Headquarters of the International Commission (comprising India, Canada and Poland) and can assure the writer that we have not sided with any "Imperialism"—Chinese or French or American. Also, I can assure the writer that we know a lot about the political and economic conditions of both the Viet Nams.

Our policy of "non-alignment" with either power bloc and our way of treating each issue in its own merits have been admired by all writers and critics on foreign policy. I have visited four or five foreign countries and can tell you without any fear of contradiction that our foreign policy is enthusiastically acclaimed by all discriminating thinkers. More and more people in and outside India are coming to appreciate the wisdom imbedded in our foreign policy. Our policy is not 'neutrality' on all occasions—perhaps it is 'positive' neutrality and non-alignment with major power blocs—"Where freedom is menaced, or justice threatened or where aggression takes place, we cannot be and shall not be neutral" (Mr. Nehru) In this atomic age of missiles and hydrogen bombs possessed by both the major power blocs it is sheer commonsense to keep aloof from either of these groups.

To sum up, I request astrologers to confine themselves to their favourite subject of study—the science of astrology. Also I would request diplomats like Mr. Nehru to delimit themselves to the domains of Diplomacy and Statecraft. If the opinion of Mr. Nehru on astrology can be considered as childish gibberings, the view points of astrology on Diplomacy, Statecraft and Foreign Policy can be taken as infantile pratterings.

I know from my personal experience with 'Nadi' astrology and 'Bhrigu Samhitas' that astrology is a wonderful science—a science which needs very careful study perhaps throughout a lifetime to master—and I also know that diplomacy is an art which requires no less study and persistent application for its successful mastery. Of course, it is helpful for a diplomat to know astrology as it is for an astrologer to have diplomacy. Plato in his "Republic" pleads for 'Philosopher-kings' I would plead for 'Astrologer-adminstrators' and 'Administrator-Astrologers'.

Thanking you,

Valapad, K. R. PARAN, M.A., LL.B.,
Kerala. Diploma in Foreign Affairs.

Originality of Hindu Astrology

Sir,—This is to invite attention to Sri T. Gurumoorthy's letter captioned "Originality of Hindu Astrology" published on page 559 of June 1959 issue of THE ASTROLOGICAL MAGAZINE. I must thank Sri Gurumoorthy for the kind attention he has bestowed on my article, "House Division and the Ayanamsa" published in the March 1959 issue of THE ASTROLOGICAL MAGAZINE.

I am sorry Sri Gurumoorthy has taken offence where it was not meant. I have never said that Hindu Astrology is not original. Jaimini, Parasara, Varahamihira are nothing if not original. What I have said was that the yogas and the Vimshottari Dasa system undoubtedly belong to India and that the Natural Indicator system seems to have a common origin in the hoary past.

I am second to none in my pride for Hindu culture. But I have so far not come across any incontrovertible proof that the Natural Indicator system originated in India and it was borrowed from here by other countries. Personally I believe that India is the birth-place of this system also, but foreigners cannot be expected to take us on our word in the absence of adequate proof. If Sri Gurumoorthy can produce such proof, all lovers of Hindu Astrology would be grateful to him.

In my article "House Division and the Ayanamsa", it was not my intention to establish the originality of Hindu Astrology. My intention was only to refute Yogiraj Nixon's contention that Hindu Astrology consists of a mixture of two systems, which are not compatible with each other, and that it was only the House Ownership system which gives correct results according to the canons of Hindu Astrology. The acceptance of Sri Nixon's view would take away a vital part from Hindu Astrology and would leave it truncated and multilated.

In my article under reference, I have argued that if we accept the Equal House Division system the confusion and difficulties pointed out by Sri Nixon would vanish. Personally I feel that the Equal House Division system is more in accord with the spirit of Hindu Astrology. Pt. Gopesh Kumar Ojha* also subscribes to this view. However, the superiority or otherwise of the Equal House Division system can only be established through research. If a hundred horoscopes whose histories are already known are systematically examined on the basis of both the systems of house division—the Sripathi Paddhati and the Equal House system, the superiority of one over the other can be conclusively proved. In this connection, a sufficient number of horoscopes belonging to higher latitudes will have to be examined. This work could very well be initiated by the learned Editor of THE ASTROLOGICAL MAGAZINE.

I would once more like to point out that the Equal House Division system divides the celestial zodiac into twelve equal house of thirty degrees each, starting from the point in contact with the eastern horizon. Other systems of house division are not concerned with the celestial zodiac, but with the zodiac as it appears from a particular point on the earth.

Jhansi. RAM DULAREY GUPTA, M.A.

Ancient Social Fabric

Sir,—My heartful thanks to you for publishing the article under the above caption in "As It Strikes Me" by Bhrigu in June 1959 issue of THE ASTROLOGICAL MAGAZINE. Such articles are frequently required with a view to penetrate deep into the minds of peoples of India who have been misguided and confounded by the so-called, selfish and narrow-minded political parasites who have no other vocation to adopt to earn their livelihood. I have to state that I subscribe fully to the ideas of "Bhrigu".

Thanking you again,

Calcutta. P. B. CHATTERJEE.

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*Cf—Page 107 of 1959 Annual Number of THE ASTROLOGICAL MAGAZINE.

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Missing Person

Sir,—I am giving herewith the *horoscope of my brother Sri Brijendra Singh, B.A., Sahitya Ratna, born on 2nd September 1930 at about 10 p.m. at Allahabad whose whereabouts are unknown since 26th July 1955 from New Delhi where he was serving as an Assistant Librarian in the Public Library, Delhi.

Now I am to request you to kindly have his horoscope examined by your esteemed readers to find out whether he is alive and if so his whereabouts.

For this act of kindness, I shall ever remain grateful.

Gorakpur. RAJENDRA SINGH.

Netaji's Horoscope

Sir,—I have read with great interest, the article "Some Observations on Kaka Bhujandar Nadi" by Sri K. V. Venkataramanan, in the 1959 Annual Number of THE ASTROLOGICAL MAGAZINE, and his "Letters to the Editor" on the same subject in the May 1959 issue. The following comments may be of interest to your readers :—

In para 3 of his "Observations" in the January 1959 issue, Mr. Venkataramanan refers to :

(*a*) the end of the British rule, yielding place to two Governments under the names of Needham and Vizhian.

(*b*) twelve years hence (*i.e.*, in 1959–60) the verses foreshadow epoch-making changes followed by a long beneficent rule.

There can be no doubt about the fulfilment of the events mentioned under (a) irrespective of the meanings of the words Needham and Vizhian.

For the fulfilment of the second event, the appearance of a very strong man with a dynamic personality is necessary. Such a man is Netaji—*if he be alive today.* But is he alive to this day? In this connection, I should like to make certain observations and leave my readers free to draw their own conclusions :

(*a*) The Netaji Enquiry Committee, at the instance of the ruling authorities, have confirmed in a majority report, the death of Netaji (in spite of all relevant evidence to the contrary) just to discourage the Leftist Parties from banking on Netaji's reappearance.

(*b*) I have published Netaji's horoscope, as judged by a versatile astrologer, Mr. Bishnupada Bhattacharya of Bhatpara in the 1959 Annual Number. In this he predicts the return of Netaji under Saturn Dasa, Sun Bhukthi—*i.e.*, between 27–1–59 and 9–1–60. At that time, I had also secured a reading of Netaji's Bhrigu, but I did not disclose this to the astrologer, as I wanted to have his own independent reading of the horoscope.

I have already sent for publication in THE ASTROLOGICAL MAGAZINE, the horoscope of Miss Anita Bose (Netaji's daughter), as read by the same astrologer. As I had to disclose the place of birth (Vienna) for the purpose of the chart, there was no point in my withholding the identity of the native from the astrologer. But I told him to give me his honest judgment uninfluenced by the horoscope of her father. He tells me that he has been greatly astonished at the perfect co-relation between the horoscopes of the father and the daughter. He believes in Parasara, and judges every horoscope according to the slokas of Parasara, which he often quotes in his readings, so that other astrologers may be able to test the correctness or otherwise of his judgment.

According to him, Anita will meet her father during the period of her Venus Dasa, Venus Bhukthi and Venus sub-Bhukthi—*i.e.*, between 25–10–1959 and 15–5–1960.

Since sending her horoscope for publication, I have secured a Bhrigu reading of Anita also, and I am writing to the astrologer to come and see it.

After all, men may err, but our Rishis were supermen. I should like Mr. Venkataramanan to procure for me, if possible, the readings of Netaji and his daughter from the Kaka Bhujandar Nadi.

The Bhrigu readings of Netaji and his daughter tally completely in all respects.

Netaji's Bhrigu reading :

States correctly the names of his parents and their deaths.

Mentions correctly the total number of brothers and sisters (14) and the number of brothers (7) and sisters (1) alive even after his 62nd year.

Mentions correctly the name of his wife, where and how married, etc., etc.

Gives the time of his return (let us wait and see!)

There are of course various other correct details of past events of his life.

Anita's Bhrigu reading :

Besides the names of her parents and grand parents, it gives a wonderfully correct description of her father's life and activities—even his war efforts in S.E. Asia, and then his failure and disappearance (and not death) a life *incognito.*

It describes how he bluffed the Government to release him from jail, and then left his home and country under a disguise (Mayamurti) and went to a foreign country by way of Afghanistan (Gandhar).

It gives the time of his return with reference to her age and the positions of the Sun in the zodiac, and this also tallies with the time of return given in Netaji's own Bhrigu. (So let us wait and see!)

Various other noteworthy events of her father's life are correctly stated.

It also mentions some coming changes—which may be called epoch-

(*Continued on page 722*)

*Mesha—Lagna, Rahu; Mithuna—Mars and Jupiter; Simha—Sun; Kanya—Mercury; Thula—Venus and Kethu; and Dhanus—Saturn and Moon.

HOROSCOPE OF MISS ANITA BOSE

(*Continued from page 712*)

from 10–11–1947 to 16–2–1950. This period indicates the commencement of her education and the usual happiness pertaining to childhood.

21. At present on 25-3-1959, the native's age is 16 years, 3 months and 26 days, and she is passing through the sub-period of Mercury under Kethu which will last upto 25–10–1959.

22. Then comes Venus Dasa, Venus Bhukti, Venus sub-Bhukthi. This will last from 25-10-1959 to 15–5–1960 (Age—16 years, 10 months and 26 days to 17 years, 5 months and 16 days).

This will be the most momentous period of her life, and if text-books like *Sarwartha Chintamani*, *Sambhu Hora*, *Sripathi*, etc., are to be believed, then she will surely meet her father during this period.

The most astounding feature about Anita's chart is that it corroborates the events of her father's life without a single contradiction.

May God preserve her and grant her eternal happiness!

Digitized by Siddhanta eGangotri Gyaan. Presented by Dr. V. Ramans Work



BY DR. R. NAGARAJA SARMA, M.A., Ph.D., D.LITT.

GEM THERAPY—By B. Bhattacharya—(F. K. L. Mukhopadhyaya, Calcutta. Pp. 76. Price Rs. 5 or 9 sh. 6 d. or 1 dol. 50 c.)

The author who seems to have treated about 3 lakhs of persons, and who has studied all the different systems of medicine, believes that of all systems of cure, the gem therapy would be the most effective. In this highly interesting, instructive, and provocative volume, the author has explained that all diseases are the outcome of cosmic rays, as that if certain characteristic rays are wanting or deficient, ray-hunger is produced. Ray-hunger leads on to different diseases. If the ray-hunger is satisfied, if the deficient rays are supplied, diseases are removed. This is the thesis of the book. The author has indicated in detail the methods of preparing the gem mixtures, and he claims the system to be most effective.

To critics, the author has thrown out the following challenge—Strike—But, Hear. As far as I am concerned, I shall be ready to hear without striking.

After all suffering patients want cure and freedom from diseases. Whatever the prophylactic system utilised, it would not matter. That would be the correct rationalistic attitude. I welcome gem therapy. I hope practitioners will give it a fair trial. The proof of the pudding must lie in eating. The author has made a strikingly original contribution to medical research.

SADHU SAMAGAMA–By Srimadacharya Keshub Chunder Sen—Translated into English by Jamini Kanta Koar—(Navavidhan Publication Committee, 95, Keshub Chunder Sen Street, Calcutta-9. Pp. 76. Price Rs. 3.)

The original work in Bengali of Keshub Chunder Sen, the dynamic personality of the Brahmo Samaj has been translated into English so that the valuable contents may be made available to a wider public, and a larger number of readers. The volume contains a brief account of the lives and teachings of the different prophets of the world who have figured from time to time. The author and his congregation undertake as it were a pilgrimage to the different prophets whose visions are conjured up in devotional meditation.

Moses, Socrates, Sakya, Rishis, Christ, Mohammed, Sri Chaitanya, are the prophets contacted, in the course of the meditational pilgrimage, and then, the pilgrims wend their ways to the scientists and men of genius. Now that the British have walked out of India, the statement of the author that "India is indebted to England in matters relating to statecraft, literature, sciences and other things" (Pp. 69) will be specially appreciated. The fact can never be denied, or forgotten that even today Bharat can never get on without foreign loans and foreign experts in this or that. The volume will be read with interest by all lovers of different religious systems and schools of philosophy as revealing the attitude of the followers of Brahmo Samaj to matters of metaphysical and spiritual moment.

MAHARANA PRATAP—By Sri Ram Sharma—(V.V.R. Institute, Hoshiarpur. Pp. 156. Price Rs. 2.50).

The history of Maharana Pratap, Rana of Mewar, who refused to submit to Akbar and maintained and safeguarded the independence of Rajputs should be well-known to all students of Indian History, and, in this, thoroughly documented and authoritative masterly volume, the author narrates the story of the Rana, who refused to bow before the mighty throne of Akbar. While some of the Rajput chiefs had entered into alliance with Akbar by accepting high jobs at the Delhi Court of Akbar, and by giving of their daughters in marriage to Akbar and his relations, Rana Pratap of Mewar refused to recognise the sovereignty of Akbar.

The Rana contemptuously scorned both feudal and matrimonial alliances with Akbar. The author has made excellent use of original sources in Hindi, Persian, and in fact, has written down his history only on the basis of proved and verified facts.

The late Dr. Woolner has contributed an appreciative "Foreword" to the work in the course of which the author is complimented for his devotion to facts. The Rana was so chivalrous that the women of the enemies he had subdued, were sent back to their homes with due respect and honour. Mr. Sri Ram's volume throws a flood of new light on the history of Maharana Pratap.

INDIA'S MESSAGE OF PEACE—By A. N. Purohit—(Copies from the author Gurupara, P. O. Sambalpur, Orissa. Pp. 302. Price Rs. 5.)

Individual, National, and International Peace is described to be the objective sought to be inculcated in and achieved by the book. The author Achyuta Nand Purohit who as a delegate from India had attended the International Congress of Comparative Law, and his present work have been highly commended by modern savants like Swami Sivananda of the Divine Life Society and others. Highly romantic statistics are given. If the money spent during the two world Armageddons be distributed amongst mankind, each individual would get Rs. 50,000 (fifty thousand rupees, four thousand pounds and sixteen thousand dollars). Can wars be altogether eliminated from human transactions? This is a profoundly, philosophical problem which merges into the larger or more comprehensive one—Can evil be eliminated from the world?

No dogmatic answer is possible. Nonetheless, it is the duty of every individual to strive to establish peace and goodwill amongst mankind. The Gita emphatically asserts that no one who does good and the auspicious would go astray (nahi kalyanakrit—durgatim—gacchati 6—40).

I do not believe that Mr. Purohit will be able to stop all wars, but, I have no doubt that his volume on peace and peace-mission, will be widely and universally welcomed by all lovers of peace, calm, and happiness in whatever part of the world found. Not only India, every country on the face of the globe has produced saints and sages who have proclaimed and broadcast the message of peace and goodwill amongst mankind.

TOWARDS INTEGRATION—Essays and Addresses—By Rohit Mehta—(The Indian Book Shop, Banaras-1. Pp. 168. Price Rs. 3).

The essays and addresses written and delivered by Robit Metha, General Secretary of the Theosophical Society in India, have been assembled and published in this volume under the significant and suggestive title "Towards Integration". It is observed in the course of a note by the publishers that most of the essays had

appeared in the pages of the *Indian Theosophist*, and in this collected edition, some of these have been slightly revised.

It must be admitted that a compartmentalized, truncated, partitioned life is bound to be defective and deficient, and only an integrated life can afford full and complete satisfaction in secular and spiritual concerns.

The good and bad, virtue and vice, straight and crooked, moral and immoral, the beautiful and ugly, are the common dualisms, or opposites, reconciliation of which should be the aim of all philosophical and religious systems. Since, the dawn of creation and human reflection search foy reconciliation is being pursued, and the author offers the theosophical solution as most promising and encouraging.

The proof of the pudding lies in eating. If the solution offered by theosophy is able or competent to remove or reconcile the dualisms, it should be admitted to be universal in its appeal. Mr. Metha's essays and addresses deserve careful study.

AURVEDIC CLINICAL RESEARCH—By Trikkovil Achyutan Warier–(Principal, Sanskrit College, Tripunithura, Kerala State). Pp. 122. Price Re. 1).

Dr. Warier who is described as proficient both in Ayurvedic and Allopathic systems of medicine has given, in this volume certain clinical observations of characteristic diseases and described the remedies to be adopted for complete cure. These notes have been taken from the diary maintained by the author and the publication is intended to vindicate and demonstrate the perfectly scientific nature of the Ayurvedic system.

Dr. K. Balaraman, of the Maharaja's College, Ernakulam, has contributed an appropriate 'Introduction', and H. H. Rama Varma (Pareekshit Tambitan), Maharaja of Cochin, has commended the volume for acceptance by the public. In respect of each disease, brief history is given, together with the clinical observations. Remedies adopted are described. Brief notes are also added for the benefit of laymen, who are usually confused by technical medical terminology. It is even now, the practice of allopaths to condemn the ayurvedic system as unscientific quackridden and forth, but, the public would just want cures, and not academic and prejudiced controversies. The indigenous system must have its place in the land of its birth, and Dr. Warier's work is sure to create faith and confidence in Ayurvedic treatment. This is the first volume. Others are promised in due course to be published.

GOVT. PUBLICATIONS

NEW ERA OF SCIENCE—By Dr. K. S. Krishnan—(Pp. 46. Price 50 nP. or 10d. or 15 cents).

A SOCIALISTIC PATTERN—By H. M. Patel—(Pp. 28. Price 25 nP. or 6d. or 10 cents).

INDIA'S WILD LIFE—(Pp. 41. Price Re. 1.50 or 3 sh. or 50 cents).

(All published by the Publications Division, Ministry of Information and Broadcasting, Government of India, Delhi-8).

In 1955, the All-India Radio instituted what is known as Sardar Vallabhbhai Patel lectures as an annual feature. The series was inaugurated by *Bharataratna* C. Rajagopalachar on the subject of "Good Administrator". The seeond year's lectures delivered by Dr. K. S. Krishnan, in October 1956 have been published in this booklet or pamphlet and the lectures deal with "New Era of Science" Dr. Krishnan lecturing on a subject of his special study is certainly at his best, and he has given account of some of the latest advances and discoveries in the pure and applied sciences which will be found useful by the general public. But, it is a thousand pities that the scientist-specialist should have committed such glaring errors while referring to Sanskrit, which, has nowadays, developed to be No-man's land. His reference to *Puranah*, in the masculine gender. is a fine and amusing tragic comedy. The term will have to be used in neuter gender. On page 10, again the term *Papraccha*, (questioned or interrogated) has been wrongly printed. These lecturers do not give any direct or straight answer to the question which is in the month of every one—Is new era of science a blessing, or curse, or a blessing in disguise? Blessing or curse, sciences will go on advancing, So has God willed.

The expression "Socialistic Pattern of Society" has been practically done to death being repeated in season and out by top-ranking official of the Congress government. Three talks broadcast by the All-India Radio by H. M. Patel have been brought together in this booklet, and these deal with the structure and functions of the so-called socialistic pattern. It is observed that in India, conditions of life and culture being different, no attempt has been made merely to transplant on the Indian soil, the socialism, found in other countries. Writers and speakers on socialism conveniently evade answering one crucial and fundamental question whether in countries like Russia, there is absolute equality in relation between State and individuals, and between individual and another. Independent India has been knowingly or unknowingly importing many of the administrative and governmental measures found in other countries, like nationalisation of transport, etc., but, such importation has not been productive of good to people. The booklet will be read with interest by students of politics, but, economic and political freedom is one thing, and utilization of the freedom in the interests of the masses is quite another. Bharat has driven foreign rulers away, but, the chronic poverty of the masses has not been driven. Is that socialistic pattern?

Recently, I believe the *Wild Life* week was celebrated, and the present publication on Wild Life in this country, is bound to be welcomed by all lovers of these wild animals and those who may be lovers of hunting, shooting, and so forth. The question why the Lord God created wild and dangerous animals at all which kill and prey on human life is one of the persistent problems of philosophy as important as the other question why did He create mankind at all.Both the questions seem unanswerable. One would like to see lions and tigers in a zoo, but, these wild animals are held in dread and terror. With the dawn of independence, wild life has acquired its own importance, and the present India government publication is sufficient proof for it.

It is reckoned that there are 500 different species of mammals, 3,000 species of birds, and more than 30,000 forms of insects. India's wild life lies distributed in the Himalayan regions, Indo-Gangetic plain and the Deccan. There are four appendices detailing the different species and indicating the locality of each. The publication on wild life is highly informative and useful.

(*Continued on page 724*)

LETTERS TO THE EDITOR

(*Continued from page 720*)

making! (I will not say what they are).

Thus, the epoch-making changes, predicted by Kaka Bhujandar to take place 12 years after the end of British rule (*i.e.*, by 1959–60) may actually take place. Then, of course, the learned astrologers will come out with their chalks and charts to "predict" the past events!

That such a change is imminent, none can see now, or they keep silent for special reasons.

Calcutta-29. DR. S.N. DUTT.

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 Kashmir, Yogini Dasa system is followed and the results are very accurate. Why on this side this is not followed? Any reason and advantages in the Vimshottari?

A.B.C., New Delhi.

Ans. Vimshottari system is based on good authority and gives very accurate results. The Yogini Dasa system is not known here. Therefore the comparative merits of both cannot be discussed here. Will you please explain the Yogini Dasa system of Kashmir?

Q. 2 (*a*) Ref. to Question 62 in 1951 January issue of THE ASTROLOGICAL MAGAZINE chart as follows:—Virgo-Lagna; Saturn-Libra; Moon-Scorpio; Jupiter-Capricorn; Sun and Mercury-Aries; Venus-Taurus; Mars-Gemini. In the answer to this question, you have stated that Jupiter has no neechabhanga. It must be wrong as Mars (the planet exalted in Capricorn) is in kendra from lagna. Explain your incorrect answer. (*b*) You have given the answer to Moon's neechabhanga in a different way. Should not the answer be such as Moon is exalted in Taurus and the ruler is in kendra to Moon, there is neechabhanga? (*c*) In *Jataka Siromani*, very good effects are attributed to Panchama Yoga (all planets in five signs). Will it really be able to cancel several evil combinations as stated therein? (*d*) In the Nadi system of astrology, predictions are based on an examination of the stellar positions of the planets. Is this system useful? (*e*) Is it true that a debilitated planet in retrogression gives results as if he is exalted? (*f*) How to know whether Atmakaraka is benefic or malefic for different lagnas? *Vide* answer to question 4 (*d*), Pp. 206 of February 1951 issue of THE ASTROLOGICAL MAGAZINE. (*g*) Refer the answer to the same question in April 1958 issue. In the former answer, you say that Malavya Yoga is defunct whereas in the latter answer, you say that Malavya Yoga is not defunct. Please explain why you have given contrary answers. (*h*) The exchange of houses of lords of 4th and 9th is a good Pariwarthana Yoga, but they will be in *shashtashta* positions which is bad, being quincunx to each other. In this case, will the yoga be powerful? (*i*) It is stated that when malefic planets like Mars, Saturn, Rahu, transit the same places occupied by them at birth, the time will be bad or critical for the native. If so why? (*j*) What is the strength of a retrograde planet when he is in his enemy's house, when he is in exaltation sign? (*k*) *Vide* page 525 of August 1951 issue of THE ASTROLOGICAL MAGAZINE. You say there is no *neechabhanga* for Mercury as lord of the sign in which he is *neecha* namely Jupiter, is not in an angle either from lagna or Moon. But Mercury will be exalted in Virgo and the ruler is Mercury and he is in kendra from Moon. Also because the planet exalted in Pisces is Venus and he is in kendra from lagna. Please explain your incorrect answer.

R.R., Hyderabad-Deccan.

Ans. (*a*) For a planet to get *neechabhanga*, the ruler of the sign in which the planet is found should be in a kendra from lagna or Moon. As regards this, there is no controversy. But as regards exaltation, there is difference of opinion based on interpretation of the word *thaduchha* (तडच्च). Some say this means the planet in whose sign the debilitated planet gets exalted. Others say that the planet which will be exalted in the sign occupied by the debilitated planet. This view is rejected by some scholars as this cannot be possible for all planets as in the case of Moon being in debility, no planet is exalted in Scorpio. Hence the former rule is generally accepted. This is the view followed also in the answer to the question referred to by you. Your opinion appears to be different and conforms to the latter view. The other view does not therefore become 'wrong'. (*b*) This neechabhanga comes within the first rule—the ruler of the sign occupied by the debilitated planet. Therefore it is not necessary to go into the controversial second rule. (*c*) When planets are distributed in five signs, the yoga is known as Pasa Yoga and is treated in *Three Hundred Important Combinations* by the Editor. The effects are given as "the person will acquire wealth through right means and he will be always surrounded by friends, servants and relatives". It is not stated that it will overcome all other evil yogas nor is such an effect mentioned in texts accepted as authorities. (*d*) The Nadi system is a separate system of interpretation by itself and should be studied by itself. If done, it gives very good results by itself. It should not be mixed with Parasara system or Jaimini system except to the extent allowed in Nadi system. (*e*) (वक्री नी प्रबल:) (स्वनीच भवने वक्री बलंलङ्गजम्:) (line 2, verse 6, Chap. II of *Uttara Kalamrita*) says so. (*f*) Evidently there is some confusion in your mind as regards the planet who is stated to be Atmakaraka. Atmakaraka is that planet who has advanced most in any sign, be he benefic or malefic, *e.g.*, if Saturn occupies 28th degree of a sign and no other planet's degree is more than that, Saturn is the Atmakaraka of the horoscope. Therefore no question of an Atmakaraka being benefic or malefic for any lagna arises. (*g*) When you seek elucidation you should not misrepresent things. Wherever there are contradictions or errors, you are entitled to point them out in the interests of the readers and the science itself. But why do you say that in the former answer it is stated that Malavya Yoga is defunct whereas if you read column 2 on page 206 of 1951 issue of THE ASTROLOGICAL MAGAZINE, you will see "The yoga cannot be said to be defunct". (line 20 from top). (*h*) All exchanges between 4th and 9th house lords though good cannot have the same identical effects. Suppose in a case of Aries Lagna, Moon is in the 1st degree of Sagittarius and Jupiter is in 28th degree of Cancer; there is exchange between 4th and 9th lords. But though in signs that are quincunx, the planets are actually in trine positions with regard to each other as the distance between them is only 123 degrees. Jupiter is exalted and aspects Moon powerfully. Moon is in a friendly sign. In contrast take the Sun exchange for Taurus Lagna and suppose ruler of 9th Saturn is in Leo 2nd degree and Sun is in Capricorn 2nd degree. Both the planets will be inimical rasis and exact quincunx. Moreover Saturn would [illegible] debili-

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tation in navamsa. So the two exchanges cannot mean the same thing (*i*) The horoscope at birth gives the sensitive points of the zodiac. The places occupied by benefics are potent for good and the places occupied by malefics are potent for evil. These qualities are liable to be exerted by directions and by transits. When a malefic transits the place occupied by it at birth, the evil is exerted and hence may prove to be a critical period, *e.g.*, when Saturn transits its own radical place, all the miseries inherent in birth chart because of Saturn's position will be intensified. If journeys, changes, or new undertakings are effected while this is in force, the results may prove disappointing. (*j*) When in enemy's house, the strength due for retrogression is liable to be reduced. But when exalted तुलामे वक्री नीच बल : he will be as a planet in debility (line 1–2, verse 6 of Chapter II of *Uttarakalamrita*). (*k*) Your first reason is no reason as in the case of Mercury, he will be himself the lord of the sign he is exalted in and so the rule cannot obviously apply. The second reason is according to the alternative view explained in answer to question (a) which is your opinion to which you are entitled.

Q. 3. (*a*) Are the period and sub-period of retrograde planets bad for success in examinations? (*b*) Retrograde Saturn is exalted in lagna. Is there Sasa Yoga? Will not retrograde Saturn in exaltation give results of depression. If so, how can Sasa Yoga arise? If it arises at all, will it give good results? (*c*) Does retrograde Mercury become combust in the same way as ordinary Mercury, or is there any difference? If so state. Does retrograde but combust Mercury give good or evil results? (*d*) Is it correct to say that benefic retrograde planets give good results while malefic retrograde planets give evil results? By malefic do we mean malefic by nature or malefic because of rulership? (*e*) Can a debilitated planet which is retrograde give rise to Panchmahapurusha Yoga? *G. Navsari.*

Ans. (*a*) वक्रगस्यपाकेस्मा नमान सौख्याद्यपच : । (Sutra 15 of *Jataka Tattwa*, Chapter I).

"During the Dasa of a planet that is retrograde, there will be fall in position, loss of honour and decline of happiness"- Of course, there is nothing to connect the retrogression of a planet with failure in an examination but if that planet is in some way connected wfth 4th house, such an event is probable. (*b*) Sasa Yoga is formed no doubt. The retrogression will only reduce the good effects, that is all. It cannot be said that an exalted planet when retrograde becomes for all interests and purposes a debilitated planet. He is only stated to become weak like a debilitated planet which is a different thing. (*c*) In ordinary motion, Mercury becomes combust if he is within 12 degrees from Sun? But if retrograde Mercury will be combust when he is within 12° from Sun? A retrograde planet when combust can give only bad effects. (*d*) शुभा वक्रगा राज्यामेदा : पापव्यासन हानिदा : (Sutra 98, Chap. *R.J.T.*) Benefic planets when retrograde will bestow kingdom, power and wealth when malefics in the same condition will cause evil and loss. (*e*) No. *Vide* answer to (*b*).

Q. 4. (*a*) How to measure the strength of a horoscope in general? Do not planets give benefic or malefic results as the case may be varying in proportion to the general strength of the horoscope? (*b*) What is the significance of exchange between 5th and 11th house-lords? Has this any special significance where lagna is Leo. (*c*) Does the aspect of Saturn on 7th delay marriage? What if that happens to be his own sign? (*d*) Planet is benefic or malefic either by inherent nature because of rulership? How is the student to know which of them is meant by the author? (*e*) Is Navamsa chart more important than Rasi chart for determining agreement between any two horoscopes for purposes of marriage alliance? (*f*) Please state what kind of strength is indicated by Vargottama position of a planet (*g*) A natural benefic in conjunction with Kethu is said to be afflicted. What is the position when the afflicting malefic is Vargottama? (*h*) Is Rahu bad in 8th? What is the position if he is Vargottama? (*i*) If 2nd house afflicted when Kethu alone occupies it what result is Vargottama?

P.A.S., Adipur.

Ans. (*a*) This comes only by experience and no hard and fast rules can be given. Planets do not give varying results according to the general strength of the horoscope. Rather it is otherwise. The general strength of the horoscope depends on the varying results of the planets. (*b*) This is a Maha Yoga which is a beneficial one. In case of Leo Lagna, the mutual aspect will give added efficacy to the yoga. (*c*) Saturn has certainly a delaying effect. It is the inherent nature of Saturn to do so and the fact that the aspect is upon his own sign is not a help in this case and may not mitigate the delay. (*d*) This should be gleaned from the context. If it is simply stated a benefic or malefic, the natural benefics or malefics are meant. Suppose the phrase "aspected by benefics" occurs in a verse without any qualifying clause. This means only natural benefics and not malefics ruling kendras. (*e*) No. (*f*) (*i*) Vargottama planet gets the same strength as if he is in his own sign. If such a planet is a malefic, he will have to be judged as if he is in his own sign, *i.e.*, his natural maleficence will become greatly reduced.

Q. 5. Are Sakata Yoga and Kumuda Yoga Raja Yogas? Kindly describe the yogas and what are the good and bad effects? *V.N.S., Arrah.*

Sakata Yoga arises when Moon is in 6, 8 or 12 from Jupiter. The native may lose his fortune and may regain it. He will be ordinary and insignificant He may even suffer from poverty. So this cannot be a Raja Yoga. But there are at least two other yogas that go by the same name and with

(Continued on page 732)

BOOK REVIEWS

(Continued from page 722)

G. A. Natesan & Co.—Sixty years of Publishing—(G. A. Natesan & Co.—Sunkurama Chetty St., G.T. Madras-1. Pp. 300. Price Rs. 5).

In connection with the celebration of the Diamond Jubilee of the well-known and enterprising firm of publishers, G. A. Natesan & Co., an attractive souvenir has been published by the present management controlled by the sons of Mr. Natesan. The well-known monthly Journal, the *Indian Review*, is an outstanding publication of this concern.

The felicitations and greetings, goodwill messages, and congratulations, received on this happy occasion, have been printed, and President Rajendraprasad, Vice-President Dr. Radhakrishnan, Prime Minister Nehru, Governors of States, Chief Ministers and others have sent in their tribute of praise to the good proprietors for their work accomplished.

Natesan publications cover the entire range of human culture and they include literature, religion, philosophy, economics and politics. The souvenir contains about 150 pictures, attractive insects, colour plates. I hope this souvenir will be widely appreciated and encouraged by the public who never afford to forget the handy pocket-edition of the Gita, with the translation of Dr. Annie Besant.

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STARS IN THEIR Seasons

By M. V. RAMAKRISHNAN, M.A., L.T.

Night Sky in August 1959

Zodiacal Constellations

THE zodiacal constellations that are visible this month at about 9-30 in the night are ranged from west to east, Virgo (Kanya), Libra (Thula), Scorpio (Vrischika), Sagittarius (Dhanus), Capricorn (Makara) and Aquarius (Kumbha). Virgo is setting and you see its principal star spica (Chitta) close to the western horizon. Libra is seen somewhat higher up in the south-western sky. Scorpio is crossing the meridian, and you can clearly identify the lunar asterisms in this constellation. Sagittarius and Capricorn are seen approaching the meridian. In Sagittarius you can recognise the two Ashadas. Above Capricorn and almost directly in the east you see the big constellation Aquarius. It has come out fully above the horizon; and it is prominent with a few bright stars shining out well in an otherwise unattractive region of the heavens.

Non-Zodiacal Constellations

Of the non-zodiacal constellations, Ursa Minor is seen in full in the north and Ursa Major is seen sinking in the north-western sky. Betwixt the two is seen the constellation of the Dragon well past the meridian. The kite-shaped constellation Bootes and the sprawling constellation Hercules to its east have both crossed the meridian. The little attractive group Lyra with its principal star, the bright white Vega is seen high on the meridian a little north of the zenith. Ophiuchus has crossed the meridian. Cepheus, Cassiopeia and Cygnus in the north are seen approaching the meridian. The diamond shaped group Dolphin and its neighbouring constellation Aquila are approaching the meridian. In the north-east Pegasus and Andromeda are seen coming out of the horizon, while in the south-eastern sky Piscis Australis, or the Southern Fish, has just come above the horizon.

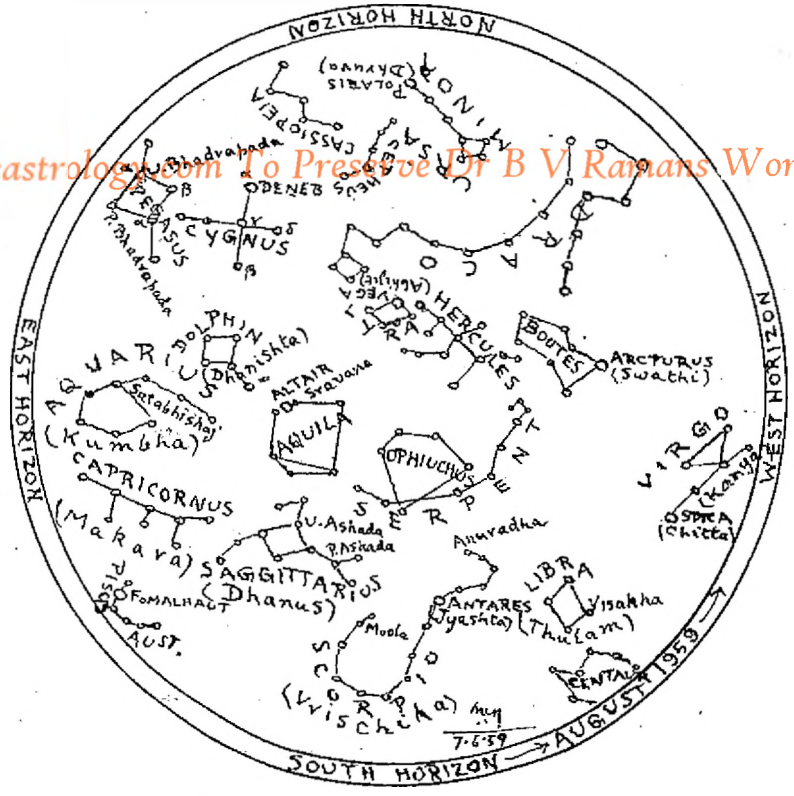
Lunar Asterisms

The lunar asterisms that can be identified in the visible hemisphere are Chitta in Virgo, Swati in Bootes, Visakha in Libra, Anuradha, Jyeshta and Moola in Scorpio, the Ashadas in Sagittarius, Sravana in Aquila, Dhanishta in Dolphin, Satabhisha in Aquarius and the Bhadrapadas in Pegasus and Andromeda.

The Milky Way

The Milky Way traverses the sky from north-east to south-west, passing through or between Cassiopeia, Cepheus, Cygnus, Aquila, Sagittarius, Scorpio and Centaurus.

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[The chart should be held in such a way that the horizon marked at the bottom in the chart corresponds to the horizon the observer is facing. Then the constellations he sees before him from the horizon to the zenith will be found in the chart from the bottom to the centre. The constellations to his right and left will be found in the corresponding positions of the chart].

Weather Forecasts for August 1959

By D. R. MUNSIFF, B.Sc., (Econ., London), B.A., (Hons., Bombay).

BEFORE discussing the weather for the July-August period, I should like to recall what I had said for the Bombay State and North-East India bounded by U.P., Bihar and West Bengal for May-June period. It was said that the Bombay State will pass through much hotter climate than the usual. It has been amply borne out for many cities barely 200 miles north of Bombay had to toil through the temperature ranging from 110° F. to 116° F.

For April-May period, it was said about North-East India that there were going to be far fewer North-Easterners while for the May-June alternate periods hot and moist weather and strong showers were indicated. As soon as Sun entered Gemini on 21st May, the deficit of rainfall decreased and at the time of writing during the first week of June, the rainfall is a little above normal.

Now for July-August period, we must concentrate on the geniture of the Sun's entry into Leo on July the 23rd. Once again for the North and N.E. India, the dry signs Gemini, Sagittarius and Virgo dominate the map while the twelfth sign is on the Ascendant. The third sign is on the cusp of the fourth house. The ruler of the fourth house is Mercury—the very planet which plays such a large part in carrying the rain-bearing clouds. It is in conjunction with Uranus which bring about electric storms. Both of them are in the hot and dry sign Leo. Therefore these parts of India are going to pass through once again a period much drier and even hotter than the normal. However the saving graces consist in Saturn and Moon in the angles. But speaking generally, the weather is certainly not beneficent for the crops. Further, there will be plenty on air charged with static electricity which will create thunderstorms.

July 23rd thunderstorm, 25th a hot and moist day with drizzles ending with fast winds, 26th a mild and mellow day with cloudy weather, 27th hot and moist, 31st fast winds, Mercury falling down with widespread thunder-showers; 1st and 2nd hot, moist and trying days; 3rd light showers accompanied by thunder and lightning; 5th strong hot winds; 6th a hot and trying day; 7th light rain with plenty of humidity; 9th and 10th lower temperature than on the previous day with light widespread showers; 13th hot and strong winds; 14th light drizzles; 16th a very hot day ending in a very light shower with thunder; 19th lower temperature with widespread thunder-showers; 20th mild and mellow sun with clouds.

The weather for the Western Coast and the Bombay State area is dominated by Venus because the sign Taurus is on the fourth cusp. The weather will therefore be not so hot, and likely to remain cloudy but unfortunately Venus finds itself stationed in the sign of its fall—a dry sign. Therefore the temperature will be a little below normal but certainly rains will be shorter than normal.

July 23rd scattered showers; 1st and 2nd August good rains; 3rd scattered showers; 8th and 9th widespread and heavy showers; 10th strong winds; 12th and 13th are hot and windy days; 14th a hot day with light showers; 16th strong winds with scattered showers; 19th strong gusty winds with widespread rains; 20th a hot and cloudy day with widespread drizzles.

For Assam and other parts of North India, it is a different story because the sign Cancer rules the cusp of the fourth house and what is more is that Moon, the ruler of the fourth house is placed in the twelfth sign of the zodiac. Therefore the weather will be wet more than the average. This results in plenty of water in the lowland fields of Assam which are required for washing the jute fibre. This is the one part of India at least where timely and adequate rains do a lot of good to the agriculturists. I should like to warn therefore those who are interested in jute trade that jute prices will fall at this time owing to the prospects of a good crop.

NEW LIGHT ON JAIMINI ASTROLOGY—II

(Continued from page 708)

विपरीतमित्यन्ये ॥ 2–1–11

Some astrologers say that when there is the relationship of Saturn only increase in longevity has to be predicted. But Maharshi Jaimini is against it.

न स्वर्क्षेतुंगगे सौरे ॥ 2–1–12

केवल पापदृग्योगिनिच ।2–1–13

If Saturn is in his own house or in exaltation and having only the relationship of malefics then it is not necessary to apply Kaksha Hrasa.

Dasarambha

The beginning of Hora Dasa should be calculated either from the lagna or Hora Lagna whichever is stronger. These dasas should be calculated upto that rasi in which *Marakagraha* (death-inflicting planet) is posited. Dasas have to be calculated according to Prakruti chakra and it has been discussed previously.

Determination of Maraka in this Hora Dasa

It should be first decided who is the stronger of the two lords, namely lord of the Hora Lagna or Karaka. Death will happen in the Rasi Dasa in which (rasi) is posited the strongest of the lords amongst 3, 6, 8 and 12 counted from Karaka if he is stronger than the Hora Lagnadhipa, and in the sub-period the strongest of the rasi in which is posited the strongest of the lords of 6, 8 and 12 counted from Hora Lagnadhipa.

In the same way death will happen in the Rasi Dasa in which is posited the strongest of the lords of 3, 6, 8 and 12 counted from Hora Lagnadhipa if he is stronger than the Karaka, and in the sub-period of that rasi in which is posited the strongest of the lords of 6, 8 and 12 counted from Karaka.

The strengths mentioned in Adhyaya II and Pada III are taken in determining the strengths of planets. This will be discussed separately at a later stage.

Determination of sub-periods in the Hora Dasa

The Dasa years are divided into twelve equal parts. And from the Dasarambha rasi subperiods are calculated according to Prakruti chakra.



FOR AUGUST 1959

By MIHIRA

"LET the astrologer go out of the town or village into the open, select a pure place, and kindle a fire and put incense in it on Holi Amavasya day (4-8-1959) or on Adi Poornam day (18-8-1959). If the incense arising from the fire proceeds towards the east, the produce that year would be number and would be double the normal yield. If towards the south-east, there would be prosperity in the land. If towards the south, there would be no rains. If towards south-west both prosperity and rains will be little. If towards west, the produce nanja and punja would be fairly good. If towards north-west, the produce would be damaged by pests, locusts, etc. If towards north, prosperity in the land. If towards north-east, abundant rains and the red variety of paddy will be great". —*Science of Rainfall.*

"Plant a garden when the Moon is in Rohini, for betel vine-Aslesha, for brinjals-Bharani, for ragi-Swati and for roots when the Moon is in Moola; for plantains and sugarcane when the Moon is in Pushya. For creeping plants that yield edible roots in Punarvasu". —*Kalavidhanam.*

"If during an eclipse of the Sun or Moon, there are heavy winds or if clouds gather thick in the sky or if there are lightning flashes, thunder, or rumbling, there will be good seasonal rains and prosperity in the land". —*Science of Rainfall.*

"The Moon on account of her proximity to the earth, her reflection of the solar light and the swiftness of the motion is considered to be the most powerful significator in astrology. It is therefore of the utmost importance that the Moon be free from affliction and in close aspect with either one of the fortunes or the Sun or the planet ruling the business on hand when election of an opportune moment for the commencement of such business is desired—as to the signs of the zodiac, the ancients said that it is best to have the Moon in an early sign (Taurus, Virgo, Capricorn) when sowing or planting or repairing buildings; in Cancer for travelling by sea; in Sagittarius for buying horses and cattle. In any case, Moon should be more than 12 degrees distant in longitude from the Sun or the business will be hindered. —*A. J. Pearce.*

DAILY GUIDE

1. A generally good day for all purposes; specially favourable for manuring and buying of cattle; planting also can be done; for best effects, use farmyard manure.

2. Whole day is good alround for all agricultural beginnings, but the best period is after 3-15 p.m. till 4-30 p.m. for making new start; good manuring specially; for best effect, use chemical manures.

3. Because of Yogam not suitable for ploughing, manuring or planting whole day and night; L.D. not good for new beginnings of any kind; better keep to routine such as digging, levelling, weeding, fencing, etc.

4. Amavasya. Whole day not suited for ploughing, manuring or planting because of Yogini; better observed as an agricultural holiday.

5. Both L.D. and asterism unsuitable for any auspicious beginnings; keep to routine.

6. A good day in general; one of the best in the whole month and so should be utilised for starting some good works; favourable for planting purchase of grain, digging wells, purchase of cattle.

7. Asterism not good for any agricultural works; only thing favoured is purchase of cattle.

8. Marana Yogam throughout day and night; so unfit for any new enterprises; keep to routine only.

9. An alround good day; favourable for all kinds of new beginnings, planting, harvesting, purchase of grain or cattle, digging wells, storing grain, etc. In manuring for best effect, use both green and chemical manures combined.

10. After 3-35 p.m. good for all kinds of work and new beginnings—especially planting, purchase of grains and cattle and defrayal of paddy for farm expenses.

11. Till 11 a.m. very well suited for manuring; thereafter L.D. not favourable for any purpose; for best effects, use manure of organic and inorganic manures.

12. L.D. and Yogam make this day unsuitable for all new works; keep to routine matters only.

13. Yogam makes this day unsuitable for manuring, ploughing and planting; whole day is however good for dealings in cattle.

14. The day has limited uses: Till 9-15 a.m. Marana Yogam; therefore good for planting and dealings in cattle.

15. Asterism renders the day suitable only for dealings in cattle; otherwise keep to routine.

16. One of the very good days in the month for all purposes in general; any kind of agricultural work can be started— manuring, planting, ploughing, storing grain, digging wells, harvesting, etc.

17. L.D. not good for new beginnings; keep to routine.

18. Best suited for planting and should be utilised for this purpose; next best for manuring; for best effects, use mixture of organic and inorganic manures.

19. L.D. not good generally; keep to routine.

20. Asterism makes this day suitable only for dealings in cattle; however waterlifts can be put up.

21. An alround good day for all purposes; should be exploited for anything on hand; planting, digging wells, manuring, harvesting and storing of grain; for best effects, use organic manure.

22. Yogini makes whole day and night unfit for ploughing, planting,

(*Continued on next page*)

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FOR AUGUST 1959

BY MIHIRA

"THE nature of the force operating at any given moment depends on the nature and disposition of the several planets at the moment concerned. Instances of loss of life, loss of money and distress and disappointments to the traveller because the journey was undertaken, when the planetary vibrations were inharmonious can be cited *ad finitum*.

"Each type of election requires fortification of some appropriate house and planet". —*B. V. Raman.*

"Saturn and Mars if controlling the luminaries and especially if placed distant from each other will produce great dangers and at the same time render the journey fruitless and unavailing. Should they be in watery signs, the dangers will arise from shipwreck or among deserts and wilderness. If in fixed signs by precipices or adverse blasts of wind. In tropical and equinoctial signs by want of food and other necessaries and by some unwholesome state of the atmosphere" —*Ptolemy's Tetrabiblos.*

"*Of Foreign Travel.*—Fortify the ninth house at the time of setting forth, also the lord thereof, the Moon and the Ascendant. Let one or both of the fortunes be in the 9th house if possible. Let not an infortune be in the 8th house at the time of departure nor in the second at the moment of embarking on the return journey". —*A. F. Pierce.*

"Should Jupiter or Venus rule the place of the Sun and the Moon but more especially the Moon and in good aspect thereto, they will render the journey agreeable as well as free from danger, the engagements abroad lucrative and the return home speedy and unobstructed and provided Mercury also be present with Jupiter or Venus, utility, presents and honour likewise be derived from the journey". —*Arcana of Astrology.*

DAILY GUIDE.

2. Yogini towards sky after 7–15 p.m.; avoid night journeys by air.

3. Yogini towards sky or earth whole day and night; avoid air journeys altogether, especially towards east.

4. Yogini towads earth till 8–30 p.m.; avoid air journey till then, especially towards north.

8. Marana Yogam day and night; avoid all journeys especially towards east.

11. Marana Yogam after 2 p.m.; avoid air journeys after 2 p.m.; L.D. too evil; avoid north and north-east.

12. Yogini towards sky after 8–30 p.m.; avoid journeys by air thereafter especially towards north and north-east.

13. Yogini towards sky or earth whole day and night; avoid journeys by air especially towards south.

14. Marana Yogam till 9–15 a.m.; journeys permissible thereafter.

18. Marana Yogam after 4–50 a.m. (night); avoid the start of journey after 4–50 a.m. especially towards north.

21. Yogini towards sky after 6–30 p.m.; avoid night journeys by air especially towards west.

22. Yogini towards sky or earth whole day and night; avoid air journeys throughout especially towards east.

23. Yogini towards earth till 8–40 p.m.; journeys permissible thereafter; avoid air journeys by day especially towards west.

27. Marana Yogam day and night; avoid all journeys throughout especially towards south.

HINTS FOR AGRICULTURISTS

(Continued from previous page)

manuring, etc. L.D. also not good for new business; keep to routine.

23. Yogini makes whole day unfit for ploughing, manuring and planting. Day however can be utilised for other purposes, dealings in grain, cattle, harvesting, storing grain, etc.

24. After 11 a.m. unfit for all purposes because of asterism; till then good for manuring; for best effect, use organic manure only.

25. The asterisms during the whole day render it unfit for all new beginnings and auspicious undertakings.

26. Both L.D. and asterism bad; no new beginnings; keep to routine.

27 Whole day and night under Marana Yogam; avoid new beginnings and keep to routine only.

28. An alrounder; good day for all purposes in general; best suited for purchase of grain or cattle, digging wells, planting, harvesting and storing, etc.

29. An ordinary day; best suited for storing grain.

30. Suitable for all purposes and new beginnings, purchase of grain or cattle and manuring; for best effect, use chemical manures.

31. A good day for all purposes, new beginnings, planting, purchase of grain and cattle, manuring, harvesting, etc.; for best effects, use organic manures.

Mr. K. K. Kurup

Sri G. P. Nair, Managing Director, Bombay Drug House (Private) Limited, and a prominent Bombay Malayali, presented to Mr. Kurup, Editor, *Jyotisha Masika* Rs. 1,001 (one thousand and one only) and a golden ring on the occasion of his daughter's marriage held on 27th March 1959 at Nair Mahal, Bombay. This was in appreciation of the correctness of the predictions made by Mr. Kurup during the last ten years.

AYURVEDA

or The Hindu System of Medicine

4th EDITION

BY B. V. RAMAN

With an Introduction by

W. B. CROW, D.SC., PH.D.

In this book an attempt is made to explain the broad outlines of Ayurveda to the general public and give them an idea of the grandeur and importance of this ancient Medical system. Every true Indian must study this lucid exposition.

OPINION

"The book is nicely written and the get-up is decent".

Prof. J. C. GHOSE, M.A., F.C.S.

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FOR AUGUST 1959

[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 D.R. MUNSIF, B.Sc. (Econ). (London), B.A. (Hons.) (Bombay),
5/1, Russel Street, Royal Court, Calcutta–16.

Astrological Section

THIS article is posted to the Editor on 6th June 1959. It is yet too early to say what would happen in June but all the same, readers are requested to refer to the June issue and re-read the forecasts on cotton prices. Readers were asked to sell cotton at the end of May—they were informed that there was no saving grace.

On 31st May, the price of cotton stood at Rs. 710 per candy—yesterday evening the price closed at Rs. 691. I trust that the readers of this column do not require more, and those sceptics who air their views without knowing the elements, should note that the forecast was in the hands of the Editor fully two months before the due time. Next, this fall has occurred at the time when the cloth production in the country is expanding, and when the reports have spread that the cotton crop for 'the year has been smaller than estimated.

It will bear repetition that for commodity forecasts, conclusions are drawn only from the Nirayana basis and the interpretations of the effects of various planets (Uranus, Neptune and Pluto are not considered) in nakshatra of which there is no counterpart in Sayana system. Further, the system of aspects employed is entirely different from that of the Western methods.

It is remarkable to note that there is no vedha between the planets (Moon is not considered because it causes only fleeting vedhas) between the 3rd and 10th of this month. Such a time gives the astrologer an opportunity to study the dominant effects of planets as well as nakshatras on different commodities.

Mars enters Purvaphalguna on the 31st July and stays there until 21-8-59 when it proceeds to Uttaraphalguna. Mercury is in Aslesha upto the 9th and in Pushya upto the 22nd at which time it re-enters in Aslesha.

Sukra with its retrograde and direct motion continues to woo Purvaphalguna.

Rahu remains in Hasta, Kethu in Uttarabhadrapada, Sani in Moola and Jupiter in Visakha.

But this month's economic trends are entirely in the hands of Mercury and Venus because they become slow and retrograde and thus prolong their stay in a nakshatra much longer than the normal span. Further the Sun passes the same nakshatra as does Budha namely Aslesha and later Makha from the 20th of the month.

The aspect of Budha on Sukra begins on the 11th and continues until the 22nd, and of Mercury on Sun from the 22nd onwards. All these combine to have an overbearing influence on the price of the precious metals silver and gold. This month will witness a severe break in the prices of these metals and other metals also which have been in short supply. The break will emerge from the seventh onwards and will gain speed during the middle of the second week of the month.

It is possible at this stage that Russia will emerge as a seller of the precious metals on the world market. Therefore those who are trading in bullion should remain extremely watchful. The values will suffer a fall of nearly 5%.

However this picture will suddenly be transformed from 27th onwards and the economic situation will be topsy-turvy. The value of commodities which has suffered a fall during the month will rise and *vice versa.*

Economic Section

Some miscellaneous items of topical interest are dealt with in this column this month; they are not necessarily connected but all of them impinge upon the economic situation of the day.

First, all the tall talk that various spokesmen connected with the ruling party were indulging in, is being recanted slowly. The ex-President of the Congress Mr. Dhebar gave a rather fearful cry in speaking aloud the fact that the fruits of the various plans completed, or in course of completion would be dead and rotten fruit if the targets of food production were not achieved. Next at the time of writing these columns, there is a clear and unmistakable admission on the part of the Food Minister of the West Bengal Government that no success has been achieved in controlling the price of rice.

The newspaper columns are full with the news of rise in the price of wheat in the North. The Government has taken complete control over the quantities of sugar manufactured by the companies all over the country. This is indirectly an admission on the part of Government that there was a black market in sugar. Surely it is possible for the Government to trace the people and organisations guilty of those malpractices and to bring them to book. Since this is not done, the implications of the acts of omission are left to be drawn by the common people.

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The reports of the Committees of Inquiry about the L.I.C. deal in the shares of companies controlled by Mr. Mundhra are already out. One of the conclusions has been that the L.I.C. (Life Insurance Corporation) was made the milch-cow for the contributions made by Mr. Mundhra to the Congress Party, though the Government did not accept that view. The political morality of the ruling party which exploits Mahatma Gandhi's name could not have fallen lower than as betrayed in the deal with Mr. Mundhra.

There are reports which can be verified by social reformers of every colour that cane-sugar is diverted to the manufacture of gur more and more. It is clear from this that the scale on which illegal distillation is being carried on increases. If only there was an impartial commission of enquiry with medical practitioners on its board to carry out an investigation, it will be found that a very large number of people are ruining their health by the cottage-industry brew. More still, the profits derived from this industry are so large that they attract into its field a number of middle-class people of a good station in life. This results in a vested interest prospering on crime and to perpetuate its prosperity, it corrupts by its wealth

and position the guardians of law.

We have read about heavy penalties imposed upon some businessmen who have been found guilty of breaking the exchange-control regulations. These could not have taken place without the direct or indirect agency of a bank or banks. If this be so, one wonders why those banks are not called upon to explain how the matters were allowed to pass. Further, one does not understand why those guilty persons are allowed to continue in the public offices they hold. Surely, they should be barred from attending public and Government functions.

The amendments to the Company Act are now on the anvil; they are proposed to be introduced with a view to protect the public's interests from the misdeeds of those who pull the strings of power. Yet, the banking companies are not brought within the full view of the public. There should be a compulsory provision for disclosing the bad debts every year. There are many so-called reputed banks who have completely lame-ducks on their books with no chance of realising a single penny from them; but year in and year out, such accounts are carried on their books as good assets. Next, it is the duty of the Government to find out as to how far those bad debts are connected with the deliberate decisions and actions of the Directors. In fact, though the Government has declared that it is opposed to nationalising the banking industry, yet this will be the first industry that is likely to fall into the hands of the Government through its inefficiency. The falling share-values inspite of the large inflation of notes that find their way to the banks as deposits are a witness to that prophecy.

There is a seminar proceeding in the cool and salubrious heights of the Nilgiris to study the implications of the proposed third year plan. One wonders why such a seminar is necessary. The Government has already declared that targets for the small savings movements have not been achieved. Unemployment has increased—there is no comparable increase in the food production in juxta-position with the increase in population. The cost of living is not controlled. The raw material position of some of our industries is pretty bad; the reports have fallen while the fruits of the past sacrifices which were accumulated in the shape of sterling balances are falling to a dangerous level.

Where are the internal resources for a plan on a scale that is being envisaged by the party in power? Inspite of several measures of ameliorative legislation, the economic condition of the peasantry has not improved. The middle classes are destroyed they are joining the ranks of the proletariat. There is hardly any monetary surplus left with the working classes inspite of increased wages, after paying for the base maintenance costs. The very rumour of a proposed increase in taxation during the third five-year plan brought the stock-exchange values tumbling down. How much it will cost the Government in the shape of declining revenues from capital tax, property tax, income and super-tax? Today, taxation is a double-edged weapon; just because taxes are increased, the revenue does not necessarily increase. The implications of the third five-year plan are made clear to the readers from the sweltering climate of the Indian summer in intimate contact with the daily life.

The above deals with the internal economic situation. But more and more, the economy of a country is geared to the international economy. There is no country in the world today which plays so dominant a part as the U.S.A. in determining the price level specially of the raw materials of the world. About eighteen months ago, the recession in the U.S.A. though it was a small one, yet caused a fall in the price level of iron ore, manganese tin, copper, rubber, cotton and even other foodgrains. The picture is now reversed. The United States economy is now in strong shape; the national income has risen since the depression nearly 20%; the number of totally employed people is now more than at the time recession set in; the production of steel was at no time at such a high level.

The economy of Great Britain has recovered a good deal. West Germany is prospering. The problem of unemployment has not yet been born in the Scandinavian world. But at the same time, there are going to be startling shifts in the lines of production as a result of the man's quest for the conquest of space. The traditional sources of power like coal and oil will be displaced; the traditional hard materials like iron and steel are likely to give place to other harder alloys as well as some lighter materials. Even man's enemies are changing—the microbes and viruses that took a toll of human life are now conquered but new scourges are emerging. The conquest of disease is a will of the wisp for disease is merely a result of man's adaptation to his environment. If the environment changes as it has changed already with the introduction of atomic technology, and will change still more with the development of the missile age, newer scourges will make an appearance. The result of all this is that a fresh era of expansion in the economic field is emerging—its presence is not yet noticed but it is going to break with a tremendous impact in the late sixties of this century.

For the time being, the demand of the existing products will continue to expand and whatever may be the taxes, the sheer weight of the expansion of currency will raise the prices. The deficit budgets all over the world are a testimony to the rise in monetary price level of all the things including stocks and shares in the short run; much will remain in the hands of readers after two years will be unfolded in these columns in due course.

BY A. P. SATHE
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Those who must have expected that some concrete decisions would be taken at the A.I.C.C. Seminar at Ooty must have been disillusioned, since nothing has been done except fruitless discussions without taking any definite decisions. As usual a Committee has been appointed to go into the question of rising prices and fixation of the Third Plan taxation targets? By the time Committee gives its report position would have drastically changed to an extent that another seminar, or another Committee would be essential. Anyway what a common man faces today is expected taxation and more taxation just to crush him. I fail to understand whether with such increased taxation measures the Government could really get the Third Plan executed. This is a problem which must be decided in right perspective. There should be no harm in going slow, but attaining definite results is necessary today. What the two plans which are said to have been implemented have achieved needs proper study before hastening further plans. As was expected by me sometime back, cess on cash crops is being suggested and it may be even implemented in the near future. Such a step would have far reaching effects on the commodity markets in general and may even depress the incentive to produce.

During the month under review among the major planets only Jupiter changes sign on 17th August and this planet of soberity and knowledge enters Scorpio. At the time of this change (according to the Janmabhoomi Panchanga which is being followed by me) the ascendant and the planetary

positions are favourable and I anticipate that a *wave of bearishness* would sweep over all the commodity markets in particular round about this time. Among minor planets the positions of Mercury and Venus during the month need proper scrutiny. Mercury while becoming direct on 17th, rises in the East on 14th. Venus throughout the month transits her own nakshatra Purvaphalguna getting retrograde on 11th. Both these positions point mandi conditions only and are likely to aid the bearishness as propounded by Jupiter's transit as well.

Solar Ingress Charts of 16th July and 17th August

The indications in the Cancer ingress chart have been already discussed. It appears right from the beginning of the month till 10th particularly, mandi conditions would prevail in the commodities with slight teji reactions thereafter till 17th. The chart for Solar Ingress of Leo also indicates good drops in the values of commodities. I have hardly discussed in any of my articles effects of Herschel and Neptune. I may state here that whenever any planet is transitting the sign occupied by these two planets the planet transitting that sign gains strength. Mercury in Cancer in association with Herschel therefore is more destructive and indicative of more bearishness than one can ordinarily expect. It is only after the entry of Mars in Uttaraphalguna specially in Virgo from 26th that there might be some strength in commodity markets. It appears that therefore only in the last week of the month commodities might recover to some extent, but practically the whole month is bearish.

In general commodities should witness rise and fall as indicated below. 1st and 2nd steady, 3rd to 10th mandi, 11th to 14th slightly bullish, 15th to 20th mandi, 21st to 26th bothways, 27th to 30th teji.

New Moon Chart of 4th August 1959.

According to the New Moon chart of 4th August, bothways fluctuations in a narrow range would be witnessed during the whole month in stocks generally. It would be advisable to follow mandi in the first 9 days. From 10th to 20th markets would once rise, again to fall in the ending part of the month.

Cotton and Allied Products—Textiles

Coupled with indications in the solar ingress chart, martian transit from Purvaphalguna, Mercury transitting Cancer and Venus transitting also Purvaphalguna are all bearish factors. Mercury rising on the 14th and Venus retrograde on 11th are factors which add to the mandi conditions and it would be advisable to follow mandi in Cotton Vaida—forward—upto 21st August 1959. August is a monsoon month and much depends on the weather and rain. In the ending part of the month scanty rains would be the cause which might change the trend of the market from being bearish to bullishness and specially after 21st people should come out of mandi at least from the maturing contract—August 1959 vaida, when all of a sudden prices will start soaring. Lack of demand for textiles as depicted by Mercury and Venus transits should keep in general prices subdued and there seems to be no harm in following mandi upto 21st August 1959. Thereafter prices will steadily improve.

Oilseeds and Oils

This section is ruled by two counterbalancing forces—Mars and Saturn. One governs heat, while other denotes contraction—coldness. The interpretations as followed by us from planetary forces therefore many a times go wrong. This month however both Mars and Saturn transitting Purvaphalguna and Moola respectively denoting bearishness along with weak Mercury, it will be a one-sided activity with prices daily showing new bottoms. Follow one mandi line in this section without interruption. Only during the period 16th to 22nd vedhas between Mars and Mercury would show slight rehearsal to be followed by further drops.

Metals and Bullions.—Jupiter in Scorpio from 17th August, in Cancer navamsa, Venus in Purvaphalguna and solar transits in Aslesha and Makha all indicate bearishness in values. Martian transit is only indicative of little bullishness in yellow metal specially. Silver would show marked decline while gold would remain little subdued. In other metals copper would remain somewhat strong. Except copper other metals would remain weak. Follow mandi in every Teji reaction. 1st to 10th mandi, 11th to 13th teji, 14th to 21st mandi, 21st evening to 26th bothways, 27th to 30th teji.

Sugar and Gud.—Kethu transitting Uttarbhadrapada, and Aslesha transit of Mercury are factors which denote depressing conditions even in these sections during this odd season.

Chemicals and Dyes.—Ardra remaining free from affliction, and Mercury and Venus remaining weak, same story continues here and prices will be on an average sagging.

Stocks and Shares.—Comparing the commodity markets this section would be somewhat strong. New Moon chart indications are not favouring much drop. Navamsa relations of Saturn and Rahu are favourable. One should expect a rise during 10th and 18th. But solar transit accompanied by Mars and Venus in Leo is not at all good for stock markets and in the ending part while commodities would start improving stocks, and shares would be steadily coming down. Market would fluctuate in a narrow range. 1st to 9th mandi, 10th to 18th teji, 19th to 26th down, 27th to 30th steady.

By PANDIT SHARADANANDJI SHUKLA.
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August 1959 commences on Saturday Krishna Paksha Dwadashi and Mirgasira nakshatra. Ashada Amavasya falls on Tuesday Pushya-Aslesha constellations; lunar Sravana commences on Wednesday. There are five Wednesdays and five Thursdays during this lunar month ruled by Mars. It comprises of monsoon season ruled by Moon. Shukla Pratipada and Ashtami of lunar Sravana fall on Wednesday. Full Moon day occurs on Tuesday in constellation Dhanishta. This means that natural zodiacal constellation Sravana ruling this lunar month is not accompanied on Full Moon day. It presages stringent times for foodstuffs and cereals. Lunar dark half of Sravana has three Wednesdays—accompanying Pratipada, Ashtami and Amavasya known to be दर्श अमावास्या. Mercury the ruling planet for this lunar month is within the orb of the Sun, known as बुधास्त पश्चिमे. This planet is the ruler of Bharatavarsha and has turned retrograde during previous month on 23-7-59 and is combusted from 25-7-59. Its transit through the watery sign Cancer during lunar Ashada month favourable for rains in the Western horizon, where rains, out of season, are the outcome. On 11-8-59, another minor benefic planet Venus gets retrograde in Leo sign. On 14-8-59 the planet of wisdom, speech and commerce Mercury heliacally rises known as बुधोऽध्यपूर्व. On 15-8-59 is the Indian Independence Day. Subplanet अगस्त्य will become visible in the sky from now. Mercury gets direct on 16-8-59. On 17-8-59, Sun enters its own sign Leo. It is Monday, lunar Sravana Shukla Chaturdashi, Uttarashada nakshatra. Jupiter as well enters the watery sign Scorpio on

(Continued onpage 734)

YOUR SCIENTIFIC DIFFICULTIES SOLVED

(*Continued from page 724*)

this, this yoga is often confused. Verse 4 of Chapter XII of *Brihat Jataka* says that Sakata Yoga arises when all the seven planets are in 1st and 7th houses. The effects of this yoga are given in verse 13 of the same chapter as follows :— "The native will gain his livelihood by driving a cart and will be sickly and cursed with a bad wife". Verse 108 of Chapter VII of *Jataka Parijata* defines Sakata Yoga thus :—"If Jupiter occupying 6th or 8th bhava from Moon be elsewhere than in a kendra in respect of lagna, this yoga arises". The effects are given in the next verse. The person born in Sakata Yoga be he of royal family becomes indigent and in consequence of the trouble and fatigue falling to his lot, he is always distressed and becomes an object of aversion to the king". So this too does not indicate Rajayoga. Kumuda Yoga :—We have not seen this defined in standard texts.

"In the April issue of your Magazine, 2nd April is listed as a critical date while in *Daily Guide*, Astrological Magazine, is given as highly favourable. 11th April is given as fortunate date while in *Daily Guide* it is given as a highly critical reading. Please explain."

Ans. Different considerations prevail in determining a critical date in *How is this Month* and *Fortunate Dates* in *Daily Guide*. In *Daily Guide*, the day, lunar date, asterism and yoga are also taken into account along with planetary positions. But in *How is this Month* the rulership of planets in relation to the rasi under consideration is also included. Obviously this cannot be done in the *Daily Guide* which is general. Therefore it is probable that they are differently described under the two headings in a few exceptional cases. Greater importance should be attached to the fortunate and critical dates which is special to each rasi, though it will be advisable to take only such dates as are good in both as fortunate dates.

THE KALEIDOSCOPE

(*Continued from page 706*)

that he would win a large sum of money that month!

If his speculative interests were mostly confined to racing then he would be sure in his own mind from whence the gain would come, but the difficulty is, that if he has numerous other speculative interests at the same time, say on the stock exchange, or in business, it would not be possible from a mere transit of Jupiter over the Moon to say from which direction the great gain would come. Since there were 20 horses competing in this race the difficulties facing the examiner of all the horoscopes of the owners at least would be tremendous, providing he knew all their respective birth data. The outsider who was not in a position to get at this data would therefore have a hopeless task. However, I hope that I have made my point clear that the clue to successful winner finding, is to be found in the horoscope of the man most concerned rather than in the time of the race itself.

I have found by experience that luck in speculation can only be a very occasional thing and it is usually shown by the angular position of Jupiter in both the sidereal solar and lunar returns. If Jupiter is conjoined with the radical Mars or Moon, or if transitting Jupiter is with Uranus or Neptune on the angles, then the chances are greatly enhanced. Any *rational* system for picking up winners would work for a *short time only* for you, during the period of *Jupiter* transit in your horoscope.

—Written, 5th June 1959.

IDENTICAL HOROSCOPES

(*Continued from page 704*)

the M.C. and with the major planets in the same signs, their careers run on parallel lines. They are employed in the same department, beginning from humble position and working their way up through integrity, honesty and hard work. It is a common characteristic of Sun in Capricorn people that they meet with some heavy obstacles in the path of their desires and by dint of persistent, patient and concentrated efforts often but their way through and triumph over circumstances. Mercury lord of 10th Bhava is in the 2nd Bhava. The effects are said to be :—

व्योमभेशे स्मरक्षेतृवित्तस्थिते लब्धवर्णो जन : स्थन्यनस्थी तथा ।
सत्य धर्मप्रतिष्टो गुणी लोकविख्यातकीर्ति : कृपासागर : ॥

"Lord of 10th Bhava in 7th, 3rd or 2nd makes the native born, learned, high-minded, foremost in having truth and virtue as the ideal, possessed of highly noble qualities, famous and merciful".

Promotion in Services

"A" is now undergoing the major period of Mercury which was successfully passed by "B" till 13-11-1956. "B" got all his promotions only in the dasa period of Mercury; naturally because of its being lord of the 10th Bhava—the Bhava of profession and also the most responsible planet of avocation in this case. Its position in the 2nd Bhava is said to afford very good results during its dasa period.

वित्तगसौम्यदशायां विद्याप्राप्ति महत्व-कीर्तिंच ।
भूपति भाग्यसमानो राजस्थनि प्रधानतां यति ॥

"Mercury in the 2nd Bhava is productive of good results in its dasa, such as studies, fame, kingly riches and promotion to the highest ranks in the palace."

The dasa of Mercury has commenced only on 12–12–1948 in the case of A and lasts till 12–12–1965. And the two more promotions, yet remaining to equalise the status of the natives A and B, are expected to be got by A within the end of the dasa period of Mercury. This difference in status is just what one would be left to expect from the difference in the commencement of the dasa periods at birth in the above horoscopes.

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BY S. K. KAR, B.SC.

*** Sayana Positions of Planets on 1st August 1959, true for 5-30 a.m. (Indian Standard Time).**

Graha (*Planet*)			*Dhruva* (*R.A.*)		*Kranti* (*Declin.*)		*Sphuta* (*Long.*)		*Kshepa* (*Lat.*)		
			°	′	°	′	°	′	°	′	
Ravi	☉	...	130	26	18	N 16	8 ♌	1	...		
Chandra	☽	...	86	4	18	N 23	26 ♊	15	5	S	1
Kuja	♂	...	159	15	9	N 49	7 ♍	11	1	N	1
Budha	☿	...	138	33	11	N 24	16 ♌	4	4	S	51
Guru	♃	...	230	8	17	S 32	22 ♏	20	0	N	51
Sukra	♀	...	164	18	3	N 11	14 ♍	20	3	S	14
Sani	♄	...	271	31	22	S 35	1 ♑	23	0	N	52
Uranus	♅	...	138	48	16	N 38	16 ♌	8	0	N	39
Neptune	♆	...	212	36	11	S 16	4 ♏	16	1	N	46

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THE SUN

The Sun starts on his journey from the 17th degree of Nirayana Cancer. He enters Leo on the 15th and then terminates his journey on the 16th degree. His northern declination gradually decreases from 18° 16′ to 9°.

THE MOON

The Moon begins his journey from the 5th degree of Nirayana Gemini, and after making a complete round of the heavens stops on the 8th degree of Cancer. He crosses the equator on the 8th and also on the 21st. He attains maximum declination of about 18° on the 1st, 14th and 28th. He comes to his Perigee on the 13th and goes to his Apogee on the 26th. He forms with the Sun the following aspects in this month:—

New Moon	on	4th	at about 8 p.m.
First quarter	on	11th	,, 10 p.m.
Full Moon	on	18th	,, 6 p.m.
Last quarter	on	26th	,, 1 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 current Ayanamsa being 21° 50′ 3.9″.

MARS AND MERCURY

Mars begins to move on from the 16th degree of Nirayana Leo. He enters Virgo on the 24th and then stops on the 5th degree. He sets in the west on th 28th.

Mercury is retrograde and commences his journey in the backward direction from the 25th degree of Nirayana Cancer. He becomes direct on the 17th and then moves forward upto the 30th degree of the same sign. He attains greatest elongation on the 23rd, comes to his node on the 26th and then goes to his Perihelion on the 31st. He rises heliacally in the eastern horizon on the 12th.

JUPITER AND VENUS

Jupiter starts on from the 1st degree of Nirayana Scorpio and proceeds upto the 3rd degree.

Venus commences to move on from the 23rd degree of Leo and proceeds upto the 18th degree of the same sign in this month. He crosses the equator towards the south on the 14th and goes to the Aphelion on the 15th. He becomes retrograde on the 12th and then crosses the equator towards the north on the 28th. He sets heliacally in the west on the 21st.

SATURN AND RAHU

Saturn is retrograde and moves back slowly from the 10th degree of Nirayana Sagittarius to the 9th degree.

Rahu moves back from the 15th degree of Virgo to the 14th degree.

OTHER PLANETS

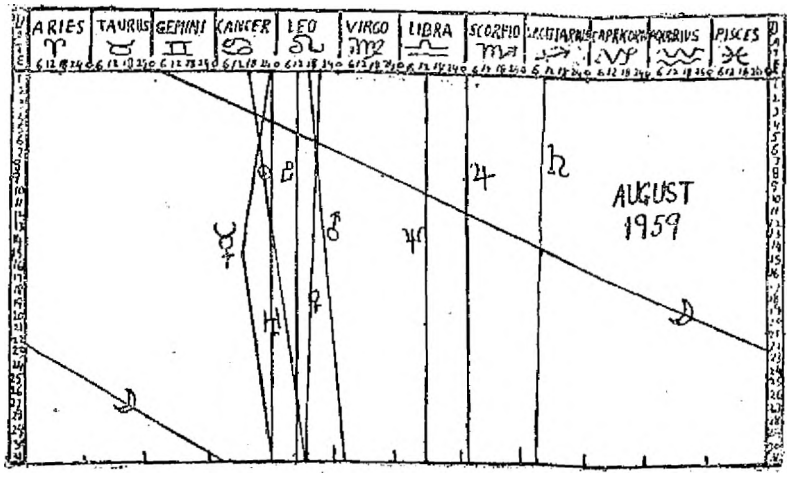
Uranus moves direct from 24° 18′ of Nirayana Cancer to 26° 9′ of the same sign.

Neptune starts on his journey from the 12° 26′ of Libra and moves on very slowly upto the 12° 53′ of the same sign.

Pluto progresses on from 11° 14′ of Nirayana Leo to 12° 12′ of the same sign.

LUNAR CONJUNCTIONS

The Moon will form conjunctions with planets in the following order:—



Sun	on 4th	at about	8 p.m.
Mercury	on 4th	,,	11 p.m.
Uranus	on 5th	,,	5 a.m.
Pluto	on 6th	,,	11 a.m.
Mars	on 7th	,,	1 a.m.
Venus	on 7th	,,	10 a.m.
Rahu	on 8th	,,	8 p.m.
Neptune	on 10th	,,	10 p.m.
Jupiter	on 12th	,,	6 a.m.
Saturn	on 14th	,,	10 p.m.

POURNIMA (FULL MOON) AND AMAVASYA (NEW MOON) TITHIS.

Commencing moments for the meridian of New Delhi. (77° E. 13′; 28° N. 39′)

I. Amavasya Tithi commences at 7|49 p.m. (I.S.T.) on 3rd August 1959.

Cusps of Houses.—Ascendant 301° 30′; 2nd 335° 31′; 3rd 9° 32′; 10th 223° 35′; 11th 249° 33′; and 12th 275° 31′.

Nirayana Positions of Planets

The Sun 108° 40′; Moon 96° 41′; Mars 136° 57′; Mercury 112° 25′; Jupiter 210° 36′; Venus 143° 17′; Saturn 249° 27′; Uranus 114° 28′; Neptune 192° 26′; Pluto 131° 18′; and Rahu 164° 52′.

II. Pournima Tithi commences at 7|51 p.m. (I.S.T.) on 17th Aug. 1959

Cusps of Houses:—Ascendant 320° 48′; 2nd 352° 49′; 3rd 24° 50′; 10th 236° 52′; 11th 264° 51′; and 12th 292° 50′.

Nirayana Positions of Planets

The Sun 122° 6′; Moon 290° 7′; Mars 145° 47′; Mercury 106° 2′; Jupiter 211° 28′; Venus 143° 26′; Saturn 248° 54′; Uranus 115° 19′; Neptune 192° 37′; Pluto 131° 44′; and Rahu 164° 6′.

PLANETARY ASPECTS

THE SUN

Conj. (inf.)	Mercury	on the	5th
Parallel	Uranus	,,	7th
Conjunction	Uranus	,,	10th
Parallel	Mercury	,,	13th
Trine	Saturn	,,	24th
Conjunction	Pluto	,,	28th
Sextile	Neptune	,,	29th

MERCURY

Parallel	Uranus	on the	19th
,,	,,	,,	28th
Conjunction	,,	,,	28th

VENUS

Conjunctin	Mars	on the	14th

MARS

Sextile	Jupiter	on the	28th

EIGHT-PLANET COMBINATION

(*Continued from page 696*)

question arises whether there will be war?

What are the possibilities of a global war? For this let us consider the solar ingresses for March and December 1961. Since London is considered to be the geographic centre of the world, the charts are to be considered for these two epochs for the City of London.

At the moment of March ingress, at London, 6° of Leo is on the meridian with 4° Scorpio rising, receiving the benefic aspect of Kuja from 9° of Cancer. Kuja—the martial planet is the lord of the year; will he destroy the world? Kuja is weak in Cancer but with afflictions from the luminaries which are receiving the benefic aspects of Guru and Sani.

Kuja receives a trine aspect from Neptune and a sextile from Rahu. I think that the trigger happy politicians will be put under restraint by the common man or the workers. Guru is in the fourth house of the chart. **There is no chance of a global war.**

The December ingress is equally significant with a full Moon, the luminaries occupying the Vargottama positions. Guru is again on the lower meridian, confirming our earlier conclusions. **The ingress of March 1962 is not sufficiently bad to cause a global war. Our country will not be involved in any such conflict.**

Kumbha is an airy scientific sign and tremendous and unexpected improvements or changes will take place in all fields of science—atomic research, space travel, etc.

The Jana Sangh was founded on 21-10-1951—time unknown. G.M.T. noon positions of the planets are as follows:—Sun 27° Thula; Moon 11° Kataka; Neptune 19° Thula; Herschel 14° Kataka; Sani 8° Thula; Guru 7° Mesha; Kuja 10° Kanya; Sukra 13° Kanya; Budha 3° Vrischika; and Rahu 7° Meena.

The readers will see for themselves that the planets at the time of the great conjunction make powerful benefic angles to the planets in the foundation chart of the Jana Sangh. It will be of astrological interest to note the effects. Let us wait and see.

—Jai Hind.

MARKET FORECASTS

(*Continued from page 731*)

this very day. 18th August 1959 is the Sravana Full Moon day, Tuesday.

On 21st Friday Krishna Paksha Tritiya Venus gets combusted known as शुक्रास्त पश्चिमे. On 24th, शरदऋतु starts. Mars enters Virgo sign, wherein Rahu is already retreating. This planet—war lord and speculator's indicator is combusted known as भौमास्त पश्चिमे on 29-8-1559.

I had given a tip during May 1959. "Mars enters in Cancer on 20–5–59" and so on. Actually there was a severe bearish wave in almost all forward markets during that period—a debilitated position for the fiery planet in a watery navamsa between 21st and 26th May 1959. It had an immediate change in the weather as well. The monsoon broke down in Bombay.

There were severe and serious fire accidents in North Gujerat and Saurashtra during the martian transit through Taurus and Gemini during March, April and May. Heavy and fast moving winds and cyclones had also been witnessed during these transits, causing disturbance on land and sea as well. Lunar Sravana Amavasya falls in the 12th house from the ruling sign of India. Herschel in Cancer comes in trine to Jupiter on 17th. So, the political sphere will control and pilot the mass without any break or change over to any other administration, as apprehended.

June to November 1959 is very precarious time for Indian masses. The first and foremost thing for the Government should be to see that the poorest of human being in India gets ample food, ghee, milk and clothing freely from the market. Merchant classes also should be sympathetic and honest in their dealings.

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On 15th August 1959, Venus remains at the farthest distance from the earth. Distance between Venus and Mercury is 38° 4' and Venus gets direct motion on this very date. On 31st August, Mercury comes at the Perihelion point. Heliacally, Mercury forms opposition with Sun on 5-8-59. Venus comes in opposition with Sun on 1-9-59.

Setting of Venus has much to do with Indian masses as Venus is the ruler of 2nd and 9th houses of the Indian Chart. Bharani, Rohini, Aridra three Purvas and three Uttaras belong to मनुष्यगण. The Aryan Astrological literature have described the setting of Venus in western horizon in Purva as follows :—

मनुष्यगण शुक्रास्ते वन्हिभी रोमपत्तने
देशभ्रास : कोङ्कणे चलाटे सिन्धौतुशून्यता ॥
दुर्भिक्षमुत्तरे देशे विग्रहो द्रविडाश्रये ।
गुर्जरे चसुभिक्षस्यात् वनस्पति फलोदय : ॥
मासमेकं महर्धस्यात् ततो धान्ये समर्धता ।
घृततैलान्ननिष्पत्ति : षट्सूत्राणि सर्वत्र : ॥
राजान : सुखिन : सर्वा : प्रजारोगविवर्जिता : ।
सर्वत्र वसतिर्देशे दुर्गेष्वानन्दनन्दिता : ॥

If Venus comes within the solar orb in Manushya Gana constellation, it causes serious fire accidents in Italy and Russian territories. Distressing times would prevail in the Sindh (Western Pakistan). Famine conditions would prevail in the northern regions of India. In S. India disturbed political conditions will prevail. For one month grain markets would remain tight and then gradually, scarcity would disappear. Ghee, oil, grain and cloth markets would go bearish, on account of better productions and lesser demands.

Retrograde Venus gets combusted and forms square with Jupiter and trine to retrograde Saturn in the 12th house. This would cause stringency all over. Venus rises in Makha, a Rakshasa Gana constellation, giving following results :—

नक्षत्रे राक्षसगणे शुक्रस्याभ्युदयेसति ।
गुर्जरे पुग्दल भयं दुर्भिक्षं द्रव्यहीनता ॥
पंचवर्ण पहशून्नं पूल्येनापि चदुर्लभम् ।
श्रीफलं दुर्लभं मूल्यं : श्रेष्टवंसश्च कस्याचित् ॥
उत्पादश्चीनदेशेस्यात् सिंधुदेशेऽतिविग्रह : ।
दिनत्रयमवाधिज्यं विग्रहो माल वादिके ॥

In Gujerat Province, occasions will arise causing lathi charge by the Police, famine conditions and stringent times in monetary affairs ; cloth, silk and rayon cloth prices will go up. Similarly prices of cocoanuts would as well rise due to lesser crop and higher demand. Some most notable personality will pass away. Political unrest will prevail in China, Sindh (Western Pakistan) and Madhya Pradesh. There may be hartals in these regions.

दिननाधेन्दु कवयोयदैकत्र सभाश्रिता : ।
उत्तरस्यांदिशि भयंप्रजा : क्रंदति नित्यशा : ।
यवान्न मुङ्ग वस्त्राणां संग्रहे चकुंतेसति ।
मासेसप्तमके चैव लाभो भवति त्रिगुण : ॥

When Sun, Venus and Moon transit through one and the same sign of the zodiac, during that month bullish markets would be experienced. In the following next month bearishness would be witnessed. Again bullish markets are observed in the 7th month. This phenomena affects the northern part of India. Barley, grains, moonga, cloth markets would experience high rates.

In the ending part of August 1959 and on 2nd, 3rd and 4th September 1959, this combination takes place. So the 2nd fortnight of August and 1st fortnight of September 1959 will be the period of effect. Further it is said :—

भद्रेशुक्रचतुर्थ्यां पंचम्यां वा उदितौ यदा शुक्रसतौ ॥
धान्यं पुष्टिका बपधं तदा जनेलभ्यामतिकष्टकृत्

If either Mercury or Venus rises on Lunar Bhadrapada Sukla Chaturthi or Panchami, grain becomes too dear and severe scarcity of foodstuffs would prevail. In this column, I had previously mentioned such aphorisms for May 1959 and the same had taken place as predicted. There was communal trouble in Ahmedabad and in Nagpur Station area.

शुक्रस्यास्तंगते सौम्य : प्रादेति श्रावणे यदा ।
तदा भाद्रपदे वापि मेघो नैव प्रवर्षति ।
चतुष्पद विनाशेन तक्रं न क्वापि लभ्यते ॥

If during lunar Sravana or Bhadrapada month, Mercury rises and Venus sets, rains do not set in. Bovine cattle die in great number and ghee and curds become very scarce. Lunar Sravana month lord is Mars, and monsoon season's lord is Moon. The production of seasonal crop will depend on the aspects between these two planets. Moon is very fast moving planet. Mars transits through Purva and Uttarapalguna nakshatras during this month. So the production in mining departments will be better : but earthly production and flourishing of crops in the field will not be good on account of uncertain monsoon.

बुध : प्राच्यां प्रतिच्यां च भृगुर्हि श्रावणे यदि ।
वृष्टिर्न विज्ञेय ध्रुवं भाद्रपदा वधि ॥

When Mercury is in the East and Venus is in the West during lunar Sravana श्रावण none should expect rains during the season. It causes scarcity of oil, oilseeds, rice and cloth and moonga.

श्रावणे कृष्णपक्षे च शनौ चतुर्थी जायते यदा ।
देशभंगं चदुर्भिक्षं लोके भिक्षापि दुर्लभा ॥

The above two aphorisms are applicable during lunar Sravana month. So the administrators and masses have to remain careful about supply of foodstuffs and weather conditions.

Since Sravana Sukla Shashti, Saptami and Ashtami are accompanied with Chitta, Swati and Visakha constellations respectively, it is an omen for the future stoppage of rains.

Vedha continues during this month between Rahu in Hasta and Kethu in Uttarabhadra. So rice, sugar, ghee, jaggery, scented articles, camphor, sandalwood, cotton, kapas, grass would have stringent markets. While Jupiterian Vedha on Dhanishta from Visakha would keep prices stable in wheat market on account of foreign stocks purchased by the Government, and would be sold at cheaper rates. This vedha will again cause monetary conditions easy. Bullion prices will have lower levels and at the end good reactionary fluctuations. Stocks and shares markets will witness heavy reactions on account of duplication of व्यतिपात, सिध्धि and शिव योग during this month.

11th, 14th, 16th, 17th, 21st, 26th and 29th would be the turning dates in several forward and spot market fluctuations. If the rates are higher than the previous day's closing, it would be paying on purchase side and *vice versa*.

New York Stocks and Shares.—Jupiter transits through the ascending sign and Amavasya forms an angle with Neptune placed in the 12th house. Amavasya is again in sextile to Mars, which planet is again in

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sextile to Mars. This indicates further progress in the atomic energies. Liquid, steels and sharp edged machinery producing concerns' shares, radio, television and mining shares, will have prospective side. Cloth, rayon and grain producing concerns will have medium rises. Railways, transport and air service shares and stocks will have to witness selling pressure. 4th, 5th, 7th, 8th, 11th, 18th, 19th, 21st, 29th and 31st will witness bearish tone. Pick-ups during these dates would prove favourable to bulls.

London Stocks and Shares.—London stocks would witness an erratic market fluctuations as Mars is nearing the ascending sign wherein Venus is placed. This planet will have a retrograde motion. So the month will prove to be a bullish one. Amavasya takes place in the 11th house. Cloth and mechanical shares would get good rise. Saturn would very likely affect cattle and gas production. Electric and transport shares are considered worth buying in lower reactions on dates mentioned in New York column.

Indian Stocks and Shares.—At Calcutta, New Moon occurs in trine to the ascending sign. Mars and Venus are transitting through the 10th house with a benefic aspect of New Moon. Saturn's transit shows restrictions from the Government in several forms to curb the speculative elements and to fill up the Exchequer's coffers for the 2nd Five-Year Plan by additional taxation.

At Madras, New Moon takes place in the 11th house with favourable aspect with the ascending degree, Venus and Mars. Rahu transits through the ascending house. Saturnian transit through the 4th house is not favourable for plantation shares, tea and coffee concerns. Cloth and industrial shares will have a favourable period during 1st fortnight, while 2nd one may prove very nervy. At Bombay, New Moon occurs in the 9th house in conjunction with Mercury and Herschel approaching the M.H. and in square to Jupiter in the ascending sign. Saturnian transit through the 2nd house from Jupiter denotes monetary weakness; while Kethu's position in the 5th house indicates curbs by the administrative organs in the shape of taxes on bonus shares dividends and in stamp duties, and so on. Mars and Venus transit through the 10th house indicates swift rises and falls in notable cloth and industrial shares, who have scored foreign markets overseas. Engineering and locomotive shares will be leading on bullish side in addition to textiles. Coal and mining shares would suffer losses on account of rumours of coal business would be nationalised. Bank shares will be steady. Navigation and airways are worth buying in the primary stage of the month. Governmental help in these sections would favour bull's buying. Iron and steel shares are expected to rise during the second half of this month. Purchases during first fortnight would prove profitable business. But, it should be borne in mind that strikes by labour class is impending in industrial areas during August-September 1959.

1st to 6th bearish; 7th to 12th reactionary and bullish; 13th to 20th steady and narrow moves; 21st to 25th decline; 26th to 29th sudden rise but unsteady at the end.

Rubber Markets.—Saturn retrogrades on the ascendant, Jupiter coming to 12th house from 11th. Rahu in 10th and Kethu in 4th. With Amavasya falling in the 8th house, favours the bears till 17th when Sun ingresses into its own sign Leo, to 9th house. Foreign demand will spring up in the second half of the month and the prices all over the world would have lift up till 26th. When Mars enters 10th house, disturbances in politics would affect the morale of traders and stockists. Mars-Rahu conjunction on the M.H. is anticipated to prove bearish, but caution should be applied if it turns out to be a bullish. Watch the market tendency between 26th and end of the month for further guidance during next month.

Black Pepper. — Martian transit through Leo favours bull market practically for the whole month or till 26th when Mars enters Virgo. Good demand is expected. Stockists who desire to sell their stocks in forward market, should consider the demand situation or their bargains would prove losses. They are likely to be squeezed by cornering elements or bulls on account of very good demand against better stock position.

Oilseeds and Oils.—Planets indicate heavy rises and falls in this section, as Venus gets retrograde and Mars gets out of Purvaphalguna constellation. 1st to 5th bullish; 6th to 10th bearish; 11th to 23th good spurt; 14th to 17th steady or some decline; 18th to 28th good rise; 29th to 31st sudden decline.

Castorseeds.—Mercurian and Venusian setting, rising and retrogression have much to do in this month in seeds and oil sections. U.S.A. demand will not appear till 4th or 5th. From 5th to 20th is a bullish period on account of good demand and want of rains in overgrowing areas. 21st to 26th good decline is possible on account of rains and disappearance of demand. 26th to 31st sudden spurt from reduced levels are anticipated. Linseeds and sarsoo will have the same fluctuations as casterseeds.

Cocoanut oil will follow the line given for G. nuts as above During this month groundnuts option for August 1959 will be terminated. Very limited number of tenders are likely to be offered in delivery. From 17th the traders are requested to observe the purchases by the State Trading Corporation. Oilcakes would be very dearer this month.

Cotton Markets (*Sarilla*).—Rahu is firmly posited in the crop section with a sinister aspect by Saturn. Mars will join this planet on 26th. The month opens with good income of foreign cotton especially from America, till 12th; 12th to 20th minor fluctuation on both sides; 21st to 25th rise; 25th to 28th fall and rise in latter part; 29th to 31st rise. August option will terminate and new option started in the previous month would be mostly in operation. Hence stockists have to remain cautious from 17th as to how the cornering elements work.

Jute Markets.—This will follow the cotton indication. From 17th August 1959, the trend in this section will have a change. Bullishness will have firm grip over this group.

Bullions.—Retrogression of Mercury and Venus, setting of Mars and entry of Jupiter into Scorpio has much to do with this section. Sun, Mars and Venus transit through Leo. Mercury mostly transits through Cancer sign in Aslesha and Pushya constellations. *Gold*: 31st July to 5th August bullish; Silver will have moves sideways during this period and rise from 6th to 10th. 11th to 13th both will rise; 14th to 17th both will suffer some fall; 18th to 20th gold would appreciate but silver will move sideways and decline; 21st to 26th good decline in both.

Grains.—Steady markets with little fluctuations are anticipated. Foreign wheat will be distributed by the Government. But rice, bajree, joowar prices rule steady with strong undertone. Moonga, Arhar, Urad, Toowar will rule strong, while gram prices will be somewhat weak after 17th August 1959.

Sugar-Jaggery.—First fortnight is bullish. While retrograde state of Venus will affect the morale in forward bullish market. The Government will announce more release of sugar by 17th or 18th.

Chemicals.—This section would rule very strong and steady cultivation of grain, cereals and seeds over very large areas would affect the morale of grain and commodity markets after 16th August 1959.

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The Astrological Magazine EPHEMERIS

FOR AUGUST 1959

Nirayana positions true 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	10	42	64	35	4	135	21	114	14	210	30	142	30	249	35	164	59
2	Sunday	107	8	7	76	39	32	135	59	113	33	210	32	142	50	249	31	164	56
3	Monday	108	5	33	89	7	4	136	36	112	49	210	35	143	8	249	28	164	53
4	Tuesday	109	3	0	101	48	50	137	14	112	3	210	37	143	24	249	26	164	50
5	Wednesday	110	0	27	114	44	36	137	51	111	14	210	40	143	38	249	23	164	46
6	Thursday	110	57	57	127	53	43	138	29	110	31	210	43	143	50	249	20	164	43
7	Friday	111	55	26	141	15	3	139	7	109	45	210	46	144	0	249	17	164	40
8	Saturday	112	52	57	154	47	24	139	45	109	2	210	49	144	8	249	15	164	37
9	Sunday	113	50	28	168	29	44	140	22	108	21	210	52	144	13	249	12	164	34
10	Monday	114	48	0	182	21	15	141	0	107	44	210	56	144	16	249	10	164	31
11	Tuesday	115	45	33	196	21	17	141	38	107	11	211	0	144	18	249	7	164	28
12	Wednesday	116	43	7	210	29	5	142	15	106	43	211	4	144	16	249	5	164	25
13	Thursday	117	40	42	224	43	18	142	53	106	20	211	8	144	13	249	3	164	21
14	Friday	118	38	18	237	1	43	143	31	106	4	211	12	144	7	249	1	164	18
15	Saturday	119	35	54	253	21	3	144	9	105	54	211	16	143	58	248	59	164	15
16	Sunday	120	33	32	267	37	2	144	47	105	51	211	21	143	48	248	57	164	12
17	Monday	121	31	11	281	44	51	145	25	105	55	211	26	143	34	248	55	164	8
18	Tuesday	122	28	51	295	39	46	146	3	106	7	211	31	143	19	248	53	164	5
19	Wednesday	123	26	32	309	17	51	146	41	106	26	211	36	143	1	248	52	164	2
20	Thursday	124	24	14	322	36	32	147	19	106	52	211	41	142	41	248	50	163	59
21	Friday	125	21	59	335	34	53	147	57	107	26	211	46	142	18	248	49	163	56
22	Saturday	126	19	44	348	13	38	148	36	108	7	211	52	141	54	248	47	163	52
23	Sunday	127	17	31	360	34	57	149	14	108	56	211	57	141	27	248	46	163	49
24	Monday	128	15	20	12	42	14	149	52	109	52	212	3	140	59	248	45	163	46
25	Tuesday	129	13	11	24	39	40	150	30	110	54	212	9	140	29	248	44	163	43
26	Wednesday	130	11	3	36	36	58	151	9	112	3	212	15	139	57	248	43	163	40
27	Thursday	131	8	57	48	23	2	151	47	113	18	212	21	139	24	248	42	163	37
28	Friday	132	6	53	60	19	45	152	25	114	38	212	28	138	50	248	41	163	34
29	Saturday	133	4	51	72	25	36	153	4	116	5	212	34	138	14	248	40	163	31
30	Sunday	134	2	50	84	44	19	153	42	117	34	212	41	138	38	248	40	163	27
31	Monday	135	0	51	97	19	17	154	21	119	11	212	48	137	2	248	39	163	24

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Books and Publications Received

1 *Sense and Sensibility* by Jane Austen—(Macdonald & Co., Ltd., 16, Maddox Street, London. Price not given).

2. *Kashmir Forever* by Jagat S. Bright-(Bright Institute, 5005, Roshanara Road, Delhi-6. Rs. 2.50).

3. *Journey into Self* by M. Esther Marcling-(Messrs. Vision Press Ltd., Saxone House, London W-1. Sh. 42).

4. *A History of the Roman World A.D. 138–337* by H.M.D. Parker—(Methuen & Co., Ltd., 36, Essex Street Strand, London. Sh. 30).

5. *Immortality of the Soul or Resurrection of the Dead* by Oscar Gullman—(The Epworth Press, London. Sh. 6).

6. *Methodology* by P.D. Chandraire—(A.K. Trivedi, S. B. Gorda College, Navasari. Rs. 6).

7. *I was a Slave in Russia* by John Noble—(The Devil Affair Company, 23, East 26th Street, New York–10. $ 3.75).

8. *The House at Adampur* by Anand Lall—(Pearl Publications Ltd., 170, M. G. Road, Bombay–1. Rs. 2).

9. *The Religion of Ahimsa* by Prof. A. Chakravarti, M.A.—(Sri Ratanchand Hirachand, 26, Napean Sea Road, Bombay-6. Rs. 5.50).

10. *Non-Violence in Politics* by V.V. Ramana Murthy—(Frank Bros. & Co., Chandni Chowk, Delhi-6. Rs.5)

11. *The Jatimala of Somnatha* by N. A. Gore, M.A.—(Reprinted from the Journal of Asiatic Society of Bombay. Rs. 2).

12. *Lahiri's Indian Ephemeris for 1959*—(Astro-Research Bureau, Calcutta–6. Rs. 2.50).

13. *Rambles in Literature, Art, Law and Philosophy* by A. S. P. Ayyar—(The Madras Law Journal Office, Madras. Rs. 5).

14. *Face Reading* by Jagadeeshan—(M. Kumara Guru, c/o M. Mangalam, 276, Sen's Peak, Puttur–Chittoor. Rs. 1.25).

15. *Gandhian Essays and Reflections* by Dr. S. Radhakrishnan—(Jaico Publishing House, 125, Mahatma Gandhi Road, Bombay–1. Rs. 3).

16. *Light of India* by M. S. Deshpande—(Wilco Publishing Home, 33, Ropewalk Lane, Rampart Row, Bombay–1. Rs. 2.50).

17. *Mind, Its Source and Culture* by Swamy Narayanananda—(K. N. Prasad & Co., Rishikesh. Rs. 4).

18. *Pilgrims Travel Guide, Part I* by V. R. Rajam—(Sri Sita Rama Nama Sankeerthana Sangam, Guntur. Rs.5).

19. *The O-Structure* by Gregory & Koshen—(The Institute for the Study of Mental Images, Crookham, Harts, England. £ 2).

20. *The Development of Neo-Confucian Thought* by Carsun Chaog. (Sh. 50).

21. *The Catholic Church in the Modern World* by E. E. Y. Hales. (Sh. 30).

22. *Cure of the Mind and Cure of Soul* by Joseph Gold Brunner. (Sh. 7 6d.)

23. *Yoga, The Amazing Life Science* by Major P.G. Francis. (Sh. 7 6d. net).

24. *Advanced Technique of Hypnosis* by Melvin Powers—(Price not mentioned).

25. *Scientific Hypnotism* by Dr. Ralph B. Winn, Ph. D. (Sh. 10 6d.)

26. *The Face of the Sun* by H. W. Newton (Sh. 3 6d).

Items 20 to 26 published by the British Council, Albion House, 59, New Oxford Street, London W.C.-1.

27. *Sankara's Teachings in His Own Words* by K. M. Munshi and R. R. Diwakar—(Bharatiya Vidya Bhavan, Chowpathy, Bombay. Rs. 2).

28. *Secrets of Kerala Astrology* by Nemmara N. Krishna Rao—(Author, Block A, Patri Nivas, 345, Chandavarkar Cross Road, Matunga, Bombay–19. Rs. 2.50).

29. *How Ayurveda is Misconstrued in the Land* by Dr. I. K. P. Sharma, —(Author, Mangalore–3. Re. 0.25).

30. *The Voice of a Disciple* by T. L. Vaswani—(East and West Series, 10, Connaught Road, Poona. Re. 0.50).

31. *A Philosophy of Indian Economic Development* by Richard B. Gregg. (Rs. 2.50).

32. *Evil Wrought by the English Medium* by M. K. Gandhi. (Re. 0.25).

33. *Women* by M.K. Gandhi. (Re.1)

34. *A Gandhian Anthology Book II* by Valji Govindji Desai. (Re. 0.50).

35. *The Long Road* by Arthur E. Morgan. (Rs. 2).

36. *Homage to the Departed* by M. K. Gandhi. (Rs. 2.50).

37. *Mohan-Mala: A Gandhian Rosary* compiled by R. K. Prabhu. (Re. 1).

38. *Panchayat Raj* by M.K. Gandhi. (Re. 0.30).

39. *India of My Dreams* by M.K. Gandhi. (Rs. 2.50).

40. *Glances at Islam* by Valji Govindji Desai. (Re. 0.60).

(Items 31 to 40 published by Navajeevan Publishing House, Ahmedabad).

41. *Whispers from Eternity* by Paramahamsa Yogananda—(Self-Realization Fellowship Publishers, San Deigo, California. $ 5.00).

42. *The Meaning of Home Science* by Rajammal P. Devadass-(Sri Avinashilingam Home Science College, Coimbatore. Rs. 2).

43. *The Immortals of the Bhagvat* by Dilip Kumar Roy—(Laxminarain Agarwal, Agra. Rs. 5).

44. *Astronomical Tables of World Time Clock*—(Sri Mahalaxmi Publications, Morar. Rs 10.50).

45. *How to Judge Birth Time, etc.*, by C. Subramanya Sastry—(Author, Kalikiri P.O., Chittoor Dist. Rs. 2).

46. *Spotting Winners in* Horse Races by T. G. Butaney —(Author, 201, Shivajinagar, Bombay–13. Rs. 10).

47. *The World Teacher* by Capt. Shanker Rao—(Author, Mathura. Re. 1).

48. *Slum Clearance in India.* (Re.0.50)

49. *Food Control in India.* (Re. 0.60).

50. *The Indian Parliament.* (Re. 0.50).

(Items 48 to 50 published by Publications Division, Govt. of India, Delhi).

51. *The Pocket Repertory.* (Rs. 3.50).

52. *Some Recent Research and Advances* in *Homoeopathy.* (Rs. 3).

53. *Elements of Homeopathic Pharmacy.* (Re. 0.60).

(Items 51 to 53 published by the Homeopathic Medical Publishers, 13–A, Station Road, Shanta Cruz, Bombay).

54. *The Guiding Lights* by Swami Sivananda. (Rs. 5).

55. *Self-Knowledge* by Swami Sivananda. (Rs. 5).

56. *Sivananda Charitam* by Swami Jnanananda. (Re. 1).

(Items 54 to 56 published by the Yoga Vedanta Forest Academy, Shivanandnagar).

57. *Silent Grow the Guns* by Mackinlay Kantoor. (35 cents).

58. *Language—A Modern Synthesis* by Joshua Whatmough. (50 cents).

59. *The Restless Gun* by Will Hickok. (25 cents).

60. *The Dictionary of American English Usage* by Margaret Nicholson. (75 cents).

61. *The Greek Philosophers* by Rex Warner. (50 cents).

62. *Great Writings of Goethe* by Stephen Spender. (75 cents).

63. *Studs Longian* by James T. Farrel. (75 cents).

64. *Hell to Pay* by William R. Cox. (25 cents).

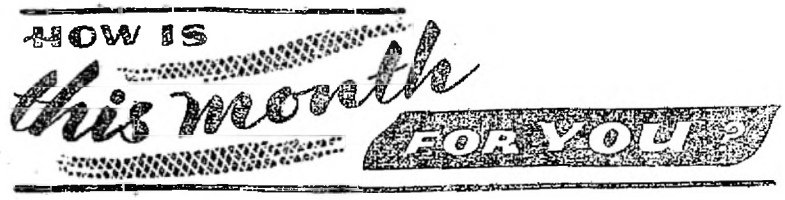
65. *Destination: Universe* by A. E. Vanvogt. (35 cents).

66. *Damaron's Gun* by Wesley Ray. (25 cents).

67. *The Oedipus Plays of Sophocles* by Paul Roche. (75 cents).

(*Continued on page 744*)

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AUGUST 1959

By MIHIRA

[The following forecasts based on Janma Rasi are 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 lesser proportion. The predictions given below are based not upon conjecture, 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 transits Cancer till 15th, then enters Leo. Mercury remains in Cancer throughout the month. He is retrograde at the commencement of the month and assumes forward motion on 16th. Venus remains in Leo becoming retrograde on 11th. Mars transits Leo till 23rd on which date he enters Virgo. Jupiter is in Scorpio and Saturn in Sagittarius. Rahu and Kethu continue their retrograde motion in Virgo and Pisces respectively.**

I. Mesha (Aries).—*Mercury in 4th; Sun in 4th and 5th; Venus in 5th; Mars in 5th and 6th; Rahu in 6th; Jupiter in 8th; Saturn in 9th; and Kethu in 12th.*

General.—Mercury and Venus are favourable for the entire month. Mars becomes good after change of sign, that is after 23rd. But Mars is under check throughout the month, good or bad. Venus too is under vedha for the entire month, the only good influence that escapes check. Sun, Jupiter and Saturn are evil. Saturn is however under check and Sun for the second half only, while Jupiter is entirely free. Therefore the good elements for the month are neither numerous nor powerful and this feature will necessarily be reflected in the general results. Sorrows and unhappiness, obstacles in all matters, quarrels and disputes with friends and relatives, troubles caused by rivals and enemies, separation from relatives, health troubles, worries, wearisome journeys, liability to accidents, losses, dishonour, etc., are the probable effects of the evil transits. But as there are some good transits also, the effects of which are just the opposite of above, we may consider the evil elements to be somewhat counteracted and there is scope for some good results also such as gains, happiness, success over rivals and enemies, purchase of articles of luxury and their enjoyment, etc. Of the three stars of the sign, those born under Bharani will reap the best results of the good transits and suffer least from the evil ones. Next in rank come those born under Krittika and the least benefitted will be those who have Aswini as their birthstar.

Health and Domestic.—It will be more a question of general debility and weakness during the month than any special illness. There is a liability to accidents which though remote should not be ignored. The children's health too is liable to suffer and may be the cause for some anxiety even. Domestic unhappiness in some form or other with impediments in the harmony of married life and in bad cases even amounting to temporary separation may be experienced. Even otherwise, quarrels with one's own children or other relatives will take place and give rise to much mental agitation.

Finance and Speculation.—The evil transits however do not affect much in the sphere of finance. Though no positive benefits may accrue, neither will any great inconvenience be caused. There is scope for some gains, increased income, etc., as well from the usual sources. New ventures in the monetary sphere of any magnitude should be abstained from, especially if they be of an experimental or risky nature, as the influences are not sufficiently powerful to sustain you in such activities. The situation is certainly much worse for speculative transactions.

Real Property, Services, Profession, etc.—In matters pertaining to real property, the better influences prevail and moderate success can be expected generally. Rentals and yield can be improved upon and measures taken to that end are likely to succeed and produce satisfactory results. But this month is not suitable for dealings in real property—acquisition or sales. Care would however be required in your dealings with all persons, either tenants or agents or co-owners, etc., as even little differences are likely to flare up into quarrels with unwanted and unpleasant consequences. The month can be said to be only moderate for the services. The last week will however be much better. Though there is a probability that in some matter, you may incur the displeasure of your superiors, the matter is likely to be passed off lightly and may not leave any serious consequences behind. All the same you should see to it that there is no such cause arising from your own actions. During the last week, you can achieve success in your objects, popularity, etc. Nothing special calls for mention in the case of profession and business which will do quite well during the month.

Women.—Women will have a generally good time during this month with normal success in all their activities. There will be good opportunities for making pleasant social contacts with the opposite sex, achieve harmony in existing relationships, indulge in pleasurable activities and even for making peace where such relationships have been strained in the past. Facilities for such improve from the very beginning of the month and are at the maximum at about the middle of the month and thereafter as gradually decline.

Fortunate Dates.—Personal and private affairs, interviews, domestic matters, dealings with relatives, health matters, etc.—4, 5, 8, 13, 21, 27; monetary and financial matters, enterprises, new ventures, etc.—2, 7, 11, 15, 24, 29; short journeys—4, 5, 8, 13, 27; long journeys—3, 7, 12, 16, 20, 28, 30; real property affairs, educational and academical activities, tests, interviews—2, 7, 11, 15, 23, 27, 30; children's affairs and prospects, speculation, picnics and excursions, courtships and love affairs—3, 5, 9, 13, 23, 24, 29; service affairs and prospects—4, 5, 8, 13, 21, 27; partnership matters, dealings with opposite sex in general—2, 7, 11, 15, 24, 29; insurance matters, dealings with estate of deceased—1, 11, 15, 25, 30; professional and business enterprises—6, 10, 18, 23, 24.

Critical Dates.—Personal and private affairs, interviews, domestic matters, dealings with relatives, health matters, etc.—1, 7, 11, 17, 24, 28; money dealings and transactions, standing surety for others, financial ventures—3, 10, 13, 20, 27, 30; short journeys

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—1, 7, 11, 17, 24, 28; long journeys —1, 5, 15, 18, 29; real property affairs, educational and academical matters, interviews, tests—1, 8, 13, 18, 22, 24, 26, 28; children's affairs and prospects, speculation, excursions and picnics, courtship and love affairs, etc.—4, 8, 11, 18 22, 26; service affairs and prospects, dealings with superiors, interviews—1, 7, 11, 17, 24, 28; partnership matters and dealings with opposite sex in general—3, 10, 13, 20, 27, 30; insurance matters, dealings with estate of deceased persons in general—6, 13, 16, 20, 24, 28, 31; professional and business enterprises—1, 4, 8, 14, 21, 28.

Chandrashtama from about sunrise of 12th till morning of 14th.

2. Vrishabha (Taurus).—*Mercury in 3rd*; *Sun in 3rd and 4th*; *Venus in 4th*; *Mars in 4th and 5th*; *Rahu in 5th*; *Jupiter in 7th*; *Saturn in 8th*; *and Kethu in 11th.*

General.—Not very many planets are to be found in auspicious signs for the month, Venus and Jupiter being the only favourable transits for the entire month and Jupiter may as well be counted out as he is under check throughout. Sun is favourable for the first half only and free of vedha. All the other planets are evil and under check. The first half will be the best part of the month. The general results will be mostly mixed and of a nondescript character. If at all it is the evil element that is likely to predominate, sorrows, various obstacles in domestic social and other activities, quarrels and disputes with friends and relatives, sufferings due to contact with evil-minded persons, deceit through friends, troubles from enemies, mental agitation and worries, etc., are the sort of evil results to be expected for the month. During the first half however, general success, triumph over rivals and enemies, good and valuable friendships, gains, prosperity, auspicious celebrations and events, luxuries, etc., increase in sphere of influence and popularity, excursions, etc., are probable. Of the three asterisms of the sign, those born under Mrigasira are likely to be the worst sufferers, while those born under Krittika and Rohini are likely to fare better.

Health and Domestic.—It is probable however that health will not suffer much this month, the first half of the month being practically trouble free. Those subject to haemorrhages should be careful during the second half. Digestive troubles accompanied by diarrhoea are also probable and so care in matters of diet is absolutely necessary. Those subject to fevers, like malaria should be careful throughout the month. The second half may witness some unhappiness on the domestic sphere consequent upon misunderstandings and impediments. Enmities with relatives inside and outside the domestic sphere are also probable.

Finance and Speculation.—Conflicting influences are at work in this sphere indicating both gains and losses, success as well as failures, periods of affluence as well as times of financial stress. As in all other matters, the first half will be the best part of the month, during which there is scope for considerable gains through journeys or matters connected with transport, communications, literary or publication work, or through the usual avenues. But at no time during the month, gains through speculation or speculative activities appear feasible. On the other hand, losses are more probable.

Real Property, Services, Profession, etc—Mixed conditions will prevail in all matters pertaining to real property. On the one hand, increased agricultural gains and increased rentals are probable during the entire month. On the other hand, losses due to foreseen causes such as pest, damage through excessive heat, dearth of water, etc., are also very probable. The month is not favourable for investments or purchase of new items of real property. But intensive work with modern methods for improving yield are likely to succeed and bear fruit later on. As regards the services, the first half is definitely favourable and the second half is definitely unfavourable. Recognition by superiors, special honours, new position are due for the 1st half. Troubles from superiors in office, Governmental quarters, etc., are probable for the second half. Therefore you should try to advance your interests in all possible ways during the earlier half and lie quiet and adhere to routine work only during the second. The greater part of the month cannot be said to be favourable for the business and the profession and it will be better not to start any enterprises of some magnitude during the month.

Women.—Though the general conditions and set-up are on the whole favourable for the fair sex, the entire month will not be uniformly propitious for their interests. The first half will be quite good for parties, entertainments, picnics and cultivating the society of the opposite sex for pleasurable pursuits or help and the best part is the middle of the month. Conditions begin to deteriorate rapidly thereafter and it would be better for all purposes to keep yourself to strict routine domestic matters and not have any social activities or ambitions during the rest of the month.

Fortunate Dates.—Personal and private affairs, dealings with relatives, interviews, domestic affairs—2, 7, 11, 15, 24, 29; money dealings and transactions, financial enterprises—4, 8, 13, 21, 27; short journeys—6, 7, 10, 12, 15, 23, 27; long journeys—6, 10, 18, 23, 31; real property affairs, educational and academical activities, tests, interviews—3, 5, 9, 13, 23, 29; speculation, children's prospects and affairs, excursions, picnics, courtship and love affairs—4, 8, 13, 21, 27, 31; service affairs and prospects—2, 7, 11, 15, 24, 29; partnership matters, dealings with opposite sex in general —1, 11, 15, 25, 30; insurance affairs, dealings with estate of deceased persons—3, 7, 12, 16, 20, 30; professional and business enterprises—6, 10, 18, 23, 31.

Critical Dates.—Personal and domestic matters, dealings with relatives, private interviews, etc.—3, 10, 13, 16, 20, 27, 30; money dealings and transactions, financial ventures, standing surety for others—1, 11, 14, 17, 20, 24, 28; short journeys—1, 11, 13, 17, 20, 26, 31; long journeys—1, 4, 8, 14, 21, 24, 28; real property affairs, educational and academical activities, tests, interviews—4, 8, 11, 15, 18, 26, 30; speculation, children's affairs and prospects, picnics, excursions, courtship and love affairs—1, 7, 11, 14, 17, 24, 28; service affairs and prospects—3, 10, 13, 16, 20, 27, 30; partnership matters and business, dealings with opposite sex in general—3, 6, 10, 13, 20, 24, 28; insurance activities, dealings with the estate of deceased—1, 5, 8, 18, 25, 29; professional and business enterprises—1, 4, 8, 14, 21, 24, 28.

Chandrashtama from the morning of 13th till noon of 16th.

3. Mithuna (Gemini).—*Mercury in 2nd*; *Sun in 2nd and 3rd*; *Venus in 3rd*; *Mars in 3rd and 4th*; *Rahu in 4th*; *Jupiter in 6th*; *Saturn in 7th*; *and Kethu in 10th.*

General.—No planet except Venus is in a good sign for the entire month and the only two planets who are favourable for at least part of the month are Sun and Mars—some after change of sign on 15th and Mars before change of sign till 23rd. Mercury, Juoiter and Saturn are evil for the whole month. Of these, Saturn is under check throughout. Two against three is the proportion of good to

bad this month, but as Saturn is under check, it is almost two against two only. Thus the events for the month are likely to be a mixture of good and bad. Fears and anxieties, quarrels with friends and relatives, fruitless endeavours, deceit through friends, loss of position, ill-health, unjust blame, disgrace and dishonour, tedious journeys and fatigue are the likely evil effects of the adverse transits. But, gains, luxuries, honour, success, good position, good health, friendship with good and influential persons, domestic comforts, etc., are also due for the beneficial transits. Therefore most probably there will be neither much suffering nor much of good during the month. Of the three stars of the sign, persons born under the asterism of Aridra will fare somewhat better than those born under Mrigasira or Punarvasu.

Health and Domestic.—Good health will be enjoyed for the greater part of the month. During the last week, fever, digestive and rectal troubles may manifest. Still with some care as to diet and habits this can be avoided. But the mind is likely to be troubled and exercised a great deal about a lot of unpleasantness, such as unjust blame, scandals, etc., but nothing will eventuate and so finally not much harm will result. The domestic circle will have its share of bickerings and the ordinary trials and tribulations of family life but nothing serious.

Finance and Speculation.—The finances however will be in much better shape than what the transits may lead one to expect. More than average income from the usual sources can be expected though fresh enterprises may not meet with much of success. Those concerned with publications, communications, public utilities in general may fare better than others from the point of view of actual gains. These observations are to be confined only to ordinary business enterprises and speculative activities are not encouraged in any form or shape.

Real Property, Services, Profession, etc.—The month generally is not favourable for landed interests or any matters connected with real property. It is likely that income, profits and rentals may undergo diminution and contraction being affected by pests, adverse weather conditions, or other unexpected causes. But the entire month may not prove adverse. The closing part of the month may prove as unexpectedly favourable and witness at least amelioration of the existing conditions. Therefore it would be advisable to postpone decision on all important matters till then. Perhaps it is the services that are liable to be least affected by the adverse transits. Acquisition of new position and status as the result of the recognition of your merits by your superiors may result. Those to whom it is due, special honours or a position of authority may be attained with some help from current directional influences. You should also equip yourself for such by completing all necessary tests and qualifications. The profession and business too will do fairly well with widening of their respective interests and increased returns.

Women.—Inspite of all that has been said about the good and bad transits for the month, it can be unhesitatingly asserted that this month will prove favourable in all manner of ways for the fair sex as such and may be counted as one of the best months in the year for all the activities associated with them. Though success in all their objectives may not be possible to the fullest extent, it appears fairly certain that below the best can be achieved and they will have the satisfaction of obtaining co-operation from all concerned, be it of their own sex or the opposite.

Fortunate Dates.—Personal and domestic matters, private affairs and interviews, health matters—1, 4, 7, 8, 13, 15, 21, 27, 29; money dealings and transactions financial ventures, etc.—3, 7, 11, 15, 23, 25, 29; short journeys—5 9, 13, 23, 27, 29; long journeys—6, 10, 18, 23, 29; real property affairs, educational and academical activities, tests, interviews—1, 4, 7, 8, 13, 15, 21; speculation, children's affairs and prospects, excursions and picnics, courtship and love affairs—2, 7, 11, 15, 24, 29, 31; service affairs and prospects—1, 3, 7, 11, 12, 15, 16, 25, 30; partnership activities, dealings with opposite sex in general—3, 7, 12, 16, 20, 30; insurance matters, dealings with estate of deceased persons—6, 10, 18, 23; professional and business enterprises—3, 7, 12, 16, 20, 30.

Critical Dates.—Personal and private affairs, domestic matters, dealings with relatives, interviews, etc.—3, 10, 13, 16, 20, 27, 30; money dealings and transactions, financial enterprises, standing surety for others—1, 11, 13, 17, 20, 26, 31; short journeys—4, 8, 11, 15, 18, 26, 30; long journeys—1, 4, 8, 14, 21, 24, 28; real property matters, educational and academical activities, tests, interviews—1, 7, 11, 14, 17, 24, 28; speculation, children's affairs and prospects, courtships and love affairs, picnics, excursions—3, 10, 13, 16, 20, 27, 30; service affairs and prospects, dealings with superiors, interviews, etc.—3, 6, 10, 13, 20, 24. 28; partnership activities, dealings with opposite sex in general—1, 5, 8, 18, 26, 29; insurance activities, dealings with estate of deceased persons—1, 4, 8, 14, 21, 24, 28; professional and business enterprises—3, 10, 13, 16, 20, 27, 30.

Chandrashtama from noon of 16th till afternoon of 18th.

4. Kataka (Cancer).—*Mercury in 1st; Sun in 1st and 2nd; Venus in 2nd; Mars in 2nd and 3rd; Rahu in 3rd; Jupiter in 5th; Saturn in 6th; and Kethu in 9th.*

General.–Venus, Jupiter and Saturn are favourable for the entire month and excepting for Saturn, they are free of vedha throughout. Mars becomes favourable after change of sign, that is for the last week only and is free of vedha so long as he is good. Mercury and Sun are the only planets that remain evil for the whole month but both are under check all along. Hence this month is placed much better for beneficial results as it is a unique feature that the few evil transits are controlled by check, while two benefic influences are free throughout and the closing part of the month will be the best. Good gains, honours, health and happiness, success, luxuries, auspicious events and celebrations, association with wealthy and influential people, increased prosperity in general, triumph over rivals and enemies are the probable good results for the month. These may off and on be punctuated by minor troubles such as obstacles, aimless journeys, mental irritation and worries now and then troubles through relatives, etc. Of the three asterisms of the sign, those born under Aslesha will reap the best results from the benefic transits and those born under Punarvasu and Pushya only come next.

Health and Domestic.–Health for the month will be quite good. All the same, it will be better that those subject to habitual blood pressure be on their guard and not indulge in things that are likely to increase it, such as heavy food, over-exertion, etc. There is a likelihood of auspicious functions and celebrations in the house such as marriages, purchase of articles of jewellery, clothes, etc., and their enjoyment. Home surroundings will be pleasant and harmonious with success also in social circles. You will achieve fame and popularity.

Finance and Speculation.—This will be quite a satisfactory month in respect of finance with success in your monetary ventures and enterprises, though the entire month cannot be

expected to yield uniformly good results and the opening week would appear to be the best part of it, when opportunities for which you have been waiting perhaps for a long time are likely to present themselves to be exploited. It is necessary however that you are very careful in doing so as there are chances that haste, rashness, oversight may well land you in losses. The month is not also unfavourable for speculation if you set about it rightly and without taking undue risks.

Real Property, Services, Profession, etc.—Though there are no influences specially favouring real property matters, the general favourable nature of the transit influences will be reflected in all matters connected therewith and there may not be much to complain of in the matter of yield, rentals, management, dealings with tenants, agents, etc. Still the conditions will not be entirely free of all troubles and something or other is likely to turn up to render the mind uneasy and apprehensive as regards the immediate future. The month is not favourable for new investments in real property. The services are well favoured this month. You may be the recipient of official favours, a new position with increased authority as well as responsibilities. This does not necessarily mean a proportionate or adequate increase in emoluments or substantial advancement of salary which may come only later on and such changes as take place this month may even entail added worries and heavy work in addition. This would be a generally good month for the profession and business.

Women.—From the point of view of matters pertaining to the fair sex as such, the month may be said to be quite neutral, the favourable and unfavourable features almost cancelling out each other. Generally however it is the second half that is more favourable for their interests and the last week is the best. So if you plan anything extra this month, in any sphere, it is better to reserve it for this part of the month as success is almost assured. For most of women the month may prove uneventful, though there is a probability that some of the unattached may enter wedlock.

Fortunate Dates.—Persona and private affairs, domestic matters, dealings with relatives, private interviews—3, 7, 11, 15, 23, 25, 29; money dealings and transactions, financial enterprises–5, 9, 13, 23, 27, 29; short journeys—1, 4, 7, 8, 13, 15, 21; long journeys—6, 10, 18, 23; real property affairs, educational and academical activities, tests, interviews—2, 7, 11, 15, 24, 29, 31; speculation, matters connected with children and their prospects, courtship and love affairs, picnics and excursions—1, 3, 7, 11, 12, 15, 16, 25, 30; service affairs and prospects, dealings with superiors, servants, etc; 3, 7, 12, 16, 20, 30; insurance affairs and prospects, dealings with the estate of deceased persons—6, 10, 18, 23, 29; professional and business enterprises—1, 3, 7, 11, 12, 15, 25, 30.

Critical Dates.–Personal and private affairs, domestic matters, dealings with relatives, interviews–1, 13, 17, 20, 26, 31; money dealings and transactions, financial enterprises, standing surety for others—4, 8, 11, 15, 18, 26, 30; short journeys—1, 7, 11, 14, 17, 24, 28; long journeys—3, 10, 13, 16, 20, 27, 30; real property affairs, educational and academical activities, tests, interviews—3, 10, 13, 16, 20, 27, 30; speculation, children's affairs and prospects, courtship and love affairs, picnics and excursions–3, 6, 10, 13, 20, 24, 28; service affairs and prospects, dealings with superiors, servants—1, 5, 8, 18, 25, 29; partnership matters, dealings with opposite sex in general—1, 4, 8, 14, 21, 24, 28; insurance affairs, dealings with the estate of deceased—1, 4, 8, 14, 21, 24, 28; professional and business enterprises—3, 6, 10, 13, 20, 24, 28.

Chandrashtama from about noon of 18th till night of 20th.

5. Simha (Leo).—*Venus in 1st; Mars in 1st and 2nd; Rahu in 2nd; Jupiter in 4th; Saturn in 5th; Kethu in 8th; Mercury in 12th; and Sun in 12th and 1st.*

General.—Venus is the only favourable transit for the entire month and he is under check throughout and all the other planets are to be found only in evil signs. But luckily enough, Mars, Jupiter and Saturn are under vedha for the whole month and so their evil rays are of little consequence. Among the other transits, Sun is under check for the second half only and he is free for the first and Mercury is the only planet who is evil and free of vedha throughout. Thus though no good effects are to be expected of the transits during the month, the evil effects too will prove only nominal and have perhaps only nuisance value, as Mercury by himself however evil cannot domuch. His effects in twelfth will be mostly confined to the domestic sphere, troubles and disgrace through enemies and minor losses. The effects of Sun in twelfth are also likely to work out more or less in the same way and so the first half may prove more troublesome generally than the second, though at no time, any serious troubles are to be apprehended. Of the three stars of the sign, those born under Poorvaphalguna will suffer least and the worst sufferers will be those born with Makha as their birthstar. Uttaraphalguna persons will fare midway between the two.

Health and Domestic.—Minor troubles in health are only to be expected as a matter of course and each is likely to suffer from ailments according to his own constitutional susceptibility—fever, blood pressure, bronchial affections. Some minor accidents too are likely especially during travels. The domestic sphere will neither be peaceful nor harmonious and is liable to be disturbed with quarrels, misunderstandings with near relatives. A lot of troubles also will come from some of the relatives outside the domestic circle. Sorrows from lo s of relatives may also the figure among the happenings of the month.

Finance and Speculation.—Only adverse influences play upon this sphere and no good can possibly happen for the month. There will be even contraction in the existing avenues of income with reduction and even losses. Particular care will have to be taken against losses through theft either in the house or in the business premises or in the office. Expenditure items will be on the increase with no ready means of meeting them and extreme pressure with consequent mental distress and anxieties will be felt. With Saturn in fifth, it will be only great folly to speculate.

Real Property, Services, Profession, etc.—Real property affairs would perhaps the least affected this month and may even get along tolerably. Provided that in no circumstances, matters are not attempted to be forced or strained to produce the desired results and the lines of least resistance are followed, not much harm will be caused and even good may result in the shape of normal yield and rentals. No new schemes or enterprises are favoured and the best policy would be to adhere strictly to routine matters looking neither to the left nor to the right, avoiding all contentious matters, disputes and most of all litigation. Whatever may be the nature of the impact of the transit influences upon service matters in general, nothing eventful either way is likely to take place within the month, but strangely enough if you keep to routine and devote your attention entirely to the work before you, the work will be done more quickly and satisfactorily than one can imagine

and this will leave very desirable effects for the future. The business and profession will function normally round average levels.

Women.—Excepting perhaps for the last week which is favourable, the month will prove mostly disappointing to women in respect of matters they are especially interested in as such and to prevent disappointments leaving on their trail undesirable effects mentally and materially, it is better that they do not have or make any appointments! The best thing will be to have no activities outside home, social or otherwise except during the last week, during which they can make the most out of it and may be the realisation of a long cherished dream.

Fortunate Dates.—Personal and private affairs, domestic matters, dealings with relatives, etc.—3, 4, 9, 13, 23, 24, 28, 29; money dealings and transactions, financial enterprises —4, 5, 8, 13, 21, 27, 30; short journeys—2, 7, 11, 15, 24, 29, 31; long journeys—1, 11, 15, 25, 30; real property matters, educational and academical activities, tests, interviews—1, 11, 15, 25, 28, 30; speculation, children's affairs and prospects, picnics and excursions, courtship and love affairs, etc.—3, 7, 12, 16, 20, 28, 30; service affairs and prospects, dealings with superiors, servants, etc.—6, 10, 18, 23, 27, 30; partnership matters, dealings with opposite sex in general—6, 10, 18, 23, 27, 30; insurance activities, dealings with estate of deceased persons—3, 7, 12, 16, 20, 28, 30; professional and business enterprises —2, 7, 11, 15, 24, 29, 31.

Critical Dates.—Personal and private affairs, domestic matters, dealings with relatives, etc.—4, 8, 11, 15, 18, 26, 30; money dealings and transactions, financial enterprises, standing surety for others—1, 7, 11, 17, 20, 24, 28; short journeys—3, 13, 16, 20, 27, 30; long journeys—3, 6, 13, 16, 20, 24, 28; real property affairs, educational and academical activities, interviews, tests—6, 13, 16, 20, 24, 28, 31; speculation, children's affairs and prospects, picnics, excursions, courtship and love affairs—1, 5, 15, 18, 21, 25, 29; service affairs and prospects, dealings with superiors, servants, etc.—1, 4, 8, 11, 14, 21, 28; partnership matters, dealings with opposite sex in general—1, 4, 8, 11, 14, 21, 28; insurance activities, dealings with estate of deceased persons—1, 5, 15, 18, 21, 25, 29; professional and business enterprises—2, 13, 16, 20, 27, 30.

Chandrashtama from the night of 20th till about sunrise of 23rd.

6. Kanya (Virgo).—*Rahu in 1st; Jupiter in 3rd; Saturn in 4th; Kethu in 7th; Mercury in 11th; Sun in 11th and 12th; Venus in 12th; and Mars in 12th and 1st.*

General.—The majority of the planets transit evil signs only. The planets that are in good signs for the entire month are Mercury and Venus. Sun is good for the first half only. Mars, Jupiter and Saturn are to be found only in inauspicious signs. Of these, Mars and Saturn are under check throughout, while Jupiter is free of vedha. Of the benefic transits, Mercury is under check. Sun is under check only when he is evil, that is for the second half. Thus neither good nor bad elements are in force, but the latter elements are slightly more preponderant and this feature will no doubt be reflected in the general results of the month. Sorrows and anxieties, quarrels, troubles from opposite sex, dishonour, losses, obstacles in all undertakings, separation from relatives, troublesome journeys, unwelcome and undesirable changes, loss of friends, death of relatives, unhappiness, etc., are the sort of troubles. The first half however is likely to be much less troubled than the second and there is a likelihood if its being favourable also in some respects, such as success attended with prosperity in undertakings, domestic peace and happiness, gains, popularity, even honours and recognition. Of the three stars of the sign, persons born under Uttaraphalguna and Hasta will fare much better and suffer less generally than those born under Chitta.

Health and Domestic.—Troubles in health there will be but not much. Sufferings through derangement of blood, bile and heat, high blood pressure, eye complaints, bronchial affections, etc., may occur according to constitutional susceptibility. As there is nothing inevitable in regard to health matters, the greater the care you take about yourself, the less will be the troubles in health and with sufficient care, can be totally avoided. There will more of sorrows and unhappiness in the domestic sphere than troubles due to quarrels and misunderstandings with the members thereof.

Finance and Speculation.—The first half may prove quite tolerable with regard to income and money matters in general. Financial undertakings will be successful generally. But a good part of it is liable to run through your fingers during the latter half due to causes beyond your control, so that with the best of care on your part, it may not be possible to escape financial stress. Even losses through various sources may arise which will add to the existing difficulties. At no time during the month conditions can be said to be favourable for speculative activities. Only failure and losses are probable.

Real Property, Services, Profession, etc.—Landed interests are liable to much suffering during the month and in all manner of ways. Nothing connected with real property matters is likely to prosper and the deterioration existing will only increase as the month advances. In some instances that may arise you may be sorely tempted to take the law into your hands to vindicate your just rights. But it is not advisable to do so as it may give rise to serious repercussions. The only silver lining in the cloud appears to be that your efforts in improving the land towards better yield, or affecting improvements in other ways though they may involve much trouble and expense at the time will bear fruit later on. There is no unmixed blessing for the services this month. During the first half however which is more favourable than the second, success, recognition of your merits by your superiors resulting in acquisition of new position or status may take place. But this may not be the result of anything done by you during the month itself but only the reward of painstaking and conscientious work done previously, so that if you have not such work to your credit nothing may take place. Profession and business may do quite well during the first half but conditions are bound to deteriorate further on.

Women.—This month is generally favourable for all matters in which the fair sex are interested as such, inspite of the fact that there are more evil transits than good. During this month, a good number of the unattached will enter the state of matrimony. Cupid will be more busy than usual. The general rule that the first half is generally more favourable holds good in this sphere also. Even the unambitious (socially) of the fair sex will find that this month runs quite smoothly in all respects being enabled to order the smallest details of everyday routine according to their convenience.

Fortunate Dates.—Personal and private affairs, domestic matters, dealings with relatives, interviews, etc.—4, 5, 8, 13, 21, 27, 30; money dealings and transactions, financial enterprises —2, 7, 11, 15, 24, 29, 31; short journeys—1, 11, 15, 25, 28, 30; long journeys—2, 7, 11, 15, 24, 29, 31; real property affairs, educational and

(Continued on page 745)

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BOOKS AND PUBLICATIONS RECEIVED

(Continued from page 738)

68. *Ever Amber* by Kathleen Winsok. (75 cents).
69. *Man* by Ashley Montagu. (50 cents).
70. *Gwant to Live* by Talor Rawson. (35 cents).
71. *Whispers of the Flesh* by Fletcher Flora. (50 cents).
72. *The Decks Ran Red* by Andrew & Stones. (25 cents).
73. *The Aztec: Man and Tribe* by Victor W. Van Hagen. (50 cents)
74. *A Restless Breed* by J. William Terry. (35 cents).
75. *The Corpse* by Carter Brown. (35 cents).
76. *Fortune is a Woman* by Hermes Nye. (35 cents).
77. *Gunsmoke Men* by L. L. Foreman. (25 cents).
78. *The Statesman* by Henry Taylor. (50 cents).
79. *New World Writing* by Writers All Over the World. (75 cents).
80. *Three Great Plays of Euripides* by Rex Warner. (75 cents).
81. *The Story of Jazz* by Marshall Stearns. (50 cents).
82. *Portrait of a Mobster* by Harry Grey. (35 cents).
83. *The Blonde* by Carter Brown. (25 cents).
84. *The Girl with the Swansdown Seat* by Cyril Pearl. (50 cents).
85. *Separate Tables* by Terence Rattingam. (35 cents).
86. *The Last Blitz Krieg* by Walter Freeman. (25 cents).
87. *The Lover* by Carter Brown. (25 cents).
88. *Main Springs of Civilization* by Ellsworth Huntington. (75 cents).
89. *Stories from Shakespeare Retold* by Marchette Chute. (75 cents).
90. *Buffalo Bill and the Wild West* by Henry Blackman and Victor Wey Bright. (50 cents).
91. *Ute Country* by John S. Daniels. (25 cents).
92. *The Over Landers* by Nelson Nye. (25 cents).
93. *The Religions of Man* by Huston Smith. (50 cents).

(Items 57 to 93 published by New American Library, 501, Madison Avenue, New York-22, N.Y.)

94. *Friends of God* by T.L. Vaswani —(East & West Series, 10, Connaught Road, Poona-1. Re. 0.50).
95. *The Mirage of a Classless Society* by M. V. Patwardhan — (Messrs. Chetana Limited, Fort, Bombay. Rs. 12.50).

SANSKRIT

96. *Pancha Pudika Vivaram*–(Madras Govt. Oriental Series, Madras. Rs. 28.75).
97. *Sri Paduka Sahasram* by D. R. Thathacharya–(Sarasa Kala Nilayam, Mylapore, Madras-4. Rs. 15).

HINDI

98. *Vyapara Chintamani* by Ganga Prasad—(Mahalaxmi Publications, Motar. Rs. 10.50).

MARATHI

99. *Trikalagna Jyotisaban* by Alanjaban A. Chavan.—(Dhairyadhan Chavan, 68-B, Navi Sadasivpet, Poona-4. Rs. 10).
100. *Varavadhu Nakshatra Melapak* by Pandit Srinivasa Sastry—(Jyotisha Karyalaya, Bada Bazaar, Hazaribagh. Rs. 3).

KANNADA

101. *Vedanta Balabodhini* by Sachidananda Saraswati.—(Adhyatma Prakasha Karyalaya, Holenarsipur. Re. 0.75).
102. *Indiya Bhasheya Prasne*—(Gokhale Sarvajanika Samste, Bangalore-4. Re. 0.25).
103. *Bangarada Kathe* by B. W. Subbarayappa—(Adult Education Centre, Krishnamurthypuram, Mysore. As.12)
104. *Vedanta Deepamu* by C. M. V. Raghavacharya.—(Hebbar Sri Vaishnava Sabha, 15, Seshadri Road, Bangalore-9. Rs. 3.50).
105. *Roopdarshini* by K. V. Iyer.—(Sharada Prakata Nilaya, Bangalore-2. Rs. 3.75).

TELUGU

106. *Yajurveda Bhashyamu* by Acharyalu—(Anne Madhava Rao, Arya Granthalayamu, Muddanur P.O., Krishna District. Rs. 2).

TAMIL

107. *Vakya Triganitha Navagraha Sputa Charagrahana Panchanga Ganam* by C. G. Rajan—(G Kanakammal & Co , 31, Ayalur Muthiah St., Madras-1. Rs. 4).
108. *Vikarivarsha Drigganitha Panchanga* by G. Subrahmanya Iyer.—(Author, Kilkeri. Re. 1.25).

FRENCH

109. *Capricorne* by La Cart Puliel.
110. *Verseau* by Andre Barbault.
111. *Poissous* by Andre Barbault.

(Published by "Le Zodiaqui Aux Edition, Du Senit, Paris.)

Mr. KASTURI SRINIVASAN

(Continued from page 690)

subject was the builder of an institution which has been instrumental not a little in regulatting the political, cultural and economic thought in this part of the country for over half a century.

It is indeed difficult for us, as it should be to a number of his close friends, to reconcile ourselves to the thought that he is no more in flesh and blood. But the inevitable has happened. We mourn his loss, but we must also remember the Lord's saying that physical death implies a transition for the spirit to pass away to a higher and perhaps a happier plane of existence. May Mr. Srinivasan's soul rest in peace and may his example be an inspiration for his successors!

While in his death, the world of Journalism in general and India in particular has lost a great figure, the world of astrology has lost a silent but a sincere champion of its cause at a time, when the attitude of some of the eminent publicmen of India towards astrology has not been quite happy.

AS IT STRIKES ME

(Continued from page 688)

If the scientist asserts—he must be a rank fool to do so—that he has understood the nature of his physical organisation then he cannot have a category of incurable diseases—like leprosy, plague, cholera, consumption, small-pox, paralysis, and so forth. Could he cure the dying man? No. Could he find out from what causes the epidemics prevail and cause such terrific loss among the human lives. From sickly and worthless physical parents we see the production of beautiful and healthy children. From perfectly healthy and vigorous parents we see the production of most sickly and imbecile offspring. Have the so-called physicians any causes given for such abnormal phenomena. When nature baffles their expectations and produces apparently contrary objects the physicians blink like idiots, attribute derelictions of duty to nature, call the products abnormal, and try to fix causes which honestly they know not. When he is so rankly ignorant, of the physical nature of himself, which is visible, which can be handled and subjected to chemical experimentation and tests, and of which he has everyday experience and knowledge, how can he be expected to command a perfect knowledge about mind, which is subtle, invisible, and cannot be subjected to his knife or his tests, and about the working of which in his own head he does not know anything himself. Of course in all these statements we have used the word "he" and now we must find out what is meant by that wonderful and inscrutable word "he". The physique of man is visible and can be handled. The mind of man though not visible, is still perceivable by his intelligence and he has at least the audacity to state that he has tried to analyse it and write works on its workings under the grand name of Psychology.

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A greater presumption can hardly be entertained by the writers of such works, who to speak the truth did not know much about their own minds and how it worked in them. On a subsequent occasion I propose to deal with fatalism and freewill and how it is possible to influence fate to some extent by the exercise of free-will and how fate as such could never be deemed to be supreme as contended by certain thinkers.

HOW IS THIS MONTH ?

(Continued from page 743)

academical activities, tests, interviews —3, 7, 12, 16, 20, 28, 30; speculation, children's affairs and prospects, courtship and love affairs, picnics, excursions, etc.—6, 10, 18, 23, 27, 30; service affairs and prospects, dealings with superiors, servants—3, 7, 12, 16, 20, 28, 30; partnership matters, dealings with opposite sex in general —3, 7, 12, 16, 20, 28, 30; insurance activities, dealings with estate of deceased persons—1, 11, 15, 25, 30; professional and business enterprises —4, 5, 8, 13, 21, 27, 30.

Critical Dates.—Personal and private affairs, domestic matters, dealings with relatives, interviews—1, 7, 11, 17, 20, 24, 28; money dealings and transactions, financial ventures, standing surety for others—3, 13, 16, 20, 27, 30; short journeys—6, 13, 16, 20, 24, 28; long journeys—3, 13, 16, 20, 27, 30; real property matters, educational and academical activities, tests, interviews—1, 5, 15, 18, 21, 25, 29; speculation, children's prospects and affairs, picnics, excursions, courtship and love affairs—1, 4, 8, 11, 14, 21, 28; service affairs and prospects, dealings with superiors, servants etc.—1, 4, 8, 11, 14 21, 28; partnership matters, dealings with opposite sex in general—1, 5, 15, 18, 21, 25, 29; insurance activities, dealings with estate of deceased persons—3, 6, 13, 16, 20, 24, 28; professional and business enterprises—1, 7, 11, 17, 20, 24, 28.

Chandrashtama from about sunrise of 23rd till about sunset of 25th.

7. Thula (Libra).—*Jupiter in 2nd; Saturn in 3rd; Kethu in 6th; Mercury in 10th; Sun in 10th and 11th; Venus in 11th; Mars in 11th and 12th; and Rahu in 12th.*

General.—There is literally a spate of good influences this month—all the planets are in favourable signs throughout the month. The only exception is Mars and he is in a bad sign for the last week only and he is under check so long. Conditions would be ideal indeed so far as transits are concerned if the planets are also free of vedha. But unfortunately that is not the case. Venus, Jupiter and Saturn are under check and that for the entire month, so that their rays are not available for translation into effects. But it is something that Sun is good and free of vedha for the whole month and Mars too so long as he is good. No planet being found in an evil sign is certainly a rare feature and this month should prove to be the best in the whole year. The observations made in the annual forecast may be recalled here. "Jupiter and Saturn are throughout the year in favourable sign. Roughly from about the middle of May to the end of August, Mars would be in favourable signs...from the middle of July to the end of August, Sun, Venus and Mercury would be additionally favourable". Generally, happiness, influx of wealth, success over rivals, auspicious celebrations, new status, increased prosperity, luxuries and enjoyments, etc., should figure among the month's events. Of the three stars of the sign, those born under Swati will fare even better than those born under Chitta or Visakha.

Health and Domestic.—There will be practically no ill-health during the month and even if there had been any previous illness of a chronic or sub-chronic nature, they would lend themselves easily amenable to proper treatment during the month. Home and domestic circle should prove happy and harmonious with social, religious and auspicious celebrations and consequent rejoicing. Your popularity and renown would be at its peak and probably there will be a lot of journeying with your multiplying social and friendly contacts and increase in the sphere of your influence.

Finance and Speculation.—Alround gains, success in your financial ventures, extra money facilities would ordinarily fall to your lot this month and you can make some easy money. You will also find that you can secure the co-operation of others in your work for your help, even those who have been keeping aloof so long. By careful planning and steady effort, this is the time to expand your resources, increased outlay in capital expenditure so that your ultimate gains can be increased. But you should see that you do not let your enthusiasm run away with you against your better judgment, especially during the last week when there is a slackening of the good influences. All these observations are not to be understood as favouring speculation in any shape or form, especially on margins.

Real Property, Services, Profession, etc.—Matters connected with real property are not helped so much as one may be led to expect from the fact that there is practically no evil transit during the month, both good and bad are in store for the landlords and landholders. The astutes will exact hard work and steady effort to get things going and it may be necessary to indent on your reserves for pushing on with ameliorative and constructive work on the farm. But it will be some satisfaction to note that, though not immediately, these efforts and expenditure will not be in vain and would bring in increased profits and rentals in the not distant future. The services will be most fitted to exploit the good influences of the month and it would be difficult to envisage more promising conditions for them at least so far as transits are concerned. Success, accomplishment of one's desires, new position and honours, good name, triumph over rivals and enemies, etc., are the probable results. Some beneficial changes in the background influences that have been hampering you till now are also due. This is the month to fully exploit the favourable influences to the limit for the profession and business as the results will be quite up to expectations.

Women.—As may be expected, this will be a very good month for women, who will have a good time with success in all the activities they may engage in during the month—parties, pleasurable and social activities, excursions, picnics, etc. Harmony can also be achieved where there has been lack of it even amounting to discord in the past by proper manoeuvres to the effect. Facilities for making social hits, contacting new friends, getting the co-operation of others, etc., will be available.

Fortunate Dates.—Personal and private affairs, interviews—2, 7, 11, 15, 24, 29, 31; money dealings, etc.—1, 11, 15, 25, 28, 30; short journeys—3, 7, 12, 16, 20, 28, 30, long journeys —4, 5, 8, 13, 21, 27, 30; real property affairs, educational activities—6, 10, 18, 23, 2J, 30; speculation, children's affairs, excursions and love affairs—6, 10, 18, 23, 27, 30; service affairs, etc.—3, 7, 12, 16, 20, 28, 30; partnership activities—1, 11, 15, 25, 30; insurance activities–2, 7, 11, 15, 24, 29, 31; professional enterprises—3, 7, 11, 15, 23, 25, 29.

Critical Dates.—Personal and private affairs—3, 13, 16, 20, 27, 30; money dealings—6, 13, 16, 20, 24, 28, 31; short journeys—1, 5, 15, 18, 21, 25, 29; long journeys—3, 13, 16, 20, 27; real property affairs, academical activities—1, 4, 8, 11, 14, 21, 28; speculation, children's affairs and love affairs—1, 4, 8, 11, 14, 21, 28;

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service affairs—1, 5, 15, 18, 21, 25, 29; partnership matters—3, 6, 13, 16 20, 24, 28; insurance activities—3, 13, 16, 20, 27, 30; professional enterprises—3, 10, 13, 16, 20, 27, 30.

Chandrashtama from about sunset of 25th till about sunrise of 28th.

8. Vrischika (Scorpio).—*Jupiter in 1st; Saturn in 2nd; Kethu in 5th; Mercury in 9th; Sun in 9th and 10th; Venus in 10th; Mars in 10th and 11th; and Rahu in 11th.*

General.—Except for Mars, no planet is to be found in a favourable sign for the entire month and Mars is under check throughout. The only other planet who is good for at least part of the month is Sun for the second half. Mercury, Venus, Jupiter and Saturn are all in evil signs only. The aggravating circumstance is that none of them suffer check for even part of the month. Therefore it is clear that with so many powerful evil transits the month will be full of sufferings and unpleasantness with no help from any benefic transits but the second half may prove somewhat less troublesome. Despondency and despair, loss of status and humiliation, failure in undertakings, obstacles and hindrances in all matters, tedious and wearisome journeys, unjust imputations, quarrels with relatives, increase of enemies, anxieties, defeat in litigations, physical debility, etc., are the sort of undesirable events that may occur during the month especially during the first half. During the second half however, there is scope for some gains, enjoyments, success in undertakings, fulfilment of your desires and good friendships and associations. Of the three asterisms of the sign, those born under Anuradha and Jyeshta will much loss than those born under Visakha.

Health and Domestic.—The evil transits of the month are not such as to cause any particular illness or even accidents, so no serious illness need be apprehended because all the transits are unfavourable. There may be lack of good health rather than ill-health, weariness caused by tedious journeys, general debility, etc. But quarrels and misunderstandings with elders inside and outside the domestic circle are probable. Domestic worries, bickerings and misunderstandings are also probable. Sorrows from death of relatives and friends are not also improbable.

Finance and Speculation.—It is clear however that financial matters will not prosper during the month. There will be contraction even in the usual avenues of income and monetary stress will be felt throughout. The position will be further complicated by additional items of expenditure cropping up. It is probable that enmities will arise on account of money or monetary transactions. You should also be on the guard against losses by deception through designing persons, as losses that way are indicated by more than one transit. It is needless to say that with such influences, speculation will only end in disaster.

Real Property, Services, Profession, etc.—Matters pertaining to real property will have to bear the full brunt of the evil transits and suffer much in consequence. Poor yield further depleted through losses by pest, waste or acts of God or State will well-nigh create a situation bordering on despair. Only by cool and level-headed behaviour on your part, you can hope to reduce troubles and losses to the minimum. Much tact will be required to avoid unwanted quarrels and disputes. Above all, it would be necessary to avoid litigation which may land you in a fresh series of troubles and expenses with no corresponding gains. The services, however, are directly affected by the transits. True, unjust and false charges may have to be faced and enmities of all sorts arise alround. But ultimately nothing will come out of these and success comes to you gradually during the course of the month, more and more as the month advances, the closing week being the best part of the month in this respect. In some cases, you may have to wait till next month for the realisation of your hopes and wishes though the groundworks for all that will be laid during this month. Inspite of the evil transits, the profession and business will have a good time.

Women.—As in all other matters, this month cannot be said to be favourable for all matters in which the fair sex are interested. But the general situation improves as the month advances. So, from about the middle of the month conditions will be quite satisfactory and they can get along with all their activities, shopping, giving and attending parties, have outings, etc. Till the middle of the month however, it is better that attention is concentrated on domestic and routine matters, tidying things, new arrangements and furniture, replacing worn out fabrics and such actions of like nature.

Fortunate Dates.—Personal and private affairs—1, 11, 15, 25, 28, 30; money dealings—3, 7, 12, 16, 20, 28, 30; short journeys—6, 10, 18, 23, 27, 30; long journeys—3, 7, 11, 15, 23, 25, 29; real property matters—6, 10, 18, 23, 27, 30; children's prospects and love affairs—3, 7, 12, 16, 20, 28, 30; service affairs and prospects—4, 5, 8, 13, 21, 27; partnership matters—3, 13, 16, 20, 27, 30; insurance activities—4, 5, 8, 13, 21, 27, 30; professional and business enterprises—3, 4, 9, 13, 23, 24, 28, 29.

Critical Dates.—Personal and domestic affairs—6, 13, 16, 20, 24, 28, 31; money dealings—1, 5, 15, 18, 21, 25, 29; short journeys—1, 4, 8, 11, 14, 21, 28; long journeys—3, 10, 13, 16, 20, 27, 30; real property matters and academical activities—1, 4, 8, 11, 14, 21, 28; speculation, children's and love affairs—1, 5, 15, 21, 25, 29; service affairs and prospects—3, 6, 13, 16, 20, 24, 28; partnership matters—3, 13, 16, 20, 27, 30; insurance activities—3, 13, 16, 20, 27; professional and business enterprises—4, 8, 11, 15, 18, 26, 30.

Chandrashtama from sunset of 25th till about sunrise of 28th.

9. Dhanus (Sagittarius).—*Saturn in 1st; Kethu in 4th; Mercury in 8th; Sun in 8th and 9th; Venus in 9th; Mars in 9th and 10th; Rahu in 10th; and Jupiter in 12th.*

General.—Mercury and Venus are the good planets for the month. While Mercury is under check, Venus is free throughout. The other planets are all in unfavourable signs, that is Sun, Mars and Saturn. Jupiter in twelfth is neither wholly good nor wholly evil. Sun and Mars however are under check for the entire month. From all this, it can be easily inferred that the month's result in general will be more unfavourable than otherwise. Undesirable friends, quarrels, extravagance and heavy expenditure, enmities alround, despondency, loss of status, wearisome journeys, losses, general debility, death of relatives, obstructions and delays in all matters are the sort of troubles that one should be prepared for during the month. But because of the good transits, there will be gains also, success, happiness, auspicious events and celebrations, luxuries, study of new subjects, fame, prosperity, etc. Of the three stars of the sign, those born under Poorvashada and Uttarashada will fare much better than those born under Makha.

Health and Domestic.—The month may prove somewhat troublesome in the matter of health. Ailments due to excessive heat as also high blood pressure may be present during the first half. General debility due to lack of vitality will also be present. There is also a liability to injuries and wounds through accidents,—all this only during first half. Illness to wife is probable. During the second half

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however, health will improve and other troubles will be greatly reduced. There may not be much of troubles in the domestic sphere except minor bickerings. Still the mind will be agitated and anxious over something or other throughout the month.

Finance and Speculation.–In money matters, while there may not be much of reduction or unfavourable changes in regard to the usual avenues of income, there will be such an increase in the number of items of expenditure, some necessary and some extravagant, that difficult situations will arise quite frequently and cause much of suffering. Even enmities also are liable to arise on account of money. Therefore drastic cut in the budget alone is likely to save the situation this month. Speculation is never favoured during the month and will be even dangerous during the second half.

Real Property, Services, Profession, etc.–Real property matters will grow steadily from bad to worse during the month and all sorts of troubles are likely to crop up. Yield may be affected by bad season pests, and many other causes as well. Quarrels and disputes in connection with your rights to property and litigation, etc., may arise with all its unpleasant consequences. Though this sphere is heavily afflicted, the position is not without some saving influences and these can be availed of only if you are careful and not precipitate matters by being rash or by taking the law into your own hands. The services though afflicted are in somewhat better form, but as the first half is the worst part of the month in this respect, good care and control on your part will be necessary so that you do not bring down upon you the displeasure of your superiors or those in authority above you. But once the middle of the month is past, conditions will be somewhat favourable though nothing that is positively beneficial can be counted among the happenings of the month. The profession and business may have a sort of hectic activity with no corresponding good results.

Women.—Though only evil transits predominate during the month, the members of the fair sex are likely to get away with it and may not attract the evil vibrations at all during the greater part of the month. So they can get along with their ordinary and extraordinary activities, the best part of the month being about the middle, when they will find that their matters get along smoothly and well. This part of the month is well suited for all kinds of activities, such as excursions, picnics, courtship, love affairs, getting into matrimony and also philanthropic doings and acts.

Fortunate Dates.—Personal and private affairs—3, 7, 12,16, 20, 28, 30; money dealings—6, 10, 18, 23, 27, 30; short journeys—6, 10, 18, 23, 27, 30; long journeys—3, 4. 9, 13, 23, 24, 28, 29; real property affairs and academical activities—3, 7, 12, 16, 20, 28, 30; speculation, children's prospects, love affairs—4, 5, 8, 13, 21, 27; service affairs and prospects—3, 13, 16, 20, 27, 30; partnership matters—4, 5, 8, 13, 21, 27, 30; insurance matters and activities—3, 7, 11, 15, 23, 25, 29; professional and business enterprises—4, 5, 8, 13, 21, 27, 30.

Critical Dates.—Personal and private affairs—1, 5, 15, 18, 21 25, 29; money dealings and transactions—1, 4, 8, 11, 14, 21, 28; short journeys—1, 4, 8, 11, 14, 21, 28; long journeys—4, 8, 11, 15, 18, 26, 30; real property and academical activities—1, 5, 15, 18, 21, 25, 29; speculation, children's prospects and love affairs—3, 6, 13, 16, 20, 24, 28; service affairs and prospects—3, 13, 16, 20, 27, 30; partnership matters—1, 7, 11, 17, 24, 28; insurance activities—3, 10, 13, 16, 20, 27, 30; professional and business enterprises—1, 7, 11, 17, 24, 28.

Chandrashtama from morning of 3rd till afternoon of 5th and again from sunrise of 28th till end of the month.

10. Makara (Capricorn).— *Kethu in 3rd; Mercury in 7th; Sun in 7th and 8th; Venus in 8th; Mars in 8th and 9th; Rahu in 9th; Jupiter in 11th; and Saturn in 12th.*

General.—Venus and Jupiter are favourable for the entire month. But Jupiter is under check throughout. All the other planets are in unfavourable signs only, that is, Sun, Mercury, Mars and Saturn. Of these Sun, Mars and Saturn are under vedha for the entire month, while Mercury alone is free. So, though the evil transits outnumber the good ones, they are held up for exercising their malefic rays and Mercury though free by himself will not amount to much. Similarly, the best transit of the month namely Jupiter is powerless and Venus the only other auspicious planet may not be able to do much by himself. Thus the month will not be remarkable in any way nor very troublesome because of the evil transits. Tedious journeys and bodily fatigue, mental depression, humiliation and anxieties, health troubles, quarrels and misunderstandings, heavy expenditure, obstacles in all matters, temptations, litigation, etc., are the sort of undesirable happenings one should be prepared for during the month. As the good transits stand for just the opposite conditions, the troubles will never be allowed to go too far and on the whole a tolerable month can be looked for. Of the three stars of the sign, those born under Uttarashada and Sravana will fare much better generally than those born under Dhanishta.

Health and Domestic.—One should be prepared for troubles in health during the month. Indigestion, diseases of the stomach and rectum generally, fever, loss of blood, blood poisoning, etc., are the likely forms of suffering. To be fore-informed is to be forearmed. Therefore it is up to you to avoid all these by proper care as to diet and general habits and also be careful and avoid accidents as far as possible. In the domestic sphere, there will be also quarrels with wife and children, misunderstandings, and domestic worries. Mental agitation and sorrows may also arise on account of death among relatives and friends.

Finance and Speculation.–Both gains and losses are indicated for the month and both are likely to happen but in this respect, the evil transits have greater power and so the losses are likely to greatly outweigh the gains and cause much stress, troubles and anxieties during the month. Over and above all these usual happenings, a break-up of existing conditions and facilities with a consequent feeling of insecurity and instability is likely to occur that may leave far-reaching effects, even beyond this month. The month is undeniably unfavourable for speculation though the temptation will be strong for indulging in such activities.

Real Property, Services, Profession, etc.—In the matter of real property conditions also, conflicting influences prevail and this feature will naturally be reflected in the results. Gain of property, good yield and generally a period of prosperity is indicated by one set of transits. On the other hand losses, obstacles, heavy expenditure in connection with the estate are also indicated. The way in which this conflict will shape out is unpredictable as this may function differently according to individual peculiarities of each case. Therefore it will be better to be prudent and circumspect in regard to any new developments that may take place and think twice before launching out into any extensive schemes of capital expenditure or investments in real property. The services are likely to have a bad time though at the same time it is probable that good may come out of it for example, a period of intense official worries and acute apprehensions may be followed by a period of compara-

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tive ease and freedom from worries and a preferment, promotion or other favourable change may await you at the end. In the case of the business and profession, there may not be much of change either for good or bad and last month's conditions are likely to continue.

Women.—Nothing remarkable is due for the month and there may not be any change in the existing conditions as the good and bad transits almost cancel each other out and it cannot be said that any part of the month is better or worse than any other in this respect. There is however a probability that not a negligible proportion of the unattached may enter the matrimonial state before the middle of the month. It is better that the fair sex travel as little as possible during the month and never alone and that only for unavoidable matters as there is a chance that thereby they are liable to be assaulted in out of the way places or suffer accidents of some sort or other.

Fortunate Dates.—Personal and private affairs—6, 10, 18, 23, 27, 30; money dealings—6, 10, 18, 23, 27, 30; short journeys—3, 7, 12, 16, 20, 28, 30; long journeys—4, 5, 8, 13, 21, 27, 30; real property affairs and academical activities—3, 6, 13, 16, 20, 24, 28; speculation, children's prospects and courtships—1, 4, 5, 8, 13, 21, 27; service affairs—4, 5, 8, 13, 21, 27, 30; partnership matters—3, 7, 11, 15, 23, 25, 29; insurance activities—3, 4, 9, 13, 23, 24, 29; professional and business enterprises—2, 7, 11, 15, 24, 29, 31.

Critical Dates.—Personal and private affairs—1, 4, 8, 11, 14, 21, 28; money dealings—1, 4, 8, 11 14, 21, 28; short journeys—1, 5, 15, 18, 21, 25, 29; long journeys—1, 7, 11, 17, 24, 28; real property affairs and academical activities—6, 13, 16, 20, 24, 28; speculation, children's prospects and love affairs—3, 13, 16, 20, 27, 30; service affairs and prospects—1, 7, 11, 17, 24, 28; partnership matters—3, 10, 13, 16, 26, 27 30; insurance activities—4, 8, 11, 15, 18, 26, 30; professional and business enterprises—3, 13, 16, 20, 27, 30.

Chandrashtama from afternoon of 5th till midnight of 7th.

11. Kumbha (Aquarius).—*Kethu in 2nd; Mercury in 6th; Sun in 6th and 7th; Venus in 7th; Mars in 7th and 8th; Rahu in 8th; Jupiter in 10th; and Saturn in 11th.*

General.—Mercury and Saturn are the good planets for the entire month and both are free of vedha throughout. Sun is good for the first half only—also free of check so long. Venus, Mars and Jupiter are in unfavourable positions, but Mars is under check as also Venus. This leaves Jupiter alone among the evil transits free of vedha. Considering all above matters, it can be said that this month the good and bad elements are almost evenly balanced, inspite of the numerical superiority of the latter and the first half will be better than the second. Good health, triumph over rivals and enemies, general success, gains, popularity, prosperity and fame, good position and honours, gain of property, auspicious events and celebrations, domestic happiness, etc., can be envisaged as the results for the first half. Tedious journeys, health troubles mental depression and anxieties, quarrels and disputes with friends and relatives, loss of status, property, undesirable changes, scandals, etc., are also due for the evil transits more especially during the latter half of the month. Of the three stars of the sign, there may not be much difference in results and all will more or less prosper and suffer alike.

Health and Domestic.—Health for the month will be generally good especially during the first half. During the second half, those who are chronically subject to kidney and rectal disorders should be careful in their diet and habits so as not to create conditions which will bring on or aggravate these troubles. Slight wounds, even scratches should be carefully heated and bandaged so that complications may not arise. All this applies not only in your case but to your children also. The domestic circle will be on the whole peaceful and harmonious but for a few bickerings.

Finance and Speculation.—The month is not unfavourable for money matters in general as also for financial enterprises. But the real danger would appear to lie in not knowing when to go in and when to stop. Initial successes may lead you on into bolder ventures which you may not have thought of originally and these may result in unexpected losses. The element of losses through rashness or extravagance cannot be eliminated at any time during the month. Therefore it is all the more reasonable that you should totally abstain from speculative activities throughout the month.

Real Property, Services, Profession, etc.—Affairs connected with real property will hold their own during the month without much of viscissitudes. But this cannot be said to be an important month in any sense, just an ordinary routine month with minimum variation from average in almost all respects. If at all it is favourable, it will be in such matters as gaining the goodwill of all persons connected with you and to help you in achieving your objectives, as they are likely to respond well under the vibrations in force during the month, especially during the first half. The month is positively good for the services, the first half more so than the second. Your popularity in the office will increase alround which will stand you in good need for strengthening your position and securing a triumph over your rivals and winning the favour of your superiors. This month those in temporary service can succeed in gaining a permanent footing and some of the unemployed will find suitable berths. The profession and the business will function on well above average levels with however a few temporary setbacks during the second half.

Women.—This is only an average month for women in which normal activities will meet with a fair amount of success. However the influences may be said to favour them in one respect more than any other. They will find that their voice carries more weight and their words attended to with greater respect not only in social circles but within the domestic circle as well so that this can be exploited to full advantage in having their pet schemes put through either in gaining more funds for the family budget or for their personal adornment, luxuries, etc.

Fortunate Dates.—Personal and private affairs—6, 10, 18, 23, 27, 30; money dealings—3, 7, 12, 16, 20, 28, 30; short journeys—3, 6 (a.m.), 13 (a m.), 16, 20, 24, 28; long journeys—2, 7, 11, 15, 24, 29, 31; real property affairs and academical activities—4, 5, 8, 13, 21, 27; speculation, children's prospects and love affairs—4, 5, 8, 13, 21, 27, 30; service affairs and prospects—3, 7, 11, 15, 23, 25, 29; partnership activities—3, 4, 9, 13, 23, 24, 29; insurance activities—4, 5, 8, 13, 21, 27, 30; professional and business enterprises—1, 11, 15, 25, 28, 30.

Critical Dates.—Personal and private affairs—1, 4, 8, 11, 14, 21, 28; money dealings—1, 5, 15, 18, 21, 25, 29; short journeys—6 (a.m.), 13 (p.m.), 16, 20, 24, 28; long journeys—3, 13, 16, 20, 27, 30; real property affairs and academical activities—3, 13, 16, 20, 27, 30; speculation, children's prospects and love affairs—1, 7, 11, 17, 24, 28; service affairs and prospects—3, 10, 13, 16, 20, 27, 30; partnership matters—4, 8, 11, 15, 18, 26, 30; insurance activities—1, 7, 11, 17, 24, 28; professional and business enterprises—6, 13, 16, 20, 24, 28, 31.

Chandrashtama from about midnight of 7th till about midnight of 9th.

12. Meena (Pisces).—*Kethu in 1st; Mercury in 5th; Sun in 5th and 6th; Venus in 6th; Mars in 6th and 7th; Rahu in 7th; Jupiter in 9th; and Saturn in 10th.*

(Continued on page 680)

Daily Guide

FOR AUGUST 1959

BY MIHIRA

1. SAT.—L.D. 12 till 5-55 p.m. then L.D. 13. Mrigasira till 1-45 p.m. then Aridra. A.M. Generally unfavourable; bad for journeys, dealings with children, young people generally, service matters, studies, social activities, dealings with opposite sex, liability to accidents, bad for changes, money dealings, dealings with Governmental and corporate bodies. P.M. Continues evil; bad for financial enterprises, dealings with officials, superiors, domestic matters, dealings with relatives.

2. SUN.—L.D. 13 till 7-15 p.m. then L.D. 14. Aridra till 3-45 p.m. then Punarvasu. A.M. Favourable for business activities, care in trading however necessary, physical and athletic activities, sports, journeys, but women have to be careful as against impulsive attachments, new enterprises, favours from superiors, changes, etc., but not so good for women. P.M. Good for social activities, court ship and love affairs, dealings in and purchase of items of luxury, jewellery, new friendships.

3. MON.—L.D. 14 till 8-5 p.m. then L.D. 15 (Amavasya). Punarvasu till 5-15 p.m. then Pushya. A.M. (*Morning*): Favourable in general, money dealings and enterprises, business enlargement, speculation, new attachments or marriage in a male horoscope, social activities. (*Forenoon*): Not quite good; avoid dealings with opposite sex, likelihood of quarrels, losses, etc. P.M. Quite evil, avoid dealings with superiors, Governmental bodies or corporations, contracts, changes generally.

4. TUES.—L.D. 15 (Amavasya) till 8-25 p.m. then L.D. 1. Pushya till 6-25 p.m. then Aslesha. A.M. Not favourable; speculation, money dealings and financial enterprises; likelihood of loss through fraud and deception, liability to be victimised in anything; avoid the taking of drugs, avoid temptations. P.M. Favourable for business increase, new enterprises, changes, etc., removals, help from women; but to women not favourable, liability to losses, ill-health and varied anxieties.

5. WED.—L.D. 1 of increasing half of lunar Sravana month till 8-15 p.m. then L.D. 2. Aslesha till 7 p.m. then Makha. A.M. Favourable generally, good for all literary, educational and publication matters, journeys, changes, removals, contracts and agreements, tests, interviews. P.M. Not favourable; bad for money dealings, likelihood of losses through speculation, fraud and deception, dealings with opposite sex in general, business enterprises; bad for women specially.

6. THURS.—L.D 2 till 7-40 p.m. then L.D. 3. Makha till 7-5 p.m. then Poorvaphalguna. A.M. Bad for physical and athletic activities, sports, etc., liability to accidents, bad for travel, avoid quarrels, litigation, bad company, dealings with opposite sex. *To women*: Liability to be slandered, dishonour, loss of employment, etc. P.M. Favourable for industry, business advancement, dealings with superiors, servants, new friendships and associations.

7. FRI.—L.D. 3 till 6-35 p.m. then L.D. 4. Poorvaphalguna till 6 45 p.m. then Uttaraphalguna. A.M. Favourable for dealings with opposite sex, courtship and love affairs, purchase of luxury items and enjoyments, social activities, new friendships and associations, dealings with relatives, etc. P M (*Till sunset*): Somewhat unfavourable generally. (*Sunset–midnight*): Very favourable, business matters in general, new friends and attachments; specially good for the male sex.

8. SAT.—L.D. 4 till 5-5 p.m, then L.D. 5. Uttaraphalguna till 6 p.m. then Hasta. A.M. Not favourable for educational and academical activities, tests, interviews, also service matters, dealings with superiors, servants, etc., Governmental or corporate bodies, contracs and agreements. P.M. Continues evil generally, bad dealings in real property, building activities, new enterprises. *To women*: Liability to slander, disgrace, loss of money, friends and relatives.

9. SUN.—L.D, 5 till 3–15 p.m. then L.D. 6. Hasta till 4–55 p.m. then Chitta. A.M. Generally favourable; specially good for contracts, educational matters, tests, interviews, literary and publication activities, journeys, business advancement, litigation, gains or success through the influence of a woman. P.M. Continues favourable; good for dealings with Governmental or corporate bodies, changes, political activities, romantic attachments, occult interests

10. MON.—L.D. 6 till 1–10 p.m. then L.D. 7. Chitta till 3–35 p.m. then Swati. A,M. Bad period, instability in all matters, likelihood of great loss through speculation, loss through Governmental or political action, bad for contracts, changes, liability to accidents, estrangements. P.M. Favourable for matters connected with real property, dealings with superiors, servants, investments, new friendships, business advancement.

11. TUES.—L.D. 7 till 10–50 a.m. then L.D. 8. Swati till 2–5 p.m. then Visakha. , A.M. Bad for new studies, educational matters in general, tests, etc., liability to scandal, bad for service prospects, litigation, journeys, contracts, agreements, etc.; liability to be victimised in money dealings and transactions, avoid speculation. P.M. Good for new enterprises, journeys, physical and athletic activities, sports, business advancement. *To women*: Liability to impulsive attachments.

12. WED.—L.D. 8 till 8–30 a.m. then L.D. 9. Visakha till 12–30 p.m. then Anuradha. A.M. Very favourable conditions exist for all matters in general; good for journeys, travels, contracts, agreements, changes, educational and academical matters, tests, interviews, business advancement, social activities, financial enterprises, dealings with opposite sex. P.M. Good for dealings with Governmental and corporate bodies and continues less favourable for all of above matters.

13. THURS.—L.D. 9 till 6–5 a.m. then L D. 10 till 3–40 a.m. (night) then L.D. 11. Anuradha till 10-50 a.m. then Jyeshta. A.M. Favourable time for contracts, agreements, educational matters, tests, interviews, journeys, changes and removals, business matters in general but not good for litigation, arbitration or contentions in any form. P.M. Mixed influences prevail; continues good for business matters in general but not for social matters; dealings with opposite sex or courtship, love affairs, etc.

14. FRI.—L.D. 11 till 1–20 a.m. (night) then L.D. 12. Jyeshta till 9-15 a.m. then Moola. A.M. (*Before sunrise*): Generally favourable; good for seeking favours from superiors, new enterprises, financial ventures, love affairs, journeys, changes, assuming new responsibilities. (*Till noon*): Slightly unfavourable for new contracts and agreements. P.M. Bad generally for all matters, money dealings, journeys, dealings with superiors, liability to slander, false accusations

15. SAT.—L.D. 12 till 11–40 p.m. then L.D. 13. Moola till 7–50 a.m. then Poorvashada. A.M. (*Till sunrise*): Good for activities in art, music, etc. (*Till noon*): Not favourable in general; bad for dealings with employers, with friends who may become enemies, social activities, etc. P.M. Quite favourable in general; good for business activities and increase, journeys, litigation, new friends, courtship and love affairs, dealings with rela-

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tives, excursions and picnics, etc.

16. SUN.—L.D. 13 till 9-30 p.m. then L.D. 14. Poorvashada till 6-35 a.m. then Uttarashada till 5-35 a.m. (night) then Sravana. A.M. Very favourable in general; good for business matters and advancement, financial enterprises, journeys, litigation, new friendships, social activities, service matters, etc., but not for speculation, dealings with Governmental or corporate bodies, dealings with relatives, etc. P.M. Favourable for all literary and publication matters, journeys, tests, interviews, changes, removals, contracts and agreements, business increase and enlargement, service matters in general.

17. MON.—L.D. 14 till 8-0 p.m. then L.D. 15 (Poornima). Sravana till 5-0 a.m. (night) then Dhanishta. A.M. Not favourable for journeys, physical and athletic activities, sports, artistic interests, literary and journalistic enterprises, publication work, contracts, agreements, business matters in general. P.M. Good for dealings with Governmental and corporate bodies, political activities, superiors, influential persons, also contracts and agreements.

18. TUES.—L.D. 15 (Poornima) till 6-55 p.m. then L.D. 1 of waning half. Dhanishta till 4-50 a.m. (night) then Satabhisha. A.M. Very unfavourable in general; bad for dealings in real property, investments, building interests, dealings with Govetnmental and corporate bodies, speculation, financial enterprises, liability to losses through fraud and deception, danger from poisonous drugs, business matters, etc. P.M. Bad for changes, dealings with relatives, friends, opposite sex in general.

19. WED.—L.D. 1 of waning half till 6-15 p.m. then L.D. 2. Satabhisha till 5-5 a.m. (night) then Poorvabhadrapada. A.M. Favourable for all matters connected with real property, building interests, literary and journalistic matters, occult interests, new ventures, musical and artistic interests, money dealings, etc. P.M. The same influences continue, but are much less powerful; may be considered as neutral, neither positively good nor unfavourable generally.

20. THURS.—L.D. 2 till 6-10 p.m. then L.D. 3. Poorvabhadrapada till 5-55 a.m. (night) then Uttarabhadrapada. A.M. (*Till sunrise*): Not favourable for journeys, liability to accidents. *Sunrise to forenoon*: Not good for courtship and love afiairs, dealings with women, opposite sex in general. *Forenoon to noon*: Neither good or bad. P.M. Unfavourable for journeys, changes, physical and athletic activities, sports, liability to accidents, quarrels.

21. FRI.—L.D. 3 till 6-30 p.m. then L.D. 4. Uttarabhadrapada whole day and night. A.M. Very favourable for all matters connected with women, opposite sex in general, courtship and love affairs, excursions, picnics, purchase and enjoyment of luxury items, social activities. P.M. Unfavourable in general; bad for all matters connected with real property, building interests, investments, domestic matters, dealings with relatives, dealings with superiors, service affairs in general.

22. SAT.—L.D. 4 till 7-25 p.m. then L D. 5. Uttarabhadrapada till 7-10 a.m. then Revati. A.M. Favourable in general; good for all literary and educational matters and interests, tests, interviews, journeys, changes and removals, contracts and agreements, business matters. P.M, Evil for all physical and activities, sports, etc., liability to accidents, dealings with Governmental and corporate bodies, political activities, contracts, etc.

23. SUN.—L.D. 5 till 8-40 p.m. then L D. 6. Revati till 9-0 a.m. then Aswini. A.M. Nondescript influences prevail; neither good nor bad, routine matters to be gone through; important enterprises may be postponed. P.M. Generally favourable, good for dealings with Governmental and corporate bodies, contracts and agreements, changes and removals, journeys, business advancement, new enterprises, help from opposite sex.

24. MON.—L.D. 6 till 10-25 p.m. then L.D. 7. Aswini till 11-5 a.m. then Bharani. A.M. Generally unfavourable; bad for musical and artistic interests, journeys, danger through poisonous drugs, danger of losses through fraud and through unsound investments and speculation, avoid temptations of all kinds, avoid journeys, physical activities of any kind. P.M. Mixed conditions prevail; for all setbacks there are stabilising influences as well.

25. TUES.—L.D. 7 till 0-15 a.m. (night) then L.D. 8. Bharani till 1-35 p.m. then Krittikai. A.M. Unfavourable and not fit for any new enterprises or ventures in any field especially in matters connected with real property, building interests and investments; but also for dealings with Governmental and corporate bodies. P.M. Mildly favourable for all physical and athletic activities, sports, etc., also for journeys, social activities, etc.

26. WED.—L.D. 8 till 2-15 a.m. (night) then L.D. 9. Krittikai till 4-10 p.m. then Rohini. A.M. Unfavourable for all matters in general; bad for new enterprises, occult and auspicious matters, dealings with public *en masse*, social activities, etc. P.M. Bad for dealings with Governmental and corporate bodies, political activities, interviews, contracts, dealings with superiors, relatives, women, etc.; liability to disgrace and punishment; avoid all contentions and quarrels.

27. THURS.—L.D. 9 till 4-10 a.m. (night) then L.D. 10. Rohini till 6-40 p.m. then Mrigasira. A.M. Favourable for literary and journalistic activities, educational matters, tests, interviews, journeys, but not for courtship and love affairs, dealings with opposite sex in general. P.M. Favourable for journeys, literary matters, business advancement, changes and removals, dealings with Governmental and corporate bodies, contracts and agreements.

28. FRI.—L.D. 10 till 5-55 a.m. (night) then L.D. 11. Mrigasira till 9-0 p.m. then Aridra. A.M. Favourable for all matters in general; financial enterprises, business advancement, journeys, litigation, auspicious matters like marriage, engagements, social activities, speculation, etc. P.M. Mostly unfavourable; bad for journeys, liability to accidents, losses by investments, dealings in real property, journeys. new enterprises.

29. SAT.—L.D. 11 whole day and night. Aridra till 11-5 p.m. then Punarvasu. A.M. Favourable for romances, artistic and musical interests and engagements, dealings with Governmental and corporate bodies, contracts, agreements, journeys, service matters in general. P.M. Mixed conditions prevail; good for courtship and love affairs, dealings with opposite sex in general but not for dealings with employers, superiors, litigation, etc.

30. SUN.—L.D. 11 till 7-10 a.m. then L.D. 12. Punarvasu till 0-45 a.m. (night) then Pushya. A.M. Generally favourable; good for excursions, picnics, courtship and love affairs, dealings with opposite sex in general, journeys, dealings with relatives, suspicious celebrations, etc. P.M. Unfavourable for dealings with Governmental or corporate bodies, contracts and agreements, dealings with opposite sex in general, but good for business increase, physical and athletic activities, sports.

31. MON.—L D. 12 till 8-5 a.m. then L.D. 13. Pushya till 2-0 a.m. (night) then Aslesha. A.M. Good for literary and journalistic enterprises, educational and academical activities, tests, interviews, journeys, changes and removals, business contracts, expansion, etc. P.M. Generally unfavourable; evil for dealings with opposite sex, romance, musical and artistic interests, money dealings and enterprises, likelihood of losses through fraud, speculation, etc.

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The Astrological Magazine

Founded in 1895

By Prof. B. SURYANARAIN RAO

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DETAILED CONTENTS

		PAGE
1.	Outlook for Germany	763
2.	As It Strikes Me *By Bhrigu*	767
3.	The 1962 Eight-Planet Combination and World Affairs—A Symposium *By S. P. Sambasiva Iyer*	769
4.	Yoga, Psychology and Parapsychology *By Dr. V. M Bhatt, B.A., M.B.B S.*	773
5.	Solar Influences in a Horoscope *By Ramesh Chandra Verma, B.A.* ...	775
6.	Significance of Muscle Twitching *By Dr. Jagannath Rao, M.B.B.S.* ...	779
7.	Dasamsa and Profession *By Sri K. S. Ramakrishnan...* ...	781
8.	The Mundoscope—II *By K. M. Kharegat*	783
9.	The Parts of Paul of Alexandria *By Robert Yager*	787
10.	Electional Astrology *By K. V. Sivarama Iyer*	789
11.	Timing Events—Transits and Directional Influences *By B. Surya Prakash*	791
12.	Around the World *By Douglas Hunt, M.A.*	793
13.	Lessons in Astrology—XIX *By Vidhyabhaskara Prof. M. Ramakrishna Bhat, M.A.*	795
14.	Letters to the Editor	797
15.	Your Scientific Difficulties Solved *By Mihira*	801
16.	Book Reviews *By Dr. R. Nagaraja Sarma, M.A., Ph.D., D.Litt.*	803
17.	Hints for Agriculturists (Sept. 1959) *By Mihira*	807
18.	Airways Guide for September 1959 *By Mihira*	808
19.	Market Forecasts for September 1959 ...	809
20.	Weather Forecasts for September 1959 *By D. R. Munsif, B.Sc. (Econ.), (London), B.A. (Hons.), (Bombay)* ...	810
21.	Astronomical Notes for September 1959 *By S. K. Kar, B.Sc.*	814
22.	Ephemeris for September 1959 ...	816
23.	How is This Month (September 1959) for You? *By Mihira*	817
24.	Stars in their Seasons *By M. V. Ramakrishnan, M.A., L.T.* ...	828
25.	Daily Guide for September 1959 *By Mihira*	829

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OUTLOOK FOR GERMANY

THOUGH 14 years have passed since the end of the second World War, the fate of the divided country of Germany still hangs in the balance. Today the "German Reich" lives merely as a hope in the hearts of its people. As a political entity it does not exist. At the end of the last war, Germany was divided for purposes of occupation by the victorious powers. At the end of 14 years this temporary division has assumed an alarming degree of permanency—alarming in the sense that the big East-West fight over how Germany should be re-united goes on unabated. What is more distressing is, the German problem still constitutes one of the gravest dangers to world peace. What are the astrological indications for the re-unification of Germany? If an astrologer were to study some of the important charts bearing on German history, he will no doubt find that there is some sort of similarity between Germany's state of disunity a century ago and her present division.

Some astrologers assert that Germany has never been founded and that therefore it cannot have a horoscope in the sense of her birth. On this basis, it may be argued, that no countries on this earth can ever have been 'founded' because, they have all been in existence perhaps ever since our *terra firma* assumed its present shape. But in mundane astrology, we are concerned with certain epochs in the life of a nation—foundations, revolutions, etc., affecting the political structure of a state in a new manner. On this basis, the birth of a new German Republic on 7th September 1949 marks an important epoch in the long and tortuous history of this great nation. Before taking up the horoscope of the post-war West German Republic, we shall casually refer to the chart cast for the time at which the German Republic of 1918 came into existence.

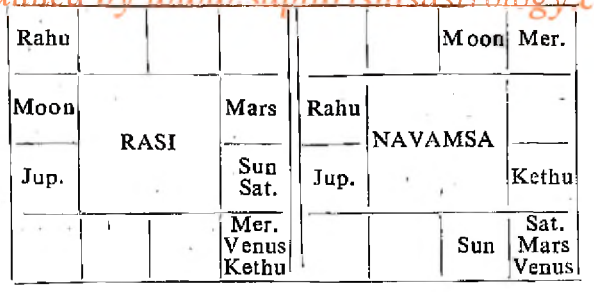
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The 1918 Republic horoscope has several afflictions; indicating Alpayurdaya or early death. The Lagna is Capricorn and Saturn is in the 7th *bhava* (while in 8th Rasi) and lord of the 8th is in the 10th, debilitated. There is no doubt *neechabhanga* (cancellation of debility) for the Sun, but this is more than counter-balanced by Saturn aspecting the 10th from an inimical house. Moreover, the map is full of Dwirdwadasa (2nd and 12th) positions. The adverse situation of the lord of the ascendant coupled with the disposition of Mars in a *Bhava Sandhi* reveal the appaling difficulties faced by men to whose lot fell the task of Government. Sun's Dasa for the Republic extended till 7-1-1934. The Sun rules Leo, the natural ruling sign of France. In 1923 the French occupied the Ruhr. This involved the necessity of supporting a large part of the population out of State funds. The aspect of Mars on the 2nd house explains all these financial difficulties. The Moon's Dasa ruled till 7-1-1934. The Moon lord of the 7th is in the 12th with Mars. Before the close of the Moon's Dasa, the Chancellorship of the Reich was handed over to Herr Hitler which meant the

death of the Republic, a peaceful death without any armed resistance. Though the Moon has caused Gajakesari Yoga, and occupies a *Vargottama*, she has turned out to be a maraka because of the ownership of the 7th and situation in the 12th in association with Mars, whose malefic nature has been augmented by his ownership of the 11th. The Moon is in the constellation of Venus—a Yogakaraka, but Venus is himself considerably weakened and afflicted. It was only the end of the Moon's Dasa that proved destructive to the life of the Republic.

We do not propose to discuss the implications of the various combinations present in the horoscope of Hitler's National Socialist Regime, for that has already been done in some of the previous issues of The Astrological Magazine. But we should like to emphasise the fact that Aries, a martial sign rising, unaspected by benefics, and the lord of Lagna in another royal sign Leo, aspecting the Moon in Pisces, the 12th or house of loss—all denote tremendous aggressive designs, and the meteoric rise and fall of the regime, about the time Jupiter transitted the exact longitude of radical Mars and when the Dasa of Mercury, lord of the 3rd and 6th occupying the 10th with Saturn and the Sun was in operation.

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In the absence of the time at which the Federal Republic came into being on 7-9-1949, we shall be basing our discussion on the Janma Rasi, in the horoscope. What strikes the eye of a discerning astrologer is the disposition of the three most important planets Mars, Sun and Saturn in the 6th and 7th respectively. The Sun is strongly placed but equally strongly afflicted by Saturn's conjunction. Lord of Chandra Lagna in the 7th explains the fact that the men to whose lot fell the task of establishing this Republic had to deal not only with the material effects of a lost war and a dictated peace but also with the psychological effects of these events on the people. The 4th lord Venus and Kethu in conjunction in the 8th, and the 4th being aspected powerfully by Saturn, stresses the disadvantages under which the new Republic was born and the innumerable odds it had to face before it became an entity in European Politics. Dealing with the same horoscope in the November 1949 issue of The Astrological Magazine, we observed thus :—"The 6th house in a national chart rules the armed forces. Here Mars is *neecha*. Therefore German militarism will be at its lowest ebb until at least such time that Saturn by Gochara enters Libra, when he will aspect radical Mars. The natural ruling sign of Russia is Aquarius, the Janma Rasi in the Republic chart. Obviously this denotes that Russians will continue to strive for the domination of all Germany and in fact establish a separate German Government in their zone, and this sort of thing should continue until at least Saturn by transit reaches the 24th degree of Libra, which means, roughly about 5½ years. The Saturn-Sun conjunction may also be interpreted to mean that in the Russian zone there would be further economic stagnation and political discontent and the Russians will therefore be obliged to change their attitude. The Soviets will continue their own attempts for the re-establishment of a United German administration. The Western German reaction to this would be mixed. The French will continue to put forth further obstacles in the way of American programme for German recovery. The conflicting aims of the Western Allies would be like thorns that cause the feelings of frustration, irritation and rising nationalistic spirit, with the result there will be many bottlenecks in the relations between the new Republic and Western Allies. One of the tragic comedies of Sun-Saturn conjunction is that Germany's ablest leaders, who earnestly desire sincere co-operation with the allied Governments will be more than annoyed at the seeming contradiction between democracy as preached and as practised by the Allies. The Sun-Saturn conjunction can be interpreted in a number of other ways. For instance, it is inevitable that the Russians try to rebuild Eastern Germany on a pattern which they themselves have adopted, just as it was natural and inevitable that the Western Allies would wish Western Germany to develop on the pattern of a 'Western' democracy. But the two are incompatible. They cannot be blended or reconciled. And one of the great problems of future Germany is that the conflict between two conceptions of democracy has to be decided. If Germany is to be united again, the East must become 'westernised' or the West 'easternised'. No compromise or synthesis is possible. Between Saturn and the Sun, representing the two politi-

cal ideologies, the Sun is definitely stronger as he occupies his own sign. Consequently, though for the time being partition must continue, ultimately Western democracy will triumph.

"It seems to us that until the entry of Saturn into Sagittarius, things must continue to be unsettled and unsatisfactory. It would only be after 1958 that there will be improvement in the world economic situation when Germany can also look forward to improvement in her own affairs as well as in foreign relationships".

Recent events have fully justified our anticipations made ten years ago. The splitting-up of Germany into two sovereign parts, first in the economic and later in the political field and the diametrically opposed conditions under which the two Germanies live have all become historical realities. It will be seen that the major obstacle to re-unification is Russia's objections to German rearmament. It is only after Saturn's entry into Libra that West Germany became rearmed. It is anticipated that very soon the German Federal Republic will have the largest standing army under NATO command. Mars as 10th lord is in the 6th debilitated, and aspected by a debilitated Jupiter. The mutual aspects of two debilitated planets cancel each other's debilitation so that Mars becomes quite powerful.

Rahu Mars	Moon				Lagna Kethu	Moon	Venus
Lagna Sat.	RASI				NAVAMSA		Mars
Venus							Jup.
Sun Mer.	Jup.		Kethu	Mer.	Sun	Rahu Sat.	

According to an esteemed German correspondent, the German Chancellor Dr. Adenauer was born on 5-1-1876 at about 10-33 a.m. L.M.T. A superficial examination of the horoscope does not disclose any strength or potentiality. All the planets are *dwirdwadasa* and Venus Yogakaraka is in the 12th. But from Chandra Lagna, the picture changes a little. However if the horoscope is carefully scrutinised, it will be found that there are potential combinations capable of making the person what he is today. Jupiter in the 10th, lord of Lagna Saturn in Lagna, Mars lord of the 10th in the 2nd, aspected by the lord of the 2nd, Mercury lord of the 5th, Vargottama —are all strong points in the horoscope. The Moon's situation in Aries, in the constellation of Aswini and the disposition of Mars lord of Chandra Lagna in Pisces with Rahu aspected by Jupiter explain his strong convictions about German Rearmament and his uncompromising attitude of non-recognition of the East German State. The ascendant being Aquarius always favours an attitude of astuteness, open-mindedness and firmness and conservatism. Till 1961, he will be having the sub-period of Saturn in the major period of Saturn. The major and sub-lord Saturn is actually in the 12th Bhava. The 12th house position for a lord whose directional influences are in progress is not a happy one. Here Saturn being in his own sign, the evil is considerably minimised. Saturn's position in the constellation of Mars enabled him to once again become the Chancellor of Germany. He will not only continue to guide his country for some time more but will also be able to hold the stability of the Bonn Government. Added to this, the Republic horoscope has favourable Gochara positions—Saturn transitting the 11th and Jupiter passing through the 10th. The indications are that Dr. Adenauer will continue to be loyal to the Western Powers. With Jupiter in the 9th Bhava it is unthinkable that he would ever agree to compromise with the Communists. Until the entry of Saturn into Capricorn the East-West German question will remain as it is. Except for occasional verbal fireworks, Mr. Khrushchev will not think of precipitating a crisis. It occurs to us that astrologically the re-union of East and West Germany will not be

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in sight until at least 1962. In the meanwhile, a strong and growing sentiment in West Germany will favour expanded negotiations with East Germany. When Saturn enters the 3rd Navamsa of Makara (some time during 1962), radical Mars will be in bad aspect with transitting Saturn. This period would be unfortunate for the Republic. The Western idea of free elections to be followed by the integration of East Germany into the West Germany will not be realised. In fact opposition for this will come mainly from West Germans. From 1961, Dr. Adenauer will be having the sub-period of Mercury in the major period of Saturn. Mercury as lord of the 8th is in association with the Sun lord of the 7th and hence a maraka. Therefore 1961–62 will again see a Germany torn by internal conflict and lacking a clear-cut policy of her own both in regard to internal and international matters. There will be serious difficulties in the national life, discontent on the part of the people, a turbulent spirit, outrages, assassinations, and a change of regime. The Constitution which has been evolved after months of deliberation will crack like the Weimar Constitution under the pressure of extremist forces. The Republican form of Government may give place to some sort of monarchy or benevolent despotism. By this time Germany will have not only become renascent and fully industrialised but will have gained back her lost place and prestige. She will turn out to be a bulwark against Soviet expansionism. In the first German Republic horoscope, Saturn is in the 9th from the Moon and excepting this planet, all the others have Dwirdwadasa positions. But in the 2nd Republic horoscope all planets have Dwirdwadasa positions. The first Republic ended in 1933 by the time Saturn came to Makara, when the Republic was about to become free from Sadesathi. The new Republic will collapse by the time Saturn enters the third Navamsa of Capricorn, *i.e.*, when Sadesathi begins for the chart. Both the horoscopes have Saturn in the same position. In the first case Saturn aspects the Sun, *neecha*, and in the 2nd, there is a regular conjunction. It is for German leaders to take advantage of these astrological indications for the benefit of their country and people.

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ASTROLOGY IN AMERICA

By BHRIGU

CONFERENCES of astrologers have nowadays become more necessary and imperative. When the Governments and self-styled rationalists are indifferent to all moves to make astrology more and more exact and scientific, and when the academic circles at least openly talk shop about this science, it is the duty of astrologers to assert themselves and to vindicate the truths of the science of astrology. Of late we have had a number of astrological conferences in India. But now we have very good news from the United States, the home of the modern progressive scientific thinking. Dr. Adrian M. Ziegler, Director, informs us that THE INTERNATIONAL CONGRESS OF ASTRO-SCIENCE will be held at New York from 2nd to 10th October 1959 and that there will be 21 sessions representing about 20 nations. Dr. Ziegler is the moving spirit behind the Congress. The first Congress was held in 1957 in Los Angeles. Dr. Ziegler is a great astrological enthusiast and deserves to be warmly congratulated by all those sincerely interested in astrology. He has been trying to bring together astrologers from different lands and to create a common platform for some sort of a unified presentation of the science to the moderns. He expects delegates from different parts of the world. Editor of THE ASTROLOGICAL MAGAZINE is likely to participate. Others who wish to attend the Congress may contact Dr. Adrian M. Ziegler, Director, 5555, Hollywood Building, Hollywood 28, California, U.S.A. We are sure that Dr. Ziegler's efforts will advance the cause of scientific astrology.

We also understand from Mr. Charles Jayne, Jr. Editor, *In Search*, that under the auspices of the Astrologers' Guild of America, of which he is the President and Director, another CONFERENCE OF ASTROLOGERS will be held at New York "to honor and to greet" visiting astrologers, on 10th and 11th October, *i.e.*, immediately after the International Congress of Astro-Science concludes its session. Mr. Jayne is a sincere worker in the field of astrology and his excellent Journal *In Search* is an interesting endeavour devoted to the promotion of the cause of astrology on serious lines.

It is also gratifying to note in this connection that the Astrological Research Associates, New York, has issued a questionnaire which all genuine students of astrology should fill up early. The results of this enquiry are to be published in the quarterly *In Search*. The questionnaire is fairly exhaustive and it gives an idea of the trends on which the science of astrology has been developing in the West.

The duty of the students of Hindu astrology is clear. They have not only to contribute to the making of the science of astrology; but they have also to advance the cause of the ancient Hindu system which has been handed over to us by our great Sages and seers and which contains principles several of which are as valid today as they were when first propounded.

As it STRIKES ME

BY BHRIGU

Prejudice and Ignorance

MR. E. H. TROINSKI is a controversial figure in European astrology. His work in mundane astrology is rated high by some Western astrologers. Not content with his yet-to-be-proven tertiary directional system, he has chosen to indulge in a series of diatribes against Indian culture, philosophy and religion. In a recent issue of *Astrologischer Aufkunstsbogen* he speaks of a Chinese invasion of India which will "lift up the thousands of lower castes there and liberate the oppressed. The sins of the upper classes against the vegetating castes, their physical exploitation for thousands of years, the toleration of the formation of hundreds and thousands of lower castes for the purpose of mental, spiritual and physical enslavement will be avenged". All this is supposed to be revealed by India's horoscope for 15th August 1947. This is the limit of colossal ignorance, prejudice, superstition and arrogance. Mr. Troinski has apparently not awakened from the herrenvolk *lethargy* induced on him by Nietzsche, Hitler and others of the same brand. He may be finding elsewhere what Hitler did in Europe—'mental, spiritual and physical enslavement' of peoples through concentration camps and jew-baiting.

Evidently Mr. Troinski finds the caste system only in India. But then what was it that prevented the British from having the present Duke of Windsor as their monarch? What was it that led to a severe uproar in Britain at the rumoured marriage of Princess Margaret? He may remember the exclusive rights conferred on the gauleiters and the like in Germany; and he may not forget the treatment of the jews in Germany. If this is not the operation of a caste system, what else is it? **Mr. Troinski, we are sure, cannot show similar trends in any period of Indian history.**

Mr. Troinski is obviously ignorant of the caste system in India. When this system is examined, it will reveal important factors which we have earlier explained in these columns. **This system does not imply that any caste is superior or inferior to any other. It implies, on the other hand, that the various castes are interdependent, that each is necessary to the rest, and that all the castes together make up the social fabric.** If we study ethnology from the standpoint of astrology, we find the same truth corroborated. Why should Jupiter have anything to do with the theological persons and Saturn with the agriculturists and farmers? If you do not believe in these social or vocational distinctions, how can you proceed in astrology?

The caste system also implies a tradition. Each caste has its own specific tradition which it seeks to preserve and promote in the interests of the entire society. A break with the tradition arises when influences come from outside the homogeneous group. Thus a religion arising from the Semitic people altered the history, culture and outlook of the European branch of the Aryan family. A religion coming from the Aryan people transformed the outlook, life and thought of the Mongoloid peoples of East Asia. In such situations we find converts and fanatics who give rise to a number of castes. Thus there are Mormons, Jesuits, Catholics, Lutherans, Presbytarians and so on. When fanaticism seizes any one of these sects, the others appear to it to be the lower castes. Then again another source of new castes is found in marital relations; and we need not point this to any one in Western Europe since it is rampant there. **And will Troinski say that these castes in Western Europe need to be liberated because they oppress other castes? If he does not, then will he extend an invitation to the East European Communists?** It is to preserve the hierarchy of social and economic castes that the West Europeans are struggling with the NATO Pact.

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Leaving this aside, we wish to point to Mr. Troinski and men of his thinking that mundane astrology, like any other branch of astrology, needs a careful, scientific and well-reasoned approach and investigation. If you claim a new technique, it does not entitle you to practise yellow journalism. One formidable reason for the contemporary prejudices against astrology is the way sensational and unfounded predictions are made by astrologers like Mr. Troinski. Even before his wish for a Chinese invasion of India is materialised, he is avenged by those who denounce astrology for cheap sensationalism.

Mr. Troinski speaks of the "liberation of the oppressed"? The so-called oppressed people are those whose ancestors frequently changed their religious or social traditions and habits, and who were therefore denied

admission in the traditional set-up. The British when ruling India sufficiently backed them up to defeat the forces of nationalism: and Mahatma Gandhi was the man who set himself to the task of liberating them in this century. The Hindu never believed in oppressing any one. Many foreigners, even from the days of Alexander, have recognized the broad spirit of tolerance exhibited by the Hindu. Tolerance and oppression are antipodes. If this is not realised, one should refrain from talking about India or about the Hindus. **Because of this toleration, the Hindu never thought of the irreligious principle of canvassing for conversion.** When Christians and Muslims began to play the joke with the backing of the Governments, the Hindu did reply well with the Ramakrishna Mission.

Mr. Troinski is not the only one of his kind to underrate and abuse India. It is a sorry spectacle to note that Dr. Walter Koch should observe in his article on the "Vernal Point and Era of Aquarius" that the Rig Veda "could not have originated prior to the second century B.C." because Aswini is the first lunar constellation of Indians. But who told him that Aswini constellation is mentioned in Rig Veda? Even in the Brahmanas, which were posterior to the Samhitas, the constellations are given from Krittika onwards. Aswini may be at the vernal point in 178 B.C.; but what about Krittika? Evidently prejudice blinds this author to truth. Then again he tells us that the works of Paulus Alexandrimus of about 380 A.D. were translated in the Indian text of *Paulisha Siddhanta* and adopted by the *Surya Siddhanta*. Paulisha Siddhanta, be it remembered, was contemporaneous with Varahamihira who lived in the first century B.C. **And it is an accepted fact that the Surya Siddhanta was the oldest available text, preceding the Greek texts by many centuries. With this ignorance of correct history, the learned Doctor observes that "the present day Indian astrologers are lacking in their historical knowledge of Greek antiquity. It was from the Greeks that they took their never rejuvenated and now dusty tradition". The Greeks till the days of Socrates, Plato and Aristotle had no culture worth mentioning.** Even then many a great thinker was said to have travelled to the East. Alexander took with him from India many ascetics, thinkers and astronomers and astrologers. Even Pythagoras was said to have come to India. In later times, the Neo-Platonists looked again to India for inspiration and guidance. In some earlier articles in THE ASTROLOGICAL MAGAZINE it has been stated on the basis of incontrovertible evidence that **migrations from India to Europe were the regular feature in the prehistoric times too. To say that the Indian tradition is never rejuvenated is a grand lie betraying ignorance.** A tradition cannot be alive and powerful if it does not gather fresh strength and impetus at every epoch. In astronomy and astrology one has only to recall the great names of Varahamihira, Bhaskara, Ganesha, Sripathi, Parasara, Jaimini, Mantreswara, Venkatesha and others. **It is possible that our tradition was not rejuvenated in the sense that it did not change its coat at every change of the wind. But it is a tradition which did rejuvenate some of Germany's great figures like Goethe, the Von Schlegels, and Schopenhauer.** Even Nietzsche was considerably rejuvenated by this tradition. Mathematics and medicine continued to migrate from India to Europe through the Arabs even in later times.

Dr. Koch finds that this Indian tradition is 'now dusty'. Evidently he is not able to understand it. The cat with closed eyes sips the milk and believes that the world is blind. If the Indians accepted the Sayana or moving zodiac and if they discarded their surer methods of prognostication in favour of the never-to-be definite Western methods of directing. Dr. Koch may not have seen the dust there. **What Dr. Koch and Mr. Troinski do not seem to realise is the simple fact that the Europeans did inherit the Greek tradition which they could not rejuvenate and which had gathered dust upon it because of another tradition which they borrowed from the alien Semitic peoples.** And yet the Europeans ill-treated the Jews who bequeathed their tradition to the Europeans. The conflict between these two traditions is something which the Europeans have not so far been able to resolve amicably. An attempt was made during the period called the Renaissance; but it was scotched.

Rejuvevnation is necessary for those who have become old and senile. But India and Indian culture have never become old and senile.

This was possible because every Hindu holds fast to the creed of spiritual humanism. It is a creed according to which the individual is more important than a group. Respect for the independence and integrity of the individual is the central pivotal doctrine of Hinduism as it is practised even today. In such a cultural setting there is neither an oppressor nor the oppressed, anything old nor anything young and fresh. In the past many a vagabond invaded India with the hope of smashing Hinduism; but he failed for the simple reason that

(*Continued on page 821*)

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The 1962 Eight-Planet Combination & World Affairs—A Symposium

[As readers are aware, there is going to be a combination of eight planets in Capricorn (Aquarius according to Sayana or the Movable Zodiac), in February 1962. The subject has been dealt with by us not only in August 1957 issue of THE ASTROLOGICAL MAGAZINE *under the caption* **The Third World War,** *but reference has also been made to this great concentration of force in one part of the heavens, in our inaugural address to the All-Kerala Astrological Association, at Trichur. This unique celestial combination seems to have excited the curiosities of a large section of the educated public to such an extent that many of them have suggested the subject being discussed in a more detailed manner.*

Those intending to participate in this symposium can prepare a suitable paper and send the same for publication. It is left entirely to one's discretion whether to interpret the combination astrologically or astronomically, on the basis of the Nirayana or Fixed Zodiac or Sayana or Movable Zodiac. You have to set out what in your opinion, are the likely results to happen as a consequence of this eight-planet combination in the world as a whole; with reference to the different countries; and/or in regard to individuals born in different signs. All points of view—whether based on ancient classical writings or on modern western texts or on one's own experience, are welcome.

PAPER No. 8—BY S. P. SAMBASIVA IYER

IN an earnest attempt to contribute my views on the above interesting subject I have adopted the Sayana method throughout. It is not that I hold the Sayana system in any way superior to Nirayana; but because that my study of mundane astrology has all along been in line with the western system and I have consistently found the results quite satisfactory. The following is the picture of the heavens as found on the fateful day of 5th February 1962 with my comments and views.

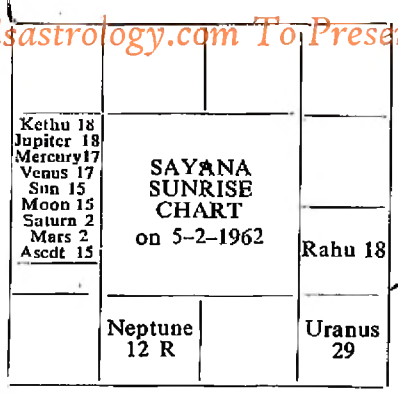
The chart is computed for Delhi on the basis of the data given by Prof. B. V. Raman and the Ayanamsa adopted is 22° as a round figure instead of 21°49′47″ as given by him in THE ASTROLOGICAL MAGAZINE.

The 5th February 1962, dawns with an eclipse of the Sun in the fifteenth degree of Aquarius (the Sun and the Moon occupying the same degree) closely followed by Mercury and Venus conjunction in seventeenth degree and Jupiter and Kethu in the eighteenth degree, practically all the six planets in close conjunction.

Mars is in the second degree of Aquarius within one degree of conjunction and parallel of declination with Saturn.

Neptune in the twelfth degree of Scorpio in the ninth house is just separating from a square of the Moon and Sun and ascendant. Uranus occupying twenty-ninth degree of Leo is in an exact square to the meridian and quincunx to Mars and Saturn. The overall picture is indeed foreboding indicating unfavourable consequences for the country in general. The zodiacal sign Aquarius is a fixed one and of airy nature indicating effects which will last for a considerable period of time.

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From a consideration of the planets' dispositions including Uranus, Neptune and Pluto it will be seen that they are between Rahu and Kethu "the devil and the deep sea" so to say and it is a bad omen. Mars and Saturn find themselves in the 12th house, Mars coming to the conjunction of Saturn and both of them are polar opposites in their nature, capable of producing cataclysmic effects. Being not only in zodiacal conjunction but also in parallel of declination the evil import is considerably enhanced. Saturn no doubt is fortified in his own sign, but finds himself in the 12th house in uncongenial association, and naturally the evil nature of configuration is not likely to be mitigated to any appreciable degree, perhaps not at all.

The Sun which is just rising is eclipsed and becomes a first rate malefic. Closely following is the conjunction of Mercury and Venus in the identical degree and within a degree further on is the great benefic Jupiter. But for the fact that these benefics are within the orb and tainted by the eclipsed Sun, it is an excellent testimony for bright and prosperous mundane affairs.

It is said that when a planet just separates and forms a new aspect with another planet, the nature of the separating aspect is carried to modify or augment the new aspect materially. In the present case the eclipsed Sun is separating from a square of Neptune and applies successively to the conjunction of benefics Mercury, Venus and Jupiter. The nature of this can be determined to be a gradual diminishing of the evil import and an ultimate outcome of benefic results.

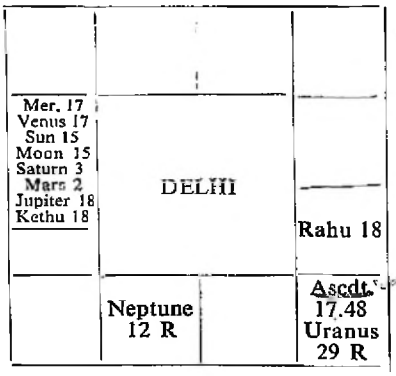
Uranus from the 7th house not only afflicts the meridian with a powerful square but also aspects both Mars and Saturn by a quincunx. Thus one will

see that both inner and outer planets are inextricably linked to each other and all the four angels are badly afflicted presenting an overall picture of some impending dose of calamitous happenings.

Now let us try and examine the nature and shape of things which are likely to follow:—

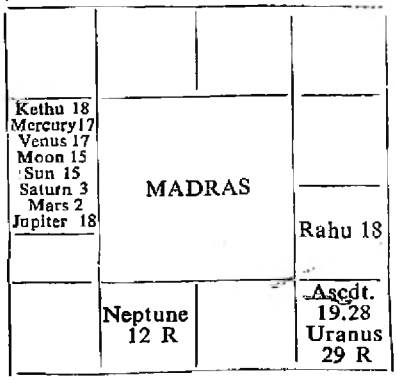
The satellitium of planets in a fixed sign shows among other things famine, earthquakes and degeneration of public morality. The concourse of many planets in one sign is like a powder keg or a dynamite and the fuse and ignition is invariably provided by the incidence of an eclipse or lunation closely following. In this instance the events are likely to materialise almost immediately. The intensity and duration of the effects of this phenomenon depend on the magnitude of the solar eclipse as well.

Mars represents heat and fire and Saturn cold. These two polar opposites do not combine but destroy each other, leaving noxious fumes and charred remains. In celestial science the influences either combine co-exist or produce a third effect but never cancel each other, as is the case in the physical science also. This conjunction in the 12th house is very unfortunate for the country. Mars by himself even when alone is evil denoting increase of crimes like murders, incendiarism, violence of all sorts and activities of spies, saboteurs, but in combination with Saturn will warp and enhance all the above factors in their intensity. Mars being the lord of the 10th house of the chart and the meridian being strongly afflicted by Uranus, is a positive indication of the government finding itself vulnerable to attacks of unruly elements. The square from Uranus having emanated from the 7th house, the house of foreign relation, is likely to adversely affect the country's normal relationship with other powers.



Neptune from the 9th house in square with the rising Sun and Moon will create great confusion, unrest and chaotic conditions. The country's nationals abroad will meet with hardships and harassments, danger to shipping and air disasters as indicated by Neptune's quincunx aspect to Saturn the lord of the ascendant. In a mundane chart the most important house is the ascendant representing the people, the general condition of the country, the state of affairs and the public health. It is hemmed in between Saturn and Mars on one side and six planets on the other side including Kethu. Rahu and Kethu are especially powerful factors at the time of an eclipse. Any planet between them and the eclipse is as good as eclipsed and develops malefic tendencies even when benefic. Thus the ascendant inspite of the combination of benefic planets, is like a pent up volcano ready to blow up at the slightest pressure and there are all the elements for an explosion. The moment will be when the Moon comes to the point of opposition to the place of eclipse or when Mars comes in conjunction with the degree of the eclipse. Events will follow rapidly to disturb every aspect of the country's life, creating conditions like earthquakes, fires, epidemics, famine and violent storms detrimental to the well-being of the people at large.

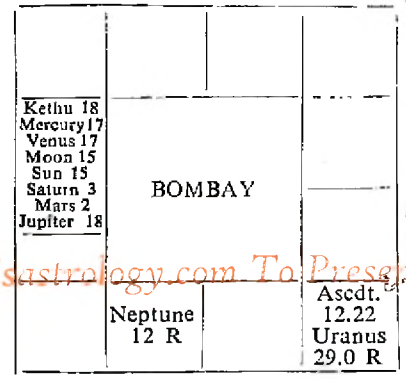
Aquarius the most evolved of the mental triplicity and most humane and altruistic will be intensely and deeply agitated and stirred, by this phenomenon and its basic qualities and nature will find full expression in the beginning, although in a manner savouring of calamitous and cataclysmic nature. This is according to the divine scheme of evolution and progress. Let us now pause and reflect for a while what the condition of our world was at the dawn of history a million years ago and what it is today. What are the causes which helped the steady process of evolution and progress? The progress of everything on earth is mainly through human endeavour and ingenuity only. Human mind becomes quickened after every calamity for finding amenities and reconstruction on improved pattern follows every destruction. The human mind endowed with the divine spark of life is restless and seeks expansion like the expanding universe and requires only a medium of impetus. The evolution of life left to itself within the elements and frame work of what are available within the earth's nature, will probably be where and what it was at the beginning of creation. It is the external force coming now and then in the form of celestial



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phenomena like eclipses concentration of a number of planets in a sign, visitations of comets and the like that produces basic changes in the earth's matter and life initiating conditions for progress. From time immemorial such celestial phenomena have occurred millions of times and at every incidence some change in our earth's pattern of life has been registered and at every step further advance in progress is maintained. There will be great scientific advancement which will be more constructive than destructive. The altruistic tendencies will show up in purer form and there will be better understanding between man and man. The airy nature of the sign will help expansion of ideas and exploration of hidden secrets of nature and the space. However, it can be said with confidence that the net outcome of the initial severity and calamitous nature of happenings may help the humanity as a whole to move a significant step forward in the advancement of scientific achievements and create an atmosphere of better understanding of humane values. Further the significance of the configuration of eight planets coming after the great conjunction of Juipter and Saturn termed as "the great mutation" by Raphael, occurring in the 26th degree of Capricorn during the last week of February 1961, will have started in motion, very serious conditions prone to cause warlike conditions, misunderstanding, deterioration of public morality, political upheavels, rioting and danger to governments and prominent people.

Our own country happens to be adversely affected. The day dawns with the eclipse hemmed in between planets Mars and Saturn in the twelfth and other four planets including Kethu in the ascendant. It looks as if all the twelve Bhavas are thrown into the melting pot or crucible and it will be interesting to watch how they will resolve and in what shape and colour they will emerge ultimately. Aquarius being a fixed sign, intense quake-shocks are indicated between 60° and 80° E. longitude and comprising Western Arabia, Afganistan, Pakistan and Central India. There will be chaos and confusion in the political atmosphere. The government, the social and cultural institutions will become targets to the onslaughts of the unruly and selfish elements egged on by unfriendly



foreign agents. Economic structure will be shaken, black-marketers, unsocial elements will appear within strength to take advantage of the situation to fulfil their nafarious ambitions. **But as Prof. B. V. Raman has pointed out the evil things will not last long as planetary dispositions definitely point towards a speedy recovery from the initial dose of catastrophy and calamity.** Mercury, Venus and Jupiter are progressively rising in the ascendant showing an array of exceedingly benign influences sufficient to wipe away all evil things. **The pleasant dreams of all unruly and selfish elements will be shattered and the government and country will emerge gloriously under a new healthy set-up.**

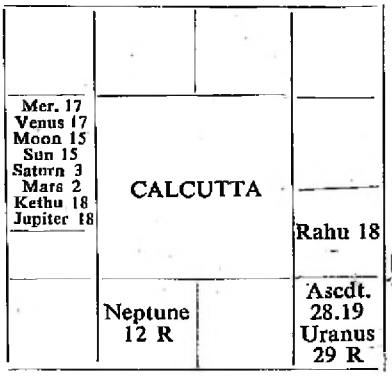
The rising sign of India is Virgo. The most important cities also come under the same sign. As per Sepharial's findings Delhi rises under 17° 48', Bombay 12° 22', Calcutta 28° 19', Madras 19° 28'.

These four cities being the centres of administration as well as centres of commerce and trade, naturally have a marked control over the life of the country as a whole. For Delhi, Calcutta and Madras the congregation of eight planets falls within the 5th house of the ascendant, but for Bombay only Mars and Saturn find their places in the 5th house and the rest of the planets are in the 6th house. Generally the 5th house representing children of the soil are likely to be under the strain of this potential combination especially children and women. Educational institutions and places of amusements will suffer due to disturbances—riots, fires. Bombay will fare worse than other places, probably deterioration of public health due to epidemics in serious form. Working classes will suffer hardships. Violent riots and strikes in the docks and mill area will be a daily occurrence marring the normal pattern of life. Uranus rises in the ascendant of India in quincunx aspect to the eclipsed position and in square to the meridian will prove to be very evil influence on the life of the country showing subversive activities, outrages against authority and violent disturbance of the peace. Neptune in his mundane manifestations when afflicted stands for chaotic conditions, like fraud and dishonesty. His position in the 2nd house of the national chart and in square to the Moon and Sun denotes losses to the revenue of the country through sharp practices by the trade. Stocks and shares will fare very badly and there will be upsets, slump and loss of confidence in the financial and commercial fields. Gamblers

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and unscrupulous elements who usually take advantage of situations like this are forewarned and they are sure to meet with disappointments.

Russia.—Aquarius happens to be the ascending sign of this country and the seventh sign of Moscow, ruled by Leo. About 10th March, Mars conjuncts the eclipsed degree in opposition to Moscow's ascendant when Saturn also comes to square of Moscow's meridian. The astrological indications are that U.S.S.R. as a whole will experience a thorough shake-up. Severe quake-shocks will occur east of Ural mountains resulting in damages to cities and mines. Locally there will be disturbances in the existing pattern of life by uprisings, riots and revolts against the established rule of law and administration. Its own neighbouring satellite governments will try to cut off their allegiance and be independent as denoted by the position of Uranus in the 3rd house. Neptune in the 4th house indicates the mass in revolt and unsettled state of affairs. Above all the 7th house to Moscow where the combination has occurred, presages very bad relationship with foreign countries. **There will be warlike monoeuvre and intense propaganda but not actual declaration of war.** The question of the independence of Germany will become prominent as shown by the planet Mars ruling Germany in conjunction with Saturn, ruler of Russia. At the beginning Russia will appear to have things in its own way; but gradually its grip will loosen by about May–June when Mars comes to his own sign Aries and Saturn begins to retrograde. Germany for once will be united and become independent. Russian people inspite of all mishaps and sufferings and troubles will reap their own benefits by gradually shaking off the rule of autocracy and march towards popular democratic form of Government as denoted by Saturn the planet of democracy entrenched in his own mansion.



United Kingdom.—The combination of planets in the 11th house of the ruling sign Aries denotes that the events following will be of a mixed nature. The ruling lord Mars is the most elevated planet but is in conjunction with Saturn the lord of the 10th and 11th houses. The 11th house indications such as, both the houses of Parliament, and friendly association with foreign countries figure prominently. Internally there will be dissensions among the various political parties and affiliations and material changes in the governance of the country will be made. There will also be some cold shouldering from some of the country's friends and/or member of the Commonwealth if not actual breaking away. The country will be deeply involved in a conflict with Russia on the issue of Germany. The country will pass through a strenuous period both internally and externally.

United States of America.—The ruling sign is Gemini and the concourse of planets is found in its 9th house. Mercury the ruling planet is not only involved in the combination but also is within the orb of the eclipsed Sun. A normal interpretation of the astro-mundane significances shows that apparently all the 9th house indications will come to figure prominently. Some of them are religion, law, shipping, colonial affairs, foreign trade, airways, etc. All these factors are likely to be adversely affected with the resultant loss of men and materials. Damages to ships, collision in airways, danger to mines due to explosion. Violent hurricanes over many cities, and destruction of buildings and crops, are indicated. Ideological conflicts among the political groups will result in the formation of new parties and policies in opposition to the country's international involvements and commitments. This attitude of the nation is consistent with the nature of Mercury and its position in chart in close conjunction with the major benefics Jupiter and Venus and also due to the absence of any excitement to the angles of the national chart. The only angular planet Uranus is in the 4th house within a degree of the cusp of the 5th house and its influences will be associated with minor disturbances and danger to properties and mines referred to above. There appears no valid and compelling reason according to the planetary set-up in relation to the ruling sign of U.S.A. to declare with any amount of assurance that the country will plunge in a war against its European rival U.S.S.R. The utmost limit the country will go to will be to render assistance with materials and finance to her allies in the NATO organization.

Other countries which come more prominently under the influences of the astronomical combination of planets will be Middle-East, Eastern Europe, Argentina, Japan, Egypt and Siberia. It is not be construed

(Continued on page 822)

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Yoga, Psychology and Parapsychology—XV

BY DR. V. M. BHATT, B.A., M.B.B.S.

I shall give here a summary of (' Chaffin Will Case ') given by Osborne in his book *The Superphysical* (1937, Pp. 200-201). In North Carolina, U.S.A., there lived a farmer by name J.L. Chaffin. In November 1905, he made a will and gave away his whole estate to his 3rd son only, leaving nothing to his wife and other sons. Pricked by his conscience, he made another will in January 1919, assigning equal portions of his estate to his four sons, and charged them to look after their mother's maintenance and comforts. According to law, this second will if proved, should have prevailed over the first. But this second will was unknown to his family members. Chaffin had put it in two pages of his family Bible, and had glued them together. None knew that fact except Chaffin. He died accidentally on 7–9–1921 and on 24–9–1921, the third son inherited the whole estate according to the first will.

In June 1925, four years after Chaffin's death, his second son began to have in his dreams, messages from his father's spirit, indicating that his second will would be found in the Bible kept in the pocket of his black overcoat. The boy, urged by repeated dream messages, inquired about the overcoat, and found it in his other brother's possessions. He told the whole story to him, and they found the Bible in his pocket. In the presence of witnesses, specially summoned, they turned over its pages, and found the will glued between its two pages, as indicated in the dream. They then instituted proceedings in law courts, and the Court found that the second will must prevail, and decided the case accordingly. In the Court proceedings, the whole story of how the second will was found according to the dream messages was narrated, and was proved by witnesses who had seen it in the two glued pages of the Bible. Osborne says that the case is well-documented and also mentions in a footnote two or three similar cases with their references for the benefit of readers.

One of the most astounding cases of dream messages can be found in Myers' *Human Personality* (Pp. 80-85). It was recorded by Prof. W.R. Newbold of the University of Pensylvania in a paper on "Subconscious Reasoning" in the proceedings of S.P.R. Vol. XII, Pt. II. I will summarise it here. Prof. Hilprecht was a professor of the Assyrian in the Pensylvania University. He says: "I was worrying myself to decipher inscriptions and lines on two small fragments of agate supposed to belong to the finger rings of some Babylonian King. Dozens of similar fragments had been found in the ruins of the temple of Bel at Nippur. I could not say more than that they sprang from the Cassite period of the Babylonian history (Circa, 1700–1140 B.C.). I ascribed one fragment to King Kurigalzu while the other fragment was placed with the unclassifiables. About midnight, weary and exhausted, I was soon in deep sleep. Then I dreamed a remarkable dream. A tall thin priest of Nippur, about 40 years of age, and clad in a simple abba, led me to the treasure-chamber of the temple. He addressed me as follows:— 'The two fragments belong together, and are not of finger rings. King Kurigalzu once sent to the temple of Bel an inscribed votive cylinder of agate. Then we priests suddenly received the command to make for God Nilib a pair of earrings of agate. There was no agate at hand (we) cut the cylinder into three parts, thus making three earrings each of which contained a portion of the original inscription. The two fragments are portions of them. If you will put the two together you will have confirmation of my words. Next morning to my astonishment I found all the details of the dream precisely verified the original inscription read "To the God Nilib, son of Bel, has Kurigalzu presented this'."

Dr. Hilprecht then went to Constantinople "to study the objects sent from Nippur and preserved there in the museum". He says: "Halil Bey, the Director to whom I told my dream, was so interested that he at once opened all the cases of the Babylonian section and requested me to search". Father Scheil of Paris, whom the articles were sent, and who had examined them before, had not put them together, and so Dr. Hilprecht found them in two separate cases. He continues: "As soon as I found the fragments, and put them together the truth of the dream was demonstrated an oculos".

Although Prof. Newbold ascribes the above solution of the problem to 'subconscious reasoning', and Myers seems to agree with him, I certainly think that, along with so many cases of verified messages, Prof. Hilprecht was helped by the spirit of the priest and showed him the right key to the problem, which had worried him for so long a time. Such dream messages confirm Patanjali's sutra

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38, Chap. I which says "knowledge acquired in dreams encourages concentration of mind."

Exactly parallel but received through trance medium, and not in dream is the case told by Randall in his book *The Dead have Never Died* (Pp. 104–105). I will quote its summary here. He says he gives it as "it will appeal to the purely materialistic", who hankers after some objective evidence of the identity of the dead person who communicates it. Randall himself was a lawyer and was the inheritor of his father's estate. But his father did not mention to him of one promissory note through forgetfulness. After the father's death, he told Randall one night through a medium that he had 'overlooked an item', and he wanted to mention it from the spiritual plane. He said "some years ago he loaned a small sum of money to Susan Stone, and took from her a promissory note "upon which under the laws of that State (Pensylvania) he was entitled to enter a judgment at once without suit. As he was anxious about the loan, before maturity, he took the note and filed it with the prothonotary at Eric, and the latter entered judgment, which became a lien on her property. In his books of account "there was no reference to the note or judgment". He therefore asked Randall to go to the prothonotary's office, find the judgment and collect the sum. Randall says: "I was much surprised at the information thus received and sent for the copy of the judgment. I found it entered Oct. 21, 1896, and with that evidence collected from the debtor 70 dollars with interest". No one knew of the transaction besides the makers and the prothonotary. Randall certainly did not know it. He says: "I had no reason to suspect it. The psychic (medium) at that interview could not have known about the matter and I certainly collected the money. By father's voice was clearly recognisable on that occasion as it has been on hundreds of others, and I cite this as an instance for the benefit of those who measure everything from a monetary standpoint".

V. Automatic Writing and Painting

Another way of proving surviving spirits' guidance and of his identity is through automatic writing with or without medium, and through telekinesis. Ample evidence is available on this point. Dr. Walter Prince's *The Riddle of Patience Worth* and *The Case of Patience Worth* (1927) speak volumes in proof of survival in the spirit world. Readers will find the case abridged in Tyrrell's *Personality of Man*. The case is very eloquent on this point. I will give here a summary of it. Mrs. Curran was an ordinary woman of British parentage. She was a psychic but was not much educated. She became a very good medium at the age of 30. She was however remaining conscious all along when Patience Worth used to possess her, and write through her hand. The literary output was enormous, consisting of three million words, which included many stories, novels, prayers, life of Christ, etc. 'Patience' described herself as a Dorsetshire girl, who had migrated to U.S.A., in the 17th century and was murdered by an Indian. And the language of her writing, says Mr. Caspar Yost, who had made a deep study of it, shows "no words later than the middle of the 17th century English". The dialects, however, sound different in many places, utterly different from the colloquial American of the middle West. Dr. Prince says, that Patience has a caustic tongue, shows a strong character and an emphatic will, quite different from Mrs. Curran's. Tyrrell says that so alien is Patience from Mrs. Curran that "the latter has actually been educated by her", and he quotes her own testimony in the following words: "Six years ago I could not have understood the literature of Patience Worth had it been shown to me. The sensation of the presence of Patience Worth is one of the most beautiful that it can be the privilege of the human being to experience. When the stories come, the scenes become panoramic. And the experience was as real to me as any personal experience". Regarding the literary merit of these automatic writings, Dr. Prince says that only "a genius can produce them! Dr. Prince and Dr. Schiller (both psychologists) who studied this case came to this conclusion: "Either our concept of what we call the subconscious must be radically altered to include potencies, of which we have had no knowledge, or else some cause operating through, but not originating in the subconsciousness of Mrs. Curran, must be acknowledged" (Pp. 143, Tyrrell, Personality of Man). Personally I am inclined to take the latter view without which many cases, like the one given below, cannot be satisfactorily explained. And Patience's spirit 'possessed' Mrs. Curran for nearly 25 years!

This evidence plus the phenomena of cross-correspondence, to which sometimes many automatists contribute without knowing each other, leaves us no alternative but to accept the only conclusion that it establishes a nexus between the living and the dead".

In addition to this, Harry Price gives in his book *Fifty Years of Psychical Research*, a

(Continued on page 815)

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Solar Influences in a Horoscope

BY RAMESH CHANDRA VERMA, B.A.

THE Sun is the most important planet in the solar system. It is around this planet that all others revolve. In the solar system the Sun and Moon are luminous planets. The remaining 5 planets beginning from Mars onwards are star planets. The Sun is the only planet (with exception of Moon) whose rays are visible to human eyes. Hence the Sun is one of the most important planets to be noticed in a horoscope. He governs the 'Atma' or soul. He is immovable, round in shape and is 'Agnitatva' or fiery planet. Thus his nature is hot, but it is not evil like Mars. The Sun produces 'Satvik' nature in a man. He is Kshatriya by caste and governs the "Raj Vidya" or royal sciences. The direction allotted to this planet is East and he is powerful during daytime. The Sun is *Chatuspada* or quadruped. His flavour is pungent. He looks upwards and his *digbala* or strong quarter is in the south or the 10th house. The Sun is old in age.

The Sun owns Leo. He is exalted in Aries and is depressed in Libra. The 'Moolatrikona' of the Sun is Leo. He is exalted as well as depressed in the 10th degree. The stone of the Sun is *Manikya* or ruby and his metal is gold. The appropriate places of the Sun are temples—places of worship. His article of apparel is coarse cloth. The Sun governs timber and other trees which are inwardly strong.

In the human body the Sun stands for the centre of the body, forehead, circulation of blood, eye troubles, heart diseases, heat, bile, fever, acidity, fits, unconsciousness, pain in legs or back or deformity in them. The Sun is possessed of energy, is of a square built body, black-red in main, lovely with his limited quantity of hair. He mainly consists of the quality of goodness. In planetary war Saturn is overpowered by the Sun. The Sun is strong in his exaltation, his own house, his drekkana, his hora, his week day, his navamsa, his northern passage, the middle of the day, at the time of entering a sign, the initial portion of the navamsa of a friendly planet and the 10th house. Planets in the six signs before the Sun are called prone and those that are behind are *supine*. They are productive of happiness and wealth. The Sun can remove the evil effects of all the six planets. The death-dealing planets of the Sun are Saturn and Rahu and the rest are 'Tarak' grahas.

The Sun remains in a Rasi for one month only. During pregnancy the Sun governs the 4th month when bones are in formation. His 'Bhagyodaya' time is between 22 to 24 years. The Sun is friendly with Moon, Mars and Jupiter. Venus and Saturn are his enemies while Mercury is neutral that is neither friend nor foe. The Sun is the indication of the following:—

Father's happiness, good deeds of the previous birth, state of mind, official work, happiness from elderly brother, physician, short distance travels, friendship with rich and persons of position, royal honour, power, service, leadership, success in undertakings, etc. The Sun makes me a frank speaker, courageous, deep-hearted, interested in medicines, sober faced, impressive, famous, sacrificing, intelligent, winning his enemies, of high thoughts, dutiful, unselfish, deep thinker, far-sighted, stern, truthful, leader and reformer. In 1st, 3rd, 5th, 9th and 10th houses the Sun makes the native a leader and puts him in high status in the society. A person ought to divine about his own self, father, influence, health, vigour and fortunes from the Sun.

If the Sun is in the Lagna, the native will be of normally long stature, thin; his eyes will be brown; he will have few hairs. Solar persons are very proud and think themselves to be somewhat better than others. In Lagna, the Sun will affect that part of the body denoted by the Rasi posited in that house. If bad planets form yogas with Sun, then its good qualities are diminished.

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If the Sun is lord of the Lagna, then the native will be healthy and strong. He will have an excellent built of body. He will have much self-confidence and will be a man of good deeds. Such men are very efficient public workers and are successful leaders. They are kind towards others. They get angry very soon. They are very social and soon become popular.

If the Sun is posited in lagna, in Aries the native will have brain and teeth troubles. He will be learned and virtuous. He will have good eye-sight. He will be famous and independent. In Taurus he will not be tall; in Gemini he will be intelligent; in Cancer he will be brave; in Leo he will be ambitious and may be night blind but strong in Virgo he will be very health but selfish; in Libra he will b clever but can do no work importance; in Scorpio he w be esteemed; in Sagittarius will be worldly; in Capric he will be clever in every k of exercise; in Aquarius he

not be very intelligent but will be religious minded ; and in Pisces he will prosper by agriculture and will be waited upon and served by females.

If the Sun is owner of the 2nd house, then the native will be born in a middle class family. He will generally earn his living by service. He cannot do independent business. If the Sun is posited in the 2nd house in Aries, Leo or Sagittarius then there will be eye troubles, but if the Sun is in Cancer, Scorpio or Pisces then the native will have landed and ancestral property. But, on the whole, in my experience that the Sun is not good in the second house. It never allows a man to become rich. On the other hand, it has been noticed that persons having Sun in the 2nd house are extravagant in their expenditure.

In the 3rd house, the Sun proves to be a beneficial planet because 3rd house is an 'Upachaya' or 'Apoklima' house and as a cruel planet the Sun does good to the native. The Sun specially gives good results in Aries, Leo, Scorpio, Sagittarius and Aquarius. Here he makes a man brave and ambitious. He will be served by bad men and will be liberal but wealthy. The good results do not appear if the Sun goes to form bad yogas with other planets. Persons having Sun in the 3rd house generally are eldest brothers and are intelligent. If the Sun is the lord of the 3rd house, then the native will not have much travelling and his nature will be very good.

If the Sun is owner of the 4th house, then the native will be born in a noble family with good status and passes his life in happiness. The Sun is not very powerful in the 4th house. Persons having Sun in the 4th house suffer from heart diseases and will have little peace of mind. They are not very intelligent and are also found to be cruel. But at the same time they belong to a respectable and high family. They are fairly well-to-do persons and the later part of their life is happy and satisfactory. In Aries, Leo and Sagittarius, the Sun gives worldly pleasures. Such persons are of happy nature. In Taurus, Virgo and Capricorn he makes persons absorbed in the worldly pleasures but in Gemini, Libra and Aquarius, he makes the native religious minded. If the Sun is spoiled in the 4th house, then the native gets no love from his mother and the later part of his life passes through misery and discomfort.

If the Sun is the owner of the 5th house, then the native will be interested in speculation. He will be a courageous businessman. He will be generous and live happily with his wife. In the 5th house the Sun gives good brain power. Such persons get good education with credit and may also go abroad. When Mercury is in conjunction with Sun in this house, then the educational aspect in all the more brightened. When the Sun is in the 5th house, the 1st issue generally is a son. But if the Sun is spoiled, the native may have unsteady mind and he may have no issues at all or if there are any, they will be short-lived. When the Sun is in Aries, Leo or Sagittarius, the issues are very few but in Cancer, Scorpio or Pisces, they are too many.

If the Sun is owner of the 6th house. then the native will not be healthy. He will also be coward. The Sun in the 6th house is not beneficial for health He affects that part of the body which is represented by the Rasi posited in that house. Such persons are brave, lustful, full of self-esteem, renowned and honoured by the King. Though the man has got to serve in the subordinate service, yet he is well respected and is happy. Except for health, the Sun is favourable in the 6th house for all other purposes. But care should be taken to see that the Sun does not form a bad yoga here. Such persons should be careful from their enemies.

When the Sun owns the 7th house, then the native gets a good companion as wife. Though the marriage takes place a bit later, yet both of them live very happily. The Sun in the 7th house is considered to be more important in the horoscopes of women than men. A man having Sun in the 7th house gets a lady of high family as his wife. Such persons to some extent hate womenkind and may be wicked. In business also, he gets good partners and is benefitted by them.

If the Sun becomes owner of the 8th house, then the native will get no wealth from his wife's side, but he will be a successful businessman. If in the 8th house the Sun is powerfully situated and is favourably aspected, then only the native gets some wealth from wife. He is heart winning and skilled in disputes. But when the Sun is spoiled in that place, the native does not get any wealth from his father-in-law. He is somewhat sickly and dies due to some hereditary disease. Such persons die earlier and do not face old age. Combination of the Sun and the Moon in the 8th house forms *Balarishta Yoga* and the native dies early in childhood. It is also noticed that persons having Sun in the 8th house have defective eye-sight and have only a few issues.

When the Sun becomes owner of the 9th house, then the native becomes very religious minded. He is intelligent, dutiful and also learned. The Sun is a cruel pla-

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net. Naturally in the 9th house it is not said to be good. Such persons do not give proper respect to their elders and follow a different religion than that of their own parents. But when the Sun forms good yogas with other planets, he gives good results. It gives faith in religion and gives fame, generosity and good nature. Such persons love justice and truth. They hold responsible positions in Government and even are seen employed in foreign offices.

If the Sun is the owner of the 10th house, then the native is highly placed in the socicty and he prospers in business or service. He always gets happiness from his father. In the 10th house the Sun is most powerful. Persons having Sun in the 10th house are born leaders. They are generous and hold high offices in the State. The nature of the work which the native will have to do should be judged by the Rasi posited in that house. The middle part of the life of such persons passes very happily.

When the Sun is in the 10th house in any Rasi except Capricorn or Aquarius, then the native gets full happiness from his father. The Sun gives good position in society. The native gets hereditary wealth, virtue, learning, fame and strength. If the Sun forms good yoga with other planets, then the good qualities are improved but bad yogas diminish the effect of the Sun.

Except in Cancer, Scorpio and Pisces in the 11th house, the Sun does good to the native. He will possess extensive wealth, good wife and children. He gets respect and position in society. He has much self-respect and is ambitious, but he always likes a fair course to enhance his position. He has few but good friends of position. He is generally in Government service and his officers are always pleased with him.

The 12th house is an *apoklima* house. We already know that the Sun is a cruel planet. Therefore it does good to the native. If the Sun becomes owner of the 12th house, then the native becomes a spiritual and religious scholar. He will have no secret enemies nor will he ever have troubles from the King. The Sun makes the native intelligent. Such persons have self-confidence and they become famous in the later part of their life. If there are some bad yogas formed, then only some harm may be done; otherwise the Sun will invariably do good to the native.

When the Sun is exalted in the horoscope, then the native of that horoscope will possess wealth and command an army; if in Moolatrikona he will be wealthy and respected by people. When the Sun is in his own house, the native will own a fine building, lead a depraved life and will suffer from fierce lust; if in the house of a friendly planet, then he will have firm friends. He will be liberal and famous. If the Sun is in an inimical house, the native will sacrifice the conveniences of his father and engage in the service of others; if depressed, then he will be an abandoned person without friends and relatives and bent on going to exile.

The Sun has one special feature of his own. Just as Saturn has his seven and half years period (Sadesati) so also has the Sun. When Saturn passes the 2nd and 12th house of the Sun in the birth chart, it is known as the period of Sun's *Sadesati*. The result of this period has got to be ascertained according to the planets posited in those houses and also the aspects of the planets thereon. It should be noted that no other planet has got this special feature except Saturn.

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Significance of Muscle Twitching

BY DR. JAGANNATH RAO, M.B.B.S.

NATURE warns us in various ways of coming events. Such warning comes in the form of 'indications' which are either external or internal. The external indications are carried to us through various 'omens', 'voices', 'sounds', and 'animal behaviour' which I hope the readers have heard.

In this article I will deal with 'internal' indications. This subject is again divided into two parts. The first part deals with condition of mind giving rise to good or bad dreams. And the second part deals with physical part of being, *i.e.*, twitching of various muscles. As a medical graduate and so a man interested in yoga and medical astrology I studied this particular 'phenomenon' for a period of six years to verify the significance of the same and I should say the results are very gratifying.

The study of twitching of muscle is not new to Indians. Our ancient astrologers studied it and even as a matter of routine some of the 'indications' are included in 'panchangas'. But people ignore them and label them as 'another superstition' I wish they take notice of the nature's warning or forecast and benefit themselves.

Twitching of head-muscles: If the left temporal muscle twitches, it indicates a new position, honour, unexpected gains and praise. If the right temporal twitches, a sure travel or long journey which may be tedious. If the parietal muscles twitch, praise on left side and abuses on right side. If the occiput twitches, it indicates hidden enemies are active, and that they are wishing ill of you.

Muscles of face: *Eyes*:—As far as 'throbbing of eyes' is concerned both western and eastern astrologers as well as common-folk understand and give importance to it. You will find great novelists and dramatists often referring to this 'indication' Julius Caesar was warned in this way and even Sita was warned before she was abducted by Ravana. If only she had heeded to this warning of nature! You will find so many instances, both historic and recent, where the eyes have faithfully indicated the coming events and yet they were ignored, resulting in untold misery and suffering. I will give here some details about the eyes: (When giving various indications of twitching of facial muscles the nose is taken as median line and significance is placed either medially or laterally). Above the right eye on the forehead towards temple: good news, success in undertaking. If tords medial side, it indicates loss, misunderstanding, and unsuccessful attempts in any undertaking. If the upper lid of right eye twitches on medial side it indicates fear and disappointments. If on the lateral side it indicates quarrels and trouble. If the lower lid twitches it indicates success over your rivals and defeat of enemies. If the eyebrow itself twitches it is not a good indication despite the opposite belief. Left eye: Above the brow if medially, it indicates you will hear old and unpalatable news, unwanted tidings. And if laterally you will hear bad news. If the upper lid of left eye twitches it indicates good news. If the lower lid flutters you will have trouble with your enemy, and dishonour. Nose: On the right side it indicates happy relations, amusements and happy events at home. If on the left side domestic quarrels and indignation. Upper lip: If upper lip flutters it indicates good friendship, happy relations with opposite sex, and release from financial acute condition. Lower lip: Your friend will prove faithful to you, and that you will be benefitted by one of your friends without your knowledge. Right ear: Indicates you are remembered by your relations and that you will pass through a crisis, or critical situation. Left ear: luxuries, unexpected money and release from financial acute condition. Right cheek: happy domestic relations and arrival of friends and relations. Left cheek: bad health, irritation.

Shoulders and Trunk: Right shoulder: big gains, unexpected money, recovery of dues. Left shoulder: expenditure, loss of money, etc. Right arm: You will surely wear new cloths. Left arm: Ordinary benefits. Right nipple: Loss in family circle and bad news if female and if left nipple indicates good news. Just the reverse in case of males. If chest throbbs it indicates unknown fear. Abdomen: gases.

Genitals and lower limbs: Testicles: ungratified intercourse. Right thigh: neither good nor bad. Left thigh: difficult domestic affairs, bad situations. Right knee: gains and good news. Left knee: troubles. Right calf: comforts. Left calf: trouble and disappointment. Sides of feet: Invitation to travel long or short, talk of travel or actual short journey. Soles of feet: If they twitch they indicate sure travel long or short, talk of travel or you will receive a letter asking you to undertake journey.

(*Continued on page 782*)

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RAMAN PUBLICATIONS,

"SRI RAJESWARI", : : BANGALORE-20

Dasamsa and Profession

BY SRI K. S. RAMAKRISHNAN

THE readers of THE ASTROLOGICAL MAGAZINE have been deriving the benefit of knowing the various systems of examination of the tenth house in a horoscope, suggested by different veterans and protagonists of astrology. Each one of these suggestions has been unique and worthy of adoption in the course of judging the tenth house in a horoscope. A careful study of all these suggestions would convince anybody that astrology is such a vast science that no amount of knowledge could enable one to boldly assert that one's is the only correct approach to the problem of predicting the effects of the 10th house or for that matter any house in a horoscope. It is therefore with a diffident heart that I place my views before the learned readers. I shall be satisfied if these are found to be contributive to the multiple systems of examination of horoscopes and of prediction of future therefrom.

It is known that there are various methods of prediction of one's profession. I shall now mainly deal with the Dasamsa of Lagna and how it influences one's profession, in association with the indications of Lagna, second, third, fourth, fifth, tenth and eleventh houses. The reason for my statement that the indications of Lagna and the other six houses mentioned above have to be taken into consideration in judging the effects of Dasamsa is that, in my view, it is not enough if a particular house alone is taken isolated from others and judged. It is also necessary to consider all the other houses and form a definite view as to how they could influence the house under consideration. I have mentioned only these seven houses here because these are intimately connected with each other and have a decisive influence over a native's profession. I shall explain this fact further. Lagna is the indicator of the bodily structure of an individual and unless a man is physically fit he cannot be expected to express himself in any field in an effective manner. Having ascertained the strength of Lagna and its lord, one could also form an idea about the longevity of the native. Second house is the indicator of family (Kutumba), eyes (vital organ indispensable for an effective living) and one's speech. A consideration of the Kutumba will generally enable one to find out the circumstances under which one was brought up and one's tendency to react to his surroundings. Third house may be referred to find out one's Buddhi (brain) and also one's probability to receive help from others. This may further explain whether the native could co-operate with other members of the society and whether one could receive help from the society as otherwise one may not be able to practice a profession conveniently and beneficially. One's courage to pursue one's own way of life may also be studied from the third house. Now comes the fourth house. Generally, a horoscope having beneficial planets in all or any of the four kendras, (*i.e.*, Lagna, fourth, seventh and tenth) indicates that the native is born in a well-to-do family and could receive good education. Education may be high, medium or low according as the strength of the owner of the fourth house, position of Mercury with reference to fourth house and his strength or weakness; sometimes, even natural benefics when they own bad houses in respect of a particular Lagna do not allow the native to pursue his studies to a considerable extent and in such cases the native, though he may not have higher studies, may acquire knowledge by his own efforts. Fifth house is also to be considered. While the third house indicates one's Buddhi (brain), fifth house indicates one's intelligence (prathibha) and power of intuition. Intuition has got a good bearing on vocations connected with literature, art and science. A correct stock-taking of these houses together with the eleventh house, which could give a clue as to the native's source of income, is necessary before venturing to predict one's profession.

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I shall now try to illustrate how the Dasamsa of Lagna plays a vital part in deciding one's profession. Here is the horoscope of a gentleman who has been practising as a physician. He is not an M.B.B.S.

Let us now try to examine the following horoscope: The Lagna is in Guru Dasamsa. Guru indicates "physicians, lawyers, clergymen, clothiers,.....". The Lagna has the aspect of Jupiter and the association of Moon, the lord of 10th house. The lord of Lagna is in an Upachaya Rasi. Yet, he is not quite powerful as he is combust and is placed in an enemy's house. Moon, who is also the lord of 10th house, is in *aravoha*. Thus it will be found the Lagna's power is medium and the fame, bodily strength, etc., of the native will be only satisfactory. A consideration of the 2nd house reveals that the native's financial position will be subject to serious ups and downs as its

lord Mars is combust and Kethu is occupying that house along with Gulika. And yet the situation of the Karaka of 2nd house–Guru–in a kendra from the

		Rahu	
Jupiter	RASI		Mars Mercury Venus Saturn Sun
	Kethu Gulika	Lagna Moon	

Rahu Jupiter			Moon
Lagna	NAVAMSA		Mars
Saturn	Gulika Sun	Mercury Venus	Kethu

Birth on 9-9-1891 at 8 gh. 53 vig. after sunrise. Lagna–Libra 15° 51'.

2nd house and the aspect of Mars on the 2nd house indicate that the native will not be put to suffering due to want of money. The lord of the 3rd house Guru is in fifth. His position in an Upachaya Rasi from the third is good in regard to outside help. Saturn, the lord fourth, being situated in an enemy's house and subjected to combustion, is not a happy indication for education. Note also that Mercury is in eighth from the 4th house. The position of Moon in Lagna itself, however, promised necessary education for the native. Jupiter in the 5th house is the indicator of the development of the spiritual side of a man's nature and no wonder, the native is deeply interested in philosophy and is even strenuously trying to mould that side of his nature in a better way.

The lord of 10th house is a benefic (waxing Moon). He is placed in a benefic sign having attained a benefic navamsa. The 10th house has not got any malefic aspect. All these point out that the native's profession should be a good one (*i.e.*, Subha Karma) and should cause minimum evil and maximum good to himself and to the society. Eleventh house encloses five planets, four of whom are combust and the fifth Sun is the dominating planet. A striking feature in this horoscope is that, all the three planets who are powerful, *viz.* Sun, Moon and Jupiter are of Satwaguna. It appears as though the native is destined only for the purpose of developing his Satwaguna and spiritual side of his nature. The Sun, as lord of the eleventh, indicates income by means of career connected with "medicine, Government job, etc." Sun is the indicator of ego and the Jupiter's philosophical aspect on him brings forth submission of ego to philosophical virtues. A critical examination of all these makes us conclude that the native is an introvert. Jupiter is a healing planet and the Sun also gives doctoring capacity. Thus Jupiter's influence coupled with the Sun's influence over the income, made the native practice as a physician. Perhaps, the native is destined to heal the physical ailments of the humanity in his present life, in as simple a way as possible. Thus a close study of all the points enables an astrologer to find out the particular profession among the several indications of the planets in a horoscope.

In this particular case none of the lords of tenth house and of the navamsas in which the lords of tenth from Lagna, the Moon and the Sun has influenced the native's profession as much as the Dasamsa Lord in association with the lord of house of income.

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SIGNIFICANCE OF MUSCLE TWITCHING

(*Continued from page 779*)

(I have not mentioned twitching of hands here for it merely means you will handle money be it incoming or outgoing.)

On the back: If back muscles twitch it is sure indication that you are bitten at the back, people talk ill of you and false accusations. Anus: difficult situations. Hips onright: bad situations, and false accusations on left side.

I have submitted the above indications after careful personal study of each and every item over a number of years. The truth or otherwise of the above statements can be known only if you take notice of the 'warning'. We can take immense advantage of such 'warnings' and be prepared to meet the situations calmly and if possible we can even evade them.

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* *The Mundoscope—II*

BY K. M. KHAREGAT

III. Erection of the Mundoscope

AS an example of the complete erection of a typical mundoscope, I have taken the liberty of using the mundoscope given by its founder, Mr. Fagan, in the February 1958 issue of the *American Astrology*. I trust he does not object. The figures obtained from the chart are compared with his calculated figures. *Data*: Required to erect a mundoscope for a native born in latitude 41° 55′ N. at Greenwich Mean Noon on 16th April 1917, in such a longitude that the ST is 20h. 16m. It is best to proceed systematically and make a table as above:

U.T. 12.00 S.T. 303° 59′ 20H. 16M. LATITUDE 41° 55′N.

PLANET	DEC.	R.A.	HOUR A	DOMAL L.		ZODIACAL L.	
				Chart	*Fagan*		
Sun	...10 01 N	24 02	80 03	76 E	75 57	25 55	Aries
Moon	...12 51 S	319 21	15 20	25½ E	25 09	17 47	Aquarius
Mercury	...17 41 N	40 14	96 15	82½ E	82 21	13 19	Taurus
Venus	... 7 58 N	22 02	78 03 E	76 E	75 49	23 21	Aries
Mars	... 5 40 N	15 02	71 03 E	72	71 58	16 02	Aries
Jupiter	...14 51 N	40 39	96 40 E	85	84 59	12 50	Taurus
Saturn	...21 37 N	116 01	172 03 E	163½	163 38	24 04	Cancer
Uranus	...14 31 S	325 34	21 35 E	35½	35 17	23 00	Aquarius
Neptune	...19 29 N	124 18	179 41W	179½	179 21	2 05	Leo
Pluto	...18 46 N	92 45	148 46 E	128	128 10	2 31	Cancer
Rahu	...22° 38′S	19h 4m	1h 12mW	35½	35° 38′	14° 47′	Capr.
Algol	...40° 38′N	3h 3m	6h 47m E	66½	66° 40′	25°	Taurus

This table will also serve for practice in the use of Fig. 2. Hence two extra items of Rahu and a fixed star with a high declination have also been included though they are not given by Mr. Fagan. Also in the last two the RAs and the hour angles are in units of time instead of in degrees, so that the reader can learn to work in either units with ease. Col. 5 gives the domal longitudes as directly obtained from Fig. 2; Col. 6 gives these same longitudes (except the last two) as calculated by Mr. Fagan. It will be seen that the agreement is fairly close, good enough for all practical purposes. In the last column are given the zodiacal longitudes of these bodies. From these values we erect a mundoscope and a horoscope side by side (see Fig. 3). In the mundoscope, the meridian is always marked 0°, and thereafter the other houses each 30° in advance of the preceding. On this blank, we insert the planets with their domal longitudes, exactly as in an ordinary horoscope. For longitudes marked E (*i.e.*, East) the longitudes as obtained are directly used; but for those marked W they are subtracted from 360° before being entered on the chart. Mr. Fagan adds 105° to each of these values as well as to the cusps of the houses, so that the M.C. is labelled 105° Cancer, 11th house, 15° Leo, etc. Others put the meridian as 0° Aries, 11th house as 0° Taurus, etc. I suggest that the reader mark the cusps only in degrees as shown, as the introduction of fictitious zodiacal signs where they do not belong is likely to lead to confusion in reading the chart.

It is not the aim of this article to explain the interpretation of the mundoscope, but some points of interest might be noted by the astrologer. In the horoscope, the star Algol is seen to be in close conjunction with the ascendant, actually the star's physical body is close to the cusp of the 12th house as can be seen from the mundoscope. In the horoscope Mars and Saturn are in square with an orb of 8° which is a very weak square; actually from the mundoscope it is apparent that the square is very close being within 2°. In the horoscope the benefic Jupiter is some 11° above the horizon; actually however it is only 5° above, and therefore may be said to be in conjunction with the ascendant. If we regard the cusp as the centre of a house, as is usual in Indian astrology, it will be noticed at once that whereas in the horoscope, only Algol, Jupiter and Mercury are in the 1st house, actually as shown by the mundoscope, two benefics Jupiter and Venus, as well as Mercury and the Sun are in this house, and the baneful Algol is now definitely in the twelfth. There are other differences as pointed out by Mr. Fagan, and the reader is referred to his arti-

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*The first part of the article has appeared in August 1959 issue of THE ASTROLOGICAL MAGAZINE.

cle for further details. Indeed it is strongly advised that always a mundoscope be cast alongside a horoscope and judgment made by consulting both. Remember this rule: **Where the signs of the zodiac are required for forming judgments, like exaltations, characteristics, etc., use the horoscope; for all relations for amongst the planets (or stars) themselves, like aspects, or between planets and cusps of houses; consult, only the mundoscope.**

IV. Precision of the Chart.—For the reduced size of chart as printed, the domal longitudes should be capable of being read—with a precision of about ½° which is ample for all ordinary purposes. If greater precision is required, as in higher latitudes where the mundoscope is more useful, the chart must be enlarged to at least foolscap size, when longitudes can be read to within 10'. If two charts are made one for latitudes less than 35° and another with double the scale for latitudes in excess of 35°, more accurate results can be got when they are most needed. If still greater accuracy is required, and it will very rarely be so required, recourse must be had to the trigonometrical formulae given later.

V. Other Uses of Fig. 2.—Although primarily made for finding domal longitudes, the form of the equation from which it is made enables us to use it with equal facility for other purposes as well.

(a) To find the time of rising or setting of a heavenly body on a given date.

From the declination mark corresponding to the declination of the body, draw a line parallel to OA that is perpendicular to the base line; and where this line cuts the latitude of the given place, read the hour angle. Now as already stated S.T.=R.A.+H.A. for setting, and =R.A.—H.A. for rising. Having obtained this sidereal time, the sidereal interval between ST at mean noon for the place is readily found, and converted to mean time, which added to or subtracted from noon gives the time of setting or rising respectively. *Example*: At what time will the Sun rise on 26, May, 1958 at Bombay (Lat. 19)? The declination of the Sun was 21° 00' N. The working is: Hour angle from the chart—(6h. 30m.) So ST at rising=4h. 10m. (RA) —(6h. 30m.)=(2h. 20m.) ST at mean noon was 4–13–24. So the sidereal interval was 4-13-24 less –(2h. 20m.) or 6-33-24, which is equal to 6-32 mean time. Therefore, the time of rising was 12h. less 6h. 32m.=5h. 28m. (L.M.T.) This of course is the time of "astrological" sunrise, that is when the centre of the Sun is on the horizon. The sunrise and sunset times given in the almanacs refer to the Sun's

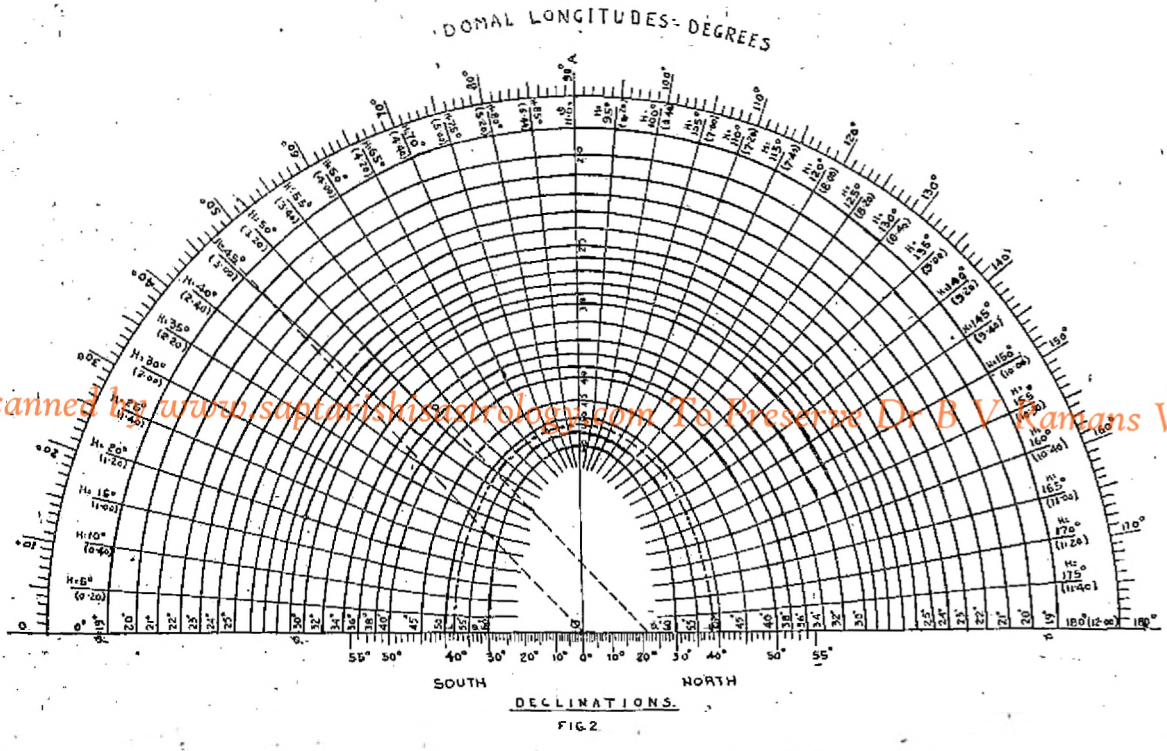


FIG. 2

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upper limb, and are affected by refraction, so that sunrise is about 34 minutes earlier and sunset time that much later than the times as obtained as above. With the Moon a further correction for parallax is required. But for the planets and stars only refraction need be considered. To allow for this make the domal longitude of the star, =90° 34′ for rising, and 90° 34′ for setting; and then work as above.

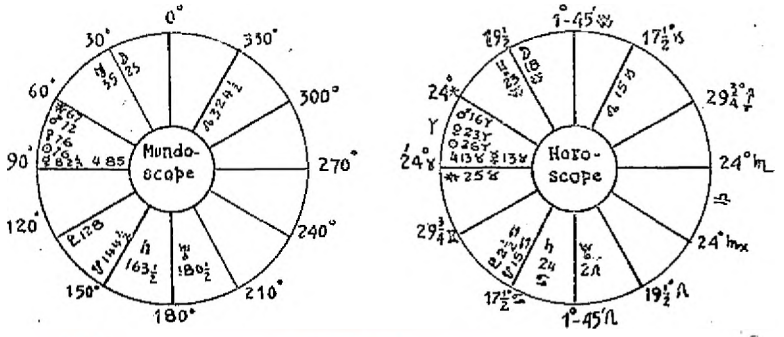


FIG. 3

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(*b*) *Primary Directions.*—Calculating primary directions used to be an accomplishment with all old Western astrologers. Recently however the system has fallen into disuse, mainly because it requires extensive and tiresome trigonometric calculations which are time consuming and results did not appear to be commensurate with the time and labour involved. With the aid of Fig. 2, these directions can be rapidly calculated, and with no more labour than a few additions and subtractions. To calculate all the primary directions with its help requires little more time than that required for calculating by symbolic directions (once the RAs are known) and much less than that required for secondary and tertiary directions. If the meaning of the primary direction is understood, the process become easy. What is meant by directing a planet A to another planet B? It merely means that planet A in course of time shall occupy the same domal longitude as the planet B did at birth. So we have only to find the hour angle at which the planet A has the same domal longitude as planet B, and the difference in hour angels between its radical position and its new position, gives a measure of time. Often a difference of 1° is made equivalent to a year, some prefer Naibod's measure, etc. Ex. 1: Direct Mars to the conjunction of Uranus. The domal longitude, at birth, of Uranus is 35° 17′. At what hour angle will Mars attain this longitude in latitude 41° 55′? The declination of Mars is 5° 40′ N, so from this declination we draw a line making an angle of 35° 17′ with the zero position and read the hour angle where it intersects the curve of 42° latitude (Note: Actually drawing the line is not necessary as holding a transparent ruler edge will be sufficient). Carrying out this process we find that the hour angle is 30° 15′. So the interval is 71° 03′ less 30° 150′ or 40° 98′ which at the rate of a degree per year works out at 40 years and eleven months. As Mars is the ruler of the 7th house the appropriate event can be guessed (consult the *horoscope* for rulers). Converse directions may be similarly obtained. Ex. 2: At what age does Algol come to the ascendant by converse direction? The declination of Algol was 40° 38′ N so that the hour angle at rising was 140° 24′. The hour angle in the mundoscope was 101° 42′. Therefore the difference was 38° 34′ or 38 years and 5 months. Directions to the cusps of the houses can be got by the same process, the domal longitude of the cusp being taken instead of that of the planet, indeed the rising and setting times given above are particular cases of this general procedure. Aspect directions of other than the conjunctions can be got by adding or subtracting the aspect angle from the domal longitude and proceeding as before.

(*c*) *Casualty Tracks.*—In a previous issue of this magazine, the calculation and drawing of casualty tracks at the time of important celestial phenomena like ingresses, eclipses, etc., was explained. The formulae there given require trigonometrical calculations, but with the aid of Fig. 2 they can be obtained very simply. For instance, if we require the track of the descendant of any planet whose declination is say, 10° N, we have only got to lay a transparent straight edge at 10° N and at right angles to the base line. Then for each latitude on the chart, read the corresponding hour angle. From the ST of the phenomenon on the meridian of Greenwich subtract the RA of the planet, which gives the hour angle at Greenwich. Then the difference between the two hour angles gives the longitude east or west of Greenwich corresponding to the particular latitude. A curve can then be drawn through these points which is the required casualty track. Mr. Fagan and his school give importance only to the planets near the angles, but Mr. Troinski and others (and rightly in my humble opinion) lay great stress on the planets in the 8th and 12th houses also.

To draw the casualty tracks for coincidence with the 8th or 12th (or any other house) cusp is equally simple. Since, the domal longitude of the 8th house is 60W and that of the 12th is 60E, put the transparent straight edge at an angle of 60° (instead of at right angles) to the base line. Or put the zero of the protractor at the declination and read off the hour angles crossing the different latitudes at an angle of 60°. Then proceed as outlined above, and the whole track can be readily laid out on a map.

(*d*) *Quotidians.*—The method of obtaining the date of the year when a particular casualty track crosses a given place was explained before, but Fig. 2 can also be used. Find the hour angle corresponding to the given domal longitude (say 90 or 60) and the latitude of the given place. Then add the RA to the hour angle and subtract the longitude (if east) and the remainder will be the ST at Greenwich. From this subtract the time (hours and minutes after noon converted to the sidereal interval) and the value of the remainder will be the ST at noon. From the ephemeris find the date of the year when the ST at noon at Greenwich takes this value, and that will be the required date.

(*e*) A few other applications can also be made, and doubtless the reader can find others. E.G. RAs can be obtained from the longitudes and declinations, cusps of Campanus houses for different latitudes can be got, etc., but the precision with which these results can be got is low, and hence it has not been thought advisable to explain them here.

VI. Mathematical Considerations.—In this section are given all the relevant formulae so that the reader can construct these figures for himself on a larger scale, and so get greater precision in his work. In order to plot the curves a sheet of transparent paper ruled in millimeters will be useful. Then this paper can be laid on another on which parallel lines are drawn thus obviating the nuisance of drawing parallel lines.

Fig. 1 for finding the RA from longitude and declination has been adapted from the formulae and tables given in the appendix to Simon Newcomb's *Compendium of Spherical Astronomy*. Curve A has been drawn from the tabulated values of A and the nomogram at the right designed from the formulae given there.

In the February 1958 issue of the *American Astrology*, Mr. Fagan gives two different formulae for finding the domal longitude. There is a small error in his second formulae, for instead of reading CP=(B–A)+(B+A), it should really read CP=½ (B–A) +½ (B+A); as is clear from the example he works out. But apart from this the formulae are cubersome to use, the proper meridian for calculating the meridian distance has to be found, and auxiliary angles have to be obtained for logarithmic calculations. I therefore derived an alternative formula which appears to be simpler. It is: cot L=sin θ tan d cosec H + cos Ø cot H; where L is the domal longitude, Ø the latitude, d the declination (+, if N) and H is the hour angle (+if West). In this formula only the M.C. has to be considered and the signs of the functions are easily "kept straight". Calculations using this formula are simple, and using an engineer's 10″ slide rule quite rapid. But if the reader still finds difficulty, the following alternative form in which this equation can be transformed may be of help:

$$\tan d = \frac{2\sin H}{\sin(A+\phi) + \sin(A-\phi) + \cos(H+\phi) + \cos(H-\phi)}$$

where A is the ascensional difference for the latitude and declination as tabulated on page 71 of Lahiri's Ephemeris. The tabulated values can be converted to degrees by dividing them by 4. Then alternatively adding and subtracting the latitude from A and H and consulting a table of natural trigonometrical functions, the denominator is very quickly calculated. A simple division then gives the value of L. If the reader can construct two tables for himself, one by multiplying the figures for sin A by cos ϕ and another of cos ϕ cos H with ϕ and H as arguments the calculation can be expedited and only two small tables will be necessary. The chart in Fig. 2 however is based on the first formula. The latitude lines are ellipses with 0 as centre, major axis=cosec Ø; minor axis=cot ϕ; and eccentricity=sin ϕ. They can be drawn by any of the numerous methods available for constructing ellipses geometrically, or by straightforward calculation of the co-ordinates on squared paper. The iso-H linesare hyperbolas, with 0 as centre, eccentricity=cosec H; and the general formula $\frac{x^2}{\sin^2 H} - \frac{y^2}{\cos^2 H} = 1$, the asymptotes making an angle of 90°–H with the x axis. The declinations are proportional to tan d starting from 0. The L curve is a circle with any convenient radius with centre 0 and equally divided in degrees. The form of this equation is fairly common in Spherical Astronomy and hence the manifold uses of the chart for other purposes.

Although Mr. Fagan does not specifically mention the fact, it must be remembered that the

(Continued on page 805)

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The Parts of Paul of Alexandria

BY ROBERT YAGER

EARLY astrologers suffered under the limitation that not only was astrology not worked out in some of its finer methods of directing, but also because certain planets were not yet known to them. It is therefore surprising that they obtained such good results as justified them in their belief in astrology and confirmed them in it.

We are more fortunately placed, and many aspects which form in direction which our predecessors could not have foreseen, help us to obtain more satisfactory results. Nevertheless, it is quite certain that we are often dealing with imponderables, and sometimes a direction stands out sharply as being of more importance in action than may have been anticipated beforehand, and, sometimes, it is disappointing in its results. In this latter connection it is often because we are expecting material advantages, and the directions are very likely concerned with the immaterial. However, in part, it seems to the writer our difficulties when they arise of this nature are due to planets, or methods of direction not yet known, just as they were when the same thing happened in the case of predecessors. Although, with the discoveries which have been made there must be less chance of this happening frequently now than in the past.

However, we may be in some danger of losing knowledge, while on the other hand we are gaining new information from scientific discoveries. It, therefore, behoves us to preserve what we have. It is, in this conneetion, that we wish to draw attention to the Parts of Paul of Alexandria. We have not had time to investigate these thoroughly, but there has been sufficient correlation in one or two striking cases, and we believe that, as a consequence of this, there is a case for thorough investigation. Consequently, since many may not be familiar with them we propose setting out briefly what they are.

One of these parts is, however, well known. That is the Part of Fortune, called *Tuxee* by Paul of Alexandria. It is the distance from the ascendant as far as the distance from the Sun to the Moon. Our own experience is that this part is effective in direction. When it conjoined the ascendant and a few months later the midheaven, the one by converse direction of the angle and the other by forward directing, it, lying in the 11th house, saw the birth of a son and heir in the horoscope from which we take this example. The 11th house is of the same fundamental nature as the 5th, and this is the highest form which fortune can take. Consequently in that instant, *Pars Fortuna*, as the part is called in its Latin form of the name, certainly was an operative direction of great significance. *Pars Fortuna* also coincided with the Dragon's Tail within 4 months of a very considerable piece of ill fortune. (We may say that we think the difference of reconciling the interpretation of the Dragon's Head and Dragon's Tail between western and Indian astrology is due to the fact that both are right, and neither! That is that these are very sensitive points dealing with the fortunes, and neither good nor bad in themselves, but which take on a good or bad aspect according to the other and prevailing directions falling out at the same time). Fortune also on reaching an opposition of Saturn ushered in a period when very considerable financial losses were incurred in the horoscope. While Fortune's conjunction to midpoint with Mars saw a period of great troubles, and some litigation. Therefore, we are firmly convinced that *Pars Fortuna* cannot be dismissed as of no relevance, as is done by some modern astrologers, and if they do that they are in danger of losing some of the important lore already transmitted to us.

If that is so it seems there is a good case for the other parts which Paul of Alexandria has enumerated, and which we have taken for convenience from Maurice Wemyss' excellent work *The Wheel of Life*, Vol. V, Pp. 100.

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These parts are as follows, quoting from the above work:

Nemesis: Found by the distance from the Ascendant as far as the distance from Saturn to the Part of Fortune.

Nikee—(Victory): Found by the distance from the Ascendant as far as the distance from Jupiter to the Part of the Demon.

Tolma—(Audacity): Distance from the Ascendant as far as the distance from Mars to the Part of Fortune.

Daimon—(Demon): Distance from the Ascendant as far as the distance from the Moon to the Sun.

Eros—(Love): Distance from the Ascendant as far as the distance from Venus to the Part of the Demon.

Anagkee—(Necessity): Distance from the Ascendant as far as the distance from Mercury to the Part of Fortune.

According to Paul of Alexandria these are for a diurnal

horoscope. For a nocturnal one the direction from the ascendant is reversed.

It will be observed that Demon is the same distance from the ascendant on one side as Fortune is on the other. It will also be noticed that some of these parts are formed by taking Fortune as the baais and others Demon. We doubt if this is strictly scientific, and it is possible that there are two parts for each planet, one to Fortune and the other to Demon. This is worth experimenting with. Furthermore, it is obvious that there must be parts for Uranus, Neptune and Pluto which should be taken in the same way from Fortune and from Demon.

Incidentally we should say that we do not think that anything particularly malefic should be read into the name of Demon, *per se*. We can see no reason for doing that, and in any case in the Greek, Demon means a spiritual being between Man and the Gods.

Taking these parts and referring to the same horoscope to which we have made reference before we find several concordances which may well justify these Parts of Alexandrine Paul.

For instance, the ascendant progressed came to the opposition of the Part of Nemesis ten months before a very considerable loss of money occurred. Ten months is a reasonable period for a lag where a Saturn influence is involved, and this looks very much as though there is evidence here of the operation of this Part of Nemesis or Saturn.

The Part of Victory came to an opposition of Mars, which being a conjunction with a part formed from Jupiter, should have been of value in an honourable sense. It was followed 15 months later by a knighthood. Jupiter takes a long time in operation, and this would be a reasonable period of lag. Jupiter is honours, and Mars is chivalry, knighthood, coats of arms, and similar honours of that sort. Again, this looks like correlation between the operation of these parts and events.

The Part of Audacity, which is based on Mars, came to a conjunction with the evil cusp of the 12th house, and was followed 5 months later (a reasonable lag for the quick operating Mars unlinked with any slow planet like Jupiter) by some downright act of treachery in which colleagues conspired to get the subject into some trouble behind his back. This is clearly in keeping with the nature of the 12th house. There was a very stiff struggle (symbolised by Mars) when the subject discovered the action and stopped it. Nevertheless it did permanent harm as might be expected from such a direction.

The same part of Audacity came to a conjunction of the good cusp of the 11th, representing hopes and aspirations, and the subject 5 months later received his Army commission on which he had set his heart.

While the Part of Eros came to a conjunction of the matrimonial 7th cusp and 4 months later (a reasonable lag for the quick working planet Venus) the subject was engaged to be married.

This is quite a formidable list taken from one horoscope only, so that it cannot be said that one has jumped about and just picked and chosen at random things that appear to fit. While we do not say it proves that the Parts of Paul of Alexandria absolutely work in the way our experience of planets to cusps is concerned, it sets up a very strong case that they do. As a consequence we feel that they ought not to be neglected in future study and research.

Upto the present it has not been possible to estimate the amount of lag involved, or which should be involved in the parts. Fortune and Demon being based on the Sun will tend to be rather short, or at least one would assume so. Consequently since all the other parts are based on Fortune and Demon, there will be a tendency to shorten the time which the planet with which they are also associated would take to act. Thus supposing the Moon and Jupiter take in some horoscopes at certain periods of life as much as 24/27 months to operate, yet perhaps 16 months might be the time expected of the Part of Jupiter (Nikee), while Mars, which normally takes about 7 months, might take 4/5. The examples we have given above suggest that some such principle as this is involved.

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To conclude, we consider that the parts of all the planets to both Fortune and Demon should be worked out. (This reconciles the alleged difference between diurnal and nocturnal horoscopes which we very much doubt). We propose when added to the ascendant and they should be described as + (plus), and when deducted from it as − (negative). Only the conjunctions and oppositions (both being of the same value) will be valid, as it has been a long established principle that *Pars casts no rays*. But they can be worked out to planets, angles, cusps, and to midpoints of these.

If our reasoning is valid, a whole series of new and important horoscopical points will be added to the charts of the researcher, which will enable more exact investigations and judgments to be made.

(*Continued on page 800*)

*Electional Astrology—III

BY K. V. SIVARAMA IYER

IV—Day and Night

SUITABILITY of day and night is the point to be settled next. Whether day or night or twilight time is the right period for the function is to be decided. Then the Muhurtha could be fixed in that part of the day.

For sexual intercourse only night time is enjoined. Nakshatra and Ayurhoma (offerings put into the fire to propitiate the stars with a view to get increased prosperity and long life) and the like functions are to be done only during daytime.

The ceremony of naming a child after birth, the ritual of of initiating a child to the art of learning, ploughing fields, sowing seeds and the fixing of an idol in a temple are functions which may be performed after eight hours of night.

Pumsavana, Seemantha, Garbharaksha, Chowla, Upanayana, Upakarma, Godana, all Vratas, and Agrayana (the oblation consisting of first fruits at the end of the rainy season) for all these only daytime is preferred. The entire night is to be avoided.

V—Eclipse

All Muhurthas are to be fixed only after the expiry of three days from the period of eclipse. *Muhurtha Deepaka* holds the view that five days are to be avoided after a solar eclipse and three days after a lunar eclipse. *Madhaveeya* lays down that seven days are to be avoided after an eclipse. *Brahaspatya* is also of the same opinion. The evil of an eclipse is lessened if it heavily rains onc within these seven days.

The day on which the eclipse occurs is also better avoided. The evil accrues only after the eclipse and not before. As such an opinion is current that the day of the eclipse before the actual time of eclipse may be made use of under pressing circumstances.

VI—Twilight Periods

There are four twilight periods in a day. No Muhurthas are to be fixed during these hours. (*a*) Three hours before sunrise is the morning twilight period. Marriages, sexual unions and the ceremony of giving food to a new-born child for the first time are not to be done during this time. For all other functions a clear period of only two hours and twenty-four minutes before sunrise is to be avoided. In Atreya morning twilight is defined as the period of one hour and twelve minutes before sunrise. (*b*) One and a half hours after sunset is the evening twilight period. This is to be avoided for all functions. On the 13th lunar day Pradosha day six and a half hours after sunset are not good for anything. Even under very urgent and unavoidable circumstances two hours and twenty-four minutes are to be necessarily avoided. According to Madhaveeya forty-eight minutes before sunset and two hours and twenty-four minutes after sunset on a Prodosha day are not good for anything. In Atreya it is said that the entire night on a Pradosha day is inauspicious for all kinds of functions. *Muhurtharathna* says that on a Pradosha day one should observe strict silence even without thinking of one's own affairs during the period of one and a half hours before sunset and the end of midnight. The entire period is to be devoted for prayers. Atreya also opines that all good actions are to be avoided during the Pradosha period. (*c*) At midnight forty-eight minutes are inauspicious and are to be excluded for any action as a rule. (*d*) At midday a period of forty-eight minutes is termed as Abhijit Muhurtha. Some authors opine that this time is exceptionally good for all functions. It is considered as a period blessed by God Vishnu who protects with His Chakra all actions performed then. Garga is of the same opinion that this Abhijit Muhurtha is good. But *Muhurtharathna* says that the twilight time at midday is to be avoided for all auspicious functions.

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VII

The daytime is to be divided into five equal parts. The fourth and the fifth portions are to be avoided as a rule for all functions.

VIII & IX—Rising Signs & Planets

The twelve signs are good and bad according to the nature of the function or action. For certain rituals some of the signs are reckoned good while others are unsuitable. Muhurthas are to be fixed only in Rasis or signs prescribed for the particular function.

If there is a benefic planet in the sign then the Muhurtha is to be fixed at the time of its rising. In case it is not possible, the Muhurtha is to be fixed at the time of the auspicious Pushkara. The words of a true Brahmin, the rising of a beneficial planet and a beneficial Pushkara (amsa) are said to be highly exellent for a Muhurtha Madhaveeya.

Auspicious and Inauspicious parts of the twelve signs

Aries, Leo, Sagittarius—The

* The first two parts of this article have appeared in January and April 1959 issues of THE ASTROLOGICAL MAGAZINE.

first degree is inauspicious. Twenty-first degree is auspicious.

Taurus, Virgo, Capricorn —Twenty-fourth degree is inauspicious and fourteenth auspicious.

Gemini, Libra, Aquarius— Sixth digree inauspicious and twenty-fourth auspicious.

Cancer, Scorpio, Pisces— Twenty-fourth inauspicious and seventh auspicious.

Auspicious Navamsas

Aries, Leo, Sagittarius—The seventh and ninth navamsas are auspicious.

Taurus, Virgo, Capricorn— The fifth and the third are good.

Gemini, Libra, Aquarius— Eighth and sixth navamsas are good.

Cancer, Scorpio, Pisces— Third and first navamsas are auspicious.

If, by circustances, it is found neither possible nor practicable to have the Muhurtha in the auspicious degrees or at the rising time of the benefic planet at least the benefic navamsa is to be selected.

Planetary positions to be avoided for all Muhurthas

(a) Rahu, Saturn and Mars in the rising sign at the time of the Muhurtha.

(*b*) All malefics and Venus in the seventh Bhava from the ascendant.

(c) Moon in the sixth, eighth, and twelfth Bhavas from the ascendant.

(*d*) Mars in the eighth Bhava.

(*e*) A sign just left behind by a malefic is to be avoided till a beneficial planet enters it.

Malefics should not be in the second and twelfth Bhavas from the rising sign. The presence of malefics in the ascendant and their aspects are equally inauspicious. The absence of malefics in the eleventh, third and sixth Bhavas and of benefics in the ascendant, fourth, seventh and tenth Bhavas are equally unwholesome.

The eighth Bhava from the ascendant should be vacant (*i.e.*, no planet should be posited in the eighth) for functions like ploughing and sowing, coronation ceremonies, initiation to the art of learning, beginning life in a newly built house, fixing of an idol in a temple naming a new born child and for piercing the ears of a child to put on ear rings.

Medium results are indicated if the Muhurtha is fixed by force of circumstances just before the rising time of the benefic planet occupying the sign. If by necessity it happens to be impossible to have the Muhurtha at the rising time of the benefic in the sign or during the auspicious Pushkara the evil parts of the sign (evil Pushkaras) are to be definitely avoided.

The periods when the Sun is in the seventh degree of Aries, Cancer, Libra and Capricorn; in the fifth degree of Taurus, Leo, Scorpio and Aquarius; and in the ninth degree of Gemini, Virgo, Sagittarius and Pisces are also highly inauspicious.

The time of sunrise is to be avoided for the ceremony of naming a child, for taking out a child into the open air for the first time, marriages, feeding a child with food for the first time, laying the foundation stone for construction of buildings and for occupying newly built houses.

For the ceremony of tonsure, for rites connected with pregnant women like Pumsavana, etc. for the first feeding of a newborn child with food, for marriages and for taking out a new born into the open air for the first time the period of moonrise is to be strictly avoided.

Though it has been stated in general that the aspect of Venus is bad for all Muhurthas it is regarded as good for the digging of wells and tanks, for sexual intercourse and for wearing new clothes. The aspects of malefics are deemed good for Muhurthas to commence treatment of leprosy. The aspect of Saturn is good for the ceremony of taking food prepared with the first crop of the year. For shaving, travels, wearing new clothes, taking the newly harvested crop into the house, making canals to lead water into the fields, and for ploughing and sowing all kinds of seeds, the presence of the Moon in the sixth, eighth or twelfth Bhava of the Muhurtha is not considered bad.

The Sun is not considered as a malefic in Electional Astrology. It has been stated by some authors that the period of sunrise is beneficial for certain Muhurthas. Kehtu is not taken into account at all in this branch of the science.

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If a meteor is seen in the heavens three days are to be avoided for any kind of Muhurtha. The traditional position of Kethu in the seventh Bhava from Rahu is not accepted in Electional Astrology.

Aspects

In predictive and horary astrology it is accepted that planets aspect the third, tenth, fifth and ninth, fourth and eighth Bhavas from the signs they occupy. In Electional Astrology this view is not taken into account. The aspects of planets on the seventh Bhava alone are considered.

A sign left by a malefic is inauspicious for fixing a Muhurtha until a benefic comes to occupy it. If a benefic is occupying the sign at the time the malefic leaves it the Muhurtha can be fixed immediately on the exit of the malefic. The sign left by the Sun is not regarded

(*Continued on page 800*)

Timing Events—Transits and Directional Influences

BY B. SURYA PRAKASH

ONE of the hardest nuts in Predictive Astrology is correct timing of an anticipated event. Different schools of astrologers employ different directional systems for this purpose. In the West the Arabic Progressions of one day equal to one year (the so-called Secondary Directions) and the symbolic direction of one deg. equal to one year are mostly employed. Of these several systems 'one deg. equal to one year' has gained much support both for simplicity of working and excellent results. Some of our Western research-minded students have at last 'unfathomed' the use of 'Sidereal Solar Return' chart in giving annual predictions. Here I need not say that this system (Sidereal Solar Return or S.S.R. as is commonly called) has been employed by the Hindus, since time immemorial in the deciphering of annual results under the name of *Varshaphal.*

So much about western directional systems. Now coming to our own directional systems we have the most popular *Udu Dasa* followed by Ashtottari Dasa, Jaimini's Dasa (Rasi Dasa system), Ashtakavarga Dasa, Shodashottari Dasa, Dwadashottari Dasa, Panchottari Dasa, Shatabdhika Dasa, Chaturshyabdhika Dasa, Dwisaptatika Dasa, Shashtyani Dasa, Kalachakra Dasa, etc. Of these Vimshottari or Udu Dasa is by far the easiest to apply and is the most accurate one (excepting Kalachakra Dasa) in giving proper timing of the events. Though Kalachakra Dasa gives more accurate results than Vimshottari it is not popular with the rank and file of astrologers on account of the somewhat intricate nature of the calculations involved in applying it. It may be noted, that in Kalachakra Dasa transits need not be taken into account separately as they invariably enter into account with the particular directional Rasi period under operation. After these various Dasa systems we have our S.S.R. as already mentioned. This is just like a minute hand under Vimshottari Dasa in the directional astrology as it gives more or less accurate timing of events in the form of Varshika Dasas. In all these directional systems the house rulerships (not the rasi or sign rulerships as is commonly mistaken by our Western friends) play a prominent part in determining the effects of a particular period. Some of our Western friends and their Indian counterparts have gone to the extent of interpreting the S.S.R. charts in terms of backgrounds and foregrounds, thus completely overlooking the house rulerships. They have deviced various systems of progressions of the sidereal return charts to time the event even to the exact hour—but I am sorry to say that one cannot analyse the progressions and transits to the progressed places of every S.S.R. chart to pick out the important dates in an year—nor if you have a good number of horoscopes awaiting your yearly prognostications, you cannot cast thirteen or so lunar charts for each horoscope to locate 'foregrounds and backgrounds'—unless you have all the time and patience to do so. I wonder even then, if one could succeed in pointing the date of an event beforehand and not merely accounting it after it has happened. But fortunately Indian astrology has a set of well-established rules based mainly on 'Varshikadasas' to give the prognostications of the events and trend of the coming year. Hence one need not attach much importance to 'backgrounds and foregrounds,' though it cannot be denied that a planet in an angle is definitely stronger than a planet in a cadent or succedent house. But, on the other hand, a planet in a succedent house may gain paramount importance over that of an angular planet. Take for instance Pisces as the rising sign in the annual chart and Venus lord of 3rd and 8th (generally) to be in 8th or 12th. If you have examined carefully a number of horoscopes that have gained sudden fortune either through inheritance or through other ways, you invariably find lord of 8th either in 8th or 12th (and more often than not the planet will be Venus, which will work either as lord of 8th or which will give the unexpected fortune in its Varshika Dasa). If in the above example of Pisces as rising sign, you find lord of 8th in 8th or 12th, with lord of 2nd fairly powerful, then without the least hesitation you can say that the native is in store for gaining some unexpected income and the period will be that of the planet occupying 8th or 12th as lord of 8th. Here you will find that the planet is not in the foreground but it is either in the middle or background and it has gained much importance on account of its lordship and position. Here lies the technique of interpretation of a sidereal chart according to Indian astrological rules. Let us take another example: Take Virgo as the rising sign and its lord Jupiter in 4th house in Sagittarius. Here if the native were to enjoy the period of Jupiter, naturally one would attribute very good results of Hamsa yoga to take effect in the period of Jupiter. But, on

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the contrary, you find that Jupiter's period passes away without showing any good results attributed to it. Why? Here you observe that though Jupiter is in the 4th angle (in the foreground) he has become a malefic by virtue of angular rulership and *Badhakadhipatya* (ownership of 7th house for a common sign) and hence he will cause untold impediments or miseries in his period with respect to 4th and 7th house affairs. On the other hand, you could have preferred a fairly prosperous period of Jupiter in 5th (in debility) with his cancellation of debility. Certainly here a planet in the 'middle ground' is definitely stronger than the one in the 'foreground'. Thus this instance also clarifies the confusion brought about by our friends interpreting the sidereal charts without reference to lordships which is an essential part and parcel of Indian astrology if you want to time the events by Dasa system.

I shall now try to show, how easily and with least confusion one can time the events with a fair amount of accuracy as per sidereal charts. In timing the events, I generally analyse the appropriate time of an event under three heads: (1) The radical chart—to know whether an anticipated event has been shown in the natal chart (depending upon our Karma); (2) The directional indications—generally under Vimshottari and Kalachakra Dasas (to know when the proper period and sub-period will operate in bringing out an anticipated event promised in the radical chart); and finally (3) The transits to bring the interval of time indicated by the Dasa systems within limited periods. Here I wish to state that transits should be reckoned both from radical position of the Moon, as well as to the natal positions of the planets. Further the planets considered are only nine (from the Sun to Kethu).

Since it is not difficult to analyse the period or sub-period wherein an expected event may occur, I will give the results of transits from Sun to Rahu so as to bring the anticipated time interval within proper limits. Of course I need not state here that these transits are exculsively based on Nirayana charts, on which lines I have been carrying out my researches. We shall start from the slowest moving planet of the lot, namely Saturn.

Transits of Saturn:–Saturn causes evil or good according to his position in radical chart and hence it need not be always evil.

The good aspect of Saturn in transit (irrespective of his position at birth) is the *trine*. The evil aspect is that of *opposition*. *Conjunction* and *sextile* aspects vary according to his position in the radical chart. This statement may look rather paradoxical for, one is naturally confronted with the idea that, conjunction of Saturn is always evil and his sextile is always good, just as a trinal aspect though not so powerful.

In considering the sextile aspect of Saturn it should be noted that Saturn is a malefic; though a malefic, when he forms a sextile aspect with a natal planet, he causes good (according to the general rules of aspects). But as we know, according to Indian astrology Saturn has an aspect of 3rd sign (not the 3rd house) and it is also pretty well known that a planet (specially a slow-moving planet) causes powerful effects, when in transit to a natal planet, provided the former was in some way or other connected with the natal planet in the radix. Otherwise the effects will be only nominal, though the two luminaries, the Sun and Moon, appear to be exceptions to this rule (for, an evil aspect of Saturn or Rahu to a luminary always gives very trying periods). Take for instance Libra as the rising sign and Mars lord of the 2nd house in conjunction with Rahu. The second lord being afflicted shows that the native will have setbacks in educational career, and troubles with eyesight, these effects being strongly felt when Rahu (the slower of the two) crosses, squares, opposes or conjoins the combination of Mars and Rahu in the natal chart. On the other hand, if Mars is well situated in the natal chart without malefic afflictions, the transit of Rahu on Mars would only cause minor setbacks pertaining to the houses involving the ownership and occupation of Mars. Thus in this way the effects of a transit should be interpreted. Now coming to the 3rd sign aspect of Saturn (in transit), we should not always take this aspect of Saturn to be good for the simple reason, if in the radix (say as for Leo) he chances to be a malefic afflicting a particular lord or house by his 3rd sign aspect, then again when he by transit contacts the same house or lord by his 3rd sign aspect, he causes misery and unhappiness pertaining to the lordship or occupation of the particular planet or house. Now in the above example with Leo rising take Mercury in 12th afflicted by Saturn from 10th. As per natal chart position of Mercury (lord of 2nd and 11th) in 12th in an inimical sign afflicted by Saturn (lord of 6th and 7th), causes setbacks in education, family quarrels, financial troubles and misunderstandings with elder brothers, etc. Now if Saturn by transit comes to his natal position in the 10th house thus making a sextile (3rd sign) aspect with Mercury, instead of any good being expected (as this is a sextile aspect and hence

(*Continued on page 796*)

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AROUND *the* WORLD

BY DOUGLAS HUNT, M.A.

A large number of people in different parts of the world claim to be receiving messages from one Ashtar, who is apparently a kind of Air Chief Marshal of the UPO fleet. On one day I get a booklet from Germany containing not only messages, but a number of portraits of what are presumably squadron leaders and so on. The next day a lady writes to me from New Zealand to say that she herself is receiving messages from Ashtar. And so it goes on.

To a comparatively normal person like your columnist this all seems just a little bit too fantastic. Moreover the 'messages' are not very different from those one might receive from any of a hundred lay-preachers of no very high standard of education. Prudence suggests that one should take them with not just a grain, but a whole barrel of salt.

And yet—! Those people are certainly not charlatans. They certainly are getting some kind of communication. From where? The safest suggestion would be 'from their own sub-conscious'. Wish fulfilment would seem to be Jung's answer to the Flying Saucer riddle. It seems a reasonable and easy way out.

And yet once more! When men like Hermann Oberth and Werner von Braun, expert technicians of the very top rank, express their conviction that 'Uranids', as Oberth calls them, are actually doing their best to make contact with us earth-dwellers it is difficult to push them aside as of no consequence.

The astronomers—most, not all, of them—tell us that intelligent life is not possible on any of the planets of our solar system. Presumably they know what they are talking about, **but the very most they are entitled to say is that intelligent life, as we know it, is not possible. God's universe is surely not so poverty-stricken that mankind is not only unique, but also supreme.** Many of my readers will believe, as I do, in other forms of life even on our planet. The Devas are certainly not compounded of any of the known chemical elements, but they are visible to the eyes of many.

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Which reminds me that I have just received the News Letter of the Fairy Investigation Society. My name is published as that of a member, together with those of such people as Prof. Walter Starkie, C.B.E., M.A., and Air Chief Marshal Lord Dowding. The latter, as all the world knows shares Oberth's belief in 'Uranids'. Many people in this country—and perhaps in India too—would be only too pleased to send round for a plain van to come and pick up the lot of us and stow us away in some nice little asylum. I am probably the maddest of the lot, for I confidently assert that I have lived for a whole year with an angel (Deva)—and I do not mean my beloved wife, much as she merits that title.

And what, indeed, are the planetary spirits in which so many astrologers believe but Angels, Devas, call them what you will?

Shakespeare, that sublimely illuminated spirit, must, of course, have been completely dotty! As Mr. David Freedman pointed out in a lecture at the London Astrological Lodge, his work is full of allusions to astrology. He mentioned especially the speech of Ulysses to Achilles in Act I, Scene III of "Troilus and Cressida" in which the sage speaks of "Sol... whose medicinable eye corrects the ill aspects of planets evil".

Attempts have been made to show that the dramatist despised astrology, especially when he makes Cassius say, "The fault, dear Brutus, is not in our stars but in ourselves, that we are underlings". That is surely a statement with which the majority of astrologers would agree, for to know our stars is to be able to rise superior to them.

More subtle is the suggestion that Shakespeare knew nothing of astrology, for he makes Sir Andrew Aguecheek say in *Twelfth Night*, "Taurus! That's sides and heart". To which Sir Toby Belch replies, "No, sir, it is legs and thighs". But it must be remembered that here two foolish and ignorant roisterers speak, not Shakespeare himself.

Readers will be sorry to learn that Mr. C. E. O. Carter, the doyen of English astrologers, has retired from the editorship of *Astrology*. **He is succeeded by Mr. R. C. Davison.** Mr. Davison and I started our astrological studies together, but while Mr. Davison has gone on from strength to strength I let my studies drop to a large extent, on the principle that to be a good astrologer one must devote the whole of one's time to

it. Readers of Mr. Davison's many scholarly articles in *Astrology* will know how wrong I was. **Long may he continue as a worthy successor to Mr. Carter.**

I cannot let the occasion pass without adding my modest tribute to the Grand Old Man of astrology. **Few men so naturally combine dignity with humility as does "C.E.O.", who is, and has always been so, much more than a prince of astrologers.** I can say no more than the Priest in *The Magic Flute* says of the candidate for initiation on being told that he is a Prince: "He is far more! He is a man!"

Astrologischer Auskunftsbogen prints in its June issue a table of adverse aspects for 1959 to 2000. The months in which these occur are, we are told, "highly critical for wars, overthrows, revolutions, stock exchanges, falls in currency, aerial catastrophes, mining disasters, and poisoning of the atmosphere". As at least three such months are noted in every single year—as many as ten in 1965—one's flesh does not creep as much as it might otherwise have done. The first three of these catastrophic months are May, June and July 1959. Could that have anything to do with the award of £8,000 damages to Liberace in June?

It is surely not necessary continually to endeavour to curdle our blood in this fashion. If such tables have any value whatsoever, I suggest that it would be much better to give us one of the *favourable* aspects for the next 50 years? Or are there none?

In the Berlin supplement to this monthly Mr. Troinski draws our attention to the astrological aspects of January–February 1960 under the title "The Beginning of the End". He points out that the Sun–Saturn transit in 13° Capricorn is in opposition to the U.S.A. Sun and in conjunction with Dr. Adenauer's. He suggests that this may well bring about 'local' wars. The maps he uses are for the founding of the United States on 4th July 1776—is it really still the same nation?—and Dr. Adenauer's birthday. Is it certain that that stubborn old man will still be controlling Germany's destiny in 1960? There must be millions who hope this will not be so?

In closing may I remark that the only forecast of the recent events in Tibet *which I have seen* was Prof. B. V. Raman's in the January 1959 number of THE ASTROLOGICAL MAGAZINE. **Prof. Raman's cautious approach to the highly complicated subject of mundane astrology is one which must command the respect of all readers.** Since he has given me a free hand in all I write I hope he will not exercise his censorship on this genuine tribute to him.

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THREE HUNDRED IMPORTANT COMBINATIONS

BY B. V. RAMAN

This is not a collection of combinations but a careful selection of just the most important ones which cannot be easily identified in a horoscope.

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[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 columns.—*Ed., A.M.*]

Kaka Bhujandar Nadi

Sir,—Reference Mr. Venkataramanan's article on "Some Observations on Kaka Bhujandar Nadi" in the 1959 Annual Number of your magazine, I saw Dr. Ramesh Ch. Mozumdar the well-known historian and archaeologist, and began to read para 3 of the article which refers to the discovery of some astrological verses in Tamil inscribed on stone in Tanjore temple. Before I was half through that para, he shouted out—"I have no time to waste with mad men. You may write and tell him from me that he is a *liar* (l-i-a-r), and ask him to produce a photo or any other tangible evidence of the existence of such a stone".

It is on his special insistence that I write this letter.

I am myself inclined to believe Mr. Venkataramanan, but as a man of Dr. R. C. Mozumdar's eminence has called him a liar, I think Mr. Venkataramanan should clear his position, if he can, by producing any proof or proofs in support of his statement regarding the discovery or existence of the stone in the Tanjore temple inscribed with the astrological verses mentioned in the article.

Calcutta. DR. S. N. DUTT.

Mr. K. V. Venkataramanan's Reply

Sir,—With reference to Dr. Dutt's letter, had it not been for the defamatory remarks of Dr. Ramesh Ch. Mozumdar referred to by Dr. Dutt's I would have been too glad to give the available information with me about his query. It is a pity that very unbecoming language is used against me:

I feel that Dr. Dutt, much less Dr. Mozumdar, has not gone through my article deeply. All that I wrote was from an astrological point of view and not from an archaeological point of view as Dr. Mozumdar vouchsafing for the accuracy of any stone inscription. Dr. Mozumdar seems to have looked at the matter at a tangent and lost sight of the spirit and substance of my article with the result that all that remained to him was the existence of the stone.

What all I stated in my article is that some astrological verses are also stated to be found in stone inscriptions similar to Nadi writings of yore and the substance of verses has been given as an example to what I have stated in para 2 of my article. One could as well say that what I have stated in para 2 is a myth and all depends upon how one views the subject. I am constrained to say that condemning a thing without fully understanding it and hurling defamatory statements without any regard to other man's credit or character is not consistent with a truly cultured and scientific mind. There are so many things that lie beyond the powers of human knowledge and he who thinks himself all-knowing is ignorant in the higher sense according to enlightened people.

Whether the stone exists in Tanjore temple or not, there are the Tamil verses which begin with the head-line, *Kalvettu Sasanam* and end with the footnote, *Tanjavoor Kovil Vullasasnam* which I mentioned in my article out of sheer enthusiasm and interest to let the public know that there are such Tamil verses of ancient times. I have not said anything about the verses to give colour or to elevate myself in public esteem. Nor do I feel humiliated by the remarks of Dr. Mozumdar though his intentions seem to humiliate me in the eyes of the public and cause stigma to my reputation by dubbing me as a liar or mad man.

The version given by Dr. Dutt of his talk with Dr. Mozumdar and his reply clearly show that the latter has not taken the trouble to ascertain the existence of the inscription on stone in dim and distant corners of Hindu temples that stand unknown and unheard of. If Dr. Mozumdar can prove to the hilt that none of the temples in Tanjore contains such inscriptions, then I am prepared to send copies of the Tamil astrological verses given to me by a friend of mine. The verses are not a creation of mine; nor do I possess any poetic genius to compose them. Am I to understand that the allegations said to have been made by Dr. Mozumdar as spoken to by Dr. Dutt that the contents of para 3 are created by me to suit the occasion? Otherwise, I am not, because the article was on Kaka Bhujandar Nadi and not on the stones in Tanjore temples.

According to the higher conception of truth as expounded by the great Tiruvalluvar in his world-famous moral code called *Tirukural*, "truth is the speaking of such words as are free from the least degree of evil (to others)". Even from that stand-point, I have not harmed anybody by my writing in the article. On the other hand, I have received unsolicited letters of appreciation from cultured people all over India.

Even the distinguished English daily of Madras, *The Hindu*, in the course of a review of the 1959 Annual Number of THE ASTROLOGICAL MAGAZINE in its issue dated 11-1-1959 has mentioned my article on Kaka Bhujandar Nadi as highly interesting.

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With regards,

Erode. K. V. VENKATARAMANAN.

The Horoscope of Mao Tse Tung.

Sir,—While judging the horoscope of Mao Tse Tung, published in April 1959 issue of THE ASTROLOGICAL MAGAZINE, Mr. G. C. Nixon says: "Here it should be noted that these facts could only be predicted if we use the Rasi or sign chart, and not the Bhava or house position".

But astrologers know that a horoscope merely judged on the basis of the Rasi position of the planets is not scientific. Now I shall discuss Mao's horoscope on the basis of the house positions of the planets to exhibit the planetary dispositions that are responsible for the demise of his wife, children and Rajayoga he has possessed.

The 7th lord Mercury is in the 12th house and is hemmed in between two first-rate malefics, *viz.*, the Sun and Mars. The 7th house is heavily afflicted by the aspect of the 8th lord Sun. These factors evidently indicate the death of Mao's wife. This view is confirmed by *Phaladeepika* (vide Chapter X, sloka 4, 1st and 2nd padas). In Mao's chart, we find that Venus is aspected by the malefic planet Mars, the lord of the 12th house,

Venus is in the 26th degree of Makara and Mars is in the 2nd degree of Vrischika hence the *dristi* of Mars over Venus is 39 *kalas*. True to Mantreswara's word, Mao lost his wife.

Let us examine the 5th house of Mao's chart. Venus is the lord of the 5th house. She is also the lord of the 6th house, hence she becomes evil. She is aspected by the powerful malefic planet Mars, the lord of the 12th. Jupiter, the Putrakaraka, occupies the 5th, house and becomes detrimental to Mao's children. Jupiter, the Putrakaraka, is also aspected by Mars. The *dristi* of Mars on Jupiter is 52 *kalas* and the 5th house is also afflicted by the aspect of malefic Mars, the lord of the 12th house. All these factors are responsible for the premature death of Mao's children.

In Mao's chart, Venus in the 2nd house which is neither her depression nor is owned by an enemy. Jupiter as lord of lagna is very powerfully posited in the 5th house, because he is in his own drekkana, own navamsa and own dwadasamsa. So, Mao is endowed with Rajayoga and this is confirmed by sloka 7 of Chapter VII of *Jataka Parijata*.

Further, we shall judge Mao's horoscope on the basis of Chandra Lagna to observe whether he has possessed any Rajayoga. Jupiter as lord of the 9th, reckoning from Chandra Lagna, is posited in the 10th house. Mars as lord of the 5th and 10th is in the 5th along with Mercury. Jupiter is in the 28th degree of Aries and Mars is in the 2nd degree of Scorpio, hence they aspect each other and constitute a powerful Rajayoga.

Lastly, Mao is blessed with three excellent yogas, *viz.*, Gajakesari, Amala and Kahala. Results of these yogas are well known to readers of The Astrological Magazine. All these factors make him famous.

Chandernagore. Smt. Bijoli Das.

Predicting Events by Transits

Sir,—We, the students of Astrology, felt great pleasure when we read a new method of rectification of horoscope under the above-mentioned caption in your esteemed Astrological Magazine, June 1959. It seems as if the learned author, Dr. Tucker, is going to fulfil the most primary requirements of the students of astrology. The importance of rectification of horoscopes is well-known to all.

May I be kindly permitted to ask Dr. Tucker to explain some obscure points of his method of rectification through The Astrological Magazine?

He says:—"In every epoch horoscope it is the chief influence of the day that influence the selection of the sign-degree rising at birth." But the dominators of birthdays have nothing to play their role in ascertaining rising sign-degree at the time of birth as shown by the learned author in the epochal horoscopes of (a) Queen Elizabeth II, (b) Prince Philip, and (c) Author's own son, Mr. William. How it is so?

At the time of the epoch of Queen Elizabeth II, Sayana positions for Moon and Saturn were 304° 58′ and 209° 43′ respectively. Then how does Dr. Tucker talk of Moon–Saturn conjunction?

While referring to the case of Prince of Wales (Prince Charles) Dr. Tucker says—"And in the case of Prince Charles it is Sun conjunction Moon." But at the time of Prince Charles epoch, Sayana positions for the Sun and the Moon were 305° 14′ and 128° 17′ respectively. It is conjunction or opposition?

Thanking you,

Rajnandgaon (M.P.) M.D. Hariharan and Friends.

Netaji Bose

Sir,—As a regular reader of your most esteemed Magazine, I beg to make the following observations regarding Netaji Bose's horoscope.

In your January 1959 issue, Netaji's lagna was given as Vrishabha or Taurus by Mr. Bishnupada Bhattacharya. In your June 1959 issue, Mr. Rajbans Bharti gives it as Meena Lagna.

Netaji was born on 23-1-1897 at Cuttack at about 12h. 42m. 40s. p.m. Since Cuttack's E. Long. is 85-10, the sunrise will be at 6-30 a.m. Deducting the sunrise we get 6.12.40. This converted into ghatis will give 15.32. The balance on 23-1-1897 will be—

Makara	...	Gh. 3	13
Kumbha	...	4	45
Meena	...	4	15
Mesha	...	4	15
		16	28

From Gh. 12-13 to 16-28 Mesha Lagna will be rising. Since the birth is at 15 ghatis 32 vighatis, the lagna for Netaji is Mesha. So both Vrishabha and Meena are incorrect.

The death of Netaji occurred during Rahu Dasa. Rahu is posited in 10th house with Sun and Mercury. The sub-period was that of Mars who occupying second and being Ashtamadhipathi and aspected by Saturn from 8th (who is the lord of 11th) caused death by accident from plane.

Trichur. T. S. Narasingam.

Astrology—Solvent of Frights and Fancies

Sir,—In the May 1959 number of The Astrological Magazine, the word is beholden to its Editor for the very interesting exposition on 'Planets and Planned Parenthood' from the astrological point of view and the Hindu *dharmasastras* bearing on the life of *grihastashrama dharma* followed in our country. But since post-Independent days we are dealing with the core of problems on a classless, casteless society wiping out *varna* and *ashrama dharmas*. We are led to rely more and more on 'experts', 'statistics' and the 'reformers', the latest to hold the field being the statisticians who foresee a deluge (pralaya) of the world by over-population, as a result of the experts in the regions of science and medicine working incessantly to achieve the Welfare State and World Brotherhood ideologies. To at least a few of these, the article in question may be food for thought. But for the time being the mischief set afoot by statistical prognostications will have a free field and full play. So long as the existence of a Supreme Power guiding our destinies goes challenged and *nastikatva* is fostered by the rulers of the country here or elsewhere miseries of every kind must ensue. In this context it is interesting to note that on 3-5-1959 in the Indian Parliament a private Bill was sought to be introduced by one representative of the people "to impose fines on those who beget more than three children" and send to prison those who married before 21 (if males) and 18 in the case of women and to legalise abortion in certain cases. The member belonged to the ruling class of Congressites. While there were 30 in a house of 119 to support introduction of the Bill, 89 opposed, probably not being fully prepared for it as yet. Perhaps it is only a question of time when such a Bill would not only be introduced but get passed with several improvements by way of Government interfering to regulate progress of the species to be the fountainhead of a new origin of species, to constitute a Welfare State and the ideal World Brotherhood. To the old and the uninitiated these vistas as unfolding scenery may cause frights and fancies. But their innate faith in the existence of a Supreme Power guiding the destinies of mankind rooted in *dharma* which never changes and is called *sanatana* may only cause amusement. There have been changes in *dharma* from age ro age—yuga to yuga—and the last yuga broke up meeting with an impediment (uncommonly trifling and simple as it

may seem to us today) of Arjuna doubting his own dharma as a Kshatriya who had gone to fight and was actually on the battlefield. The consideration of this question or any other from the dharmic point of view would be outside the scope of these pages, if unconnected with the subject of planets and their influences on world affairs and conditions. But luckily there is the utmost of connection between planets and the Supreme Power.

Hailing Dharma we have heard it proclaimed—

Dharmetishtathi sarvametadhakhilam
he dharma samthadhi nat

It is in dharma that the world stands rooted. The maintenance of dharma is not left, luckily enough, in the hands of pigmies and mortals like us who change with passing whims and fancies and the very food that we take. We have read in the Gita that God reincarnates for the establishment of waning dharma, the protection of the good and correction of the wicked and that the soul in us all is the Supreme Atman. If we choose to run away from truths that have sustained us we may do so but at what costs we know not. The intimate connection between us on this plane and the worlds of Gods has been explained in the Gita in the reference to *Jagat Chakra* sufficient enough for us to know that evil consequences do flow from defiance of eternal laws of the Creator.

The Editorial in THE ASTROLOGICAL MAGAZINE gives a lucid explanation of this phenomenon of an increase or decrease in the population. We shall presently see how frightfully Japan is being threatened by a popular deluge, according to another expert essaying on the subject. A combination or concentration of planets in the signs from Libra to Aquarius has everything to do with the phenomenon "but", queries the learned Editor quite appropriately (if I may say so with all respect) "What guarantee is there that there would be no calamities..... which would not upset the fond hopes of these eminent scientists?" It seems, therefore, that on a final analysis the joys and sorrows of mankind due either to over or under population, food production, pestilences, welfare schemes, planned parenthood where sexual co-opulationwill be regulated by a third party. Political power with abolition of the institution of marriage in India must be vesting in a Supreme Power enforcing dharma relevant to and prevailing among the various sections of the populace. There is a simple verse bringing this out which we are apt to overlook but which must be always kept in mind.

ekaadashaste govinde mukunde
sriniketane
Kuri kurvanti grahaah sarve
sanyangarakaadayah

This lifts astrology to a higher plane than we are accustomed to generally locating the place of the Creator *vis a vis* the creation or the planets. But if we have foresworn Gods and Religion and have pushed them out effectively from our hearths and homes, to rebuild a classless, casteless society which would root out even *samanya dharmas* and establish fornication in place of vedic marriages we must be prepared for the worst until the rot is wiped out.

Let us turn for a moment to the predicament of Japan about which Don Frifield writes a copyright article featured in *The Hindu* of 22nd April 1959. I quote a few sentences from the paragraphs here and there:

(1) Japan is a living taunt to the aspirations of Communism in Asia.

(2) Highly industrialised Japan must import with scarce foreign exchange almost all the raw materials she needs for her industry.

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(3) At the same time, her population of 92,000,000 is increasing at a rate of more than a million per year, despite an equal number of legalised abortions. All these people dwell in a mountainous land of which only 25 per cent can be cultivated. Unlike the crowded countries of Europe, Japan has no place for large scale emigration. Her powerful Chinese and Russian neighbours want no Japanese nor do other lands of the East, most especially Australia.

(4) Nothing will stop Japan from having a population of 100,000,000 in 10 years almost all of whom must stay at home in Japan's own poor and crowded little island.

(5) Japan's postwar constitution which gave her a democratic form of Government, created at the same time a precedent for irreverence towards the past... For the Reds believe, the tumbling and scattering of old traditions has left the Japanese in a state of flux, with once sacred values booming around like a loose football to be pounched upon by anybody. If the Emperor can be reduced by decree from a god to a man, after 26 centuries, newer concepts like democracy and capitalism can be even more transitory.

(6) As unemployment climbs with the birth rate as Japan's trade difficulties increase, as a kind of national claustrophobia comes more and more into popular consciousness, the communists feed the fire of bitterness.

(7) .....an erosion factor is at work: her increasing millions of mouths to feed and the uncertainty of her being successful. While no nation has been more helpful to Japan than the U.S. it is questionable if any amount of American understanding and aid will solve Japan's basic problem of positively too many people and not so positively any means of taking care of them."

After twelve years of experience the more thoughtful section of the Indian people wearing or about to wear special labels for identification—red, black or blue—or even white will pause to consider: Whether India riding Humpty-Dumpty like on anything that comes in her way?

We are told that scientists will solve all our problems and difficulties. One can only hope for it in the present world of free-thought.

Only the other day Paul Johnson had an amusing article to explain how pedantocracy was working its way with modern television, popular ignorance and the educated Dons: to solve problems. Here is the procedure:—

"Compare: Well, we have heard Mrs. Ada Williams say she does not believe in the After life and we have heard Mr. Bill Evans say he does. Opinion, it seems, is divided. Now let us hear the view of the expert. We have with us in the Studio Mr. I. B. Monkton Smith, who is Professor of Moral Astronomy at Coventry University College. Professor Monkton Smith, as you probably know, has spent most of his life studying the heavens. Well, professor, do you believe in the After Life?

Professor: Let us start by rephrasing the question, shall we? What you really mean, I suppose is do I believe in extra-sensory phenomena."

On the question of over population, therefore, let us not be frightened by the experts' facts and fancies. The need of the hour is for better faith in our own religion and science. The gates of India have been thrown wide open to one and all. The refugee problem difficult enough in all conscience since the partition of the country has been accentuated by more refugees flocking in, lacking food and shelter. Our country's old religions and beliefs are in danger of being supplanted by other religions and beliefs, even the religious institutions that have stood for it for centuries coming under the hammer, with Buddhism once again on the stride

to hasten a classless, casteless society for India.

Bangalore-3. S. SRINIVASAN, M.A., B.L.

A Peculiar Disease

Sir,—A boy whose birth particulars are given below* is suffering from a peculiar kind of disease pertaining to the lungs. Medical opinion regarding the same is not encouraging. Astrological assessment of the longevity of the boy and the nature of disease, by your learned correspondents will be of much value to the father of the child who is more confused over the contradictory opinions given to him by certain astrologers. Except for the moments of periodical attacks, which come in a way once a week, the boy is cheerful and active in all respects. During the times of attack the boy becomes unconscious and the colour of the body is changed blue. No other external symptoms are present. Will any of our learned readers throw some light on this astrologically?

Dindigul. V. S. K. RAMAN.

*Date of birth—2nd May 1954 at Madras at 11-51 a.m. (I,S.T.):—Sun-18° 14′; Moon-9° 52′; Mars-252° 53′; Mercury-10° 33′; Jupiter-62° 26′; Venus-41° 1′; Saturn-192° 32′ (R); Rahu-265° 14′; Kethu-85° 14′; and Lagna-104° 1°; Ayanamsa-23° 5′. Balance of Kethu Dasa at birth (Vimshottari) 1 year, 9 months and 26 days.

ELECTIONAL ASTROLOGY—III

(*Continued from page 790*)

as bad. It can be taken for all Muhurthas.

Rising Signs to be strictly avoided

(*a*) The ascendant in the twelfth Bhava of which is posited Rahu or the Sun.

(*b*) The ascendant in the sixth or eighth Bhava of which is occupied by the Moon.

(*c*) When Mars occupies the ninth Bhava, (*d*) Mercury falls in the tenth, (*e*) Venus in the seventh, (*f*) Saturn in the fifth, and (*g*) Jupiter in the sixth or eighth, the relative rising signs are unsuitable for auspicious functions. The signs of Leo, Capricorn and Aquarius are accepted if strong benefics are posited therein.

The Bhavas shown against each function should be void of planets for best results.

Function	*Bhava from the ascendant*
Marriage	... Seventh
Sexual intercourse	... The ascendant
Naming a child	... Twelfth
Death anniversaries	... Eleventh
Feeding a child first time	... Tenth
Tonsure	... Ninth
Investiture with sacred thread	... Eighth
Travels	... Fifth
Initiation to learning	... Fourth
Occupying a new house	... Second
Commencement of ploughing	... Third

Rising signs unsuitable for certain functions are shown against each:

Function	*Signs*
Marriage	... Aries
Sexual intercourse	... Virgo
Death anniversaries	... Taurus
Travels	... Gemini
Planting and sowing	... Cancer
Meeting friends	... Leo
Starting construction of buildings	... Libra
Ploughing	... Scorpio
Digging wells, etc.	... Sagittarius
Travel by boats and ships	... Capricorn
Initiation to learning	Pisces

THE PARTS OF PAUL OF ALEXANDRIA

(*Continued from page 788*)

We describe Fortune as ⊕
Demon as △
♃ Plus as ♃⊕
♃ Minus as ♃—
☿ Plus as ☿⊕
☿ Minus as ☿—
and so on

By using this symbolism working the parts in directing is made easier. Thus the ascendant progressed to conjunction of Nikee (♃ plus) is :—Ascdt. P ☌ ♃ ⊕.

Varshaphal

OR

THE HINDU PROGRESSED HOROSCOPE

Based on Tajaka (6TH EDITION)

By B. V. RAMAN

This book based on Tajaka covers fresh grounds in the field of prediction. It describes a unique method never before disclosed for deciphering annual life readings Predictions made according to this work yield unique results. Whether you are a layman or initiated, you can draw up and interpret the annual reading in an easy and scientific manner. The system propounded in the pages of this work is rational and in actual practice yields most satisfactory results.

OPINION

"The author outlines a method of deciphering annual results from the Hindu horoscope. He claims that the principles of Tajaka astrology have been found to work accurately in actual practice, and controverts the orthodox belief that the system can be applied only to charts of individuals who have passed the age of thirty. There are many useful tables at the end and a summary."

—*Indian Express.*

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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. (*a*) Suppose a planet is leaving one sign and entering another sign at the time of birth. What results can be expected during the period of such a planet when it is on the cusp of a bhava? Further when the bhava in question is 11th and the planet is ruler of 6th and 9th for a Cancer native will he give the effects of 6th house or 9th heuse in the beginning of his period or both? (*b*) The Nirayana position of Jupiter on 7-6-1918 (L.M.T. 9-40 a.m. Long. 82° 30′ Lat. 17° 30′ N.) according to Telugu almanac is Gemini. In Lahiri's Ephemeris it is shown in Taurus. Please let me know the correct position. Which Ephemeris should be followed for casting horoscopes? (*c*) What are the results of lord of 5th and 10th being exalted in navamsa? Is there combustion for Jupiter when he is 7 degrees away from Sun. Are the results modified if the signs occupied by Sun and Jupiter though in the same bhava? Is Ava Yoga formed when Saturn is in 1st bhava for a Cancer native? What is Kantaka Sani? What are the results of lord of 7th and 8th occupying Lagna? When two first-rate malefics like Mars and Saturn become Yogakarakas, will they cause yoga irrespective of their position in the horoscope? (*d*) A planet in exaltation naturally aspects its debilitation sign also. Will not such aspect have any significance? Further Mars is an enemy of Saturn, but Mars is exalted in Capricorn. Pisces the exaltation sign of Venus is ruled by Jupiter who is his enemy. This seems to be very peculiar. The reason for this peculiarity may please be elucidated. (*e*) For Ashtakavarga calculation, is sign or bhava position to be taken? (*f*) In Gochara (transit) certain planets when they pass through Upachaya houses are supposed to give good results if not subject to vedha. Can this principle be applied irrespective of their lordship from Janma Lagna or Chandra Lagna? When lord of Lagna for a Cancer native is exalted and in close association with lord of 12th (within 3 degrees) what results can be expected from such a combination? (*g*) How to know the number of issues from the horoscopes of wife and husband? Is the whole horoscope to be studied or 5th house alone? (*h*) Which house indicates paternal property? How to judge what the paternal property consists of—lands, houses, cash and also whether the property will be spent or not during the life period of the native? Which house indicates self-earned property? (*i*) What is the principle behind the allotment of the various years of planets in Vimshottari? (*j*) Why is Sun, the visible God of the universe, considered a malefic? (*k*) Which Ayanamsa is correct—Lahiri's or that of THE ASTROLOGICAL MAGAZINE?

A. S., Kharagpur.

Ans. (*a*) A planet at the end of a sign lacks strength. But if at the same time he is on the cusp of a house he gets maximum residential strength. The planet which rules two houses will give the results of the two houses in their numerical order, that is, if he rules 6th and 9th houses, the effects of rulership of 6th will be realised in the first half and of 9th house in the second half. There are some special rules which have also to be noted. The effects of the house that falls in the Moolatrikona sign alone will predominate. For Cancer Lagna, 6th house falls in Sagittarius which is the Moolatrikona sign of Jupiter. Therefore in such a case, the effects of 6th house alone will be chiefly in evidence and not those of 9th house. There is an exception to this rule. If Jupiter occupies 9th house in such a case, then the effects of rulership of 9th alone will be felt and not those of 6th house. In the example given, as Jupiter is in 11th, the effects of 6th rulership alone will be chiefly experienced. (*b*) The Sayana longitude of Jupiter at 5-30 p.m. (I.S.T.) on 6 6-1918 is Gemini 21° 38′ and on 7th for the same time he is in Gemini 21° 51′. Find out the longitude for the time required by rule of three and deduct the ayanamsa. This will give the correct longitude and sign of Jupiter. According to one Ayanamsa, the sign may be Taurus and according to another, Gemini. THE ASTROLOGICAL MAGAZINE Ayanamsa will be 21° 16′. (*c*) Exaltation in navamsa is a favourable feature and promotes the significations of the bhavas ruled by the planet. The limit of Jupiter's combustion is 11 degrees from the Sun. Combustion does not take note of sign or house, only distance. Ava Yoga arises when lord of lagna occupies 6th, 8th or 12th houses. As Saturn rules 8th house from Cancer and he occupies Lagna, Ava Yoga arises. Kantaka Sani means Sani in kendra. The effects of Yogakaraka planets benefic or malefic, will be conditioned by the location, aspects, etc, in the horoscope. (*d*) You are wondering about axioms that are the basis of astrology. We cannot help you here. (*e*) Only signs are taken. (*f*) Gochara effects are certainly modified by the rulership of bhava by that planet. For Libra Lagna, Saturn will not be as mischievous in transit as say for Cancer Lagna. The latter part has nothing to do with Gochara. (*g*) This has been dealt with several times in these pages. Usually the number of navamsas completed by the cusp of the 5th house, Jupiter, lord of 5th are taken into account. Elaborate results are found in standard books like *Jataka Parijata* and should be referred to for detailed guidance. The subject is too big to be dealt with here fully. There are also yogas determining the number of progeny and also methods given by me there about computation of the longitudes of planets concerned. (*h*) Ancestral wealth is to be ascertained from the 4th house. The nature of the kind of wealth is to be judged from the Karakas, location of lord of 4th house and planets in 4th house. If Saturn and Moon figure prominently, it may be lands. If Jupiter—money; if Mercury—movable property and so on. (*i*) The principle behind the allotment of years has not been explained in any of the standard works. (*j*) This is also an axiom in Hindu astrology. Probably, misfortunes help evolution more than prosperity. (*k*) It goes without saying that we consider our Ayanamsa as the correct one.

Q. 2. What are the effects, that is, is there any yoga when lord of 3rd occupies 4th, lord of 4th occupies 5th, lord of 5th, 6th and lord of 2nd in 7th?

B. T. K., Poona.

Ans. This is no yoga according to the standard texts and has not been dealt with as such anywhere. To give

the effects for such positions, much will depend on what the Lagna is.

Q. 3. (*a*) On page 92 of *How to Judge a Horoscope*, Mr. B. V. Raman has written that if lord of 11th reckoned from 9th be in the navamsa of the Atmakaraka planet, then the native will command vehicles. Suppose in a horoscope the lord of 4th house reckoned from the lord of 9th house happens to be Atmakaraka himself, will the native command vehicles or not? (*b*) Can Rahu or Kethu claim to be an Atmakaraka planet? *P. C. S., Indore.*

Ans. (*a*) Your quotation is not traceable and hence cannot be answered. Give more specific reference. (*b*) Yes. But Rahu or Kethu should have the least degrees in the horoscope to become A. K. as only then they would have attained the greatest number of degrees since they move backward, *e.g.*, suppose Rahu and Kethu is 3rd degree of a sign and no other planet in the horoscope has advanced beyond 26th degree, then Rahu and Kethu become Atmakarakas.

Q. 4. (*a*) How to judge the effects of occupation of 6th house by Mars in Scorpio? (*b*) Suppose Mars occupying 6th house in Scorpio occupies the 7th house in Sagittarius as per Bhava, how to judge the effects of Mars? *K. N. K. M.*

Ans. (*a*) Mars is strong in his own sign Scorpio. If it happens to be also in 6th house, he would favour the significations of 6th, that is "he will own property, exterminate foes, have a powerful appetite, be opulent and enjoy fame and strength". (*b*) The question is clumsily worded and is evidently designed to ask the question about the effects of Mars in 6th sign but 7th Bhava. In such a case, the effects of occupation of 6th sign (whatever it is, in this case Scorpio) has to be blended with the occupation of 7th Bhava. Mars' occupation of 7th is evil but the evil will be much reduced as it is his own sign, Scorpio.

Q. 5. (*a*) Are planets Mars, Neptune and Pluto to be considered in the formation of yogas as per Hindu Astrology? (*b*) Is there *Neechabhanga* for Cancer Lagna if Sun occupies 14° and Saturn 17° in Aries? (*c*) For Cancer Lagna, Mars is in Aquarius and Saturn in Aries. Is this Parivarthana Yoga and what are the effects? *G. N. G., Calcutta.*

Ans. (*a*) No. (*b*) No, as Sun is neither the ruler of the sign occupied by Saturn nor of his exaltation sign; but this is no final answer as Moon's position is not given since such a planet in kendra to Moon may affect *neechabhanga*. (*c*) This is an exchange (Parivarthana) between ruler of 8th and 10th houses. This is an evil exchange and cannot confer benefic effects. This is known as Dainya Yoga.

Q. 6. (*a*) Jupiter is evil for Thula Lagna. Will the effects of Jupiter's Dasa be modified when he is in 8th, retrograde and in Vargottama with exalted Moon? If yes, to what extent? (*b*) What are the combinations for a good orator? Can the aspect of Jupiter and Moon on the 2nd house from the 8th and Mercury in the 4th house make one a good orator? (*c*) According to text-books, 9th gives long journeys and voyages and 3rd short journeys. In the case of Libra Lagna with Jupiter in 8th why has the native had several journeys to countries abroad in the dasa of Jupiter? (*d*) What yoga arises when the lord of 6th is in the 8th? What are its effects and when will they be felt? (*e*) Combination of lords of kendra and kona give rise to Rajayoga. Some Rajayogas give rise to political power, some success in other fields. How to distinguish one from the other. In the case of Thula Lagna will the combination of Saturn, Venus, Mars and Sun give rise to political power in Saturn's Dasa? (*f*) How strong is *Gajakesari Yoga* formed with Moon and Jupiter in Taurus for Thula Lagna, Jupiter being both retrograde and Vargottama? *P. G. A., Karachi.*

Ans. (*a*) 8th house occupation of Jupiter for Thula Lagna makes matters only more evil and will accentuate the effects of evil rulership. But his being Vargottama will serve to reduce this combined evil. The retrogression makes him stronger as also his association with exalted Moon. However, there is one other yoga also to be considered. As Jupiter is ruler of 6th in 8th, this is known as *Harsha Yoga* which is a very good and powerful yoga. The net result will be that the evil effects of Jupiter ruling 3rd and 6th house will be greatly mitigated by the above combined feature which will also have the effect of conferring good results as well. (*b*) Second house is the house of speech and learning and benefic aspects should confer good speech and learning. But oratory is a special qualification and is not covered by these features alone. Mercury in 4th will confer learning. It has a bearing on oratory as he is Karaka and becomes strong when placed in a Kendra. But oratory of a high order is only conferred by all the planets being placed in kendra from Lagna which is known as Kendra Yoga. At least majority of planets should be so situated. The lord of 2nd should be well placed. The position of Mars ruler of 2nd has not been given. So no considered opinion can be given. (*c*) This question cannot be properly answered without the full horoscope. The habit of asking queries for solutions of scientific difficulties with fractional horoscope is to be deprecated. In what sub-periods of Jupiter the journeys took place has not been stated. If sub-lords do not influence the major lords which are then taken into account for? Mercury ruler of 9th is in 4th in a movable sign and an angle. He is aspected by Jupiter from 8th. Mercury's sub-period therefore can bring about long journeys. (*d*) *Vide* answer to (*a*) supra. (*e*) The term Rajayoga is a common name for a particular type of yogas which confer political power, royal luxuries, general prosperity, etc. Of these types of Rajayogas, the yoga formed by combination of rulers of kendra and kona forms only one group and this group generally gives luxuries appurtenant to royalty, or Government service, varying according to the strength of the planets involved. Thus even a peon in a Government office may have Rajayoga as also an ambassador representing the nation in various countries. But there is no common basis to judge the Rajayoga formed in other ways. These Rajayogas are specifically defined our texts and the effects given separately for each. In the case of the example given, Saturn by himself is capable of giving Rajayoga as he rules a kendra and kona. Taking him as ruler of 5th a kona, his combination with Mars ruler of 7th an angle constitutes another Rajayoga. Similarly with Saturn and Venus. But this combination with Venus ruler of 8th and the Sun ruler of 11th will spoil both Saturn and the Rajayoga given rise to an appreciable extent. Though Rajayoga will be enjoyed by the native in Saturn's Dasa the participant in both Rajayogas of the horoscope, the grade will not be very high. (*f*) The yoga will be as strong as the strength of the planets involved in the yoga, as also the extent of their proximity to each other. Since the degrees of the planets have not been given, their Shadbala strength nor the extent of their proximity to each be judged. The yoga will be in full force for the entire period of life gaining special prominence in the dasas and bhukthis of the two planets.

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MANAGER, *A.M.*



BY DR. R. NAGARAJA SARMA, M.A., Ph.D., D.LITT.

WHISPERS FROM ETERNITY—By Paramahamsa Yogananda—(Self-Realization Fellowship, Los Angeles, California, U.S.A. Pp. 266. Price 3 dollars).

Paramahamsa Yogananda entered Mahasamadhi (in popular language passed away) in Los Angeles, on March 7th, 1952. The book contains many of his writings and prayers which are described as Whispers from Eternity as these relate to Eternal Life and Truth and ways and means of realising them. "Foreword" has been contributed by Amelita Galli-Curci.

Prayers have been addressed to God, in the aspect of Eternal Mother, Cosmic Mother and so forth, and a Mother cannot but respond to the prayers devotionally uttered by her children. Section I deals with "Prayers and Soul-Thoughts". Section II contains Invocations to Manifestations of God in the temples of Great Lives. In Section III stand assembled "Children's Prayers", "Experiences in Superconsciousness and Messages to Devotees" are recorded in the IVth section. Towards the end valuable glossary is added.

It should be a matter for sincere congratulation that in the land of the Almighty Dollar Indian Philosophy and Yoga should have taken deep roots, such deep roots in the hearts of the people as shown in this volume. It is to be hoped that the message of Paramahamsa Yogananda would make a wider appear in days to come. It is observed that the body of Paramahamsa after 20 days from his death had not undergone any decay, but, looked as fresh as in life.

IMMORTALITY OF THE SOUL—Or Resurrection of the Dead?—By Oscar Cullmann—(The Epworth Press, London. Pp. 60. Price 6sh. net).

Dr. Oscar Cullmann in discussing the question whether Immortality of the Soul or Resurrection of the Body is the truth of the New Testament, has arrived at the conclusion that the Greek doctrine of Immortality can never be harmonized with that of Resurrection of the Body. The work was first published in Switzerland, and several French periodicals published fairly full summaries.

Dr. Cullmann's thesis has elicited a lot of opposition and criticism, and in this booklet, his critics are answered, as he feels effectively. Reference is made to the Ingersoll lecture on the "Immortality of Man", and it would be interesting to investigate if Ingersoll would have approved of the thesis of Dr. Cullmann.

Dr. Cullmann claims that his arguments are based on sound scientific exegetics, but, his critics have not met his exegetical evidence. There is such a problem of Scriptural Interpretation and Scriptural Exegesis standardized by Poorva Meemamsa system in Indian Thought as well.

The position taken up by Dr. Cullmann that exegetical arguments should be met or answered only on exegetical basis is quite correct and unexceptionable.

Student of Cristian Religion and Theology would find the booklet quite illuminating and provocative.

SECRETS OF KERALA ASTROLOGY—Translated from the Original Sanskrit into English—By Nemmara N. Krishna Rao—(Block A, Patri Nivas, 345, Chandavarkar Cross Road, Matunga, Bombay-19. Pp. 31. Price Rs. 2.50 nP. Postage etc., extra).

Mr. Nemmara N. Krishna Rao whose works *Ashtakavarga Phala, Nirayana Positions of the Planets from 1958—2000* and others have already marked him out as an author of valuable books on astrology. He has now placed the public under a debt of gratitude by bringing out a translation into English of a comparatively little-known work in Sanskrit entitled *Sukra Kerala Rahasya*—Secrets of Kerala Astrology as propounded or expounded by Sukracharya. The work contains 423 stanzas which have been arranged by the author of the translation into convenient chapters (the original being without any such arrangement).

The translator notes that the Kerala work seems to have been modelled on the lines of *Sarvartha Chintamani*, and deals with some significant yogas (planetary mappings, conjunctions or configurations) but, the work, however, has characteristic independent features of its own which would be apparent to readers.

The first twelve chapters deal with the twelve Bhavas from the ascendant to the twelfth. The 13th is devoted to an exposition of "Miscellaneous Yogas", and the 14th gives an account of Karakatwa of planets. (Specific determinants of life values connected with each planet) extracts have also been given from *Sarvartha Chintamani* regarding profession.

The author has taken indeed, considerable pains to present in plain, simple and straightforward English, the contents of the original Sanskrit, and he has also noted that in certain cases, he has not been able to grasp the significance of the original text.

On page 30, stanza No. 17 does not seem to have been correctly rendered. It contains a rule to determine the ascendant, should any doubt or uncertainty spring up. The stanza runs —*Chandralagnadhipo-yatra*, etc. Reference is, here made to the ruler of the sign occupied by the Moon, but, in the translation, reference is made only to the sign and not the ruler.

The Karakatwas as mentioned by Mantri Lakshmi Narayana Sastri are also given as the author has found them satisfactory from practical experience. I am afraid the rendering "Effect of Sloka" is not quite correct. It should be "effects as described in the sloka."

The author has carefully pointed out that these yogas are applicable to charts prepared in Hindu fashion only, and foreign readers are requested to find the method of converting Western horoscopes into Hindu reckoning from his work on *Ashtakavarga*.

Mr. Krishna Rao, by means of the present translation, has shed illuminating light on an important branch or section of Hindu astrology.

ASTRONOMICAL EPHEMERIS FOR 1959—(Jiwaji Observatory, Ujjain. Pp. 65. Price Re. 1-4-0).

The *Astronomical Ephemeris* of Geocentric Places of Planets for 1959 has been as usual published under the authority and sanction of the Department of Public Instruction of Madhya Pradesh, and it is noted that the calculations have been made on the basis of *Sayana* method, and *Nirayana* positions will have to be obtained by subtracting the ayanamsa from the Sayana figure. It is further observed that heliocentric places of Jupiter, Saturn, Uranus and Neptune, have been obtained from Newcomb and Hill's Tables, and have been converted

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into geocentric latitude and longitudes. Publication of the *Hindi* edition has been postponed to 1960. The publication maintains its usual level of excellence and we converted it to for all students of astrology and astronomy.

TABLES OF SPHUTA LAGNA—By R. N. Ramasubban—(Ravanasamudram Tirunelveli Dist. Pp. 32. Price Re. 1.25 nP.)

Mr. R. N. Ramasubban, who is already known as author of valuable Tables like *Tables of Saptavarga, Tables for Lagnas for Delhi* and others has now brought out another booklet or pamphlet in which the Tables are given for *Sphuta Lagna* (precise or exact ascendant) for all places lying on 13 degrees N. Latitude from Mangalore to Madras. The period covered is 1900 to 1960, and it is a ready-reckoner, which will be found to be useful to all students and practitioners of Predictive Astrology, as accurate foretelling must largely depend on accurate determination of the correct Lagna. There are four tables. Table 1 gives the timings for Bangalore for 1900 (times of commencement of Lagnas). Corrections for different years are embodied in Table 2. The corrections for different places are indicated in Table 3. The exact degree of a particular Lagna can be found from Table 4. By actually working out three illustrative examples, the author has explained how the Tables are to be used and applied for determination of Lagna.

Mr. Ramasubban's silent and patient work will be surely beneficial to the astrologically-minded public.

LAHIRI'S INDIAN EPHEMERIS FOR 1959—(Astro-Research Bureau, 55-A, Raja Dinendra Street, Calcutta-6, Pp. 76. Price Rs. 2.50 nP.)

Lahiri's *Indian Ephemeris* of the positions of planets, according to the Indian or Nirayana system, for 1959 A.D., compiled by Astro Research Bureau, relates to the Saka era 1880—1881, Bengali San 1365—1366 and Samvat 2015—2016. The present issue which is said to be on the lines of its predecessors, contains certain additional Tables, in which timings of the planets entry into constellations (nakshatras) have been shown. In the place of the Indian Solar Date, the dates of the Government's so-called National Calendar have been shown. Also, from the next issue, it is proposed to adopt the Ayanamsa adopted by the Government of India. This Ephemeris has been calculated for the Central Meridian of India, (5h. 30m.) 82½ E. Longitude. Indian Standard Time has been observed throughout, though in certain cases local time has been the basis. (Tables on Pp. 62-63). "Anniversaries" and "Festivals" are noted, but, it is unfortunate that dates relating to Sankara, Ramanuja and Madhva have been omitted, or ignored, though the date concerning Buddha finds mention. But, dates relating to the Prophet of Jainism, Lord Mahavira have not been mentioned. I hope in the next issue, atleast these dates will be included for the benefit of the followers of these Saints and Prophets.

ASTRONOMICAL TABLES OF WORLD TIME CLOCK—By Pandit Gangaprasad Jyotishacharya—(Mahalakshmi Publications, Singpore Road, Morar, Madhya Pradesh. Pp. 258. Price Rs. 10.50 nP. or 21s.)

Pandit Gangaprasad Jyotishacharya, in his *Astronomical Tables of World Time Clock* has given the latitudes and longitudes of about 4,500, well-known cities of the world. In the course of his "Preface", Panditji observes that Indian Astrology would appear to have fallen on evil days, on account of differences found in the different almanacs and panchangs published in this country. Though 8 or 10 panchangs are calculated for the longitude of Banaras, they differ in the timings noted for sunrise, sunset, etc. A reliable and trustworthy almanac is the need of the hour.

The author has ventured on a prediction that Indian Astrology will recover all its lost glory in 1965. In this book are given easy methods of calculating the timings for sunrise, sunset, etc., for the whole world. Important Tables are given regarding the calculation of time in and outside India. It is claimed that with the help of this book, horoscope of any children, in any part of the world can be cast. Towards the end, a valuable note is to be found on "How to find out Exact Time of birth?" Pandit Gangaprasadaji's work is bound to be a valuable and reliable source of reference to all workers in astronomy and astrology.

JANMA BHOOMI PANCHANG—(Saurashtra Trust, Ghogha Street, Fort, Bombay-1. Pp. 207. Price Rs. 1.75 nP.)

The *Janmabhoomi* Panchang for Vikrama Samvat 2015—2016, and Saka 1881, prepared under the general editorship and control of Amrita Lal Lakshmichand Saha, maintains its usual level of eminence and its varied features found in previous issues. It is to be noted the *Janmabhoomi Panchang* is published both in Guzerati and Hindi. The publication contains not merely the familiar information regarding the *Panchang*, but, has also given a lot of astrological information. Planetary movements, transits and aspectarian are given. Developments in international trends and relationship in reference to India (Bharat) Pakistan, Asia, Europe, in general outlines, Africa, Britain, America and Russia are described and discussed, and the conclusion arrived at that there is no likelihood of any world war being waged this year. The writer Pandit Mareswara Sastry reveals perfect control over eastern and western systems of astrology. Commercial Forecasts have been contributed by Pandit Krishnaprasad Bhrigu Sastri who has taken trans-Saturnine planets into consideration. Medical astrology has also found its place, and Pandit Lakshminarayana Tripathi in assessing the effects of Kethu (D.T.) in Revati constellation, has come to the conclusion that in certain countries, national health, and international health also may be adversely affected. The *Janmabhoomi*-Panchang is a veritable boon to Hindi and Guzerati public.

THE INDIAN EPHEMERIS AND NAUTICAL ALMANAC FOR 1960.—Government of India, Meterological Department, Civil Lines, Delhi. Pp. 444. Price Rs. 13 or 20sh. 6d.)

The Indian Ephemeris and Nautical Almanac which has been published by the Government of India and the present publication for 1960 marks the third year of its existence. It is noted that Nautical Almanacs are computed and published by United Kingdom, United States of America, United States of Soviet Russia, France and Spain. It is said a corresponding German publication has been discontinued after publication of issue for 1957. A very significant change has been introduced from the present edition. The places of planets have been shown in accordance with the Ephemeris Time, which is slightly different from Universal Time (Greenwich Mean). The changes introduced in the present publication are described and discussed in the course of "Introduction". Part I deals with Sun, Moon and Planets. Part II is devoted to stars. Eclipses and occultation are dealt with in Part III. Miscellaneous tables are given in Part IV. Part V contains the *Indian Calendar.*

Uninitiated readers will find the numbering of Principal Festivals on Pp. 410 to say the least amusing. The beginning is marked abruptly by ☌ 78. The series runs on to 90.

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Then, a beginning is made with No 1. The series runs on to 80. One sees that numbers 78 to 90 relate to Saka year 1881, and 1 to 80 relate to Saka 1882. Some explanation might have been added. As it is, a lay-reader may be excused, if he or she be left wondering how and why a list of festivals commences rather abruptly with 78. The publication is well get up and is bound to be of great use to students of astrology and astronomy. But still it is an open question, whether the Government of India had been well advised in uudertaking publication of a national calendar.

Of course, to keep in line with other countries like Britain and America, the Indian Government may publish its own Nautical Almanac for its own secular purposes and for meeting of the secular demands. It is not clear if a secular Government should go so far in its campaign of *Nationalization* (sic) as to publish a National Calendar for the whole of Bharat fixing days and occasions of religious significance as well.

SANSKRIT–TAMIL

PADUKA SAHASRA of Sri Vedanta Desika—Translated into Tamil—By D. T. Tatacharya, M.O.L.—(Sarasakala Nilayam, No. 8, South Mada Street, Mylapore, Madras-4. Pp. 734. Price Rs. 15.)

Sri Vedanta Desika, the celebrated and illustrious champion of the Vasishta Advaita of Sri Ramanuja (1268 A.D.—1369 A.D.) is a dazzling personality in the historical evolution of Indian philosophy who has to his credit over a hundred works of rare merit and excellence, and this world famous philosopher, who has hit a literary century can be likened to Jayatirtha of the Dvaita school and and Appayya Dikshita or Vachaspati Misra of the Advaita school. Side by side with philosophical treatises, Vedanta Desika has also written several purely literary works the value and importance of which from the standpoint of rhetoric and prosody in Sanskrit stand very high.

Paduka Sahasra is a striking poetical work of Vedanta Desika in which the eternal and undying glory has been sung of the sacred sandals (footwear) of Lord Sri Ranganatha. In the Srivaishnava fold, different stories are current about the origin of this work. It is well known that Tenkalai and Vadakalai sections are engaged in some despite or another, and in the present case, the Vadakalai version is that under the stress of some competitive challenge thrown out by a scholar of Tenkalai persuasion, Vedanta Desika composed this work within the short space of a single night. Others maintain that it was composed within a sirgle Yama of a Night *(i.e.,* 3 hours.)

The *Tenkalai* version, on the other hand, denies the story as narrated by Vadakalai section, and seeks to maintain that Vedanta Desika composed the work just at the request of some of his disciples and admirers, and there was neither controversy nor challenge of any kind.

I have absolutely no desire to take sides in this controversy, but, it may be noted that Vedanta Desika himself refers to the existence of envious and jealous persons who always seek to hide, deny, or belittle the value of meritorious works. (Stanza 1004, Pp. 714).

Panditaraja D. T. Tatacharya has done this great work into Tamil in a very striking and attractive manner. Each stanza is printed in bold Devanagari type, and word by word rendering and informative and instructive notes have been subjoined under each stanza.

The author has contributed a "Preface" (Prasthavam) and an "Introduction" (Upodghatam). In the course of the latter, biographical details and literary merits of Sri Vedanta Desika and his work have been enumerated.

The *Sandals* (Paduka) are in some places referred to as those of Lord Ranganatha. In other places, they are referred to as those of Sri Rama. Yet, in other places, they are glorified as those of the Supreme Lord himself, without any specification.

The work is divided into 32 sections. Each is known as a *Paddhati*. (Step). There are altogether 1008 stanzas. In Sanskrit rhetoric and prosody, ornamentation is of two kinds. One is verbal ornamentation or embellishment. (*Sabda* chitra). The other is ornamentation or embellishment in meaning and constructive imagery. (*Artha* chitra).

All important figures of speech have been employed. A striking instance of verbal ornamentation is to be found in section 30 the whole of which is devoted to rhetorical ornamentation. I refer to stanzas 935 and 936. Each is made up of a single letter. (TA and YA respectively).

Wonderful ideas have been embodied by Vedanta Desika in the work. I shall refer just to *three*.

Though subordinated by the great one should patiently serve, the same master. For, downtrodden though, footwear actually got a kingdom from Rama at the proper moment. (Stanza 830).

Vedanta Desika observes that during the reign of Paduka, nothing untoward happened. No member of the prohibited caste did penance. There was no premature death of any young person. Paduka reign was thus superior to *Rama Rajya*. This is one of the finest reflections of the author which stand unsurpassed anywhere in any literature in the world. (Stanza 153).

Or, again, Vedanta Desika was no respector of persons, howsoever eminent these may be or may be imagined to be. He proclaims to the world he prefers to serve the footwear of Lord Ranganatha with folded hands, and he would *never* spread out his hands (unfolded) before any arrogant rich person. (Stanza 968). Most probably, there seems to be some autobiographical touch in this.

Vedanta Desika observes that envious and jealous persons deny merit even where it exists. Friends hide the faults. He would like neither. Addressing Paduka, he exclaims—you alone are impartial witness of both merits and demerits. (Stanza 1004).

All I can say is the manifold excellences of this work of Vedanta Desika will be best understood and appreciated only by those who can control the original Sanskrit. Those who cannot, would readily welcome the translation of Pandit Tatacharya.

Vedanta Desika's present work has amply vindicated the honourific bestowed on him—Kavi Tarkika Kesari —Lion amongst logicians and poets. His metaphysical treatises *par excellence* vindicate the title–Lion amongst Logicians.

THE MUNDOSCOPE—II

(Continued from page 786)

Campanus method of house division is implied in the formulae, and therefore neither the formulae nor the chart will give correct results, except at the four angles, if the reader favours other methods of house division.

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FOR SEPTEMBER 1959

BY MIHIRA

"IF there are showers or drizzle on 4th Purattasi (20-9-1959) there will be rains throughout the month and the crops will thrive well". —*Science of Rainfall.*

"If in the month of Purattasi on days ruled by Chitta, Swati and Visakha (3-10-59—5-10-59) there are light showers, the nanja and punja crops will yield plentifully because of timely and adequate rains and happiness and contentment prevail in the land". —*Science of Rainfall.*

"Plant a garden when the asterism Rohini rules, betelvine in Aslesha; brinjals in Bharani; ragi and paddy in Swati; roots in Moola; palmyra, cocoanut and mango in Aswini; vegetables in Bharani; plantains and sugarcane in Pushya."

—*Kala Vidhanam.*

"If we admit that the Sun is the source of all life and its activities, then it follows that in time which is denoted by the Sun, is imbedded all the forces or energies for the works of creation, protection and destruction and these energies have been very carefully unearthed by the ancient Maharishis and embedded in the formulae found so profusely in the pages of *Muhurtha*, an important division of astrology". —*B. V. Raman.*

DAILY GUIDE

1. Yogini towards sky after 8-25 a.m., till then good for ploughing and manuring; still as the asterism is unfavourable throughout day and night, it is better to avoid new beginnings even before 8-25 a.m. and keep to routine.

2. Yogini towards sky or earth whole day and night; hence avoid ploughing, planting and manuring; but otherwise good for purchase of cattle and defrayal of paddy for cultivation expenses.

3. Both L.D. and asterism continue to make the day inauspicious for new works; observe routine only, such as weeding, levelling, fencing, digging, etc.

4. Ordinarily good for all purposes and agricultural operations such as planting, manuring, harvesting, storing grain; also digging of wells and purchase of cattle.

5. Marana Yogam whole day and night; avoid all important agricultural operations and new beginnings.

6. L.D. not suitable for important new works; better keep to routine only.

7. Ordinarily good day; specially suitable for planting, purchase of grain and cattle, storing grain, digging wells, etc.

8. Marana Yogam whole day and part of the night; so no new beginnings are recommended; keep to routine.

9. One of the best alround good days in the whole month—good for manuring, planting, harvesting, purchase of cattle, storing grain, etc.

10. Yogam towards sky after 4 p.m., till then L.D. evil; avoid all works for the whole day except routine.

11. Yogini towards sky or earth whole day and night; avoid ploughing, manuring, planting; after 1-45 p.m. cattle can be sold or purchased.

12. Yogini towards earth till 11-40 a.m., no ploughing, manuring or planting operations till then; till 2-35 p.m. good only for purchase of cattle; thereafter favourable for all purposes in general.

13. An alround good day; agricultural beginnings, planting, digging wells, etc., till 1-50 p.m.; thereafter all purposes.

14. Asterism and L.D. good for all purchases in general: planting, harvesting, digging wells,

15. Marana Yogam after 12-30 p.m. till then good for purchase of grain, defrayal of grain, planting; thereafter keep to routine.

16. Between 6-40 a.m. and 12-40 p.m., good for planting, harvesting, storing and defraying of grain; otherwise, not good for anything except routine.

17. L.D. not good for new beginnings; asterism good for putting up water lifts and cattle dealings till 1-25 p.m.; better keep to routine.

18. An excellent alround good day after 6-30 a.m. for new beginnings in all kinds of agricultural activities such as planting, manuring, harvesting and storing grain; also digging wells.

19. Another good day generally; best for storing grain; favourable for all other new beginnings as well and also for purchase of cattle.

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20. Till 9 a.m. good for all purposes and new beginnings, such as planting, harvesting and purchase of cattle; thereafter L.D. not favourable for new beginnings but matters already begun may be continued as also routine works. Yogini too towards sky and so not suited for planting, ploughing or manuring.

21. Yogini towards sky and earth whole day and night; not good for planting, ploughing, manuring, etc.; asterism too evil for all other works.

22. Yogini towards earth till 12-50 p.m., even then the asterism continues to be evil and not recommended for new works; keep to routine.

23. An ordinary day; good for manuring and harvesting also for purchase of cattle; use cattle manure for best effects.

24. Marana Yogam both day and night; keep to routine only.

25. L.D. bad; keep to routine only.

26. L.D. bad; keep to routine only.

27. Good for all kinds of agricultural activities—planting, manuring, harvesting, purchase of cattle; for best effects, use organic manure.

28. Asterism good only till 9-25 a.m., but Rahukalam from 7-30 to 9 a.m.; so there is very little time to be utilized; but till 7-30 a.m. good

(*Continued on next page*)



FOR SEPTEMBER 1959

BY MIHIRA

"THE nature of the forces operating at any given moment depends upon the nature and disposition of the planets at the moment concerned. Instances of loss of life, loss of money, and distress and disappointments to the traveller because the journey was undertaken when the planetary vibrations were harmonious can be cited *ad infinitum*."
—*B. V. Raman.*

Air Journeys.—"Avoid days when Yogini lies towards earth or sky in the direction of the journey. Avoid Marana Yogam days and Nasa Yogam days. Observe in addition Varasoolam and if the Lagna at the time of starting is free from Panchaka dosha, you will have a safe journey.

"Take due note of Tara Bala. Let the Lagna be an aerial sign. Avoid Mars in Lagna, 7th and 8th. Let the Moon be waxing and as far away from Rahu as possible. Render the Ascendant be strong by a suitable disposition of Jupiter".—*B.V. Raman.*

"The sea, the vessels that are afloat upon it. (*N.B.*—We can now add the air and the aircraft) and all the human freight are as surely touched and as surely disposed of by interplanetary action and cosmical forces as are the molecules of the air and water that constitute the wind and wave".
—*Sepharial.*

DAILY GUIDE

1. Yogini towards sky after 8-30 a.m.; avoid air journeys thereafter especially towards north.

2. Yogini towards sky or earth whole day and night; avoid air journeys throughout.

3. Yogini towards earth till 7-50 a.m.; Marana Yogam after 2-40 a.m. air journeys safe between 7-50 a.m. and 2-40 a.m. (night); avoid journeys towards south any way.

5. Marana Yogam throughout day and night; avoid air journeys entirely.

7. Marana Yogam after 10-10 p.m.; avoid journeys thereafter, especially towards east.

8. Marana Yogam till 8-35 p.m.; avoid journeys till then especially towards north.

10. Yogini towards sky after 4-0 p.m.; avoid air journeys thereafter especially towards south.

11. Yogini towards sky or earth day or night: avoid air journeys entirely especially towards west.

12. Yogini towards earth till 11-40 a.m.; avoid air journeys till then especially towards east.

15. Marana Yogam after 12-35 p.m.; avoid air journeys thereafter especially towards north.

20. Yogini towards sky after 9-10 a.m.; avoid air journeys thereafter especially towards west.

21. Yogini towards sky or earth whole day and night; avoid air journeys throughout especially towards east.

22. Yogini towards earth till 12-50 p.m.; avoid journeys by air till then, especially towards north.

24. Marana Yogam throughout day and night; avoid journeys throughout especially towards south.

30. Yogini towards sky after 8-45 p.m.; avoid air journeys thereafter especially towards north.

HINTS FOR AGRICULTURISTS

(*Continued from previous page*)

for all kinds of work and new beginnings.

29. Asterism unfit for all kinds of work except routine till 10 a.m.; even thereafter good only for planting or harvesting; however paddy may be stored and cattle purchased.

30. Good only for purchase of cattle; avoid all other works, at least after 8-45 a.m. when Yogini turns towards sky.

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FOR SEPTEMBER 1959

[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 D.R. MUNSIF, B.Sc. (Econ). (London), B.A. (Hons.). (Bombay),
5/1, Russel Street, Royal Court, Calcutta-16.

Astrological Section

READERS will pardon me if I draw their attention to my remarks in the June issue asking them unreservedly to support bears in cotton market. When the article was written in the month of May, no statistician could have foreseen the fall in cotton values. The immediate cause was the decision of Sudanese Government to allow a discount to the Overseas purchasers. Whatever the mediate or immediate cause be in bringing about a change in the expectation of men, the events have been a sufficient proof of the value of astrology in commercial matters.

For the month of September, I shall dwell on the precious metals according to Nirayana methods. The Sun passes through Purvaphalguna and Uttaraphalguna during the month. Mercury will join it in Purvaphalguna from the 8th. This will cause a rise in silver values specially. At the same time, the passage of Venus from Makha will restrict the bullish temper and prevent the march of values taking a strident turn. Sani's transit through Moola and Rahu's through Hasta serve the same cause of a rise in the values of precious metals.

Jupiter changes the nakshatra on the 15th. This does not have an effect directly on the bullion market, but cheapens the grains and reduces the cost of living. This enables the poor people in the long run to effect some savings which are usually invested by them in the precious metals.

But there is another important phenomenon occurring. Mars passes out of Uttaraphalguna and enters Hasta on the 11th. Here it forms a very important vedha with Kethu and since Kethu is in Uttarabhadrapada, the political atmosphere of cold war will be surcharged with considerable heat. I therefore wish to warn the readers that this hot international tension is likely to raise the values of precious metals and oilseeds.

It is to be noted that there is no vedha at all between any of the planets from 1st to 10th September. Thus the transit of planets as described in the second para plays an important part in determining the values and later the vedha of Mars on Kethu adds the fuel to the fire in bullion markets.

The Sayana maps drawn for the time of the Sun's entry into Virgo for various important capitals of the world indicate a state of extreme preparedness. Once again the Formosan waters come into the picture; there is also a likelihood of England being involved with China this time owing to Hong Kong. Therefore I look forward to a rise in the values of gold and silver, and oilseeds as well.

Elsewhere in this issue, I have remarked on the unsatisfactory nature of monsoon this year. The dry weather conditions will therefore have an important effect on the price level of oilseeds. My advice is therefore to sail with the bulls on the high seas of bullion and oilseeds markets.

The bullish atmosphere will be particularly strong upto the 21st—thereafter there will be both-sided movements with the balance in favour of bulls.

Economic Section

In these columns, it has been advocated that shares of banking companies and insurance companies should not be retained in one's investment portfolio. Some of the critical readers like to know the reasons.

The general public is aware of the policy of the Government to introduce co-operative societies in every sector of society. Co-operative enterprise is no doubt a bulwark against communism. I do not wish to burden the readers about the idealistic theorems of the philosophy of co-operation but would like to point out the fairly happy conditions in countries where it has been tried.

In the very progressive and capitalist countries like England, Sweden and Denmark and among the Commonwealth, New Zealand, co-operative societies have done much to improve the standard of life of the workers, and have established first-rate norms of quality of the manufactured products. They have prevented the exploitation of workers, cut out the middlemen, and distributed the profits of the element of risk among the workers themselves.

If co-operative societies are established in India, it will be natural that they will have to be financed by Government organisations. Let us take the example of agricultural sector of society. The crops will be taken to co-operative credit societies or the State Bank of India. The insurance of such crops will naturally be passed on to the companies which are under the public sector. Thus the private sector, which has been doing this financing of crops will lose a considerable part of the business devoted to the marketing of crops.

Thus the members of a co-operative society will not suffer through the lack of finances; more still, the exploitation of the peasantry would come to an end. The writer holds no brief for capitalism or socialism, he merely wants to examine the economic institutions and wants to explain to the unwary public as to how the economic forces work. If at all, he holds a brief for the middle classes who are the salt-of the earth.

Throughout the centuries of history, the middle classes have led the progressive forces and taking a cue from the history of nations, our middle classes who are now so crushed as to have no energy for protecting their interests, must organise themselves; and the co-operative societies are one of the best mechanisms to deal a blow to the exploiters both above and under the middle classes.

The co-operative finance ensures that the producers will legitimately get a share of rising prices during the off-season. The produce will be stored in the godowns of co-operative societies and black market would naturally come to a stop. Similarly in the manufacturing sector of society, the margin of profit that constitutes the difference between the cost and selling price will be passed on to the producers themselves. At the same time, the margin of profit will certainly diminish. Thus the consumers will

(Continued on page 811)

Weather Forecasts for September 1959

BY D. R. MUNSIFF, B.Sc. (Econ.), London, B.A. (Hons.), (Bombay).

BEFORE I start on the subject proper, I wish to draw the attention of the readers to June-July weather. The monsoon in the Bombay State was indicated to break out between 23rd and 26th. Further stormy cloud-bursts were also given for the 1st of July. Further it was also said that inspite of stormy indications, the rainfall would be shorter than the average. Next for Bengal, the weather was said to be still hotter and drier than normal. Last but not least for the farther North-East India, destructive weather was forecast for both May and June. These have been amply borne out. Further the Editor will bear me out that the forecast happens to be in his hands fully two months in advance. If there was a team of astrologers drawing up horoscopes for the time of various celestial phenomena like the formation of exact major and minor aspects between planets and for the time of entry into different signs of all the planets, the results would be far more accurate and known much earlier than our meteorologists can do.

Once again, I give the particulars of the horoscope for the time of Sun's entry into Virgo so as to arrive at certain judgments about August-September weather. I say certain because the other maps which I have said in previous issues to be just as essential are taken into consideration.

For the Bombay State, the last decanate of Leo happens to fall on the 4th house, with Gemini and Sagittarius on the 1st and 7th houses respectively. Thus three dry and hot signs occupy the angles. Further, though the degrees may differ the map remains true of Central and Western India. Therefore, on the whole, the weather will be much drier and hotter than normal. Secondly, Sun the hot planet will be in the vicinity of the 4th house cusp, generating and maintaining its effect exclusively on the weather. The soil therefore in these regions will remain dry and thirsty. Sun is in conjunction with Pluto which will generate winds of some fury and cause dust storms.

Such gusty days are 27th, 28th August, 4, 6 (but this can be a rainy day as well), 12th, 14th, 17th, 2nd 22nd September. These days will also be hot, much hotter, than the average in particular the 27th August, 4th, 12th, 17th, 21st and 22nd Sept.

There is likely to be a good deal of precipitation of rain on 24th and 29th August. 1st September will be cloudy with scattered showers, so also the 2nd with winds added; 5th temperature distinctly falling with showers; 7th cloudy, hazy with mild breezes; 11th and 12th will witness winds with high speed; 13th and 14th mild and equable climate. Though there will be no rain on 17th and 18th, yet there will be very strong winds. Similarly the 21st will be stormy but wet as well. The Parsis in Bombay will be able to enjoy their New Year without their clothes being spoiled as is normally the routine.

For Bengal, Bihar and U P., the stormy sign of Virgo falls on the 4th cusp. Since Virgo rules manual labour and foodstuffs, it becomes doubly important. Unfortunately the planet Mars is in the vicinity of the particular cusp indicating destruction of crops by pests and insects. Still more, the ruler of the 4th house is in close conjunction with the eccentric planet Uranus and tenants the hot and electric sign of Leo. The effects of all these are irregularly unfortunate. There will be many storms of concentrated fury which will cause the destruction of standing crops. The weather will be generally drier than normal.

28th and 29th August are the days when localised storms will hit a good many spots. 30th will be hot and dry with stormy breezes. 2nd September will give rise to hot and dusty winds. There will be widespread showers on the 5th; 6th thunderstorms; 7th rainy with mild breezes; 14th thunder showers; 15th will have widespread drizzles; 16th may gives scattered showers; 17th widespread showers all over the region. There will be thunder showers on the 18th.

For the North-East region, the sign Libra ruled by the beneficent Venus falls on the 4th cusp with Cancer and Capricorn occupying the 1st and 7th houses. The weather therefore will be just as it ought to be. After the early ravages of monsoon this region will be now under the grace of nature and the crops will flourish. There will be timely and regular rain as required for the crops of the season.

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MARKET FORECASTS

(*Continued from page 809*)

stand to gain. But all these financing of the manufacturing units will be done through the State Bank or its agencies or some other institutions of co-operative finance. Thus the business that is now in the hands of private enterprise will gradually, but much sooner than is realised by the public, pass out of their hands.

Having pointed this out, it is also instructive to delve in some of the present abuses which prevail now in some of the co-operative societies. In the Bombay State, there have sprung up many co-operative societies devoted to the financing of cotton crops. Some of them have done outstanding service to the peasantry but in others, the office-bearers have misappropriated large sums of money or have done their best to mis-spend the money. In some cases, large buildings have been erected, in many, there are large sums shown in the balance sheets spent after entertainment, and similarly after food charges of the members. To prevent such abuses for their own sake, and to inspire confidence among the public, as well as to serve the cause of co-operation, the Government must take vigorous steps to eradicate these evils without fear or favour irrespective of the fact as to how high or politically influential these guilty of financial abuses may be.

Once again, to the well placed middle classes, the suggestion is put forward for their organisation and mustering their financial strength. The individual financial strength of the middle classes is very low but the combined strength can be a power to reckon with. It is no longer possible to form a banking society the essence of which is to accept deposit accounts payable on demand by a cheque; but it is within the rights of a society to accept long-term deposits and to utilise these funds for financing local agricultural and small-scale manufacturing enterprise. This process will eliminate the gross abuses, the power to execute and carry out which is accidentally but deliberately passed into the hands of those who control the big financial houses.

If this financial strength is organised in a group of homogeneous well-knit districts and in every state, social and political power will follow. It is not the formation of political parties that well succeed in achieving the objects of our society. It is of course taken for granted that the objectives are freedom of thought and power to preach them; freedom to further one's economic good and to secure the fruits of one's labour. It is astonishing to find that those who are responsible for forming a conservative party hope to win an election, against those who give irresponsible promises to catch the votes of landless and jobless proletariate. It is clear that the goods which the proletariate desires, the conservative party cannot deliver nor can promise but the Congress Party promises knowing fully well that it cannot deliver.

The conservatives or whatever they call themselves, should aim at limited objectives; if they achieve the social and economic good in a limited sector, it would become a goal for many others to achieve. One joins and follows the rising star; that is the position which the middle classes will have to attain to save themselves from annihilation.

The ground is now ripe for the middle classes to come forward and prosper their cause. The proposal to levy a third plan promotion tax is already not merely mooted, but discussed in a serious vain with regard to the quantum The Congress was preaching against the absentee landlords declaiming them as bloodsuckers but now the absentee state comes in to perpetuate the power of the ruling party. Having won the votes of the landless tenants at the cost of untold misery inflicted on all the members of the landed class, they are now bidding for the votes of the agricultural labour at the expense of the recently established small peasantry. It is natural for the captalist *entrepreneur* class to support such a measure of betterment levy, once out of a sense of grievance and secondly out of the necessity to escape taxation from their own heads. If the middle classes come forward now with an impartial sense of justice to serve the cause of community, there is a God-given opportunity to gain strength and to attain power.

On this subject of impartial justice, it is worthwhile enquiring as to how many organisations of the so-called forum of free enterprise have raised their protest against the exuberant but vindictive statements of the Prime Minister against the distinguished members of the judiciary who were invited to preside over the Boards of inquiry at the Prime Minister's own initiative. The Prime Ministers *obiter dictas* are an indication of the authoritarian temper in the highest and closed circle of the ruling Congress Party.

The special levy is discussed describing as if the prosperity of agricultural classes has improved and yet the Government declares that there has been a failure or a short fall in the small savings movement. I would go far to state that the economic condition of agricultural classes has worsened. The Government deliberately closes its eyes because the maladies it claimed of curing while winning the elections, have become chronique. The food shortage is clearly revealed in most of the States of India so much so that the food deficit in Bengal constitutes as much as 58% of the important quantity by the Government of India.

What has the Government done in Bengal? It imposed partial controls on grains trade and then removed them. Inspite of the failure of control, the Bombay State as now embarked upon the same programme in the case of sugar-trade. When the Congress was not in power, its leaders were in favour of hanging the black marketeers but now the Government of Bengal refused to give power to the Police to search the godowns of wholesalers. If the Government is so conscious of public welfare, it can at least publish widely the names of those guilty of black-marketing. It is upto the members of the ruling party to galvanise the conscience of the community against those guilty of lining their pockets even at the cost of increasing the misery of the poor. If the Government were to have its eyes open, it would find persons highly placed in society of having been found guilty of smuggling. Why should their names be not regularly published so that the community knows the true worth of such persons who parade the virtue of charity?

BY MANUBHAI P. SHUKLA,
"Sukla Vas", P.O. Patdi.

The political matters forecasted for August 1959 hold good to some extent for this month as well. Lunar Bhadrapada runs parallel to September 1959. Lunar Bhadrapada is ruled by Sun and Sharad Rutu covering this month is ruled by Mercury. Mercury gets accelerated motion. Mercury and Sun both are aspected by Saturn. Venus in trine-aspect from Saturn, along with Sun, Mercury, Mars indicate excess of rains in Northern India, Bihar, Orissa, while indifferent weather in Southern India. Such phenomena create stringent markets in grains, foodstuffs and commodities. Setting of Mars indicates that the Forward Market Commission will apply sanctions and injunctions in optional deals, but it will do nothing to bring down the price-level in the spot markets of foodstuffs.

Venus and Mercury pass through Amrita and Jala Nadis respectively during this month. This phenomenon read along with the Sun–Moon–Venus conjunction in Simha Rasi indicate floods in North India, Bengal, Bihar and Orissa. The people will pass through trouble and enemies. Crops will be devastated. Two lunar days are missing in the first fortnight of Bhadrapada ; this plus the solar eclipse on 2nd proximo on a Friday, in Hasta constellation foretell bullish tone in camphor, scented articles, sandalwood, medicines, herbs and roots, rice, pulses, ghee, oil, sugar, gur and silver. This solar eclipse takes place in the Janma Rasi of India. So Indian masses will have to pass through distressed conditions. The administrators will have to face severe criticism and strong opposition from rival parties.

Cotton.—Solar conjunction with Mars and Rahu in Virgo, *i.e.*, 4th in the cotton speculation sign, indicates destruction of crops due to inclement weather. Venus and Mercurian investments indicate good crops in certain areas. So the merchants in those parts will be sellers in strong market tone and cause a check in further advance in cotton prices. Declines in coton prices are possible from 5th to 12th; 13th to 17th very steady or advances are anticipated ; 18th to 20th bearishness due to timely rains ; 21st to 25th advancing tone ; 26th to 30th sluggish or bearish trend. The prices will move within Rs. 15 to Rs. 20 on decline and on rising side.

Bullions.—Phases of Mercury and Venus in retrograde state have much to do during this month for this section. The month opens with a bullish tone in gold. Between 6th and 10th silver prices will be declining, but from 11th to 17th both gold and silver will have appreciated tone. From 18th, gold prices will be weakened till 24th. This period is likely to continue till the end ; heavy rises in prices are not possible ; but heavy declines are anticipated.

Seeds.—Prices of castorseeds will be under strong effect of Mercury and Venus. The opening of the month may prove to be sluggish or on the decline till 8th ; but thereafter strong bullish tone till 16th or 17th. The restrictions are likely to be applied on 17th or 18th to curb the speculative elements but a sudden good jerk is anticipated till 22nd, with reactions till 26th and bearishness from 27th to 30th.

Groundnuts.—From 1st to 16th, it is bullish for this section, but thereafter it would be one-sided bearish. Favourable crop-reports and injunctions by the Forward Commission in other markets are possible in this section. They should be very cautious between 15th and 17th.

Linseeds.—This section will rule weak till 7th ; but thereafter strong till 15th or 17th. From 17th bearish effects will be experienced till the end of the month.

Sarsoo.—This crop is very likely to face devastation due to heavy floods in sarsoo-growing areas. Bullish sentiment will prevail till 17th and thereafter decline in prices.

Jaggery.–The prices, in this section, will rule weak till 8th or 9th ; 10th to 15th recovery period ; 16th to end of the month bearish, on account of favourable weather reports and big release of sugar stocks by the Government. Sugar prices will remain steady throughout.

Grain Markets.—This section will rule strong. Rice, wheat, bajree, joowar, urad, toowar, and moonga markets will rule strong till 15th. Only the Government's action on 17th will bring down the prices, especially in pulses. We advise traders to be more humane and honest in their deals. Lunar Magha Krishna Panchami falls on Friday. This pre-indicates rise in wheat, rice, moonga and ghee in this month.

Cocoanut Oil.—Month opens with a strong bullish tone, which continues till 10th. Steady decline from 11th to 23rd, and sudden rise in the remaining part of the month due to heavy destruction of crops by severe cyclonic weather are indicated.

Black Pepper.–Strong bullish undertone will be maintained with narrow fluctuations. Occasional rises are denoted during 11th to 16th, and 28th to 30th and decline from 6th to 10th, and 22nd to 27th.

Rubber.—Appreciated market trend from 1st to 15th and thereafter gradual fall on account of diminished demand are indicated. Mars-Rahu conjunction indicates poor crops in comparison to the demand.

Chemicals.—This section will rule strong from 1st to 5th ; weak from 6th to 10th; strong from 11th to 15th and thereafter steady till end.

Stocks and Shares.—Buying is advised between 1st and 10th ; 11th to 15th, strong, bullish period prevails ; 16th to 20th the period is steady but fluctuating ; 21st to 26th sudden drop; and 27th to 30th recoveries on account of purchases at lowered rates are indicated.

On the whole, entry of Jupiter into Anuradha on 16th is favourable to our Prime Minister and he is very likely to take suitable steps in the interest of Indian masses. An important announcement is expected on 17th or 18th September 1959, causing heavy declines in the price structure of several markets.

BY A. P. SATHE

Dr. Deshmukh Building,

Dr. Deshmukh Lane, Bombay–4

The month of September coincides with Lunar Bhadrapada. The Sukla Paksha or the bright half of Bhadrapada is of 13 days only. This factor, our ancients, have mentioned to denote bearishness, by destructions, *i.e.*, some such thing might take place which would bring in prices good declines. All ancient references must be taken to study commodity trends rather than for industrials or stocks in general. Retrogression of Venus and her rise in the east on 6th, setting of Mercury in the east in fast motion, and the direct motion of Saturn. Mutual aspects with the major planets, and Mars getting combusted indicate wide, heavy and erractic fluctuations in the commodity and stock markets of the country. Mars–Saturn square in the first week, Sun–Saturn square and Sun–Rahu conjunction in the third week would influence the markets more. Teji reactions would be witnessed at times rather abrupt. Those taking advantage of these spurts for selling purposes, would get a chance to earn by the 24th September 1959. The whole month points out wide range of fluctuations bothways, and traders or speculators having Mars and Saturn square in their radical chart, should, in fact be out of the market for some time, lest they would have unfavourable times resulting in heavy losses out of their own actions.

1st, 6th, 11th, 17th, 23rd seem to be the turning points for almost all sections of commodity and stock markets.

Solar Ingress charts of 17th August and 17th September.

Leo Solar Ingress chart, no doubt, indicates bearishness in commodities, but if there had already been a good drop in values at the end of August, it will be safer for bears to come out off the bearish line. With the entry of Mercury in Leo, four planets would be posited in this sign. The entry time of Mercury in Leo is not very auspicious or denoting good rises, but there onwards till 11th September 1959 commodities might witness, rise, specially from 6th September 1959 onwards. It will be safer therefore to

buy in drops all commodities in the first week. The period from 11th till 17th appears again a bearish period to some extent. But real fall will commence with the entry of Sun in Virgo. I am giving below the chart for this Solar Ingress. Under the mutual aspect of Sun-Saturn square and Sun-Rahu combination all commodities would lose good ground from 17th till 24th. One, buying in these falls, would again have a good opportunity of good gains by the end of the month. In general commodities would rise and fall in the following manner: 1st to 6th steady with little fall from 3rd to 5th; 6th evening to 10th evening teji; 11th to 17th bothways narrow fluctuations-little down; 18th to 24th good drop and 25th till end teji.

Kethu 12	1	2	3
11 Moon	Solar Ingress Chart (Virgo) 17-9-1959		4 Lagna
10			Venus 5 Mer.
9 Saturn	8 Jupiter	7	6 Sun Mars Rahu

12 Kethu	1	2	3
11	New Moon Chart 3-9-1959		4
10			5 Sun Moon Mercury Venus
9 Saturn	8 Jupiter	7	6 Mars Rahu Lagna

New Moon Chart of 3rd Sept. 1959

This chart indicate that the Lagna lord occupies 12th with Ravi and Moon (Amavasya). This fact is not at all favouring rise in stock values. However with entry of the Sun and Mercury in Virgo, the position in this chart improves, but because of the Sun-Saturn square the values of industrial shares and stocks would remain somewhat subdued. One picking up in falls between 17th to 23rd would be benefitted as good inclines are expected from 24th evening onwards till the end of the month.

Cotton and Allied Products.—Mercury in fast motion and Venus in retrogression in Magha throughout one month are not indicating so bullish factors for this section; Saturn's direct transit in Moola, Punarvasu remaining all along under vedhas, martian transit in Uttaraphalguna are factors, which will not allow prices to go down till 11th. After 11th, one drop would be witnessed till about 24th. It will be followed by good upsurge of prices in the last week. The fluctuations in this commodity would mainly be governed by rainfall. In March 1960 Vaida would be in operation on account of the transit of all the three planets—Mars, Mercury and Venus in the 12th house. This position is not good, though occasional rise would be witnessed because of martian transit; one selling till 24th would have a good chance to earn; 1st and 2nd steady; 3rd to 5th fall; 6th to 11th teji; 12th to 24th mandi; and 25th till end teji.

Oilseeds.–Saturn getting direct, Mercury in fast motion and Mars transitting in Virgo, specially in the initial stages in Uttaraphalguna, this section would comparatively remain strong and might show good rise at times. 1st to 11th it would be teji with mandi reactions on 4th and 5th, 11th noon to 17th bothway fluctuating, 18th to 24th mandi, and 25th till end good rise. This section would witness heavy wide fluctuations. Government policies and rumours about price control, or distribution would hamper this market. It is likely that during this month, Government might take some concrete steps to stop unlimited speculations, and control the prices in such a way that fair prices would be obtainable. Good exports would be possible with foreign countries. Traders should watch their position and commitments well.

Metals and Bullions.—This section would show steady rising conditions are on account of the transit of Sun and Mars in Uttaraphalguna, in the initial stages, followed by Jupiter in Anuradha. Possible fall during 17th to 24th only is expected, Comparatively silver would witness a good fall during these days, rather than gold. Other metals would remain strong

Stocks and Shares.—New Moon chart of 3rd September denotes fall in values upto 24th. Saturn and Rahu in navamsa are having favourable relations. Mercury transitting along with Mars in Virgo is not inauspicious for stocks values. 1st and 2nd it would be steady and 3rd till 24th fall in general. It is advisable to pick up in falls during 17th to 24th. Good rise is indicated from 25th September 1959. To sell in every rise upto 17th, while to buy in every fall after 17th, would be a good policy in this market.

Lastly, I would like to state here that hereafter natural calamities would be on the increase, and commodity and stock markets would be more influenced by such happenings in some way or the other. The span of time from here onwards till February 1962 (eight-planet combination), the universe would experience many unnatural disasters. According to my humble opinion such combinations would be giving results much earlier and the effects do last for a longer period. Whatever effects astrologers may be predicting through other columns of the esteemed magazine, according to me, it would not be taking place in a day but spread over during a period of 3 years commencing from now onwards.

Again I hint that speculators should remain within their limits during this month if they do not wish to get trapped in the wide and abrupt changes in the price trends that would be witnessed during this month.

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"Sri Rajeswari", BANGALORE-2



BY S. K. KAR, B.Sc.

*** Sayana Positions of Planets on 1st September 1959, true for 5–30 a.m. (Indian Standard Time).**

Graha (*Planet*)			*Dhruva* (*R.A.*)	*Kranti* (*Declin.*)	*Sphuta* (*Long.*)	*Kshepa* (*Lat.*)
			° ′	° ′	° ′	° ′
Ravi	☉	...	159 28	8 N 38	7 ♍ 49	...
Chandra	☽	...	133 21	13 N 13	12 ♌ 4	4 S 8
Kuja	♂	...	177 24	1 N 59	26 ♍ 50	0 N 46
Budha	☿	...	145 24	15 N 1	22 ♌ 41	1 N 7
Guru	♃	...	232 34	18 S 15	24 ♏ 45	0 N 44
Sukra	♀	...	156 42	0 N 32	8 ♍ 15	8 S 34
Sani	♄	...	270 34	22 S 39	0 ♑ 29	0 N 47
Uranus	♅	...	141 48	16 N 3	18 ♌ 2	0 N 39
Neptune	♆	...	213 3	11 S 28	4 ♏ 44	1 N 44

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THE SUN

The Sun proceeds from the 16th degree of Nirayana Leo, enters Virgo on the 15th and goes upto the 15th degree of the same sign. His northern declination gradually decreases from 8° 38′ to 0°, when he comes to the Autumnal Equinox on the 23rd. After that he proceeds towards the south of the equator upto 2° 25′.

THE MOON

The Moon starts from the 21st degree of Nirayana Cancer, and after making a complete round of the heavens goes upto the 12th degree of Nirayana Leo. He crosses the equator on the 4th and also on the 17th. He goes to the Perigee on the 7th and to the Apogee on the 23rd. He attains maximum declination on the 10th and also on the 24th. He comes to his ascending node on the 4th and to his descending node on the 17th. He forms with the Sun the following aspects during the month.

New Moon	on	3rd	at about 7 a.m.
First quarter	on	10th	,, 3 a.m.
Full Moon	on	17th	,, 6 a.m.
Last quarter	on	25th	,, 8 a.m.

MARS AND MERCURY

Mars moves from the 6th degree of Nirayana Virgo to 24th degree of the same sign.

Mercury progresses from the 1st degree of Nirayana Leo, enters Virgo on the 16th and goes up to the 24th degree of the same sign. He crosses the equator towards the south on the 22nd and sets in the east on the 5th.

JUPITER AND VENUS

Jupiter moves from the 3rd degree of Nirayana Scorpio to 8th degree,

Venus retrogrades from the 17th to 8th degree of Nirayana Leo. He becomes direct on the 23rd and goes upto the 10th degree of the same sign at the end of the month. He rises heliacally in the east on the 5th.

SATURN AND RAHU

Saturn retrogrades from the 9th degree of Nirayana Sagittarius, gets direct on the 5th and goes upto 10th degree of Nirayana Sagittarius

Rahu moves back from 13° 21′ of Nirayana Virgo to 11° 50′ of the same sign.

OTHER PLANETS

Uranus progresses from 26° 12′ of Nirayana Cancer to 27° 46′ of the same sign,

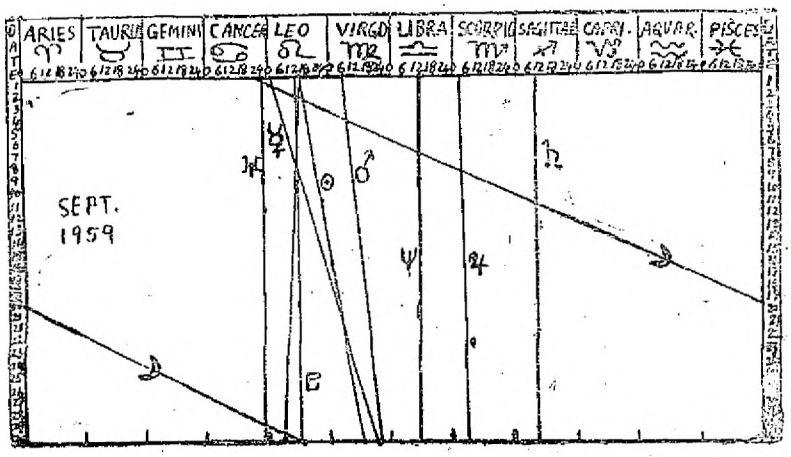
Neptune moves on from 12° 54′ of Nirayana Libra to 13° 45′ of the same sign.

Pluto starts from 12° 15′ of Nirayana Leo and proceeds upto 13° 10′.

LUNAR CONJUNCTIONS

The Moon will form conjunctions with planets in the following order:

Mercury	on	2nd	at about 3 a.m.
Pluto	on	2nd	,, 9 p.m.
Venus	on	3rd	,, 4 a.m.
Sun	on	3rd	,, 7 a.m.
Mars	on	4th	,, 4 p.m.
Rahu	on	5th	,, 1 a.m.
Neptune	on	7th	,, 5 a.m.
Jupiter	on	8th	,, 4–30 p.m.
Saturn	on	11th	,, 3 a.m.
Uranus	on	29th	,, 4 a.m.
Venus	on	30th	,, 1 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, current Ayanamsa being 21° 50′ 0″.

POURNIMA (FULL MOON) AND AMAVASYA (NEW MOON) TITHIS.

Commencing moments for the meridian of New Delhi. (77° E. 13′; 28° N. 39′)

I. Amavasya Tithi commences at 8|28 a.m. (I.S.T.) on 2nd Sept. 1959.

Cusps of Houses.—Ascendant 168° 56′; 2nd 199° 9′; 3rd 229° 21′; 10th 79° 34′; 11th 109° 21′; and 12th 139° 8′.

Nirayana Positions of Planets

The Sun 137° 4′; Moon 125° 5′; Mars 155° 45′; Mercury 122° 47′; Jupiter 213° 2′; Venus 135° 44′; Saturn 248° 38′; Uranus 116° 16′; Neptune 192° 56′; Pluto 132° 19′; and Rahu 163° 75′.

II. Pournima Tithi commences at 6|21 a.m. (I.S.T.) on 16th Sept. 1959

Cusps of Houses:—Ascendant 152° 58′; 2nd 182° 56′; 3rd 212° 54′; 10th 62° 52′; 11th 92° 54′; and 12th 122° 56′.

Nirayana Positions of Planets

The Sun 150° 34′; Moon 318° 34′; Mars 164° 41′; Mercury 148° 54′; Jupiter 214° 55′; Venus 128° 57; Saturn 248° 44′; Uranus 117° 3; Neptune 193° 19′; Pluto 132° 44′; and Rahu 162° 33′.

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PLANETARY ASPECTS

THE SUN

Conj. (Inf.)	Venus	on the	1st
Parallel	Moon	,,	2nd
Parallel	Venus	,,	14th
Conj. (Sup.)	Mercury	,,	18th
Sextile	Jupiter	,,	21st
Parallel	Mercury	,,	21st
Parallel	Mars	,,	24th
Square	Saturn	,,	24th
Conj.	Rahu	,,	28th

MERCURY

Square	Jupiter	on the	2nd
Trine	Saturn	,,	5th
Conj.	Pluto	,,	7th
Conj.	Venus	,,	7th
Sextile	Neptune	,,	7th
Square	Moon	,,	9th
Parallel	Venus	,,	17th
Sextile	Jupiter	,,	19th
Square	Saturn	,,	21st
Conj.	Rahu	,,	23rd
Conj.	Mars	,,	30th

VENUS

Parallel	Mars	on the	4th
Sextile	Neptune	,,	6th
Conj.	Pluto	,,	7th
Conj.	Pluto	,,	10th
Trine	Saturn	,,	16th
Trine	Saturn	,,	30th

MARS

Square	Saturn	on the	6th
Conj.	Rahu	,,	12th

YOGA, PSYCHOLOGY AND PARAPSYCHOLOGY

(Continued from page 774)

'convincing case' of Mrs. Hester Dowden, controlled or possessed by a number of spirits (Pp. 160). A seance was held at her house by Mrs. Dribbell through a friend. The medium did not know who Mrs. Dribbell was, and what were her family circumstances. Mrs. Dribbell had married a Dutch gentleman, but didn't know the Dutch language. She asked the medium to put her in touch with her Dutch husband's relatives. Immediately the medium gave all the names of his relatives quite correctly and wrote some statements in the Dutch language. Price writes: "Every name and statement was correct", and Mrs. Dribbell herself did not know all the facts which Mrs. Dowden gave through Ouja board, and Mrs. Dribbell's opinion was that "she was contacting minds functioning independently of her own and that of the medium".

Under the caption "Automatic Slate Writing" in his book *Life Beyond Death*, Swami Abhedananda of the Ramakrishna Mission while in U.S.A. has given a more convincing account of his own experience of this method of proving survival of the human spirit. He says (Pp. 234): "On 4–8–1899, I attended seance, where I saw automatic typewriting on a typewriter. Everybody gave the names of their departed friends. I also gave Jogan's name. In reply I received the name of Jogan, written with a blue pencil. I wanted to find out who wrote it". Next morning, the Swami was invited to the house of Mr. Keeler, a slate-writing medium. He brought out two slates, both sides of which were sponged by the Swami himself. Keeler then asked him to write some questions to the spirit with whom he wished to communicate. The Swami wrote out his questions in the Bengali language on a slip of paper, and put the folded slip on the top of the two slates, which were tied with a handkerchief, putting a small pencil in between. Then they both held the bound slates, with their own hands. Keeler asked the Swami, whether he had written the name of his friend in English as his control medium might not know the Bengali language and would be puzzled to know whom to call. The Swamiji again wrote on another slip the name of Jogan in English with a query to Jogan 'Are you here? Answer my questions written in Bengali'? He folded the slip and put it on the bound slates. After a few minutes, Keeler said, 'Jogan is here'. Then Swamiji says: "I heard the scratching noise of the moving pencil from inside the slates. It was over in two seconds. I felt an electric shock in my arms, while the pencil was moving. We opened the slates and found the following words written legibly 'I find no one here who can answer the questions'. Keeler himself then said: 'Why, your friend is here, he must write'. He then cleaned the slates with a wet sponge, fixed them again, and held them as before. A few minutes after, I heard the scratching noise again and felt an electric shock also". When the writing was over, they found slate-writing in four different languages—Sanskrit, Greek, English and Bengali. Keeler was very much surprised as he did not know Sanskrit, Greek and Bengali. Swamiji says that except himself at Lily Dale, not a single man knew Sanskrit and Bengali, and he was surprised to find the handwriting in Bengali quite resembled that of his friend's. He took the slates away with himself. He has given

(Continued on page 822)



FOR SEPTEMBER 1959

Nirayana positions true 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 ☊ *Ranu*	
		°	′	″	°	′	″	°	′	°	′	°	′	°	′	°	′	°	′
1	Tuesday	135	58	54	110	13	22	155	0	120	51	212	55	136	R25	248	R39	163	21
2	Wednesday	136	56	59	123	24	52	155	38	122	34	213	2	135	48	248	38	163	18
3	Thursday	137	55	5	136	54	11	156	16	124	20	213	9	135	11	248	38	163	15
4	Friday	138	53	13	150	39	24	156	55	126	8	213	17	134	34	248	38	163	11
5	Saturday	139	51	24	164	37	37	157	34	127	59	213	24	133	58	248	38	163	8
6	Sunday	140	49	35	178	45	24	158	12	129	51	213	32	133	23	248	38	163	5
7	Monday	141	47	48	192	59	13	158	51	131	44	213	39	132	49	248	38	163	1
8	Tuesday	142	46	3	207	15	41	159	30	133	39	213	47	132	16	248	38	163	58
9	Wednesday	143	44	19	221	31	48	160	9	135	34	213	55	131	44	248	39	162	55
10	Thursday	144	42	36	235	44	58	161	47	137	29	214	4	131	14	248	39	162	52
11	Friday	145	40	55	249	52	57	161	26	139	24	214	12	130	46	248	40	162	49
12	Saturday	146	39	7	263	53	40	162	3	141	19	214	20	130	20	248	40	162	46
13	Sunday	147	37	38	277	45	11	162	44	143	13	214	29	129	56	248	41	162	43
14	Monday	148	36	1	291	25	41	163	23	145	7	214	37	129	34	248	42	162	40
15	Tuesday	149	34	27	304	53	29	164	2	147	1	214	46	129	14	248	43	162	37
16	Wednesday	150	32	54	318	7	12	164	41	148	54	214	55	128	57	248	44	162	33
17	Thursday	151	31	23	331	5	58	165	20	150	46	215	4	128	42	248	45	162	30
18	Friday	152	29	54	343	49	32	165	59	152	37	215	13	128	29	248	46	162	27
19	Saturday	153	28	26	356	24	28	166	39	154	27	215	22	128	19	248	47	162	24
20	Sunday	154	27	1	8	34	9	167	18	156	16	215	32	128	11	248	49	162	21
21	Monday	155	25	38	20	38	47	167	57	158	4	215	41	128	6	248	50	162	14
22	Tuesday	156	24	17	32	35	21	168	36	159	51	215	51	128	3	248	52	162	18
23	Wednesday	157	22	59	44	27	28	169	16	161	38	216	0	128	2	248	53	162	11
24	Thursday	158	21	42	56	19	20	169	55	163	23	216	10	128	4	248	55	162	8
25	Friday	159	20	28	68	15	20	170	34	165	7	216	20	128	8	248	57	162	5
26	Saturday	160	19	16	80	20	14	171	14	166	51	216	30	128	15	248	59	162	2
27	Sunday	161	18	6	92	38	27	171	53	168	33	216	40	128	23	249	1	161	59
28	Monday	162	16	59	105	13	7	172	33	170	15	216	50	128	34	249	3	161	56
29	Tuesday	163	15	53	118	10	30	173	13	171	55	217	0	128	47	249	6	161	53
30	Wednesday	164	14	50	131	29	40	173	52	173	35	217	11	129	2	249	8	161	50

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FOR SEPTEMBER 1959

BY MIHIRA

[The following forecasts based on Janma Rasi are 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 lesser proportion. The predictions given below are based not upon conjecture, 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 transits Leo till 15th, then enters Virgo; Mercury transits Leo till 16th, then passes on to Virgo. Venus remains in Leo for the entire month as also Mars in Virgo; Jupiter in Scorpio and Saturn in Sagittarius; Rahu and Kethu continues their retrograde motion in Virgo and Pisces respectively.

1. **Mesha (Aries).**—*Venus in 5th Sun in 5th and 6th; Mercury in 5th and 6th; Mars and Rahu in 6th; Jupiter in 8th; Saturn in 9th; and Kethu in 12th.*

General.—Venus and Mars are the two transit influences that remain favourable for the entire month but unfortunately both are under check throughout and so not much benefit will accrue out of them. Sun and Mercury become good after change of sign at about the middle of the month and they too come under vedha, Sun throughout and Mercury only after change of sign. Jupiter and Saturn remain evil throughout and of these two, Saturn is under check while Jupiter is free. So neither the good elements nor the evil ones are prominent for the month and in a month of mixed results, the latter may slightly predominate and the second half will be generally better than the first. General success, triumph over rivals, happiness, peace of mind, purchase and enjoyment of articles of luxury, popularity and renown, gains and general prosperous conditions are the results due for the second half. Troubles from rivals and enemies, mental agitation, quarrels and separation, liability to accidents, purposeless undertakings, wearisome journeys, losses, ill-luck, disputes and dishonour, sorrows, unhappiness are also due for the evil transits but will be more or less confined to the first half. Of the three stars of the sign, the best results will be due for those born under Krittika. The worst sufferers will be those with Bharani as their birth-star while those born under Aswini will fare moderately between the two.

Health and Domestic.—Health troubles and minor accidents may occur during the first half especially during journeys, which may be avoided as far as possible. Quarrels and misunderstandings are also probable during this part of the month, and where other testimony concurs may even lead to separation from near and dear relatives. Sorrows, grief, and mental depression may also persist during the month on account of receipt of bad news such as death of near relatives and friends. In point of health and in other respects, too, the second half will be much better generally and may even be almost trouble-free.

Finance and Speculation.–The month will witness probably both gains and losses, the latter being more prominent during first and the former during the latter half. Financial ventures and enterprises are better confined to the 2nd half of the month but where considerable risks are involved or where large amounts are involved, it would be better to postpone them altogether for better times. The month is good only for medium-sized ventures because of the conflicting nature of the transit influences. But so far as speculation is concerned, the month is unfavourable for any type of such activities.

Real Property, Services, Profession, etc.–The month is neutral with regard to affairs concerning real property, though as a general proposition it would be more correct to say that it is more favourable than otherwise. The general rule that the second half will better than the first, applies here also. What is to be most apprehended during the month is quarrels and disputes, litigation, etc., as only adverse results are to be expected in such cases, however just and righteous your cause may be or you think it is, though good money may be wasted and the disputes and litigation may not be confined to the civil side only. The month is good for the services, perhaps, the transit influences favour this sphere most of all. This is only to be expected with four malefics in sixth (Upachaya) during the second half. Popularity and renown, favours from superiors, triumph over rivals and enemies, favourable changes, etc., are the likely results, though the actual realisation of these results may be postponed to next month or even later. The profession and business will do ordinarily well for this month, during the first half and conditions will greatly improve to above average levels during the second half.

Women.—This month is mildly favourable for the interests of the fair sex as the transit influences are such that they tend to quicken the emotional side of nature and stimulates the feelings to greater activity than usual; but care should necessarily be exercised in all dealings with the opposite sex and the emotional nature should be kept completely under control. They will find that they can be more expressive generally with correspondingly greater success in social activities. It is also indicative that unions and attachments made during the month are well founded and will prove enduring.

Fortunate Dates.—Personal and private affairs—2, 8, 13, 23, 28, 29; money transactions—1, 6, 7, 12, 14, 15, 17, 22, 27; short journeys—1, 5, 6, 7, 11, 17, 21, 22, 28; long journeys—4, 8, 12, 17, 19, 27; real property affairs and academical enterprises—2, 6, 12, 15, 19, 24, 29; speculation, children's affairs, courtship and love affairs—1, 7, 12, 14. 22, 27; service affairs—1, 5, 6, 7, 11, 17, 21, 22, 28; partnership activities—1, 6, 7, 11, 14, 19, 24, 29; insurance matters—2, 8, 13, 23, 28, 29; professional and business and enterprises–2, 5, 6, 15, 20, 29.

Critical Dates.–Personal and private affairs—4, 6, 7, 11, 17, 18, 26; money dealings—2, 5, 9, 18, 26, 30; short journeys—2, 9, 13, 16, 19, 23, 25, 29; long journeys—1, 2, 6, 11, 14, 22, 29; real property affairs and academical activities—5, 9, 16, 17, 25, 26; speculation, children's affairs, courtship and love affairs—3, 9, 13, 17, 21, 25, 29; service affairs—2, 9, 13, 16, 19, 23, 25, 29; partnership matters—2, 5, 9, 18, 26, 30; insurance activities—4,

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6, 7, 11, 17, 18, 26; professional and business enterprises—1, 4, 10, 14, 17, 25, 28.

Chandrashtama from noon of 8th till noon of 10th.

2 **Vrishabha (Taurus).**—*Venus in 4th; Sun and Mercury in 4th and 5th; Mars and Rahu in 5th; Jupiter in 7th; Saturn in 8th; and Kethu in 11th.*

General.—Jupiter in seventh and unchecked is by far the best transit influence for the entire month. Venus is the only other planet who is similarly placed. Sun, Mercury, Mars and Saturn are all in unfavourable signs only, none of these being in a good place even for part of the month. Thus numerical superiority is with the evil elements. Therefore it is a satisfactory feature to note that Mars and Saturn for the entire month and Mercury for the second half are under check. Thus after all the balance for the month leans for the favourable side generally and so mixed results alone can be expected. Mental worries, losses, distant and difficult journeys, quarrels and misunderstandings, sufferings caused by one's rivals and enemies, ill-health and accidents, troubles from relatives are the probable evil results. But there will be amply compensated for by general alround improvement in the existing conditions, increased power and influence, happiness, pleasure trips, gains, study of new subjects, auspicious events and celebrations, etc. Such favourable results will be more prominent during the first half. Of the three stars of the sign, those born under Krittika and Mrigasira will reap the best results from the favourable transits and suffer least from the evil ones but in the case of those born under Rohini the case will just be the reverse, that is, the good transits will not benefit them much and the evil ones will try them most.

Health and Domestic.—The month may not prove healthy throughout both for you and your children. In your case, it is likely to be one of general debility and weakness rather than any specific illness. Chronic sufferers may get an attack of malaria or other fevers. But in the children's case, the sufferings may be more severe and may call for expert treatment. While there may arrive some minor unpleasantness and bickerings may be present in home and social surroundings, on the whole, the month will prove quite satisfactory in the matter of your relationship with members and relatives inside and outside the domestic circle.

Finance and Speculation.—The position with regard to finances this month may be considered fairly satisfactory. No great change however is to be expected beyond average levels. Though there will be no great gains, there will not be much of losses either; you will get moderate success in your financial ventures as a number of influences are favourable in this respect, but it would not be wise to refrain from big ones or risky enterprises. If you are in need of help financially or in need of partnership for your ventures, you are likely to get such help without much difficulty. But even the best part of the month is not good enough for speculative dealings and transactions.

Real Property, Services, Profession, etc.—All matters connected with real property will mark time. But in the matter of yield or rentals and profits, there may be considerable improvement over average levels especially where new methods of cultivation, etc., have been introduced. The month is also favourable for dealings with agents, lessees, etc., and smoothening out differences if any exist, also for settlements and agreements for a long period of time. This is not the month for purchase or sale of immovable property as there may be latent defects. At any rate, big deals may be postponed and any minor transactions may be done after much scrunity and care. The services may do fairly well, but the second half cannot be said to be as good for their interests as the first as there is a likelihood of incurring the displeasure of your superiors in office or people in high positions. With proper care on your part such events can be entirely avoided as there are good influences also to help you. This is the month to put in spadework rather than for spectacular achievements and this should be had in mind throughout. The profession and business will get increased returns and higher income with results proportionate to endeavour.

Women.—On the whole, the month favours the female sex in all their activities. They will have good opportunities to come in closer contacts with those to whom they have natural sympathy and affection, new friends, more congenial society especially during the first week. For many this part of the month may bring wedlock. To those who are artistically inclined, this is a splendid month for developing their latent abilities and undertaking creative artistic work or developing new hobbies, forming new societies, etc., in fact for indulging in any extra healthy activities or works.

Fortunate Dates.—Personal and private affairs—1, 6, 7, 12, 14, 15, 17, 22, 27; money dealings—1, 5, 6, 7, 11, 17, 21, 22, 28; short journeys—2, 6, 12, 15, 19, 24, 29; long journeys—2, 5, 6, 15, 20, 29; real property matters—1, 7, 12, 14, 17, 22, 27; speculation, children's affairs, courtship and love affairs—1, 5, 6, 7, 11, 17, 21, 22, 28; service affairs and prospects—1, 2, 6, 7, 11, 14, 19, 24, 29; partnership business—2, 8, 13, 23, 28, 29; insurance activities—4, 8, 12, 17, 19, 27; professional and business enterprises—2, 5, 6, 15, 20, 29.

Critical Dates.—Personal and private affairs—2, 5, 9, 18, 26, 30; money dealings—2, 9, 13, 16, 19, 23, 25, 29; short journeys—5, 9, 16, 17, 25, 26; long journeys—1, 4, 10, 14, 17, 25, 28; real property affairs, educational and academical matters—3, 9, 13, 17, 21, 25, 29; speculation, children's affairs and prospects, courtship and love affairs—2, 9, 13, 16, 19, 23, 25, 29; service affairs—2, 5, 9, 18, 26, 30; partnership affairs—4, 6, 7, 11, 17, 18, 26; insurance activities—1, 2, 6, 11, 14, 22, 29; professional and business enterprises—1, 4, 10, 14, 17, 25, 28.

Chandrashtama from about noon of 10th till afternoon of 12th.

3. **Mithuna (Gemini).**—*Venus in 3rd; Sun and Mercury in 3rd and 4th; Mars and Rahu in 4th; Jupiter in 6th; Saturn in 7th; and Kethu in 10th.*

General.—Venus is the only planet favourable for the entire month and though it is not much of an influence in transits, he is free of vedha throughout. Sun is good for the first half and is free of check. But Mercury is good for the second half and good or bad he is under check. The other planets, Mars, Jupiter and Saturn are all in evil signs only throughout. But of these, Mars and Saturn are under vedha while Jupiter alone is free. Thus the unfavourable elements are more in number and also more powerful and this feature will naturally be reflected in the general nature of the events during the month. The first half will be fractionally better, rather, less troublesome than the second. Sorrows and impediments, quarrels and disputes with friends and relatives, loss of position, deceit through friends, troubles caused by one's own kinsmen, losses, fruitless enterprises, tedious journeys and fatigue, etc., are the sort of evil happenings for the month. All this will be no doubt somewhat in abeyance during the first half and also friendship with good and influential persons, some happiness and success are also due. Of all the three stars of the sign, the best effects are likely to be experienced by those born under Mrigasira, next comes those born under Punarvasu and the worst sufferers will be those born under Aridra.

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Health and Domestic.—The health is likely to be experienced by yourself as well as by your wife and children, but nothing serious is likely to result. Digestive troubles as well as rectal ailments such as diarrhoea, dysentery are probable. With proper care as to diet, etc., it should be possible to avoid them. Journeys should be avoided as far as possible. Conditions at home will not be happy and harmonious especially during the second half. Obstruction even in respect of routine matters will be felt and may be the cause of domestic unhappiness. Relatives outside the domestic circle are likely to cause plenty of troubles.

Finance and Speculation.—The month as a whole cannot be said to favour finance in any manner. Though conditions will not be very bad during the first half, there will be rapid deterioration during the second when financial stress will be felt continually. Losses may arise through relatives and false friends and may be caused in other ways also. Financial enterprises in general will not come to any good this month. So it will not be wise to indulge in financial ventures of any magnitude and speculative activities should be given a wide berth as losses alone are probable.

Real Property, Services, Profession, etc.—The impact of the evil transits on matters pertaining to landlord interests will be much more severe this month than in any other department of activity and conditions may rapidly become desperate and unbearable by all ordinary standards. Loss of property, poor yield and rentals, difficulties in their realisation, unwanted litigation, quarrels and controversies, etc., may all crop up to fill the month with anxieties and apprehensions as regards the future. No big investment or venture connected with real property is advisable during the month as only setbacks and losses due to carelessness or mistaken judgment are the probable results. On the other hand, the services may by a lucky chance escape the consequences of the evil transits and may even come in for some betterment in their conditions during the first half. Though no actual events may be in evidence, you can by your diligence and hard work earn the recognition of your superiors which will stand you in good stead later on. Some beneficial changes are also probable for some. Though there is likely to be considerable activity and expansion in the case of the business and profession, they are likely to be hectic or sporadic and may not bring much of actual gains or results appropriate to endeavour.

Women.—Mixed trends are in evidence in regard to and pertaining to the fair sex as such but on the whole conditions are more unfavourable than otherwise. Having this in view, it is essential that they should be more than ordinarily careful in their speech and correspondence and be on their guard against hypocrisy and deceit in their dealings with others especially strangers. There is a liability, though remote, to being made the subject of libel or scandal in which one's good name may be imperilled. But the month is suitable for deep studies and generally such activities as will develop the mind.

Fortunate Dates.—Personal and private affairs—1, 5, 6, 7, 11, 17, 21, 22, 28; money dealings and transactions—2, 6, 12, 15, 19, 24, 29; short journeys—1, 7, 12, 14, 17, 22, 27; long journeys—2, 5, 6, 15, 20 29; real property matters, educational and academical activities—1, 5 6, 7, 11, 17, 22, 28; speculation, children's affairs and prospects, courtship and love affairs—1, 2, 6, 7, 11, 14, 19, 24, 29; service affairs and prospects—2, 8, 13, 23, 28, 29; partnership matters—4, 8, 12, 17, 19, 27; insurance activities—2, 5, 6, 15, 20, 29; professional and business enterprises—4, 8, 12, 17, 19, 27.

Critical Dates.—Personal and private affairs—2, 9, 13, 16, 19, 23, 25, 29; money dealings and transactions—5, 9, 16, 17, 25, 26; short journeys—3, 9, 13, 17, 21, 25, 29; long journeys—1, 4, 10, 14, 17, 25, 28; real property affairs, educational and academical activities—2, 13, 14, 19, 23, 25, 29; speculation, children's prospects and affairs, courtship and love affairs—2, 5, 9, 18, 26, 30; service affairs and prospects—4, 6, 7, 11, 17, 18, 26; partnership activities—1, 2, 6, 11, 14, 22, 29; insurance activities—1, 4, 10, 14, 22, 29; professional and business enterprises—4, 6, 7, 11, 17, 18, 26.

Chandrashtama from afternoon of 12th till night of 14th.

4. Kataka (Cancer).—*Venus in 2nd; Sun and Mercury in 2nd and 3rd; Mars and Rahu in 3rd; Jupiter in 5th; Saturn in 6th; and Kethu in 9th.*

General.—Venus, Mars, Jupiter and Saturn are good for the entire month and with the exception of Saturn, are also free of vedha. Sun is good for the second half though under check throughout. Thus the month is full of good transit elements, Mercury being the only planet that is evil. Even this planet is under check for the first half. Jupiter in fifth and unchecked is in itself a very good influence and because of Sun too being favourable for the second half, this part of the month will be much better than the first generally. Happiness, success over rivals and enemies, friendship of good and influential persons, comforts and luxuries, good health, gains, success in enterprises, auspicious events and celebrations, increased prosperity in general are the events that are highly probable during the month. Even Mercury cannot be said to be wholly evil and may even favour business, money and bring success in enterprises and his evil effects will be confined to domestic and social sphere. Of the three stars of the sign, the best results are likely to be secured by those born under Punarvasu and Aslesha and those born under Pushya will not benefit so much from the favourable transits.

Health and Domestic.—Domestic comforts and happiness with acquisition of luxury items, and their enjoyments, pleasure from children, etc., are assured by more than one transit influence and as in other matters, the second half will be still better. There is also the likelihood of celebraiton of such events as birth, marriage, etc., within the domestic circle and on the whole will prove to be a pleasurable month. Health too will be good and interrupted as there is practically no single transit that is liable to affect health adversely—indeed a unique state of affairs.

Finance and Speculation.—The month, more so the second half, is favourable for money matters, dealings, enterprises and new ventures. In such matters, extra care should be devoted during the first half. Gains are prepromised by nearly all the transit influences during the second half, especially gains through association with wealthy people and their help, are also probable. This is also a month in which appreciation of capital values will take place or at least is very probable and speculators can take advantage of this by buying low and selling high according to favourable market trends.

Real Property, Services, Profession, etc.—Ordinarily it may be expected that real property affairs will forge ahead under the impact of such exceptionally favourable transits. This can be said to be true only partially. The yield and rentals will be alright through. But a lot of unforeseen elements may arise to mar the prospects of landlords and landowners and cause much confusion and apprehension at least during the first three weeks. During the last week however matters will appear to move forward and offer some promise of betterment of existing conditions in general. The services will be able to exploit the situation to the fullest extent and aim to improve their lot in all manner of ways. With the least manoeuvering

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you may be able to circumvent your rivals or competitors. Official favours, good opinion of your superiors, gain of position of authority, new position or status, are all indicated by more than one transit, and will legitimately come to you proved you are not hasty, or rash or otherwise misbehave. The profession and business will also benefit much this month and witness expansion and allround prosperity.

Women.—So far as transits are concerned; other considerations and directional influences apart, this will be easily the best month in the whole year or at least one of the best and in accordance with your ability to respond. Success in all your social and artistic activities will be assured and promise good luck in nearly all spheres. It is a good month to give parties and the month is also favourable for attachments, new ties, etc. The unattached are likely to enter matrimony under the benign influences in force during the month. For those who are spiritually inclined, this is a splendid month to develop the devotional side and contemplate the higher things.

Fortunate Dates.—Personal and private affairs—2, 6, 12, 15, 19, 24, 29; money dealings and transactions—1, 7, 12, 14, 17, 22, 27; short journeys —1, 5, 6, 7, 11, 21, 22, 28; long journeys—8, 12, 17, 19, 27; real property affairs, educational and academical activities—1, 2, 6, 7, 11, 14, 19, 24, 29; speculation, children's affairs and prospects, excursions, picnics, courtship and love affairs—2, 8, 12, 13, 23, 28, 29; service affairs—4, 8, 12, 17, 19, 27; partnership matters—2, 5, 6, 15, 20, 29; insurance activities—2, 5, 6, 15, 20, 22, 29; professional and business enterprises—2, 8, 13, 23, 28, 29.

Critical Dates:—Personal and private affairs—5, 9, 16, 17, 25, 26; money dealings and transactions—3, 9, 13, 17, 21, 25, 29; short journeys —2, 13, 14, 23, 25, 29; long journeys —4, 6, 7, 11, 17, 18, 26; real property matters, educational and academical activities, tests, interviews—2, 5, 9, 18, 26, 30; speculation, children's affairs and prospects, courtship and love affairs—4, 6, 7, 11, 17, 18, 26; service affairs and prospects—1, 2, 6, 11, 14, 23, 29; partnership business —4, 10, 14, 22, 29; insurance activities—1, 4, 10, 14, 17, 25, 28; professional and business enterprises—4, 6, 7, 11, 17, 18, 26.

Chandrashtama from the night of 14th till early morning hours of 17th.

5. **Simha (Leo).**—*Venus in 1st; Sun and Mercury in 1st and 2nd; Mars and Rahu in 2nd; Jupiter in 4th; Saturn in 5th; and Kethu in 8th.*

General.—Except Venus, no planet is in favourable sign, not even for part of the month. But it is also a unique feature of this month that no planet escapes vedha including Venus. This is something to be thankful for, as otherwise the effects may be more easily imagined than described. As things are, the evil transits may have no more than nuisance value and though nothing good is to be expected for he month no great unpleasantness too need be apprehended. You may suffer loss of prestige, ill-health, encounter obstacles in your undertakings, have to undergo tedious and wearisome journeys that accomplish nothing, there will be quarrels with friends and relations, troubles from rivals and enemies, you may be scandalized injustly, suffer from the evil advice of wicked and designing persons, mental agitation, etc., but all these because of vedha will not amount to much on the whole and prove to be only minor troubles after all. However, because of Venus, there may be some luxuries and enjoyments, educational and academical successes, etc. Of the three asterisms covered by the sign, persons born under Uttaraphalguna will be only lightly touched by the adverse transits and the worst sufferers will be those born under Poorvaphalguna and those born under Makha will fare moderately between the two.

Health and Domestic.—Though no serious illness need be feared, there are likely to be plenty of minor troubles. Blood pressure may tend to remain somewhat high. There may be chest and respiratory ailments, heart troubles, eye disease, etc., according to constitutional aptitude. Of course, all these will have to be attended to promptly as and when they arise, and should not be neglected. The domestic sphere will have its share of unhappiness from troubles, differences, quarrels, anxieties and jealousies; sorrows too may arise through loss of relatives and friends. In bad cases, even separation from family may take place though temporarily.

Finance and Speculation.—This sphere will not escape the brunt of evil transits so easily and there may arise major worries and difficulties in connection with the finances. Heavy and unconscionable expenditure may arise. Losses may take place through relatives, through deceit, following the advice of evil-minded persons in regard to money matters and transactions, etc. As losses through deceit are indicated by more than one transit influence, great care should be bestowed by you in even ordinary day-to-day transactions and no major enterprises should be launched, Speculation will be dangerous.

Real Property, Services, Profession, etc.—Though landlords and landholders may have their usual quota of sufferings, anxieties snd apprehensions, losses and untoward happenings during the month also, all these may not amount to much and the month may prove to be a period of respite from such sufferings at least temporarily and no serious problems may arise for being dealt with. Still it is up to you to avoid unnecessary controversies, litigation, quarrels, etc. Of course no new innovations introduced during the month are likely to yield good results and may prove a costly failure. This may prove to be an uneventful month for the services as a rule. But there are cases and cases. It is all the more necessary to stick to routine and be circumspect in all matters, as loss of prestige and unjust blame are indicated by more than one transit. Profession and business are also likely to suffer from slump, lack of healthy activities, even minor losses. Generally new ventures should be avoided.

Women.—Though this month is generally unfavourable for all matters pertaining to women as such, the first half will be nondescript and featureless. But the same state of things may not continue during the second half, when even routine matters may give trouble. They should be very careful in their dealings with the male sex, especially older persons. Disappointments should be expected and when they happen, they should not give way to mental depression, as it is likely to have adverse reactions on the health. It will be advisable to always act discreetly and do nothing impulsively during this part of the month especially in domestic and social relationships.

Fortunate Dates.—Personal and private affairs—1, 7, 12, 14, 22, 27; money dealings and transactions—1, 5, 6, 7, 11, 17, 21, 22, 28; short journeys—1, 6, 7, 12, 14, 15, 17, 22; long journeys—2, 8, 13, 23, 28, 29; real property matters, educational and academical activities—2, 8, 13, 23, 28, 29; speculation, children's affairs and prospects, courtship and love affairs—4, 8, 12, 17, 19, 27; service matters and prospects—2, 5, 6, 15, 20, 29; partnership affairs—2, 5, 6, 15, 20, 29; insurance activities—4, 8, 12, 17, 19, 27; professional and business enterprises—1, 6, 7, 12, 14, 15, 17, 22, 27.

(*Coninued on page 822*)

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AS IT STRIKES ME

(Continued from page 768)

Hinduism is not an institutional religion. To say that China will liberate India from 'lethargy' is to speak nonsense. We do not know whether Russia liberated Europe east of Berlin from any 'lethargy'. Mr. Troinski should note that even astrological prognostications need a basis; and Dr. Koch should remember that a tradition is not dusty if he does not belong to it. It would have been better if these distinguished writers were better acquainted with the Greek tradition Europe inherited and with the objective history of humanity. The days of the herrenvolk are no more; and India never admitted any kind of herrenvolk.

Sanskrit and the European Languages.

The European philologists have developed many a pet belief into a theory, by repeating which they claim to be enunciating a truth. One such belief centres round Sanskrit. The early Sanskritists of Europe believed that Greek, Latin and other Aryan languages were derived from Sanskrit. The later philologists argued that Sanskrit, Greek, Latin and the other Aryan languages are cognate languages which presuppose a common source styled as the primitive Indo-European. This hypothetical language is constructed in the same fashion as the Esperantos. The basis of this argument is said to be provided by the geneological and morphological classifications. And the argument is repeated as a truism even by Prof. J. B. S. Haldane when he says in an article in a recent issue of *The Hindu* that "the theory that Greek, Latin and so on were derived from Sanskrit was quite reasonable 150 years ago, but is certainly false".

Before we proceed further, we have to consider one factor. If there was a common language which was spoken by all the Aryans, then at least one branch of this homogeneous group must have preserved it; and the same language as spoken by others must have brought forth dialectal and other variations in course of time because of migrations, contacts with other peoples, and geographical changes. Take the Sanskrit root 'bhar' meaning to 'to bear'. The English word 'bear' lost the initial aspirate sound showing that it is subsequent to the Sanskrit word. The Greek word is 'phero'. Here 'bh' has become 'ph', again pointing to a corruption of the initial sound because many Aryan languages have in this word the sound *b* and not the *p* sound. What does this show?

The European linguist argues that Sanskrit retained the sound of the parent language, while the others changed it. Here one has to assume the existence of a parent language. It is easier to dispense with this assumption and argue the derivation of these languages from Sanskrit. This is a sane principle accepted in grammar, logic, epistemology, science and metaphysics. An argument that constructs a hypothetical language is to be rejected in favour of one that need not have such a construction.

This contention acquires a greater value from another quarter. The emergence of texts in the Indo-European languages is the quarter concerned. The earliest available texts of the Indo-European family are found in Sanskrit. Next in temporal sequence come the Avestic texts of Iran. Later still are the Balto-slavonic and Greek texts. Long after the Greek works arose the first works in Latin. After these came the works in the Germanic or Teutonic branch. The historical order is thus from east to west; and this was further corroborated in recent times in the emergence of the texts in the Americas. If all the Aryan languages are cognates derived from a mythical parent language, why did these Western Aryans wait so long for the movement from the east to the west? Works ought to have emerged simultaneously; and this did not take place.

As we move West, we find that linguistically Greek presents a simplification of nominal declensions and verbal conjugations found in Sanskrit. Latin further simplified the structure of Greek language. This simplification is carried almost to perfection in English. It is therefore not surprising to find Prof. Haldane arguing that even the symbolism of the bees' language was invented in India only.

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The comparative philologist proceeds with the assumption of cognate languages. Spanish, French and Italian are cognates to one another and yet they are all derived from Latin. The Dutch, Danish, Scandinavian, German and English are likewise cognates belonging to the Teutonic branch; and these must be said to be derived from old High German. Is Sanskrit also the cognate of Latin and Greek and German? Take the first numeral. It is *eka* in Sanskrit. The European branches have no *k* sound. they have only *n* sound as in *one*, *ein*. This points out not to two words for the same numeral in the mythical language, but to a corruption of the sound. To prove this one has only to see that the Sanskrit or Vedic *sha* is pronounced *kha* in northern India. Thus *Purusha* is pronounced as *Purukha*. This does not mean that the Sanskrit *sha* points to an original *kha* sound. The word '*pasu*' similarly became '*pecu*' in Latin, as '*satam*' became '*centum*.'

Morphologically speaking too we find every Sanskrit word having a root or stem plus a suffix. These suffixes tend to disappear in the other Aryan languages. Such a disappearance does not make them cognates with Sanskrit but cognates with the Prakrits which are derived from Sanskrit. Take the example of the word *aunt*. Sanskrit *stri* appears in the Prakrits as *itthiye* or *atthiye*. These Prakrit forms alone are nearer the word *aunt*. Consider the morphology of the *asmi*. Here the stem is *as*. The Greek and Latin forms are *esmi* and *limi*, and the English is *am*. By themselves these words point to their source word in Sanskrit.

Some may argue that forms not appearing in Sanskrit are found in Greek and Latin, and that therefore all these are cognate languages. This is no valid argument since it depends only on the language available to us in the texts, and not on the language spoken once. Thus some Vedic forms are lost in Sanskrit. And it is also likely that later languages developed new forms. At times they preserved forms they derived from the Vedic. Thus there may not be a form corresponding to Sanskrit *eka* in Greek or Latin ; but the Greeks had Ecbatana which points to the original Sanskrit *eka pattana*.

A conjunct consonant tends to become dissyllabic as a language develops out of an original. Thus the Sanskrit *dvou* became *duo* in Latin. Aspirate sounds were deaspirated in Greek and Latin. **All these point to the common source of the Aryan languages in Sanskrit.**

YOGA, PSYCHOLOGY AND PARAPSYCHOLOGY

(*Continued from page 815*)

a facsimile of the writing in his book. At the end of the chapter the Swamiji says that "he had seen a portrait painting in America painted by the invisible hand of a discarnate spirit in his presence". (Pp. 240).

Prof. Dr. Richet, a Nobel Prize Winner, has recorded many such instances of Automatic Writing in his book *Thirty Years of Psychical Research.*

THE 1962 EIGHT-PLANET COMBINATION

(*Continued from page 772*)

that the places not included in the above list will be unaffected. As this unique combination of eight planets in a single zodiacal sign is universal in its application and effect all places coming within the influences of the sign or in angular to the sign will experience a certain dose of the evil and good effects, whether it is a tiny island in the South Seas, the ice bound Arctic or Antarctic, the dense forests of Africa, and South America or even the desert Sahara.

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HOW IS THIS MONTH?

(*Continued from page 820*)

Critical Dates.—Personal and private affairs—3, 9, 13, 17, 21, 25, 29; money dealings and transactions—2, 9, 13, 16, 19, 23, 25, 29; short journeys—2, 5, 9, 18, 26, 30; long journeys—4, 6, 7, 11, 17, 18, 26; real property affairs and academical activities—4, 5, 7, 11, 17, 18, 26; speculation, children's affairs and prospects, excursions, courtship and love affairs—2, 6, 11, 14, 22, 29; service matters and prospects—1, 4, 10, 14, 17, 25, 28; partnership business—1, 4, 10, 14, 17, 25, 28; insurance activities—2, 6, 11, 14, 22, 29; professional and business enterprises—2, 5, 9, 18, 26, 30.

Chandrashtama from the early morning of 17th till noon of 19th.

6. **Kanya (Virgo).**—*Mars and Rahu in 1st; Jupiter in 3rd; Saturn in 4th; Kethu in 7th; Venus in 12th; and Sun and Mercury in 12th and 1st.*

General.—Venus in 12th is about the only solitary benefic influence for the month and no other planet is in an auspicious sign for even part of the month. The worst malefics however namely Mars and Saturn are under vedha throughout the month, while the Sun is under check for the second half only. Thus Jupiter is the only planet that remains evil and unchecked for the entire month. So the month's general results though unfavourable on the whole will be tolerable. Venus by himself is not much of an influence in transit though good and unchecked. Sorrows and anxieties, quarrels with friends and relatives, losses, obstacles in undertakings, tedious and purposeless travels, fatigue and low vitality, troubles from enemies and rivals and disgrace and loss of reputation through them, low and undesirable company, loss of status or employment, ill-health, unwelcome changes, deaths among friends and relatives, etc., all these will contribute to the miseries and unhappiness of the month but they will never become intense or intolerable and with care and caution you should be able to circumvent them. Of the three stars of the sign, only those born under Hasta will be affected badly and those born under Uttaraphalguna and Chitta will escape most of the evil consequences.

Health and Domestic.—With so many adverse transits one should be prepared for some health disturbances which will mostly be due to derangements of blood, bile and heat. There is also some danger through bad food, accidents, etc. Though such occurrences are only remotely probable, one should be careful in diet and during journeys and should not be interfere in quarrels and avoid dangerous roads and crowded places. Quarrels and misunderstandings both within and outside the domestic circle are probable and in bad cases even temporary separation may take place.

Finance and Speculation.—With ruler of second house in twelfth, finances cannot be expected to be without trouble of some sort or other. Even losses may take place, as Sun and Mercury in 12th and 1st make the position far worse. There is likely to arise a desire or ambition to set right financial position through impractical schemes or enterprises even illegal financial manoeuvres. But this tendency should be resisted and retain a firm sense of perspective and ensure that any such attempts are foolproof and straightforward. Of course it would be a folly to indulge in gambles or speculative transactions as only disaster is likely to result.

Real Property, Services, Profession, etc.—The month is likely to prove specially unfavourable for landlords and landholders. Their holdings are likely to depreciate in value and yield

and rentals will be poor, and conditions are likely to worsen as the month advances. One likely source of loss is through property transactions and so it will be a good motto neither to buy nor sell. Many hindrances, restrictions and delays may occur in any enterprise which you may launch for bettering the yield or increasing the rentals. Quarrels and disputes and even litigation may arise over your rights to property. There is some prospect of freedom from troubles and setbacks for the services during the first half But the second will be full of anxieties and apprehensions regarding your future though actually no evil may transpire. One should be prepared however for unwelcome changes in nature of work or place or in the background influences or there may be changes in the personnel above you which will affect you adversely. The profession and business will fare scarcely any better and will encounter setbacks, losses, etc. Any big venture should be postponed to better times.

Women—The month is not favourable for women in regard to matters that appertain to their sex as such. They may be put to troubles of a mental nature and may have to experience anxieties and worries in various ways. The mind will be unsettled, changeable, and prove to make mistakes and to look at things from an unfavourable standpoint. So much to say that they as a rule will not be successful in their activities. They are not advised to take on new responsibilities, domestically or socially as they cannot successfully get through with the added work in their travels. Care in dealings with the opposite sex is essential lest they should be imposed upon by reason of their sex.

Fortunate Dates.—Personal and private affairs—1, 5, 6, 7, 11, 17, 21, 28; money dealings—1, 2, 6, 7, 11, 14, 19, 24, 29; short journeys—2, 8, 13, 23, 28, 29; long journeys—1, 6, 7, 12, 14, 22, 27; real property matters and academical activities—4, 8, 12, 17, 19, 27; speculation, children's affairs and prospects, excursions, courtship and love affairs—2, 5, 6, 15, 20, 29; service matters—2, 5, 6, 15, 20, 29; partnership business—4, 8, 12, 17, 19, 27; insurance activities—2, 8, 13, 23, 28, 29; professional and business enterprises—1, 5, 6, 7, 11, 21, 22, 28.

Critical Dates.—Personal and private affairs—2, 9, 13, 16, 19, 23, 25; money dealings—2, 5, 9, 18, 26, 30; short journeys—4, 6, 11, 17, 18, 26; long journeys—2, 5, 9, 18, 26, 30; real property matters, educational and academical activities—1, 2, 6, 11, 14, 22, 29; speculation, children's affairs and prospects and excursions, courtship and love affairs—1, 4, 10, 14, 17, 25, 28; service matters—1, 4, 10, 14, 17, 28; partnership business—1, 2, 6, 11, 14, 22, 28; insurance activities—4, 6, 7, 11, 17, 18, 26; professional and business enterprises—2, 9, 13, 16, 19, 23, 25, 29.

Chandrashtama from about noon of 19th till midnight of 21st.

7. **Thula (Libra).**—*Jupiter in 2nd; Saturn in 3rd; Kethu in 6th; Venus in 11th; Sun and Mercury in 11th and 12th; and Mars and Rahu in 12th.*

General.—Venus, Jupiter and Saturn are good for the entire month but unfortunately all of them are under check. So their beneficial rays will not be available fully. Sun and Mercury are in favourable signs for the first half. Sun is free of vedha so long as he is favourable and checked only for the second half when he is evil. But Mercury is under check throughout the month. Mars remains as the only planet who is evil throughout but he is under check all along. Thus both the good and evil planets are completely under check; the only benefic influence that escapes vedha is Sun for the first half only. So there will be much difference between the effects of first half and second half in general, and the first half will be the better half. General success and prosperity, happiness of mind, gain of money, friends, auspicious events and celebrations, triumph over rivals and enemies, luxuries and enjoyments, increased influence, etc., are the likely results of the good transits, but too much need not be expected as all excepting Sun are under vedha. During the second half, sorrows and anxieties, losses, quarrels, troubles and disgrace through enemies may have to be faced, Of the three asterisms of the sign, there is not much difference this month but those born under Chitta will fare best, those born with Visakha as their birth star come next. Those born under Swati will be the worst sufferers.

Health and Domestic.—Good health will be a regular feature of the month. There is no influence which can cause illness which is not under check. But those subject to chronic eye troubles or bilious ailments will do well to be careful in their diet aad habits. Happiness at home and popularity in social circles are also due. Auspicious events at home like birth of a son or a marriage celebration may also happen. Articles of luxury will be acquired or gifted and their enjoyment will be also quite within the probabilities of the month's favourable events.

Finance and Speculation.—This section is moderately favoured this month. There will be influx of wealth from more sources than one and success in financial enterprises and the first half is definitely much better for this than the second. Journeys will prove more profitable and he will receive help from his schemes wherever he goes. During the second half however, success cannot be expected to the same extent and even losses may accrue as this too is indicated by more than one transit. There is nothing encouraging in the month's influence to encourage speculation though there is a good number of benefic transits.

Real Property, Services, Profession, etc.—There is nothing special this month that calls for mention in respect of real property interests except it be that routine may be in progress everywhere and this month may prove to be a rather smooth running period than otherwise in this respect. The good transits do not help very much nor do the evil ones depress much. Yield and rentals can be expected to be normal and relationship with tenants, servants and agents be more or less trouble-free. At the same time, it has to be said that this is not the month for improvements, innovations, enterprises or investments for which better conditions should be awaited. The services are favoured very well during the first half and this is the time to ask favours, press for your claims, seek interviews and try to advance your interests but with restraint and circumspection, new status and positions, honours, defeat of rivals, etc, are all normally due. Beneficial changes of an unexpected nature may also take place. The profession and business are also equally favoured and may rise to high above average levels during the first half and some minor setbacks may occur during the second, however.

Women.—The month is generally favourable though not very much so and all the elements that contribute to happiness and improvement of existing conditions at home or in social circles will be present. Under such conditions usually good and profitable connections are formed and the unattached are likely to enter the matrimonial state under good auspices. They will find it easy to get on with others well even under changing conditions or new surroundings. As in other matters, the second half is

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distinctly less favourable when they may be exposed to certain temptations which will by no means be too strong or too powerful to be resisted and controlled.

Fortunate Dates.—Personal and private affairs—1, 6, 7, 11, 14, 19, 27; money dealings—2, 8, 13, 23, 28, 29; short journeys—4, 8, 12, 17, 19, 27; long journeys—1, 5, 6, 7, 11, 17, 21, 22, 28; real property affairs, educational and academical activities—2, 5, 6, 15, 20, 29; speculation, children's affairs and prospects, picnics, courtship and love affairs—2, 5, 6, 15, 20, 29; service affairs and prospects—4, 8, 12, 17, 19, 27; partnership business—2, 8, 13, 23, 28, 29; insurance matters—1, 6, 7, 12, 14, 15, 17, 22, 27; professional and business enterprises—2, 6, 12, 15, 19, 24, 29.

Critical Dates.—Personal and private affairs—2, 5, 9, 18, 26, 30; money dealings—4, 6, 7, 11, 17, 18, 26; short journeys—2, 6, 11, 14, 22, 29; long journeys—2, 9, 13, 16, 19, 23, 25, 29; real property affairs, educational and academical activities—1, 4, 10, 14, 17, 25, 28; speculation, children's affairs and prospects, excursions, courtship and love affairs—1, 4, 10, 14, 17, 25, 28; service affairs and prospects—2, 6, 11, 14, 22, 29; partnership business—4, 6, 7, 11, 17, 18, 26; insurance matters—2, 5, 9, 18, 26, 30; professional and business enterprises—5, 9, 16, 17, 25, 26.

Chandrashtama from about midnight of 21st till about noon of 24th.

8. Vrischika (Scorpio).—*Jupiter in 1st; Saturn in 2nd; Kethu in 5th; Venus in 10th; Sun and Mercury in 10th and 11th; and Mars and Rahu in 11th.*

General.—Sun, Mercury and Mars are good for the entire month and except for Mercury during the first half are free of check. Venus, Jupiter and Saturn are evil throughout and are free of vedha. Thus there is a greater weightage though slight on the evil side. General results will therefore be only of a mixed character, no part of the month being better or worse than any other. Accomplishment of your desires and wishes, gradual success, good friendships and associations, enjoyment of luxury items, gains, successful enterprises and prosperity, happiness, good health, triumph over rivals and enemies, professional hits, auspicious events and celebrations are the likely results of the favourable transits. Losses, disgrace, domestic worries, tedious journeys, quarrels and misunderstandings, difficulties caused by enemies, delays and setbacks in all matters, disgrace, unsuccessful in competitive matters, litigation, etc., loss of relatives and grief therefrom, are the results due for the evil transits. Inspite of this conflict, conditions will on the whole be tolerable because some of the opposite effects at least will cancel each other out. Of the three stars of the sign, those born under Visakha and Jyeshta will fare better generally than those born under Anuradha.

Health and Domestic.—There is no influential transit to cause any particular kind of sickness or ailments. The only transits relevant here are Jupiter and Saturn and so there is nothing special for this month. Still there may be general debility and weakness throughout and this even will not be very great because of the favourable transits. The domestic sphere will be full of harmony and happiness. In social circles you are likely to contact influential and wealthy persons who may be useful to you later on. There may be additions to the family circle by birth or otherwise. The death of some relative may also be the cause of some sorrows.

Finance and Speculation.—Saturn in second is not generally conducive to financial betterment but there are compensating influences as well. Lord of Janma is in eleventh and lord of 2nd is in first. But in the inevitable conflict between income and expenditure, the latter will win and it will be difficult to escape spells of financial stress during the month inspite of the good elements in force. As losses through deception is not merely a distant probability, you should be on the lookout and be wary in all financial transactions. Speculation is likely to lead only to losses.

Real Property, Services, Profession, etc.—There is nothing special that has to be noticed in connection with matters pertaining to real property and normal conditions in all particulars, namely, yield and rentals, etc., are likely to prevail throughout. Even additions to your existing holdings are probable. If you contemplate purchase, good scrutiny of title deeds is essential. Conditions are favourable, especially in the latter half of the month, for the start of a new and long term enterprise for the purpose of improving land with a view to better yield or for introducing new and improved methods of cultivation, etc. The services can be expected to do very well this month as conditions are uniquely favourable. New position and honours, beneficial changes, favours from superiors, success over rivals and competitors, etc., are all due, for those who have the necessary drive and initiative to win recognition of their merits. This month is one of the best in the whole year for the business and the profession and during this month there will be plenty of scope for initiative, expansion, with results proportionate to endeavour.

Women.—This month will prove good or bad to members of the fair sex according to the manner in which they choose to react to the influences in force which are very impulsive and may rush them into hasty decisions and actions. If the native can overcome her desire for sensation and avoid rash actions, she can easily make the most out of it and all events will be ordered to her satisfaction and prove beneficial in every way. Otherwise, if they lose hold of basic values and want cheap sensation, there will be plenty of that too but which will work only to their detriment.

Fortunate Dates.—Personal and domestic matters—2, 8, 13, 23, 28, 29; money dealings—4, 8, 12, 17, 19, 27; short journeys—2, 5, 6, 15, 20, 29; long journeys—2, 6, 12, 15, 19, 24, 29; real property matters, educational and academical activities—2, 5, 6, 15, 20, 29; speculation, children's affairs and excursions, courtship and love affairs—4, 8, 12, 17, 19, 27; service affairs—2, 8, 13, 23, 28, 29; partnership matters—1, 6, 7, 12, 14, 15, 17, 22, 27; insurance activities—1, 5, 6, 7, 11, 17, 21, 22, 28; professional and business enterprises—1, 7, 12, 14, 22, 27

Critical Dates.—Personal and domestic matters—4, 6, 7, 11, 17, 18, 26; money dealings—2, 6, 11, 14, 22, 29; short journeys—1, 4, 10, 14, 17, 25, 28; long journeys—5, 9, 16, 17, 25, 26; real property affairs and academical activities—1, 4, 10, 14, 17, 25, 28; speculation, children's prospects and affairs, picnics, courtship and love affairs—1, 2, 6, 11, 14, 22, 29; services affairs and prospects—4, 6, 7, 11, 17, 18, 26; partnership matters—2, 5, 9, 18, 26, 30; insurance activities—2, 9, 13, 16, 19, 23, 25, 29; professional and business enterprises—3, 9, 13, 17, 21, 25, 29,

Chandrashtama from about noon of 24th till midnight of 26th.

9. Dhanus (Sagittarius).—*Saturn in 1st; Kethu in 4th; Venus in 9th; Sun and Mercury in 9th and 10th; Mars in 10th; Rahu in 10th; and Jupiter in 12th.*

General.—Venus and Mars alone are in favourable signs for the entire month and of these two Mars is under check throughout. Sun and Mercury become favourable after change of sign that is from the middle of the month and of these Mercury alone comes under vedha only so long as he is good. Jupiter in twelfth may not be considered as wholly evil or wholly favourable. Thus Saturn in Janma is the only unchecked evil transit of the month. In a month of mixed effects, the second half is likely to prove better than the first generally. Success, gains of money, of articles of luxury, satisfaction, triumph over rivals and enemies, auspicious events or celebrations, increased fame and prosperity, respects from elders,

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popularity, etc., are the probable results for the second half. Such troubles as tedious journeys to distant places, loss of friends, obstacles and setbacks in undertakings, even failure are likely during the first half. Of the three asterisms covered by this sign, the best from the favourable transits and the least troubles from the evil ones will be the lot of those born under Uttarashada. Next come those born under Poorvashada and last come those born under Moola.

Health and Domestic.—None of the evil transits have any direct bearing on health and the month may prove to be uneventful in this respect. General weakness, undefined morbid symptoms, mental depression, etc., may be present. But it is likely that the other matters of the domestic circle, *i.e.*, wife and children may be stricken with illness and may even become bed-ridden for a while. With such sorrows and anxieties, it cannot be said that home will be quite happy and peaceful. It is also probable that death may occur among your close relatives and contribute further to your sorrows.

Finance and Speculation.—The month cannot be said to be favourable for money matters or financial enterprises, especially the first half. During the second half, more than average gains from several sources are probable. But neither during the first half nor the second will income be ever able to compete with the demands upon your purse which will only increase as the month advances. Losses, of course minor, enmities on account of money, depreciation of your stocks, etc., are probable during the first half. None of the transit influences favour speculative activities.

Real Property, Services, Profession, etc.—Real property matters come between conflicting influences, the good and bad elements being almost equally balanced. Still some losses in rentals and profits would appear to be inevitable unless due precautions are taken beforehand. Pests may cause considerable damage. Part of the damage may be due to adverse weather conditions. With all this reduction, the net yield may not go much below average. This month is not suitable for making long-range arrangements for cultivation or management of your holdings or for new innovations, nor for investments. But if advantageous terms are offered, you may even part with a portion of your estate. The services will fare well during this month, more especially during the second half when conditions are favourable for your advancement consequent on appreciation of your merits by your superiors. The results may not actually happen within the month itself but favourable changes in the background influences will occur such as will pave the way for your future advancement. There will be more than average services and prosperity for the profession and business during the month and as in other matters this will be more pronounced during the second half.

Women.—The first half is not good for women generally and the second half favourable. During the first half unless one is careful in speedy correspondence, etc., there is likely to be trouble in which your good name is liable to be imperilled. In bad cases, enmities, libel or even scandal may be the result. It is better that no new tasks or responsibilities are undertaken during this part of the month as grave errors of judgment are likely. The second half is just the opposite in all the above respects. Successful engagements and attachments that have lasting good effects are also probable.

Fortunate Dates.—Personal and private affairs—4, 8, 12, 17, 19, 27; money dealings—2, 5, 6, 15, 20, 29; short journeys—2, 5, 6, 15, 20, 29; long journeys—1, 7, 12, 14, 22, 27; real property matters and academical activities—2, 6, 11, 14, 22, 29 (A.M.); speculation, children's affairs and prospects, excursions, courtship and love affairs—2, 8, 13, 23, 28, 29; service affairs and prospects—1, 6, 7, 12, 14, 15, 17, 22, 27; partnership business—1, 5, 6, 7, 11, 17, 21, 22, 28; insurance activities—2, 6, 12, 15, 19, 24, 29; professional and business enterprises—1, 5, 6, 7, 11, 17, 21, 22, 28.

Critical Dates.—Personal and private matters—2, 6, 11, 14, 22, 29; money dealings—1, 4, 10, 14, 17, 25, 28; short journeys—1, 4, 10, 14, 17, 25, 28; long journeys—3, 9, 13, 17, 21, 25, 29 (P.M.); real property matters and academical activities—2, 6, 11, 14, 22, 29; speculation, children's affairs and prospects, picnics, courtship and love affairs—4, 6, 7, 11, 17, 18, 26; service affairs—2, 5, 9, 18, 26, 30; partnership business—2, 9, 13, 16, 19, 23, 25, 29; insurance activities—5, 9, 16, 17, 25, 26; professional and business enterprises—2, 9, 13, 16, 19, 23, 25, 29.

Chandrashtama from beginning of the month till midnight of 1st and again from midnight of 26th till forenoon of 29th.

10. Makara (Capricorn).—*Kethu in 3rd; Venus in 8th; Sun and Mercury in 8th and 9th; Mars and Rahu in 9th; Jupiter in 11th; and Saturn in 12th.*

General.—Venus and Jupiter are favourable for the entire month; of these Jupiter is under check throughout. Mercury is good before change of sign that is for the first half only and is free of vedha so long though he comes under check thereafter. Sun, Mars and Saturn are evil throughout and all the three are under check all along, the only exception being Sun during the first half. Most of the transit influences for the month, good and bad, are thus powerless and so the general results would present a mixed pattern and mostly nondescript. No doubt, the first half will be somewhat better than the second. Success generally, happiness, auspicious events and celebrations, gains of money, of articles of luxury and their enjoyments, honour, respect, prosperity, acquisition of good friends, etc., are what one may expect from the favourable transits more especially during the first half. Quarrels and misunderstandings, litigation, wearisome journeys, obstacles and setbacks in general, unjust charges, enmities around, losses, accidents resulting in injuries to person are the results due for the evil transits. Of the three asterisms of the sign, those born under Uttarashada and Dhanishta will be able to fully exploit the benefic transits and suffer least from the evil ones, while the worst sufferers will be those born under Sravana.

Health and Domestic.—Both good health and ill-health are indicated by the transits which are conflicting in this respect but as no specific illness is due for any of the evil transits, general debility, weakness will be the natural result. Still, there are chances of accidents from sharp things with consequent loss of blood are there and though that particular influence is under check, this should not be ignored and care throughout the month in handling sharp instruments is necessary. Goodwill, harmony and happiness will prevail in the domestic circle as also popularity in social spheres of activity.

Finance and Speculation.—Conflicting influences bear upon this sphere also and though the factors for gain and loss are almost equally balanced, it must be said that the former are more powerful during the first half and the latter during the second half. Even during the first half a tendency to extravagant expenditure should be curbed to avoid troubles. During the second half losses, enmities on account of money, etc., will arise and cause much apprehensions and anxieties. Beware of being tempted into speculative transactions because of apparently favourable conditions, but appearances will prove deceptive this month and losses are likely to supervene inspite of some initial gains.

Real Property, Services, Profession, etc.—The position is generally favourable in respect of real property affairs generally. Yield and rentals will be satisfactory and there is also scope for some additions to your holdings. In the case of purchases however, you

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should be wide awake as to your interests as otherwise you are liable to be saddled with unwanted responsibilities by designing persons. The element of haste and rashness should be completely eschewed in such matters. It has also to be kept in mind all along that there is also a probability, though slight, of losses through damage to property and you should be watchful on this account also. The services will be fairly well this month, inspite of some setbacks and obstacles which may arise now and then. New position, honours, promotion, are all due and may also occur during the month though not to the full limit of your expectations. In the case of some, it may mean appointment to a post of subordinate authority. If setbacks arise, it will be principally due to the keenness of your rivals who may be able to outmanoeuvre you. The profession and business are also likely to do well above average levels, though some setbacks now and then may be inevitable and may be caused by circumstances beyond your control,

Women.–The month is highly favorable for women's interests as such, during which success in social and artistic activities can be confidently looked forward to. Good and congenial friendships, agreeable journeys in good company, picnics and excursions, parties will all make the month enjoyable and happy alround. This is on the maternal side. To those who are devout and spiritual-minded, this month offers very good opportunities to develop that side and take to pooja, spiritual and devotional exercises and contemplate the higher things of life.

Fortunate Dates.—Personal and domestic affairs—2, 5, 6, 15, 20, 29; money dealings–2, 5, 6, 15, 20, 29; short journeys—4, 8, 12, 17, 19, 27; long journeys—4, 5, 12, 17, 19, 27; real property affairs and academical activities—2, 8, 13, 23, 28, 29; speculation, children's affairs and prospects and excursions, courtship and love affairs—1, 6, 7, 12, 14, 15. 17, 22, 27; service matters and prospects—1, 5, 6, 7, 11, 17, 21, 22, 28; partnership business–2, 6, 12 15, 19, 24, 29; insurance activities—1, 7, 12, 14, 22, 27; professional and business enterprises—1, 6, 7, 11, 14, 19, 24, 29.

Critical Dates.–Personal and domestic affairs—1, 4, 10, 14, 17, 25, 28; money dealings—1, 4, 10, 14, 17, 25, 28; short journeys—1, 2, 6,11, 14, 22, 29; long journeys–2, 9, 13, 16, 19, 23, 25, 29; real property affairs and academical enterprises—4, 6, 7, 11, 17, 18, 26; children's affairs and prospects, speculation, picnics and excursions, courtship and love affairs—2, 5, 9, 18, 26, 30; service matters—2, 9, 13, 16, 19, 23, 25, 29; partnership business–5, 9, 16, 17, 25, 26; insurance activities—3, 9, 13, 17, 19, 21, 25, 29; professional and business enterprises —2, 5, 9, 18, 26, 30.

Chandrashtama from midnight of 1st till sunrise of 4th and again from forenoon of 29th till end of the month.

11. Kumbha (Aquarius).—*Kethu in 2nd; Venus in 7th; Sun and Mercury in 7th and 8th; Mars and Rahu in 8th; Jupiter in 10th; and Saturn in 11th.*

General.—Saturn is the only planet in a favourable sign for the entire month and he is free of vedha throughout. The only other planet who is good for at least part of the month is Mercury for the second half who is also free of check. All other planets transit evil signs only,—Venus, Sun, Mars and Jupiter; but all these planets are throughout under check except Jupiter. Thus, there are two unchecked good influences for the second half. Therefore though there is no use expecting favourable results for the month, the second half will prove less troublesome than the first. Tedious journeys, mental depression, quarrels and misunderstandings, humiliation and varied anxieties, health troubles, obstacles in undertakings, temptations, unwelcome and unpleasant changes. Scandals, wicked associations, etc., are the sort of untoward happenings for the month especially during the first half. During the second half however, some steadiness of mind, with cheerfulness, some success, some auspicious event or other, etc., are probable. Of the three stars of the sign, those born under Dhanishta will fare best during the month, next those born under Poorvabhadrapada and then alone whose birth star Satabhisha.

Health and Domestic.— Though health will be affected adversely, no serious trouble need be apprehended. Blood pressure will tend to remain rather high and may register increase further during the second half. Light diet and hygienic measures should be relied upon more than drugs to maintain balance. Urinary and rectal troubles may be said to be special for the month. There are also possibilities for fever, wounds, loss of blood, anaemia and even blood poisoning. But as already observed, some ordinary care will suffice to avert or cure these as and when they arise. In the domestic sphere too, there will be quarrels and misunderstandings with wife and children and other domestic worries as well.

Finance and Speculation.—More troubles are liable to be caused by free, even extravagant expenditure than due to lack of influx of money and depletion of finances through extravagance will be the leading feature of the month. But where careful attention to detail hand considerable planning and forethought this month can be utilised for the start of new, and difficult enterprises and take them on to success. But these observations do not apply in any sense to speculative activities in which unexpected elements as well as your own rashness will contribute only to losses.

Real Property, Services, Profession, etc.—Though real property matters cannot be said to be out of the woods yet and considerable troubles, apprehensions and anxieties may yet centre round such affairs, the sufferings will be minimum only during the month because of compensatory factors at work. Yield and rentals could be improved by employing judicious and tactful methods, careful dealings with tenants, agents, etc. Innovations in methods of cultivation, farming, etc., can also be introduced so as to improve yield. These efforts are likely to prove successfully. The same observations apply more or less to the services also. Inspite of more evil transits than good, the services may not suffer much this month and the second half may even prove quite favourable. In addition, there is also a probability that some unexpected form of events may work out to your ultimate advantage. At the same time, it cannot be denied that you may incur the displeasure of your superiors and on that account you should be watchful so as not to give room for such a contingency. Profession and business will do tolerably well this month.

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ASTROLOGERS' CONFERENCE

Mr. I. Shanmukha Rao, Astrologer, Tenali, writes:—

Under the Presidentship of Sri Vedanta Meemamsa Jyotisha Pandit K. S. Bhairavamurthy Sastri, a committee of astrologers has been formed to work for the uplift of astrology. At a recent meeting of the said Committee, it was resolved to start a journal on astrology and to publish books on the subject. It was also resolved to hold an Astrologers' Conference on 29th, 30th and 31st August 1959 at Tenali. The following office-bearers have been elected:–

Chairman of the Reception Committee

Sri I. V. Shanmukha Rao Pandit.

Secretaries

Sri R. Venkateswara Sarma.

Sri V. Mallikarjuna Rao.

Sympathisers and well-wishers of astrology are cordially invited to attend the Conference and make it successful. The fees for delegates and visitors have been fixed at Rs. 5 and Rs. 2 respectively. Further particulars may be had from Sri Sharada Jyotisha Vidya Peetam, Morrispet, Tenali (A.P.)

Women.—Inspite of apparent setbacks, troubles and obstacles in some activities, the month is on the whole favourable for all matters in which women are interested by reason of their sex, during which, especially during the second half all things will go well, and they can have a good time, desires obtained, ambitions gratified and social activities pleasant as well as profitable. Honourable and lasting attachments, new and faithful friendships, etc., are likely to be formed under the favourable auspices of the month. Beneficial changes are also probable in their surroundings and environments.

Fortunate Dates.—Personal and private affairs—2, 5, 6, 15, 20, 29; money dealings—4, 8, 12, 17, 19, 27; short journeys—2, 8, 13, 23, 28, 29; long journeys—1, 6, 7, 11, 14, 19, 24, 29; real property affairs and academical activities—1, 6, 7, 12, 14, 15, 17, 22, 27; speculation, children's affairs and prospects, excursions and love affairs—1, 5, 6, 7, 11, 17, 21, 22, 28; service matters and prospects—2, 6, 12, 15, 19, 24, 29; partnership business—1, 7, 12, 14, 22, 27; insurance activities—1, 5, 6, 7, 11, 17, 21, 28; professional and business enterprises—2, 8, 13, 23, 28, 29.

Critical Dates.—Personal and private affairs—2, 9, 13, 16, 19, 23, 25, 29; money dealings—5, 9, 16, 17, 25, 26; short journeys—3, 9, 13, 17, 21, 25, 29; long journeys—1, 4, 10, 14, 17, 25, 28; real property affairs, educational and academical activities—2, 13, 14, 19, 23, 25, 29; speculation, children's prospects and affairs, picnics, courtship and love affairs-2, 5, 9, 18, 26, 30; service affairs and prospects—4, 6, 7, 11, 17, 18, 26; partnership activities—1, 2, 6, 11, 14, 22, 29; insurance activities—1, 4, 10, 14, 22, 29; professional and business enterprises—4, 6, 7, 11, 17, 18, 26.

Chandrashtama from sunrise of 4th till morning of 6th.

12. Meena (Pisces).—*Kethu in 1st; Venus in 6th; Sun and Mercury in 6th and 7th; Mars and Rahu in 7th; Jupiter in 9th; and Saturn in 10th.*

General.—The best transit influence for the month is of course Jupiter in ninth but because of Saturn in 10th he is unfortunately under check throughout. Sun and Mercury are good for the first half only but whereas Sun is free of vedha so long as he is favourable and comes under check during the second half when he is evil, Mercury is under check for the entire month good or bad. Mars is evil throughout and also under check throughout. Venus is evil and free all along. Saturn in tenth, a malefic in an Upachaya sign has good as well as bad possibilities and may not be considered as wholly evil or good. The month's general results will be more unfavourable than good but the first half will be distinctly much better than the second. Success over rivals and enemies, gains, good health, popularity, happiness, increased income in general, etc., are the good things to be expected of the favourable transits during the first half. Losses, dishonour and disgrace, disputes and quarrels, mental worries and temptations, obstacles and setbacks, etc., are the likely results for the second half. Of the three asterisms of the sign, conditions will be generally better for those born under Poorvabhadrapada and Revati than for those born with Uttarabhadrapada as their birth star.

Health and Domestic.—Health for the first half will be good and undisturbed. During the second half urinary difficulties and rectal ailments may manifest but will yield to prompt treatment and sufferings will not amount to much. In the domestic circle, quarrels with wife and children are indicated by more than one transit and so may be expected as a matter of course but will never go too far because of favourable elements. Here too it is the second half that is particularly vulnerable. Additions to the family circle are also probable.

Finance and Speculation—The majority of the transit influences are not helpful for finance and so not much headway is likely to be made during the month in this respect. Gain of wealth and successful enterprises are probable side by side with losses and setbacks and the likelihood is that all may be earned or saved during the first half will be more or less lost or dissipated during the second. Some unexpected reverses during the second may also take place. So any ventures of some magnitude should not be undertaken during this part of the month. Though speculation may appear to be slightly favoured, and there may be some initial gains also during the first half, heavy losses will take place later and the net result will be anything but satisfactory.

Real Property, Services, Profession, etc.—Real property affairs continue to be still in the doldrums and there is nothing special this month for them that can be said to favour their interests appreciably. Of course increase in rentals, income, etc., can be expected as a result of the favourable transits but that is not likely to make the matter trouble-free in other respects. Though there may be apparently a lot of activity designed to improve the lot of those connected with land, very little benefit is likely to accrue therefrom. Whatever may be the conditions present, nothing will be gained by rash or precipitate action in any matter. Better strict to routine in all matters. The first half is highly favourable for the services and success over rivals, as the result of good reports about your efficiency reaching responsible quarters and other favourable changes are due, such as elimination of factors that have been obstructive and detrimental to your interests till. All these apply only to first half. There will be considerable activity in the profession and business above average levels though some setbacks now and then will be inevitable.

Women.—Women are likely to be much disturbed in mind in respect of matters and activities in which they have peculiar interests and the month may prove far from happy for them in general, but the whole month will not be one continual round of such anxieties and apprehensions, which strangely enough may be much less during the second half. The third week may be even said to be good for their interests and some of their desires fulfilled and ambitions gratified during that period. Still they may think twice before indulging or taking part in extra activities during the month generally.

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Fortunate Dates.—Personal and private affairs—4, 8, 12, 17, 19, 27; money dealings—2, 8, 13, 23, 28, 29; short journeys—1, 6, 7, 12, 14, 15, 17, 22, 27; long journeys—2, 8, 13, 23, 28, 29; real property affairs and academical activities—1, 5, 6, 7, 11, 17, 22, 28; speculation, children's affairs and prospects, picnics and love affairs-2, 6, 12, 15, 19, 24, 29; service matters—1, 7, 12, 14, 22, 27; partnership business—1, 5, 6, 7, 11, 17, 21, 22, 28; insurance activities—1, 2, 6, 7, 11, 14, 19, 24, 29; professional and business enterprises—4, 8, 12, 17, 19, 27.

Critical Dates.—Personal and private affairs—2, 6, 11, 14, 22, 29; money dealings—4, 6, 7, 11, 17, 18, 26; short journeys—2, 5, 9, 18, 26, 30; long journeys—4, 6, 7, 11, 17, 18, 26; real property matters, educational and academical enterprises—2, 9, 13, 16, 19, 23, 25, 29; speculation, children's affairs and prospects, picnics, excursions, courtship and love affairs—5, 9, 16, 17, 25, 26; service matters and prospects-3, 9, 15, 17, 21, 25, 29; partnership business—2, 9, 13, 16, 19, 23, 25, 29; insurance activities—2, 5, 9, 18, 26, 30; professional and business enterprises—2, 6, 11, 14, 22, 29.

Chandrashtama from morning of 6th till noon of 8th.

STARS IN THEIR Seasons

BY M. V. RAMAKRISHNAN, M.A., L.T.

Night Sky in September 1959

Zodiacal Constellations

THE zodiacal constellations that are visible this month at about 9-30 in the night, ranged from south-west to east, are Libra (Thula), Scorpio (Vrischika), Sagittarius (Dhanus), Capricorn (Makara), Aquarius (Kumbha), Pisces (Meena) and Aries (Mesha). Libra is about to set, and you can see the lunar asterism Visakha close to the south-western horizon. The picturesque constellations Scorpio and Sagittarius are seen higher up adorning the south-western sky. The insignificant constellation Capricorn is very nearly on the meridian and Aquarius is seen approaching the meridian. In Aquarius you can identify the "hundred starred" asterism Satabhisha. This is the time of the year when Satabhisha is seen to the best advantage.

Above Aquarius is seen the V-shaped constellation Pisces. The stars of this constellation are all faint, and the brightest of them is at the junction of the arms of the V. The third star from this junction star in the southern arm of the V together with a number of stars in its neighbourhood constitutes the lunar asterism Revati.

Below the northern arm of the V of the Pisces group is seen the small but beautiful constellation Aries as a pendant of three stars. Two of them constitute the asterism Aswini. Above Aswini and near it lies the faint group of three stars Bharani, which also forms part of Aries.

Non-Zodiacal Constellations

Of the non-zodiacal constellations Ursa Minor is seen in full low down in the north. Draco is seen stretching from the meridian in the north to the north-north-western horizon. Cepheus is seen erect and approaching the meridian, while Cassiopeia is seen high up in the north-north-east. Perseus is just making its appearance in the same direction. Pegasus and Andromeda are also visible in the eastern sky. Very near the meridian are seen Cygnus, Aquila and Dolphin. Lyra has just crossed the meridian and Bootes is seen low down in the north-western sky, while Hercules and Ophiuchus are seen higher up.

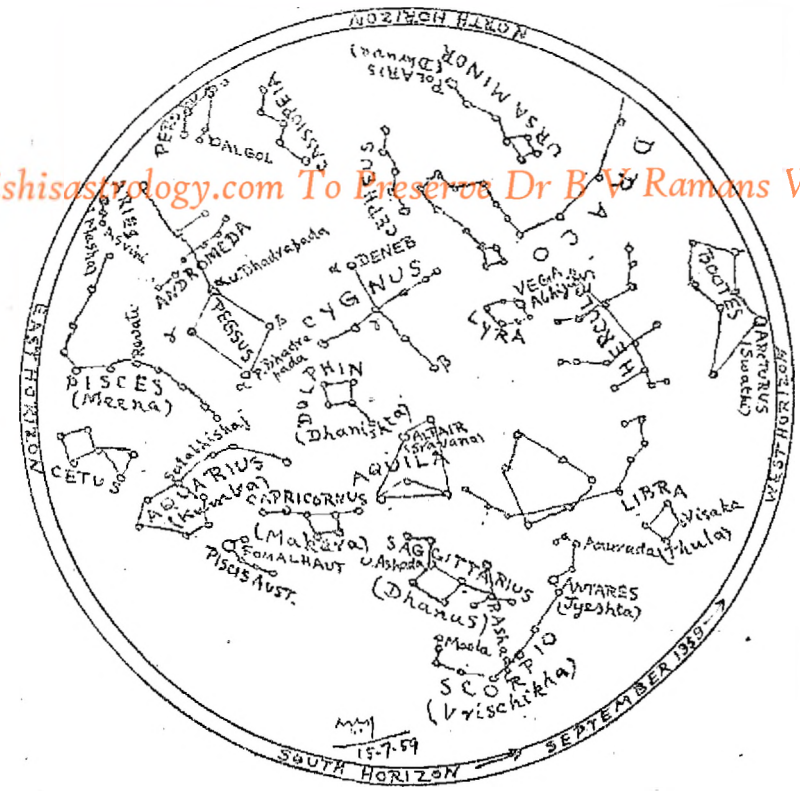
Lunar Asterisms

The lunar asterisms that can be identified in the visible hemisphere are Swati in Bootes, Visakha in Libra, Anuradha, Jyeshta and Moola in Scorpio, the Ashadas in Sagittarius, Sravana in Aquila, Dhanishta in Dolphin, Satabhisha in Aquarius, the Bhadrapadas in Pegasus and Andromeda, Revati in Pisces and Aswini and Bharani in Aries.

The Milky Way

The Milky Way traverses the sky from north-east to south-west, passing through or between the constellations Perseus, Cassiopeia, Andromeda, Cepheus, Cygnus, Aquila, Ophiuchus, Sagittarius and Scorpio.

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[The chart should be held in such a way that the horizon marked at the bottom in the chart corresponds to the horizon the observer is facing. Then the constellations he sees before him from the horizon to the zenith will be found in the chart from the bottom to the centre. The constellations to his right and left will be found in the corresponding positions of the chart].

Daily Guide

FOR SEPTEMBER 1959

BY MIHIRA

1. TUES.—L.D. 13 till 8-30 a.m. then L.D. 14. Aslesha till 2-40 a.m. (night) then Makha. A.M. Morning hours not good for travel, athletics, sports, and any activities connected with business or profession, or courtships, etc. *About noon*: Generally good for financial and business matters, dealings with opposite sex, artistic interests and amusements, courtships, love affairs. P.M. Again unfavourable; liability to accidents, bad for changes and removals, financial ventures, dealings with Governmental or corporate bodies, dealings with relatives, etc.

2. WED.—L.D. 14 till 8-25 a.m. then L.D. 15. Makha till 2-55 a.m. then Poorvaphalguna. A.M. Favourable in general, good for business activities, journeys, advancing commercial interests, but liability to accidents during journeys; bad for litigation, dealings with lawyers in general; avoid extravagance for which a tendency may manifest. P.M. Good for all matters connected with real property, mining interests, shares, investments, building activities, benefits through influential women, journeys, removal of enmities, etc.

3. THURS.—L.D. 15 (Amavasya) till 7-50 a.m. then L.D. 1. Poorvaphalguna till 2-40 a.m. then Uttaraphalguna. A.M. Good period specially for pleasures and amusements, dealings with relatives and reaching agreement on controversial matters, courtship and love affairs, good for new enterprises, business increase, help from women. P.M. The good influences gradually wear off but no evil; neither good nor bad; avoid bad company.

4. FRI.—L.D. 1 of bright half of lunar Bhadrapada till 6-45 a.m. then L.D. 2 till 5-20 a.m. (night) then L.D. 3. Uttaraphalguna till 2-0 a.m. (night) then Hasta. A.M. Favourable generally; educational, academical and social activities, business advancement, journeys, litigation, contentions generally, success, dealings with women, courtship and love affairs, auspicious celebrations. P.M. Not favourable, likelihood of losses through violence, fraud, accidents, extravagance, dealings with officials, superiors, liability to slander, false charges, domestic differences and dissensions, take care of health.

5. SAT.—L.D. 3 till 3-30 a.m. (night) then L.D. 4. Hasta till 1-0 a.m. (night) then Chitta. A.M. Not generally good but neither very bad, care in dealings with employers necessary, avoid litigation, extravagance, business may advance but only attended with a lot of anxieties and difficulties. P.M. Good for journeys, contracts, business advancement, real property matters, steady application brings good results; good for assuming position of responsibility.

6. SUN.—L.D. 4 till 1-25 a.m. (night) then L.D. 5. Chitta till 11-40 p.m. then Swati. A.M. Favourable for interviews, dealings with superiors, Governmental and corporate bodies, opposite sex, settlement of disputes, arbitration, journeys, but not good for changes or removals. P.M. *Afternoon*: Generally favourable for matters connected with opposite sex, artistic and musical activities romance, etc. *Evening and night*: Unfavourable for all matters, likelihood of rash actions, accidents, separations and estrangements.

7. MON.—L.D. 5 till 11-10 p.m. then L.D. 6. Swati till 10-10 p.m. then Visakha. A.M. Mixed conditions prevail; not good for journeys, dealings with opposite sex, courtships, etc., but not unfavourable for business and professional activities, enterprises. P.M. Generally good; artistic interests, dealings with friends, financial enterprises, changes and removals, journeys, new attachments.

8. TUES.—L.D. 6 till 9-15 p.m. then L.D. 7. Visakha till 8-35 p.m. then Anuradha. A.M. Neither good nor bad; but avoid big enterprises or commitments, refrain from rash actions, physical activities, sports, etc., journeys unless absolutely necessary, liability to accidents. P.M. Favourable generally, good for business incaease and enterprises, professional advancement, journeys, litigation, success over rivals, contacting new friends.

9. WED.—L.D. 7 till 6-25 p.m. then L.D. 8. Anuradha till 7-0 p.m. then Jyeshta. A.M. Not favourable except for physical and athletic activities, sports, etc.; bad for financial matters, dealings with opposite sex, courtship and love affairs, journeys, activities connected with art, music. P.M. Continues unfavourable for all matters; bad for business, contracts, journeys, new studies, service affairs, litigation, likelihood of losses arising through false friends and through women.

10. THURS.—L.D. 8 till 4-0 p.m. then L.D. 9. Jyeshta till 5-20 p.m. then Moola. A.M. Good for changes removals, journeys, business advancement, dealings with superiors, Governmental and corporate bodies, social and political activities, new friends, romantic attachments, also occult matters. P.M. Some observations apply but with lesser force.

11. FRI.—L.D. 9 till 1-45 p.m. then L.D. 10. Moola till 3-55 p.m, then Poorvashada. A.M. *Till sunrise*: Not favourable generally. *From sunrise to forenoon*: Good for all matters connected with money, opposite sex, courtships, dealings with relatives, etc. *Forenoon to noon*: Not favourable in general, likelihood of losses through violence, fraud, or litigation. P.M. Generally favourable; specially good for activities in music, art, dealings with opposite sex, etc.

12. SAT.—L.D. 10 till 11-40 a.m. then L.D. 11. Poorvashada till 2-35 p.m. then Uttarashada. A.M. Good for active business, musical and literary interests, travel, writings, commerce, new friends. seeking help from influential women, settling disputes through arbitration, social activities, dealings with Governmental and corporate bodies. P.M. Good for financial enterprises, business advancement, journeys, professional activities, contentious matters in general.

13 SUN.–L.D. 11 till 9-55 a.m. then L.D. 12. Uttarashada till 1-50 p.m. then Sravana. A.M. Mildly unfavourable; bad for dealings with opposite sex, likelihood of disgrace, danger of accidents, dealings with relatives inside and outside the domestic circle, financial matters and enterprises, dealings with Governmental or corporate bodies. P.M. Mixed conditions prevail, while favourable for physical and athletic activities, sports, etc.; bad for dealings with opposite sex, courtship, love affairs, etc.

14. MON.—L.D. 12 till 8-25 a.m. then L.D. 13. Sravana till 12-55 p.m. then Dhanishta. A.M. Likelihood of losses, troubles through inferiors, servants; bad for dealings with officials and superiors, liability to false accusations, journeys, dealings with relatives. P.M. Continues evil for

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all above matters, not unfavourable for dealings with opposite sex, courtship and love affairs but beware of illicit attachments.

15. TUES.—L.D. 13 till 7-20 a.m. then L.D. 14. Dhanishta till 12-35 p.m. then Satabhisha. A.M. Mildly unfavourable in general; tendency to extravagance, bad for business enterprises, speculation, money lending; beware of so-called friends who may try to impose on you; women should especially take care of health. *About noon*: Highly favourable for all purposes especially for gains through industry, business, new friendships. *Afternoon and night:* Not good; unfavourable for money dealings, likelihood of emotional disappointments, dealings with relatives, etc.

16. WED.—L.D. 14 till 6-40 a.m. then L.D. 15 (Poornima). Satabhisha till 12-45 p.m. then Poorvabhadrapada. A.M. A good time for all matters connected with writings, correspondence, journeys, litigation, commerce and trade, business activities and enterprises; all the same, there is a liability to accidents which should be avoided. P.M. Quite good for all matters connected with opposite sex, courtship and love affairs, dealings with Governmental and corporate bodies, contracts

17. THURS.—L.D. 15 (Poornima) till 6-30 a.m. then L.D. 1. Poorvabhadrapada till 1-25 p.m. then Uttarabhadrapada. A.M. Not good; bad for dealings with employers and superiors, likelihood of losses arising through false friends; bad for dealings with relatives especially of female sex; likelihood of disputes arising in all matters; avoid contentions. P.M. Whole day favourable but not during night; good for money dealings and transactions, artistic interests and associations.

18. FRI.—L.D. 1 till 6-50 a.m. then L.D. 2. Uttarabhadrapada till 2-35 p.m. then Revati. A.M. Mixed conditions prevail; good for dealings with opposite sex, gaining favours, journeys, arbitration; but not for money dealings, or property dealings, likelihood of accidents and bodily hurt from men or animals. P.M. Generally favourable, good for courtship and love affairs, journeys, correspondence, interviews, etc.

19. SAT.—L.D. 2 till 7-50 a.m. then L.D. 3. Revati till 4-15 p.m. then Aswini. A.M. Mixed conditions prevail; good for business, dealings with Governmental and corporate bodies, journeys, occult interests, but bad for litigation, contentions, dealings with servants, likelihood of losses through theft or otherwise. P.M. Good for all purposes in general; good for planning, speculation, business advancement, journeys and travels, correspondence, interviews with superiors, etc.

20. SUN.—L.D. 3 till 9-10 a.m. then L.D. 4. Aswini till 6-20 p.m. then Bharani. A.M. Good for general success for pleasurements and amusements, dealings with relatives, love affairs, courtships, gains or benefits through women, real property matters and dealings, investments, dealings with the public *en masse*, new friends. P.M. Favourable for all above matters till afternoon (4 p.m.). *Evening and night*: Generally unfavourable, bad for journeys, changes and removals.

21. MON.—L.D. 4 till 10-50 a.m. then L.D. 5. Bharani till 8-40 p.m. then Krittika. A.M. Most unfavourable for any purposes, journeys, travels, correspondence, interviews, changes, removals, new enterprises, investments, dealings with servants, officials and superiors, domestic matters, likelihood of false accusations. P.M. Not so evil in general, but not bad for dealings with Governmental and corporate bodies, financial enterprises. *For women*: Generally good.

22. TUES.—L.D. 5 till 12-50 p.m. then L.D. 6. Krittika till 11-10 p.m. then Rohini. A.M. Generally unfavourable; bad for dealings with the public *en masse*; new enterprises, dealings with lawyers, litigation, avoid quarrels as friends may become enemies; avoid extravagance; not bad for dealings with Governmental or corporate bodies, political activities. P.M. Evil influences supervene; avoid Governmental business, dealings with women, etc.

23. WED.—L.D. 6 till 2-50 p.m. then L.D. 7. Rohini till 1-45 a.m. (night) then Mrigasira. A.M. Not good, likelihood of setbacks, bad for journeys, changes, removals, etc; avoid dealings with public *en masse*; bad for speculation, likelihood of losses through fraud. P.M. Favourable for physical and athletic activities, journeys, business activities in general, dealings with opposite sex, courtship and love affairs.

24. THURS.—L.D. 7 till 5-5 p.m. then L.D. 8. Mrigasira till 4-10 a.m. (night) then Ardra. A.M. Good for occult activities, religious matters, dealings with Governmental and Corporate bodies, changes, removals, business advancement, journeys, litigation, contentious matters in general. P.M. Bad for real property matters, dealings, investments, dealings with superiors, interviews, political activities, likelihood of losses, liability to accidents; take care of health.

25. FRI.—L.D. 8 till 6-30 p.m. then L.D. 9. Ardra whole day and night. A.M. Thoroughly unfavourable for all matters in general; danger of falls, blows, accidents, disgrace or loss of reputation, losses through servants or inferiors, troubles with officials and superiors, likelihood of false changes and accusations, troubles from female relatives. P.M. Same trends continue though greatly reduced in severity.

26. SAT.—L.D. 9 till 7-55 p.m. then L.D. 10. Ardra till 6-20 a.m. then Punarvasu. A.M. Generally unfavourable; likelihood of losses through violence, fraud or litigation, liability to accidends, bad for dealings with women, liability to scandals and disgrace, unsuited for courtships, love affairs, etc. P.M. Bad for money lending, money transactions in general, speculation, litigation, journeys; avoid extravagance in all matters.

27. SUN.—L.D. 10 till 8-50 a.m. then L.D. 1. Punarvasu till 8-5 a.m. then Pushya. A.M. Generally favourable; push all your affairs ahead, good for business, financial matters, professional interests, speculation, dealings with women in general, courtship and love affairs, new friends, dealings with relatives, etc. P.M. Not so good generally, but unfavourable for dealings with superiors, public bodies, changes, removals, journeys, service matters in general.

28. MON.—L.D. 11 till 9-20 p.m. then L.D. 12. Pushya till 9-25 a.m. then Aslesha. A.M. Generally unfavourable; bad for speculation, likelihood of losses through fraud and deception; avoid temptations, take care of health, avoid drugs. P.M. Favourable; good for business, journeys, musical and literary interests, correspondence, interviews, educational matters, gains through influential women.

29. TUES.—L.D. 12 till 9-15 p.m. then L.D. 13. Aslesha till 10-15 a.m. then Makha. A.M. and P.M. Throughout day and night generally unfavourable and unsuited for all dealings, business, journeys, etc., but mild.

30. WED.—L.D. 13 till 8-45 p.m. then L.D. 14. Makara till 10-35 a.m. then Poorvaphalguna. A.M. Generally good; favourable for all artistic and musical interests, journeys, dealings with opposite sex in general, real property interests and dealings, investments. P.M. Mixed influences are in force; not good for journeys, correspondence, interviews, etc; but favourable for financial activities and enterprises, investments, alliances and partnership.

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DETAILED CONTENTS PAGE.

1. Planets and Kerala Affairs 835
2. Planetary Distances as a Horoscope Factor *By Reinhold Ebertin* 839
3. Vedas as Sources of Astronomical Knowledge *By Prof. R. Krishnamurthy, M.A.* ... 843
4. Early Parental Death *By K. K. K. Menon, M.A., B.T.* ... 847
5. The Horoscope of Queen Elizabeth *By Dr. P.S. Sastri, M.A,, M.Litt., Ph.D.* 849
6. Yoga, Psychology and Parapsychology *By Dr. V. M Bhatt, B.A., M.B.B.S.* ... 851
7. Horoscope Vs. Stethoscope *By Dr. Jagannatha Rao, M.B.B.S., M.A.A.S.* 853
8. Transits and Directional Influences *By B. Surya Prakash* 855
9. The Kaleidoscope *By Yogiraj George Cecil Nixon* ... 857
10. Predicting Specific Events by Means of Transits *By W. J. Tucker, D.Sc., Ph.D.* ... 859
11. Relative Influences of Sun-Mercury Combinations *By K. T. Vishwanathan and S. Durga Prasad Rao* 863
12. The 1962 Eight-Planet Combination and World Affairs—A Symposium *By Manoranjan De, B.A.* 865
13. Electional Astrology *By K. V. Sivarama Iyer* 867
14. Around the World *By Douglas Hunt, M.A.* 869
15. Lessons in Astrology—XX *By Prof. M. Ramakrishna Bhat, M.A.* ... 871
16. Letters to the Editor 873
17. Your Scientific Difficulties Solved *By Mihira* 877
18. Book Reviews *By Dr. R. Nagaraja Sarma, M.A., Ph.D., D.Litt.* 879
19. Hints for Agriculturists (October 1959) *By Mihira* 883
20. Airways Guide for October 1959 *By Mihira* 884
21. Weather Forecasts for October 1959 *By D. R. Munsif, B.Sc. (Econ.), (London), B.A. (Hons.), (Bombay)* ... 886
22. Market Forecasts for October 1959 ... 887
23. Stars in their Seasons *By M. V. Ramakrishnan, M.A., L.T.* ... 889
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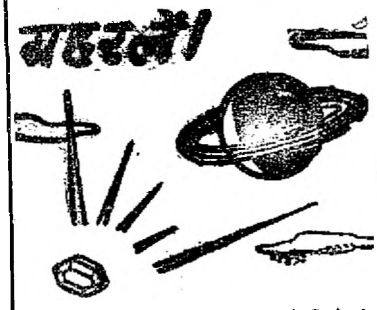
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PLANETS AND KERALA AFFAIRS

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REGARDING Kerala, we observed thus on page 24 of January 1959 issue of THE ASTROLOGICAL MAGAZINE:—"**Pisces Navamsa rises in Trivandrum aspected by Mars from the 10th, threatening confusion in Communist ranks and the imposition of the President's rule**". This prediction was not a delphian oracle but was based on sound astrological reasoning and was made as early as December 1958, when nobody expected that the Communist Government would be thrown out in the year 1959. There is general relief not only in Kerala but also all over India, at the intervention of the Central Government.

Owing to various historical and political reasons, Kerala has been suffering from instability during the last 10 to 12 years. This political uncertainty was further accentuated by the division of India in 1957 on the basis of language and the actual creation of linguistic State of Kerala placed the Communists in an advantageous position in this troubled area. The Kerala electorate which became quite disgusted with the role of the Congress, which professed secularism and concern for the welfare of the people but practised communalism and selfishness and thus created political instability and dissatisfaction, gave the Communists an opportunity by voting them to power in the last elections to try their pattern of democracy. And the Communists have indeed given a good demonstration of what they are capable of doing when they get into power. The ugly happenings in Kerala in the recent past have no doubt given a jolt to Congress thinking while, on the Communist Party of India, the repercussions may indeed be severe. In view of the indulgence which our Prime Minister has generally permitted himself to extend to the Communists in India, and in view of the ever-growing threat to India's territorial integrity posed by recent Chinese policy, we feel that we should reproduce, *in extenso* our observations in Kerala, given in June 1959 issue of THE ASTROLOGICAL MAGAZINE, for the information of our esteemed readers.

"The Communist movement as it is known today, originated in the joint works and activities of two outstanding personalities Karl Marx

and Friedrich Engels. The Communist manifesto which was the birth cry of the Communist movement was published a few days before the French Revolution in February 1848. Marx had Mars in Lagna and Jupiter in the 7th, Saturn in the 9th and the Sun, Rahu and the Moon in the 11th. Engels had Saturn in the 7th. Both Marx and Engels were at first followers of the great philosopher Hegel but soon the two friends were to turn their backs against the idealism of Hegel and transform his dialectical method into what was to become the logical basis of Marxism—dialectical materialism. Whilst socialists and humanitarians tried to promote idealistic schemes and to force their own individual visions of the 'perfect society' Marx realised the historical necessity of his time. And the causes of this historical necessity are to be found in the cycles of certain planetary configurations and aspects involving Mars-Rahu, Saturn-Rahu, Rahu-Mars, Kethu-Sun, etc. Does such an historical necessity exist now in India, justifying the emergence of Communist rule in Kerala? The answer to this question is to be partly found in the horoscope cast for the time at which the Communist Government was sworn in. At the time of the Bolshevic Revolution, the Lagna was Simha, occupied by Kethu, Mars and the Moon. Saturn was in the 12th and the Sun was *neecha*, in association with Mercury, and devoid of *neechabhanga*. Saturn was in the 12th. The outstanding number of squares (between Rahu, Mars, Kethu and the Sun and Saturn) did forebode ruthless action. As history tells us, the Bolshevists established a working class republic, disestablished and disendowed the Church, abolished all private property and made private trade illegal. They simultaneously launched a revolutionary campaign in morals, openly fighting religion and aiming to substitute group and institutional for family life."

"Kerala has peculiar problems to face—highest density of population, high percentage of literacy, great pressure on land, serious unemployment among the educated, and poor industrial development. The 4th house in a horoscope has reference to lands". In the chart cast for the time the Communists came to power, "the 4th lord is Mercury and he is actually in the 10th bhava in a *sandhi*. In the Navamsa Mercury is considerably afflicted. The 4th house has Jupiter. Thus the influences are more or less evenly balanced. Land reforms would be given a shape that would go at somewhat a tangent disturbing the present set-up and causing suffering and heart-burn to a good many people. The lord of the 3rd Sun aspects the 4th while Jupiter lord of the 7th (foreign matters) is posited in the 4th. Attempts will be made to 'take over' foreign owned plantations. If the Central Government gives in, the repercussions to national economy will indeed be adverse. Due to Jupiter's presence in the 4th, a considerable degree of success will attend other land measures contemplated by the Government—fixing of fair rents, ensuring security of tenure, ceiling on individual holdings, etc. Lord of the 2nd or finance is in 12th, but exalted and in his own constellation and in association with Mars lord of the 6th and 11th, and aspected by both Saturn and Jupiter. New sources of revenue will be tapped. As the 4th has the aspect of exalted Venus recourse will not be had to too drastic or revolutionary methods or measures in the distribution of surplus land or taxation. The Government will fruitfully adjust its taxation policy in a manner which will provide more incentive to the people to produce larger revenues over a period. The aspect of the conservative Sun, though lord of the 3rd, on the 4th, is not without its significance. This denotes subordination of the Government's doctrinaire approach to the State's development needs to make the country economically stronger. From Chandra Lagna, the horoscope presents a somewhat different picture. Chandra Lagna is afflicted by two malefics though aspected by Jupiter. Lord of the 7th and 12th Mars is in Chandra Lagna. Saturn is in the 7th house.

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This means that despite the Chief Minister's assurance that his Government will work within the framework of the Constitution, the party will agitate for changes and there will be considerable friction with the Centre, especially after Saturn's entry into Moola*. The affliction of the Moon may also be interpreted to mean that the services will not be kept entirely free from political interference. Mars is the planet of industries and he is directly aspecting Saturn in the 7th, the only relief being that both Mars and Saturn are in benefic nakshatras From Lagna, Mars and Saturn occupy the 12th and 6th respectively. The impact of these afflictions will be largely felt on the labour-capitalist relations. There will be serious strikes and rioting and the Government will be called upon to tackle a serious situation. Mercury lord of Lagna, in the nakshatra of Kethu, forebodes discontent within the party and various troubles.

"The horoscope is also fortified by the situation of Saturn in the 6th and Kethu in the 11th. At the time the Government was formed, there was a balance of years 1–8–3 in Chandra Dasa. The Moon, as we have already seen, is neutrally disposed. By ownership he is good. By location in a place of exaltation and in his own nakshatra, the Moon is rendered strong. But, by being aspected by Mars lord of the 6th (and 11th) and Saturn lord of the 8th (and also 9th), the Moon becomes afflicted. In the navamsa, the Moon is in a Chara Rasi. All these combinations seem to indicate that the Communists are likely to be in office, until at least the end of Chandra Dasa. Jupiter's aspect on the Moon is significant. It looks as though the Kerala Government will be bent on capturing the public imagination by purging the administration of communalism, corruption, favouritism and sectarianism. The absence of mutual aspects between Saturn and Rahu or Rahu and Mars, involving Lagna or the Moon, may be interpreted to mean that the Kerala Communist Government will set a good example, though Saturn and Mars aspecting each other may make the Communists perverse the arm of the law. The 3rd house rules communications and matters connected therewith. The combined aspects of Saturn and Mars on the 3rd indicate discontent and agitation amongst employees and state control of transport. Educational institutions receive special attention at the hands of the Government. Neither the 10th nor the 10th lord is afflicted by yogas like Guru-Chandala and Nastika. Therefore, there is no indication of Government's interference with the religious affairs of the people".

From the extracts given above, it will be seen that, except in regard to the time-factor—there has been a lag of about 8 months—most of our anticipations about the rule of the Communist Government in Kerala have been fulfilled. What of the future of Kerala? It is indeed linked with the future of India. No definite astrological data pertaining to Kerala is available to venture predictions on the future of this State. Therefore we could only have recourse to the time at which India was linguistically divided in 1957. The horoscope cast for the time of reorganisation of States is not auspiciously disposed, especially because no benefic is situated in angles or trines. Rahu and Saturn are in exact conjunction in the 5th house in the constellation of Saturn while in the navamsa also the influences are equally bad. The 5th house in a mundane chart denotes the intelligence and the emotional side of the People's nature: Rahu–Mars–Saturn influences affecting the 5th house do not reveal a proper emotional set-up on the part of the people. Passions are stimulated. And tensions and turmoils will be conspicuous by their frequent recurrence. In the coming elections in Kerala, there will be a deliberate exploitation of caste-loyalties. The electoral battles will not be quite clean and peaceful. Though the Communists will

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*Saturn for the first time entered Moola about 22–6–1958; and again after completion of retrogression on 22–10–1958.

be disappointed, they will get an appreciable number of votes while the Congress and its allies may just slip into power edgeways. The Indian National Congress is now having what is called Maraka Dasa; and as we have clearly warned several times in these columns, unless the leaders take care to see that the rot that has now set into the Congress ranks does not eat into the very vitals of the organisation—and there is no hope that the leaders would be able to arrest the spread of this rot—the Congress is bound to disintegrate during the Dasa of Mercury, which it has been now undergoing. We shall deal with the future of the Congress on a subsequent occasion. Suffice it to say now that the role of the Kerala Congress in the immediate future will be constructive even though the stop-gap arrangements with the other political parties, will give way, immediately after the elections. We regret we cannot furnish an optimistic political future for Kerala. It seems to us that astrologically, it would be desirable to continue the President's rule until the next general elections. The present dispositions of planets and their movements till about 1962, do not augur smooth-sailing of affairs. On the contrary, they may find expression in a number of destructive ways and outbursts of violence unless countered by the combined will of the leaders. In view of the unfavourable planetary set-up affecting not only India, but the entire world, it is desirable that India's energies are not frittered away for the next 3 to 4 years in experiments of dubious value such as family planning, socialistic pattern, co-operative farming, etc. The movements of the major planets and their coming configuration in 1962 in Capricorn hold the warning that the India Government must make adequate arrangements, for the defence of our Frontiers, at the same time pursuing a foreign policy that does not require the appeasement of Communists whether at home or outside. It would be in the fitness of things if President's rule could be established all over India until the next elections so that the time and energy required to patching-up Congress Party quarrels and bickerings, may well be used for matters of more vital importance —good administration within the country and the adoption of a really dynamic and energetic foreign policy which would guarantee India's security against external aggression.

Several well meaning Indians hold that like Communist parties everywhere, the Indian Communist party is anti-national in the crucial matter of political allegiance. It is not a political party in the democratic sense and to allow communism to triumph in India is to allow the country to pass into the clutches of an iron-dictatorship destructive of every value dear to Indian humanity. For communists, violence as a short cut to desired results, will take the place of morality, culture and civilisation.

Saturn is now having Avaroha movement indicating the undermining of democratic forces. The top leaders of India should see the writing on the wall so clearly indicated by planetary movements, view the sequence of events with a wider perspective, and combat the forces of degeneration, not merely by appealing to the sentiments of the people and invoking the name of Gandhi but by re-orienting their thinking and policies in the light of our ancient cultural and traditional values.

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Planetary Distances as a Horoscope Factor

BY REINHOLD EBERTIN

COSMOBIOLOGY, which is specifically represented by the "Conference for Cosmobiological Research", and the "Academy of Cosmobiology" of Aalen, is the antithesis of astrology if one speaks of research in the scientific sense. Astrology may be regarded as a system that has been adopted from the past. Cosmobiology, on the other hand, proceeds from the point of view of modern science, works with the investigative methods of science, makes use of today's scientific knowledge and examines, critically, the resulting information regarding the relationships between planet and man.

It was therefore welcome to have the Viennese investigator Schreiweiss, undertake the attempt of determining the significance of planetary distances in the cosmogram (horoscope).

He visited me in due course, after a lengthy period of correspondence, and I urged him to formulate tables of distances which could be read easily, following which we were able to issue the ephemeris of distances.

As is commonly known, the planetary orbits are not true circles, but are apparently ellipses around the earth. The planets in their orbits, must therefore be closer to the earth at one time and farther away, at another. If planetary influence is assumed to exist, this should be greater when the planet is closest to the earth (perigee) than when it is farthest away (apogee). The concept of perigee and apogee necessarily applies to the individual planet in its orbit.

Proportionately, the difference between perigee and apogee is not as great in the case of the outer planets as in that of the nearby ones.

The maximum difference in intensity of influence, expressed as the square of the ratio of the greatest to the smallest distance from the earth, is, for example 1:3 for Pluto, whereas, for Mars it is 1:49.

To understand the relationship of perigee to apogee, one may use the example of a lighted candle in the corner of a dark room. Close to the candle, the light will be bright enough to read by, whereas in the middle of the room it is much dimmer, and on the far side, so dim that reading is no longer possible.

Therefore Schreiweiss assigned the arbitrary value of 100 to the intensity of the influence at the planet's closest approach to the earth, and zero as its intensity value at its greatest distance from the earth.

For example, the following are the values for Mars for 1958, as given in the ephemeris of distances:

1 : 1 : 1958	28
1 : 2 : 1958	41
1 : 3 : 1958	52
1 : 4 : 1958	63
1 : 5 : 1958	72
1 : 6 : 1958	79
1 : 7 : 1958	85
1 : 8 : 1958	90
1 : 9 : 1958	93
1 :10 : 1958	95
1 :11 : 1958	98
1 :12 : 1958	97

According to traditional astrology, Mars, in certain aspects, corresponds to greater excitement among people than at other times, and may even lead to war. Since the curve of distances for 1958 corresponds approximately to that of 1956, I was able to predict at the beginning of the year that as Mars came closer to the earth, international tensions would increase. When Mars came closest to the earth in 1956, bombs fell on Cairo. In September 1958, with a Mars' distance value of 93, the situation was very disquieting, and in the Far East, the Formosa defences spoke in firmer language.

Of course, we cannot attribute the entire situation to the proximity of Mars, but it does play a prominent part. Thus, a glance at the ephemeris shows that in Aug. 1939, Mars had made its closest approach to the earth, and Hitler, in his insane delusions of grandeur, committed the folly of starting the second World War on September 1, 1939.

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Anyone who constantly uses the distance ephemeris will repeatedly establish the fact that a planet exerts a greater intensity of influence when at its perigee. While the transit of a planet through the signs of the zodiac, and the aspects it makes, signifies the quality and nature of the influence, its distance from the earth determines the strength, or intensity, of the energy.

A planet is at its perigee at approximately the time at which it goes into retrograde motion, and whoever has observed the effect of a stationary planet upon a mundane, or an individual, chart, knows that when it occurs on an important position of the chart, the effects are much greater than at other times.

It is extremely important to note the distance values of the planets at the moment of birth.

It is significant that military

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leaders have high values for their Mars' distances; thus:

General Eisenhower	84
General Franco	87
Marshal Tito	94

Contrasted with these values, is the one for

Adolf Hitler	17

Successful people usually show a high Jupiter value. Thus Eisenhower = 88, Franco = 88. Tito, however, is only 42.

By way of contrast, beauty queens, film stars, etc., who achieve great success in their youth, often show high Venus and Jupiter values. Thus Romy Schneider, who became internationally known at an early age through her "Sissi" films, has a Venus value of 91 and a Jupiter value of 93 in her birth chart.

To answer the question of "How to calculate the distance values?", we take as example, President Eisenhower, who was born on 14-10-1890 (October 14, 1890) at 17 hr. 54 min. (L.M.T.) Denison, Texas (according to the A.F.A. Bulletin of February 25, 1952).

The ephemeris gives distance values for every 10th day.

	Mer.	*Venus*	*Mars*	*Jup.*	*Saturn*	*Uranus*	*Nep.*	*Pluto*
Thus on 11-10-1890 ...	74	92	85	74	35	46	86	16
21-10-1890 ...	47	94	83	69	39	49	90	17
Differences ...	−27;	+02;	−02;	−05;	+04;	+03;	+04;	+01

As can be seen, the differences are so small that they are readily estimated at sight. The values are then, for 14-10-1890.

66; 93; 84; 73; 36; 47; 87; 16.

In the case of the Sun, there is a perpetual table, and the values are read from the position of longitude.

Sun at 20° Libra 57
Sun at 23° Libra 60

Since Eisenhower's Sun is at 21° Libra, the value is 58.

Calculating the Moon's value entails a more involved procedure. It is necessary to first find the position of the Moon's perigee, in its special table.

On the 26th of September 1890, perigee was at 7° 27′ Pisces

On the 24th of October 1890, perigee was at 13° 23′ Pisces

Difference, for 28 days, is 5° 56′, and its position on October 14, 1890 is thus calculated as approximately 11° Pisces.

We next calculate the distance in longitude between the body of the Moon on that day (4° Scorpio), and its perigee 11° which is equal to 127°. 125° = 28 units 130° = 25 units. Therefore 127° = 28 units approx. A further correction can be made by means of a supplementary Table III, amounting to −6.5 units, and Table IV, correcting for latitude, gives a value of 7 units and therefore the total value for the Moon is 28 − 6.5 + 7 = 28.5 units.

It can be seen that the auxiliary tables do not make any appreciable difference in the final value, and that it is accurate enough to calculate the value solely from the distance in longitude between the Moon's perigee and the Moon itself.

To emphasize again—it is important to note whether a planet is near to or far from the earth,—which planets are close and which ones are distant, and whether the majority are close or distant.

It has been observed that those people who have many planets close to the earth at their birth have a much easier time in going through life than have those in whose charts the majority of planets are distant from the earth. This is particularly true of the faster moving planets, because the values of the slower planets change very slowly, and show little change over a period of several months.

Let us look at several more interesting examples.

Edward, Duke of Windsor, and one time Edward VIII, King of Great Britain and Northern Ireland was born on 23-6-1894, at 22 hr. in White Lodge, Richmond Park. He renounced the throne on Dec. 12th, 1936 to marry Mrs. Wallis Simpson. In his place, his brother George VI, born on 12th December 1895 at 3 hr. 10 min. in London, became king. Let us compare the two charts in terms of distance values.

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	EDWARD	GEORGE VI
Sun ...	2	96
Moon ...	22	67
Mercury ...	78	5
Venus ...	59	21
Mars ...	90	18
Jupiter ...	19	81
Saturn ...	60	18
Uranus ...	83	42
Neptune ...	20	97
Pluto ...	10	10

The difference, in the case of the Sun, is of little significance because its value depends upon the time of the year. But it is indicative that in winter, the Sun is closest to the earth, and in summer, farthest away. In general one can say that children born in winter are tougher and have better health than those born in summer. This is especially valid for the middle latitude and the prevailing climate which must always be considered.

In Edward's case, very high values occur with Mercury, Mars

and Uranus—indications of independent thought, a strong will, and a great independence and urge to freedom. This explains how he was unwilling to bow to the conservative views of the royal family and of the government, and therefore preferred to renounce the throne. The low value for the Moon shows a minor family tie and sentimentality. The low value of Jupiter shows a low intensity of striving for recognition and significance. The high Saturn value is characteristic of many difficulties that he had to overcome.

In George's case, the Moon, Venus, Jupiter and Neptune values stand forth. Therein lie the greater family ties, and the urge for recognition and esteem are considerably greater. A high Neptune value indicates greater susceptibility to illness, which also corresponds to the facts in this case. The low values for Mars and Mercury point to a lesser degree of willfulness in thought and action, so that he could adapt himself more readily to the demands of tradition and "kingliness" than could his brother.

An entirely different area is encompassed when one considers the trinity Moon-Mars-Venus together, since they are primarily concerned with the love-life.

We designate three persons, as follows: (1) A passionate woman, born in 1905. Divorced. Not awarded custody of her children by the first marriage because of proof shown that she had had intimate relations with seven different men within a two-year period. The men were usually barely half her age. (2) A cold woman, born 19-4-1920. In an official report, she is described as "Her readiness to show feminine emotion is at its very inception, interfered with by an externally oriented, masculine urge for achieving a goal so that it never developed into a full unfoldment of feeling. A certain coldness emanates from this woman–a reserve which at times can become effective repulsion. (3) The effeminate man. Born 27-11-1897. This case was widely publicized. The man was married in 1923, and fathered two children. Around 1929, a marked sexual change set in that caused him to assume the wearing of feminine clothing. It is of no consequence here whether an actual change of sex occurred,—a thing that is disputed by the medical profession—but rather whether the feminine character is expressed in the birth chart.

Let us look at the distance values.

	(1) *Passionate Woman*	(2) *Cold Woman*	(3) *Effeminate Man*
Sun	3	37	89
Moon	71	90	40
Mercury	30	76	14
Venus	91	19	17
Mars	96	97	12
Jupiter	30	62	22
Saturn	59	80	05
Uranus	74	13	35
Neptune	17	60	93
Pluto	18	38	22

In the case of the passionate woman, the Moon, Venus and Mars values are very high (91, 96) and since sexual drive is symbolized by Venus and Mars, this tendency is very prominent.

The cold woman is lacking in the ability to yield, and to feel affection, as indicated plainly by the low Venus value (19).

The effeminate man has very low Venus and Mars values (17, 12), which show that he is very lacking in passion and in sex drive. In addition, Neptune, with its high 93, is very often associated with abnormality—especially when other indications in the birth chart strengthen this possibility.

It must be especially emphasized that distance values alone are not decisive, but must always be considered along with the complete birth chart. If this has not been done in this article, it is only because it was thereby possible to show the potentialities that lie in the judgment of distance values, in a more emphatic way.

The use of distance values is of outstanding importance in any attempt to create a scientifically based astrology, since they are a contribution derived from exact science that should not be ignored.

And so, in closing, I hope to have given a foundation upon which you can base your research.

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Vedas as Sources of Astronomical Knowledge

BY PROF. R. KRISHNAMURTHY, M.A.

THE period of the Mahayuga is also mentioned in the Veda. A.V., 8–2–21 reads as "*Satam Te Ayutam Hayanan Dwe Yuge Trini Chatwari Krinmah*

This mantra gives the puranic idea that the length of Brahma's life is hundred years and that the length of the Mahayuga is Chatwari, Trine, Dwe and Ayutah. That is 432 x 10,000 which equals 4,320,000 years. Thus 4,320,000 did not take birth in the fifth century as a result of borrowing from the Greeks. Further Rig-Veda, 1–164–41 also implies this number. *Gourimimaya Salilanitakshati*; *Ekapadi Dwipadi Sa Chatushpadi Ashtapadi Navapadi Babhuvushi Sahasrakshara Parame Vyoman.*

The measure of Gouri or Devi or Div or Day is given as (1+2) x 4 x 8 x 9 x 1,000 Aksharas or 864,000 Aksharas. Surya Siddhanta says that one day equals 60 Nadis or 3,600 Vinadis or 21,600 Pranas or 216,000 Guruvaksharas, which is equal to 864,000 Aksharas. Satapata Brahmana also (10-4-2, 22 to 24) says that Prajotpati or year wanted to have a body for himself and as he found that the three Vedas contained everything, he assumed a body in the form of the three Vedas. It says that the Rig-Veda consist of 12,000 Brahatis, *i.e.*, 12,000 x 36 syllables or 432,000 syllables or 10,800 Panktis, *i.e.*, 10,800 x 40 or 432,000 syllables. It says further that the Yajur Veda consists of 8,000 Brahatis and Sama Veda 4,000 Brahatis and the two put together 12,000 Brahatis or 432,000 syllables. In the next verse a check to the above number is given in the following words:—*Te Sarve Trayo Vedah Dasacha Sahasranyashtaucha Satanyasiti Nabhayan.*

The above verse means ten times thousand plus eight hundred multiplied by 80, *i.e.*, (10,000 + 800) x 80 = 864000 syllables. It corroborates the above number by another check by saying that the above number is the number of Muhurtas in a year multiplied by eighty, *i.e.*, 360 x 30 x 80 or 864,000 syllables. Rig-Veda 1–164–39 says *Richo-Akshara Parame Vyoman.*

Here is a suggestion that the number of syllables in the Rig-Veda corresponds to that in the Vyomachakra. Hence to say that these numbers were introduced in India after sixth century, when the Greek mathematics was brought to India, cannot stand. Thus the Siddhantas including Surya Siddhanta are genuine products of Veda and hence the mention of rasis and week-days and their names as given by Siddhantas are also derived from the Veda.

As regards references to week-days we have a few *Riks* from the Rig-Veda. It is very well-known that the Sukta 1–164 attributed to Dirghatamas contains several *Riks* of double or multiple import, Vedanta and Siddhanta meanings included. The opening *Rik* of the Sukta reads as *Asya Vamasya Palitasya Hotustasya Bhrata Madhyamo Astyasnah Trithiyo Bhrata Gritaprishto : Asyatrapasyam Vispatim Saptaputram.*

Asya—His; Vamasya—of the left; Palitasya—of the Palita; Hotustasya—of the Hotas; Bhrata Madhyamo—middle brother (place-taker): Trithiyo Bhrata—third brother (or place-taker to the right); Ghrita-prishto—butter-backed (or Agni or Angaraka or Mars). Here I behold the Vispati with his seven sons. For a non-mathematical man, ignorant of astronomy, the meaning of this verse may be a puzzle. Here there is a reference to the seven Putras of Vispati? Naturally we think of the seven week-days. It is declared that the middle brother or place-taker to the left of Palita of the seven Hotas is the third place-taker to the right and he is also called butter-backed. Because there is a reference to the left, we assume the third brother to be on the right. Buttering the back is a practice in secret rituals to indicate certain things; or we may agree with Sayana, to mean Agni, who is very often equated with Angaraka or Mars. Who is the Palita? And who are the Hotas? Palita means white. "Palitam Mundam" of Sankara's Bhaja Govindam is common knowledge. Moon is called Palita. In the "Brihadaranyaka" Upanishad *Brihan Pandaravasah Soman* Moon is white robed. In the Navagraha worship of the Moon white rice is prescribed for the Moon and other coloured rice for the other planets. It is a common belief that he is affected by white leprosy. Thus Palita stands for the Moon. Who are the Hotas? How many are they? There is a Taitti Samhita mantra (1–5–3–8) which reads *Saptate agne Samidah Sapta Jihvah Sapta, Rishayah Sapta Dama Priyani Sapta Hotrah Sapta Dhatva Yajanti Sapta Yoniraprinasthwa Ghritena.*

In this mantra there is a reference to seven—sevens to whom ghee oblations are made. In this Hotas are said to be seven and they are equated to the seven rishis also. Rishi comes from the root "Rish" to move; hence a Rishi means a wanderer. A mathematician knows that planets are wanderers. Thus the seven Hotas stand for the seven

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planets. Veda gives the name of the seven planets or rishis as Atri, Bhrigu, Kutsa, Vasishta, Gautama, Kasyapa and Angirasa. Rig-Veda, 5-40-6 says that Atri or Saturn, discovered by his fourth sacred prayer, the Sun. This suggests that the Sun is the fourth from Atri and also that Sunday is after Saturday. This also establishes the order contained in the Siddhanta that the Sun is fourth from Saturn. Moon's sidereal period is 27½ days. Mercury's is 87 days. Venus' is 225 days, Sun's is 365 days, Mars' is 683 days, Jupiter's is 4,333 days and Saturn's is 10,756 days. Thus the order of the Hotas is fixed as Moon, Mercury, Venus, Sun, Mars, Jupiter and Saturn. If these seven be arranged round a circle in this order, the left middle brother, who is the third on the right is Jupiter, *i.e.*, Thursday and so on. To interpret the *Rik* as giving a rule for the order of the week-days correctly, we must know that the Hotas refer to the seven planets and that the natural order of the planets is Moon, Mercury, Venus, Sun, Mars, Jupiter and Saturn. These are explicitly stated in our Siddhanta but are hidden in the Veda. It is in this Sukta we have several *Riks* referring to astronomy. 1–164–1 gives the order of the week-days, 1–164–2 refers to the ecliptic as an ellipse fixed with respect to the stars, as *Trinabhichakram Ajaram Anarvam*—the three *nabhis* are the two foci and the centre. 1–164–7 gives another explanation of the order of the week-days. In the above order the fourth to the left is the next in order *Vedasya Vamasya Nihitam Padam Veh.*

1–164–8 describes the two parts of the ecliptic as father and mother. 1–164–11 describes the year of the twelve rasis and 720 half degrees. 1–164–12 describes the month as 12 x 5 or 60 half degrees. Prasnopanishad quotes this verse in describing the month. 1–164–13 describes the year of ten parts and five double parts. 1–164–15 asserts that the week-days are seven, that any one may be taken as origin or unborn, and that the order of the other six follows according to a particular rule. 1-164-20 gives the position of the solstices as the *Pippala* tree and *Panas* tree, thereby indicating Pushya and Uttarashada, 1-164-22 says when the solstice is in Pushya, Agni or equinox is in Madhu. 1-164-38 says that the Rig-Veda consists of 432,000 Aksharas as the Vyomachakra. 1-164-41 says the number of Aksharas for a day is 864,000. 1-164-46 says that the Vyomachakra constitutes Indra, Mitra, Agni, Varuna, the two Suparnas and the Garutman. They are one in the sense that on account of their motions they may interchange positions and as such one but variously described. 1-164-47 gives the phenomena of the exchange of the equinoxes. 1-164-48 gives again the length of the year as twelve months and the three important years, Rasi year, Lunar year and the Tropical Solar year and refers to the division of the rasis into 360 degrees. This is the earliest mention of the division of the circle into 360 parts. Ptolemy too never did this. Unless people try to use the knowledge of *Jyotisha*, the meaning of several *Riks* in the Rig-Veda will be obscure.

I have sufficiently explained that the Rig-Veda is not a mere spiritual, religious, philosophical, lyrical and mythical text, but also a *Jyotisha* sastra. With this idea, if we read the Rig-Veda, we find several verses containing the roots of Indian Astronomy and Indian Astrology. 1-1-1 gives the root of the nine Manas of the Manadhyaya of the Surya Siddhanta in the word Ratna Dhatamam. In 1-1-6 there is a reference to Mars being the lord of Mesha and also the equinox being in Aswini. R.V., 1-115-3 reads *Bhadraswa Haritah Suryasya Chitra Etagva Anumadyasah.*

Every reader of the Siddhanta knows that Bhadraswa in Yamakoti is the east point, Lanka in Bharata is the south point, Romaka in Ketumala is the west point and Siddhapura in Uttarakuru is the north point. It is also stated there that when it is sunrise in Lanka, it is midnight in Romaka, and sunset in Siddhapura is midday in Bhadraswa. In geocentric study, the terrestrial equator plays an important part and the ninety degree point east of Lanka on the equator is called Bhadraswa. The star Aswini is at the zenith of Bhadraswa when it is on the horizon of Lanka "Bhadra Suryasya Haritah Aswa (Aswini)". Aswini Bhadram is when Aswini coincides with the vernal equinox. In this *Rik* it is stated that when vernal equinox or Agni causes Bhadram, that is coincides with Aswini; then Angaraka's or the position of Mars is in Satya, *i.e.*, just above the equator, *viz.*, Mesha Rasi.

Aswini plays a very important part in the Rig-Veda. So many things are said about Aswini, which convey no meaning at present; but they would throw much light if read with the help of *Jyotisha*. In R.V., 1-3-4 "Indra Yahi Chitrabhano Suta Imetvayavah". Indra the autumnal equinox, is addressed as Chitrabhanu; Sun's position in Chitta nakshatra and Chitra's son is Vayu or Swati nakshatra. This shows that the autumnal equinox is at Chitra. R.V., 1-6-1 describes the ecliptic with the equinoctial and solsticial points. R.V., 1-11-1 says Indram Viswa Avivridhan. Indra is coupled with Avi of Viswa, *i.e.* equinox is coupled with Mesha of the Rasi chakra. R.V., 1-13-2

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reads Madhumantam Tanunapat. This refers to Agni or equinox coinciding with Madhu or Mesha. R.V., 1-15-11 Aswina Pibatam Madhu Didyagni Suchivrata. This again refers to Agni or equinox coinciding with Aswini in the month Madhu or Mesha, and starting the Ritu Vasanta. R.V., 1–22–3 Yavam Kasa Madhumatyaswina Sunritavati: Tayayagnam Mimikshatam, refers to 'Kasa' or perigee position of the Sun in Madhu or Mesha Rasi, Aswini and the equinox starting the year. This is also explained in Satapata Brahmana.

In R.V., 1–22–16 to 21, we have a description of the celestial equator covered by the Sun in three footsteps. The three footsteps corresponding to Aswini, Magha and Moola. It is said here *Tad Vishnoh Paramampadam Sada Pasyanti Surayah: Diviva Chakshuratatam.* Surayah–north-pole observer; Sada Pasyanti–always sees; Tad Vishnoh Paramampadam–that celestial position of the equator (Vishus are caused by Vishnu or celestial equator cutting the ecliptic). R.V., 1–31–1 *Twam Agne Pratamo Angira Rishih Devo Devanam Abhavah Sivah Sakha.* Agni or the equinox was at the beginning in the Angaraka's or Mars' house, *i.e.*, Mesha Rasi. Devas were in Deva's position, *i.e.*, Aswini-Chitra part of the ecliptic was above the equator. In R.V., 1–31–2 Agni or the vernal equinox is addressed as Dwimata Sayuh: 'the son of two mothers'. No child can ever be the child of two mothers. The equinox or Agni is as much the child of the ecliptic as of the equator. R.V., 1–30–21 declares that wherever the equinox may be, the year starts with the Sun in Aswini and the month Chitra. *Vayam Hite Amanmahyantada Parakat: Aswena Chitre Arushi.* R.V., 1-51-1 *Abhityam Mesham Puruhutamrigmiyam Indram* says 'by your hymns give joy to Indra the famous ram (Mesha)' and this can refer only to the equinox in Mesha Rasi. R.V., 1–51–13 *Menabhavo Vrishanaswasya Sukrato.* 'Indra became Meena, daughter of Vrishanaswa' shows the movement of the equinox Indra from Vrishanaswa to Meena or from Mesha to Meena. This refers to the precessional motion of the equinox from Mesha to Meena. In the Subrahmanya mantra 'Vrishanaswa is coupled with 'Mesha' 'Mesha Vrishanaswasya Mene'.

In Rig-Veda, 1–52–1 Tyam Sumesham Mahaya Sarvavidam: 'Worship well that ram (Mesha) who makes heaven known'. Who could be this Mesha, who makes heaven known, except the Mesha Rasi? In R.V., 1–55–2 and 4 we have got references to Vrisha. 'He Indra rushes to bring out the mathematical meaning. By doing this I do not deny the meanings suggested by Sayana and other scholars. In R.V., 1-117-6 *Sutam Kumbham Asinchatam Madhunam*, there is some indication of a relation between Madhu or Mesha and Kumbha Rasi. In R.V., 1-117-115 and 16 Ajo Haveed Aswina which is translated as 'Bounteous Aswins' or 'Aswins, showers of benefits', there is reference to Aswini and Mesha or Aja. For in the very next hymn, *i.e.*, R.V., 1–117–17 we read Satam Mesham Vrikye, etc. This refers to the lapse of 100 years, which causes some astronomical phenomenon, now not understood.

as a bull to drink of the soma juice'. This refers to the position of the equinox and perigee at Vrishabha Rasi. Rushing suggests the perigee position where the Sun has the quickest motion. In R.V., 1–58–4 "Agni, Thou rushest rapidly like a bull amongst the forest trees". This again refers to the position of the equinox and perigee along the ecliptic (forest trees) at Vrishabha Rasi. Every nakshatra is identified with a tree, and the ecliptic consisting of the twenty-seven stars or trees is here referred to as forest trees. In R.V., 1–62–7 it is said Bhagona Mene. Bhaga is the Devata of the nakshatra Uttara or Uttaraphalguna. We know Phalguna is Meena month. So the 'Bhagona Mene' of the Rig-Veda corresponds to Uttaraphalguna and hence Mene or Meena stands for Phalguna or the 12th Rasi. In R.V., 1–89–8 there is a statement *Bhadram Karnebhih Srunuyama Devah.* Though this is usually translated as 'let us hear, gods, with our ears, what is good'; this contains an eternal truth that the fundamental time starts from Aswini round the Deva part of the ecliptic. There is a play on the double meaning of the verb 'sru' which means either 'to hear' or 'to move'. Satapata Brahmana says that Aswins are the ears and Bhadram is the moment when the equinox coincides with Aswini. R.V., I–90–6 to 8 shows how by the change of the position of the vernal equinox, Madhu or Chitra month may be either, Ushas or morning or night to the Devas or the north pole observer. Devas and Asuras are said to be residents at north and south poles of the earth, by the Surya Siddhanta. *Riks* in the Rig–Veda contain several suggestions in one and the same *Rik* and I am trying

R.V., 1–157 is a very important Sukta. It describes some epoch; perhaps the starting of the Vaivaswata Manwatra. This gives several astronomical details. The first three *Riks* read :–

Abodhyagnirjma Udeti Surye Vyushamschandra Mahyavo Archisha:

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Ayukshatamaswina Yatave Ratham
Prasaviddevah Savita Jagatpritak.
Yadmunjate Vrishanamaswina Rathem
Gritena no Madhuna Kshatra-
mukshatam.
Asmakam Brahma Pratanasu Jin-
watam Vayam Dhana Surasata
Bhajemahi.
Arwang Trichakro Madhuvahano
Ratho Jirasvo Aswinoryathu
Sushtutah.
Trivandhuro Maghava Viswasaubha-
gah Samna Avakshadwipade
Chatushpade.

These are translated as "Agni is now awakened. The Sun rises from the earth. The bright and cheering dawn has dispelled the darkness. The Aswins have their chariot ready to proceed to their course. Savita the Deva has stirred up all men to pursue their various pursuits". "O Aswins when you have equipped your powerful chariot, you inspirit our valour with ghee and honey. May our devout hymn take effect in the battle. May we win riches in our heroic strife". "May the renowned three-wheeled car of Aswins approach us; the car that is laden with honey and drawn by fleet-horses. It is splendid with three seats and brings all delight. May it bring peace to us, our cattle and our men".

Awakening Agni refers to vernal equinox coming to Aswini. Here we find Sun, Moon and Usha together, *i.e.*, New Moon, early morning; Aswini suggests the Mesha Rasi. Thus we have New Moon early morning, Mesha Rasi and Aswini together with vernal equinox. The Vrishnamaswina, Chrita, Madhu and Kshatra suggest Aswini, Mesha Rasi, Madhu month and upper part of the ecliptic, *i.e.*, Uttarayana. Asmakam Brahma suggests the fundamental position of Brahma at the origin of time. Pritanasu Jinvatam refers to Vaivaswata Manwantara (refer Sayana Bhashya). In the third *Rik* Jeerasve refers to perigee coinciding with the equinox, etc, *i.e.*, Madhu or Mesha, Chrita or Uttarayana, New Moon, etc.

Yaska in his Nirukta, 4–15 translates Kani as Kanni (Kaninake-Kanyake). In the Mahabharata there is a story that Arjuna told Kunti that he had brought a Kani (fruit) and Kunti tells him to have it divided among the five brothers. But by 'Kani' Arjuna means 'Kanni', *i.e.*, Draupadi. Thus in the Veda we find the word 'Kani' used for Kanya Rasi. Taitti Aranyaka describes the six ritus and when it starts describing the Sarad Ritu starts when the Sun leaves the Kanya Rasi. It says Viprasanne Kaninike...Saradyatropa Drisyate. It is common knowledge that the Sarad Ritu constitutes Aswin and Kartik months. That it starts after Kanya's viprasanne bears ample evidence that the month Bhadrapada is referred as Kanya in the Taitti. Aranyaka which nobody considers as post-Greek in origin.

In the Ramayana, Balakanda, 18th Sarga, 9th verse refers to Karkataka Lagna Graheshu Karkate Lagna Vakpata Vindunasaha. This is corroborated by Verse 3, Sarga 15, *Ayodhyakandam Lagne Karkatake prapte Chandre Ramasya sha sthite.* There is also a reference to Saturday or Sthiravara in Ayodhya Kanda, Sarga 56, Verse 25 *Tvara Saumya Muhurtoyam Dhruvascha Divaso Apyayam.* Dhruvascha Divaso is Sthiravara or Saturday. So it is not fair to labour under the delusion that the names of the week-days and names of the zodiac signs were imported from Greece to India.

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Early Parental Death

BY K. K. K. MENON, M.A., B.T.

AN attempt to discuss the different configurations of planets signifying early parental death is made in this paper. Before taking up the configurations, I will survey the influence of constellations themselves on the death of parents in early life. Birth of children during the time of *gandanta* very often indicates early loss of parents. It is said :

gantanta samaye jatah
pitir matir kulantakah

Gantanta samaya includes the last quarters of Aslesha, Jyeshta and Revati and the first quarters of Makha, Moola and Aswini. The birth nearer to the extremities the severer will be the result. It is also believed that birth of children in the 2nd quarter of Pushya, 4th quarter of Hasta and 1st quarter of Poorvashada will cause death of mother in early life and that birth in 3rd quarter of Pushya, 1st quarter of Hasta and 2nd quarter of Poorvashada will lead to the destruction of father. It is also stated that 2nd quarter of Hasta and 3rd quarter of Poorvashada causes mother's death and that 3rd quarter of Hasta and 4th quarter of Poorvashada lead to father's death early in life. It is also indicated therein that the birth of the child in the 1st quarter of Moola signifies destruction of the original family as a whole. The sum and substance of the above facts is this: the birth of children under the constellations Hasta, Moola and Poorvashada indicates early parental death provided the configurations of planets also signify the same thing.

It is stated in *Saravali* that the following conditions of childbirth indicate immediate death of the child and the mother.

Malefics in 7th and 8th aspected by other malefics, without being aspected by benefics.

Eclipsed Moon in conjunction with Saturn in the 1st house and Mars in the 8th.

Eclipsed Sun in conjunction with Saturn in the 1st house and Mars in the 8th. In this case the mother will die as a result of an operation consequent on delivery.

Sun, Mars and Saturn in conjunction with the Moon or in 8th, 9th or 7th reckoned from the Moon.

All malefics in conjunction with the Moon in 6th, 7th, 8th or 12th.

Weak Moon in the 1st house with malefics on either side, without being aspected by benefics.

According to *Saravali*, the following yogas indicate death of father early in life.

The Sun in conjunction with Mars and Saturn or the Sun aspected by Mars and Saturn when the birth is during the daytime. If the Sun is weak and if the Sun, Mars and Saturn are not aspected by or associated with benefics, the effect will be more virulent and father's death may occur earlier. Very often the horoscope of a posthumous child is characterised by this yoga.

The birth during the daytime and the Sun with Mars and Saturn on either side, receiving no benefic aspects.

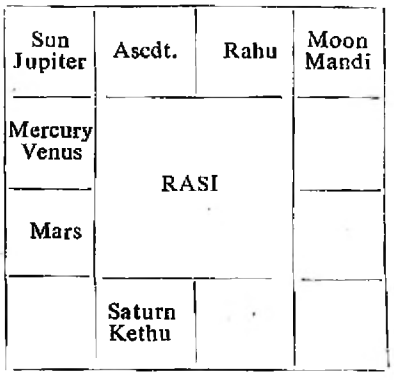
Mars and Saturn in 7th or 8th reckoned from the Sun, without being aspected by benefics.

The Sun in conjunction with all the malefics in any cardinal sign, receiving no benefic aspects.

The yogas mentioned in *Saravali* contain the sum and substance of what is stated in Hora and other text-books of Hindu astrology on the subject.

According to *Prasnamarga*, the sum of the longitudes of the ascendant, the Moon and Mandi, resulting in what is called *Thrisphuta*. If the Sun occupies the sign of the *thrisphuta* at the time of birth danger will fall on the child's father; if the Moon is occupying the sign of the *thrisphuta* mother will pass away early in life. The sign of the *thrisphuta* is calculated in the same way as we calculate the sign occupied by the planet from its geocentric longitude.

Let me take up a few genuine cases of horoscopes for illustrating the principles already evolved and also for finding out supplementary configurations leading to the same. The following chart is that of a friend of mine who was born as a posthumous child under the constellation Aridra on 28th March 1928. The Sun in Pisces, according to Western astrology, causes danger to father's life. In this particular horoscope the most dangerous spot is that of the

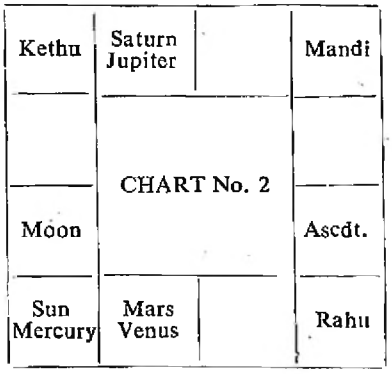


Moon. All the malefics including Mandi are occupying very unfavourable positions reckoned from the Moon. Mandi, the most virulent among the malefics, is in conjunction with the Moon ;

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Saturn and Kethu occupy 6th and Mars, aspected by Saturn, occupies 8th from the Moon; Rahu aspected by Saturn occupies Taurus which is 2nd from the Ascendant and 12th from the Moon. It is to be noted that though Saturn and Kethu are aspected by Jupiter no benefic aspect is received by Rahu and Mars. Moon, the ruler of the 4th house, is in conjunction with Mandi, who exercises the portfolio of death, and occupies 8th from 8th house, which is afflicted by Saturn and Kethu. Mercury, the ruler of the house occupied by Mandi, is in conjunction with Venus, the ruler of the *maraka* positions—2nd and 7th—and occupies 12th house from the Sun. With reference to configurations of planets it is easy to find out indications of early parental death; but it is very difficult to make out whether the catastrophe will fall on the father or the mother. If the father passes away early in life the mother becomes a widow in her youth and the native is worried on account of his mother throughout his life. If it so happens that the mother gets remarried the mental agony of the native will be none-the-less poignant. If the mother meets with death early in life the native will either be worried on account of his widowered and aggrieved father throughout life or lose to a great extent the affection, protection and patronage of his father under severe circumstances of his remarriage. In the chart, we have examined, it is obvious that the Moon's position is more dangerous than that of the Sun. The astrologer may, in similar cases, be puzzled in his judgment and misled to point out that the native's mother passed away early in life. Actually the experience of the native is reflected in the chart. The Moon in the dangerous spot indicates the native's experiencing the sorrows of his widowed mother throughout life.

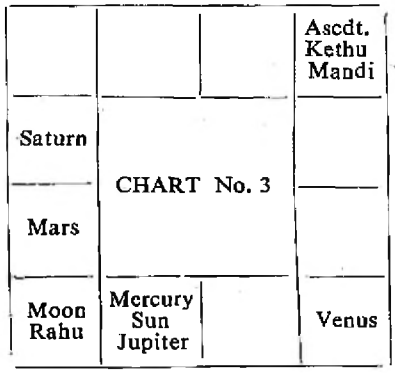
Let us take up Chart No. 2. It is that of a boy born under Sravana. His mother died on the 20th day after his birth and his father remarried and left the child in his 5th month.



The Sun and Moon are occupying dangerous spots in this chart. Mandi, the *mrityukaraka* (one who inflicts death) occupies 6th house as reckoned from the Moon and 8th as reckoned from the 4th house. Mother is ruled by 4th house and the Moon is *Matrukaraka*. Mars occupies 4th house reckoned from the Ascendant and Saturn occupies 4th house reckoned from the Moon. The Moon is weak. The Sun is in conjunction with Mercury, the ruler of the house occupied by Mandi, and occupies 12th house as reckoned from the Moon. The Sun is aspected by Mandi and Kethu occupies 4th house as reckoned from the Sun. The Moon is ruler of the 12th house and occupies 6th.

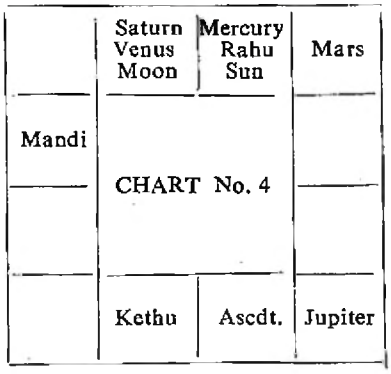
Chart No. 3 given below is that of a young man born under Moola on 28th November 1935. His father passed away in his 4th year in the sub and major period of Venus.

Birth under the constellation Moola indicates early parental death. In this chart the Moon occupies a very dangerous position. The Moon is weak and occupies 7th, maraka house, ruling 2nd maraka house. The



Moon is eclipsed and aspected by Mandi. Mercury, the ruler of the house occupied by Mandi, is in conjunction with the Sun; Kethu and Mandi occupy 8th house as reckoned from the Sun. These are clear indications of father's death in early days.

Chart No. 4 given below is that of a lady born under Aswini on 4th June 1910. Immediately after her birth her father was divorced by her mother who got remarried in due course. Father and daughter never met each other again in life.



Aswini is a constellation quite unfavourable for parental happiness. The Sun is eclipsed and occupies 8th house with Mars and Saturn on either side. The Moon is weak and occupies 7th maraka position in conjunction with Saturn (in full), ruler of the sign occupied by Mandi.

(*Continued on page 895*)

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The Horoscope of Queen Elizabeth

BY DR. P. S. SASTRI, M.A., M.Litt., Ph.D.

QUEEN ELIZABETH II was said to have been born at 2-40 A.M. on the 21st of April 1926. This time was one hour in advance of the actual time. So taking 1-40 A.M. as the time of birth, we get the following Sayana positions. The Ayanamsa is 22° 50'.

The Sayana positions are: Sun-Taurus 0–12; Pluto-Cancer 12–48; Moon-Leo 12–7; Nep. (R)-Leo 22–2; Saturn (R)-Scorpio 24–26; Mars-Aquarius 20–53; Jupiter-Aquarius 22-3; Venus-Pisces 13–58; Uranus-Pisces 27–20; Mercury-Aries 4–40; Rahu-Cancer 20–31; Ascendant is Capricorn 21–28; 10th house cusp is Scorpio 25–44.

Uranus 4-30 Mercury 11-50	III 8-35 Sun 7-22	IV 2-54 V 21-44	Pluto 19-58 Rahu IV 27-41 VI 8-44
Venus 21-8 II 26-26	RASI CHART (Nirayana)		Moon 19-17 Nept. R 29-12
Jupiter 29-13 Mars 28-3			
Kethu 27-41 Lagna 28-38	X 2-54 Saturn 1-36 R		

Balance of Mercury's major period is 13 years and 8 months. She has Saturn's sub-period in the major period of Venus from 20-10-1959. The Bhava positions of the planets (Nirayana) are the following:

Excluding Uranus there are four planets posited in the second. But in reality only Mars and Jupiter are in conjunction. The Ascendant is in conjunction with Kethu. The Moon is in opposition to Mars and Jupiter, though it occupies the descendant. There is a perfect square aspect of Saturn on this conjunction and on Neptune as well.

The period of Venus began in 1946 December. Her accession to the throne was in the period of Venus, the lord of the fourth, fifth and ninth cusps, posited in the cusp of the 2nd house. This

		Pluto Rahu Moon
Sun		Neptune (R)
Venus Mars Jupiter Mercury Uranus	BHAVA CHART (Nirayana)	
Kethu Lagna		Saturn (R)

Venus however has a sextile aspect with the Ascendant. The sub-period of Rahu extended till 21—2—1957; and it includes the Suez affair. Rahu is in the fifth from Venus; and this position has a tendency to cloud the vision and intellect. The owner of the sign, Mercury, is in debilitation. From the standpoint of the bhavas, Rahu is in the sixth from Venus; and since the sixth house position is not unfavourable, the affair did not end in a total disaster. During the sub-period of Jupiter there was the campaign on Oman. Since Jupiter is the lord of the ascendant in conjunction with the lord of the third, tenth and eleventh cusps, this campaign was successful. But Jupiter being the lord of the ascendant and of the twelfth, this period also witnessed a series of personal attacks on the Queen by Lord Altrincham and others.

Do these events confirm the correctness of the time? The Ascendant being Sagittarius, she is conscientious, reliable, thorough, and orderly. An intensely industrious and intelligent nature is revealed by the conjunction of Mars with the lord of the Ascendant. The rising of Kethu in the Ascendant is apt to make her an introvert. Far from indicating a bodily defect, this position tends to isolate her mentally and spiritually from the nearest and dearest. It exemplifies the saying, 'uneasy has the head that wears the crown'. Whatever defect one may speculate, it would involve the vocal organs and the eye only. And when we notice the opposition of Pluto to the ascendant, we are convinced in holding the view that she is mentally alone and spiritually segregated.

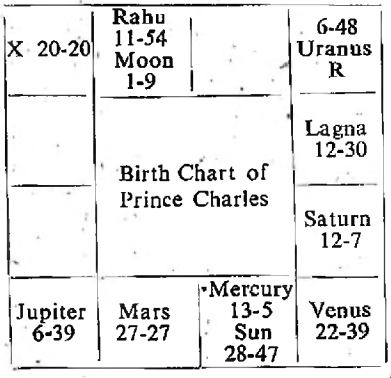
Saturn the lord of the second has a square with Jupiter, lord of the first and twelfth, and with Mars, lord of the third, tenth and eleventh. This is ominous. One crisis overtaking her refers to the 3rd house. At the personal level, it involves her relations with her sister; and at the impersonal level it involves her empire. She has to be away from both, and this is further accentuated by Saturn's position on the meridian. It is quite possible that at the not too distant future, the Queen will have to assent to the emergence of independent republics out of the empire. Already Nigeria and Ghana have won their way. The Cameroons are fast slipping. Cyprus is to become a republic. And sometime in 1962 or after she may voluntarily abdicate and become an ordinary citizen of the Commonwealth. The liquidation of the empire over which Sir Winston refused to preside, is decreed

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by the heavens; and in this decree we find even the abdication. This abdication is further accentuated by the 7th house, thereby implying that Prince Philip, if not the public, will play a major part in bringing about this event.

Saturn on the M.C. is the major factor in this chart. Either the results appear late in life or very early; and if the latter, the individual is overthrown. Now the Queen came to the throne early in life; and this is tragic enough. But Saturn in the 10th tends to make one religious and philosophical and democratic. It should not surprise a student of astrology if the Queen comes to face a situation similar to that presented in Shaw's *Apple Cart*; and to save the country from such a crisis, and also from a domestic crisis, she is likely to step down in favour of her son.

The chart of Prince Charles supports the contention. He has the major period of Venus from 8-4-1955; and Rahu's sub-period from 8-6-1962. Two or more than two persons in the same family should not have the same major period. This in itself forebodes something un-



desirable. Venus here is on the cusp of the 4th house, though debilitated. This accession to the throne will be at the expense of the mother. By then the transitting Saturn will oppose the Ascendant, the 4th from the 4th. It is quite probable that health or some other factor will compel his mother to abdicate. In this connection one may note that there is a major configuration of eight bodies in Capricorn early in February 1962, preceded and followed by eclipses.

Reverting to the Queen's horoscope, we find that transitting Saturn on her radical mid-heaven brought about the disaster in connection with the Suez affair. And Saturn's ingress into Sagittarius resulted in the agreement over Cyprus. By 1962 this Saturn will be transitting her radical Mars-Jupiter conjunction.

The 2nd house has five bodies, yet Mars and Jupiter are in conjunctions, and Mercury is in conjunction with Uranus. In between these two is found Venus who is away from both. This pattern indicates something of a mental exploration besides that of a physical exploration. Her relations with Prince Philip do not seem to proceed smoothly. Something of the common man's lot draws the Prince nearer the masses; and the trapping of royalty accord ill with his nature. Can it be he, who will ultimately succeed in making the Queen live like an ordinary citizen? Since a variety of houses are involved in this configuration, it is also probable that by 1961 or so there will arise major differences between the Crown and the cabinet, and between the ministers and the people.

The Ascendant Sagittarius agrees well with her past and it forebodes the greater and speedier liquidation of the empire. It is not an accident that we are having an eight-planet combination in 1962 in Capricorn. Though the United Kingdom as such will not be directly involved in the events of 1962 and after, the ruling titular head will be involved in a series of dramatically exciting incidents. It is with the accession of Prince Charles that a new order of things will crop up in the country; and it will be an order more in time with the rising trends of a new era of humanism. These observations are confirmed when we adopt Mr. Carter's method of progressions also.

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Yoga, Psychology and Parapsychology—XVI

BY DR. V. M. BHATT, B.A., M.B.B.S.

SIMILAR to automatic writing, is, what is called 'Precipitation or Automatic Painting'. Bishop Leadbeater has given from Dr. Coate's 'Photographing the Invisible' an experience of Vice Admiral Usborne Moore relating to the precipitation of a portrait within two feet of him. He says: "The Bangs sisters held each one side of the canvas,...while I sat between them and watched the face and form gradually appear...the portrait then proceeded apace until all the details were filled in and in twenty-five minutes, it was practically finished. The precipitated portrait is very much like a photograph of the person, that I had in my pocket during the sitting, which the Bang sisters had never seen.

Leadbeater then gives another instance of a similar precipitated portrait of the wife of Mr. G. Subba Rao, Editor of the *West Coast Spectator*, Calicut, done with the help of the mediumship of the Bang sisters. He had his wife's photograph in his pocket, but the sisters did not know the fact. When the sitting began, the sisters stated that they saw the life-size image of the lady and accurately described the details, *viz.*, that his wife was standing behind him with her hand on his shoulder, that she wore a jewel on her nose, and a dog was lying at his feet, and so on. When the picture began to appear on the canvas by invisible hands, he says: "Gradually I saw a cloudy appearance, which in a few moments cleared into a bright face. The whole seemed a remarkable enlargement of the photograph. Some ornaments were clumsily reproduced. I point ed out these blemishes, and as a result, when I saw the portrait, next day, they had disappeared. I was satisfied that the portrait had been precipitated by some supernormal agency. As soon as the portrait was finished, I touched a corner of the canvass and a greyish substance came off. The portrait is still in my possession and it looks as fresh as ever. It was all done in 25 minutes". (Vide *The Other Side of Death*, by Leadbeater, 1954 Ed., Pp. 629).

Similar portraits of his dead son were obtained by the late Sisir Kumar Ghosh (brother of the late Motilal Ghosh of the *Amrit Bazar Patrika*, a Calcutta daily), through the mediumship of these Bangs sisters. An account of it can be found in "Life Beyond Death" written by M.K. Ghose of the same family and published in 1934. (Pp. 90–93).

I was told by my friend Mr. T. B. Khare (now Shankaracharya of Puri) of a similar story of his dead mother's painting, portrayed by one of my friends, Mr. Saigaonkar, a photographer at Nasik. The story is not on all fours with the above, but is worth-mentioning owing to its peculiarity. Mr. Khare's mother was never photographed, nor was there any picture of her painted while she was alive. Mr. Khare asked Mr. Saigaonkar who seems to have clairvoyant vision, whether he could paint a picture of his mother from his (Khare's) mental image of her. Mr. Saigaonkar consented, and drew an exact picture of her, concentrating all the while on the mental image of her in Mr. Khare's mind. This shows that like the Bangs sisters, Mr. Saigaonkar had before his mind an exact image of Mr. Khare's dead mother, reflected from the latter's mind. According to Mr. Subba Rao's statement the Bangs sisters had also described his dead wife's features possibly by their clairvoyant powers. But it must be remembered that his wife's portrait was painted by invisible hands and not by those sisters.

Automatic Writings Without Mediums

One cannot easily distinguish passive automatic writing without a medium from what is called inspirational or intuitive writing. There are on record many cases of well-known authors and poets, scientists and mystics, who have confessed that their best known works were not their own but were rather dictated to them by some other agency. Kipling's "Demon" and R.L. Stevenson's "Brownies" are familiar examples in literature. And many celebrated authors give all credit to that invisible agency. In a chapter on "Higher Reaches of Personality" Tyrrell gives nearly forty cases to substantiate this point. He writes, Blake said of his poem "Milton", "I have written this poem from immediate dictation twelve or sometimes twenty or thirty lines at a time, without premeditation, and even against my will". George Elliot tells, "in all her best writings there was a 'not-herself' which took possession of her and that, she felt her own personality to be merely the instrument through which this spirit, as it were, was acting." Madame Guyon confesses "before writing I did not know that I was going to write. While writing, I saw that I was writing things I had never known." Dicken's declares about his writings that, "some beneficent power showed it all to him. So does Thackeray say that "it

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seems as if an occult power was moving the pen". William James emphasises the same point-when he speaks about religious men and mystics. He says "you will hardly find a religious leader of any kind in whose life there is no record of automatism. Saint Paul had his visions, his ecstacies and his gift of tongue. The whole array of Christian saints, including the greatest, the Barnards, the Loylas, the Leuthers, the Foxes, the Wesleys had their visions, voices rapt conditions, guiding impressions and openings. They had these things because they had exalted sensibility, and to such things, persons of exalted sensibility are liable". (*Varities of Religious Experience*, Pp. 478) Tyrrell and many parapsychologists ascribe this sense of otherness to the 'subliminal self' or 'sub-conscious mind' of the writers, but this theory does not cover all the cases, as for instance, the child prodigies'. Even the authors themselves feel that some external invisible but wiser agency, must be at work and they are mere instruments in its hands.

Direct Voice or Automatic Speech

There are many cases, very well authenticated by reliable witnesses, in which the dead relatives try to speak with their relations on earth. Shaw Desmond has written a book on this phenomenon known as "You Can Speak With Your Dead". His own son John was dead sometime ago. Suddenly on the 10th March 1933 Desmond while at a friend's house, heard his son's voice quite clearly and had a short talk with him. This was repeated on three occasions in the same year and Desmond who was a sceptic before, became fully convinced that the dead can speak with the living. Sometimes he says Lady Seagrave and some other gentlemen had heard his son's conversation. This was continued till 1940. He also mentions that he had had talks with the spirits of the late Sir Henry Seagrave, expert on internal combustion engines, Sir Artur Conansoyle, William T. Stead, Rudolph Valentine, and others. He says that he and others have witnessed the spirit of late Sir Henry Seagrave talking to his wife on 2-6-1933. And such conversations with the dead convinced Dr. Brown, M.A., M.D., D.Sc., F.R.C.P., of the survival of man. Desmond says (Pp. 133) that man survives death and his earthly life is but one link in the chain of existence.

But the most direct evidence on this score is the conversations of the late Myres and Gurney through the mediumship of Mrs. Willet and Mrs. Piper, described by Tyrrell in his "Personality of Man" (Pp. 150-163) and in the "Survival of Man" by Sir Oliver Lodge. Mrs. Willet used to remain quite conscious when the spirits talked through her. Not so, Mrs. Piper who had to be controlled by some agency and for that she had to be in trance. In the case of Mrs. Piper no loophole for fraud was possible as she was watched under test conditions by Dr. James and Dr. Hodgson. When Gurneys spirit was talking, the tone, voice and the manner differed distinctly from that when Myers was speaking. The conversation seemed quite ordinary and was open to the objection that they do not reveal any new knowledge from the spirit world, which we men and women on earth usually expect. And it is but natural. Removal of a coat from the body is no passport to the new knowledge on earth. So it is not in the other world also where only the fleshy cost is lost. Perhaps paucity of appropriate words to convey a new truth to us here may be an obstacle in the spirit's path even if they wish to reveal it. Shortness of period allowed to them to talk to us may be another hinderance. So we are where we were even after the spirit's long conversations. The only gain is our conviction of their survival in the spiritual world. In this connection the latest evidence can be found in the conversations between the late Mr. Mackenzie King, Prime Minister of Canada, with Mr. Percy Phillip, correspondant of the *New York Times*, who gave them wide publicity. Perhaps the late prime minister was a medium.

Agreements Fulfilled after Death

The next category of evidence for survival consist of *automortem* agreements fulfilled by the dead persons after death. Bishop Leadbeater has given three such cases from the literature on the subject, in his book "*On the Other Side of Death*. (Pp. 389). He had come across with many such cases, but we selected only three of them. I am giving a summary of them here, and I will add a fourth case from the book written in Marathi on this subject by my friend Mr. R. S. Bhagavat. Leadbeater quotes a story of Lord Brougham given by Andrews Lang in his book *Dreams and Ghosts*. (Pp. 97). The story abridged is as follows:—"Lord Brougham had made an agreement with his intimate friend G. that whichever of them died first should appear to the other and thus solve any doubts about survival after death. G. went to India and died there many years after the agreement. Lord Brougham too forgot all about it and did not know about his

(*Coninued on page 854*)

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Medical Astrology—Horoscope Vs. Stethoscope

BY DR. JAGANNATHA RAO, M.B.B.S., M.A.A.S.

SRI B. V. Raman remarks in one of his books on astrology that the time when doctors begin to consult, the configuration of planets at the time of birth, will be very auspicious, for, many diseases can be diagnosed easily by looking at the horoscope. And for this reason a horoscope is more useful than a stethoscope. There is a great truth in the observations made by the learned Editor of THE ASTROLOGICAL MAGAZINE. I being a medical man undertook the study of this ancient and grand science nearly fifteen years ago, and ever since I have been an ardent student of this science. I have studied astrology in all its aspects and I can vouchsafe the truth in the above statement of Sri B. V. Raman.

The stethoscope as we see and use it today was first used by a Greek physician; of course to start with, he had a very simple instrument. The modern stethoscope is an improved instrument for the purpose of hearing heart and breath sounds. Many diseases of these two vital organs can be diagnosed by this instrument. But the horoscope can give us information of the diseases of all the organs in the body, and that is where it is more useful than a stethoscope.

If we study the ancient Indian Medicine we see that nearly 4000 years ago Ayurveda was developed. *Ayu* means length of life and *Veda* means learning or knowledge. Thus the knowledge of the length of life is called Ayurveda. In other words health and diseases are dealt with by this system. Ayurveda was developed as an off-shoot of *Atharvana Veda*, which is really the source of Indian Medicine. In *Atharvana Veda* we come across many a sloka dealing with normal health as well as deviations caused by different elements and also about the code of conduct for a successful physician. The theory and practice of this system is said to have been developed during the period 3000-2000 B.C. Accordingly Ayurveda is divided into four periods. First being the Vedic period wherein only the principle laid down by the *Atharvana Veda* was practised. The second period is that of research in Ayurveda. This was the period 2500-2000 B.C. The third period is that of compilation of different principles, old and new. This was about 2000–1000 B.C. Then began one of the worst periods, the period of stagnation. And this period has been continuing, until recently when Government of India came forth with encouragement for research in Ayurveda. Unfortunately the modern Ayurvedic practitioners have started using stethoscope for which there is no instruction in the original system. On the other hand, the ancient practitioners used to give importance to the horoscope of the individual, and believed in *Muhurtha*, as they used to start treatment on an auspicious day and moment. Thus they were successfully treating most complicated diseases and could give their diagnosis and judgment with more certainty than the modern practitioners with all their laboratory aids.

A horoscope will not only aid the physician in diagnosing the present disease but also indicates possible future diseases also and thus helps us in preventing certain diseases.

Thus it could be used for both preventive and clinical aspect of medicine. The modern medicine does not teach anything about possible future ailments of an individual. But the horoscope will give indications of such diseases. What a difference. I have instances where a modern practitioner has certified an individual to be perfectly 'fit' for certain duties, and the same individual was labelled as 'unfit' due to some chronic disease. But I am sure if our modern doctors look at the horoscope they could never miss an indication for a possible future disease. I therefore appeal to all my colleagues in profession to learn astrology and its application to diseases and treatment. The stethoscope of a modern physician can aid him in diagnosing only the heart or lung diseases, but a horoscope (of the individual) will aid him in diagnosing any disease, be it of the heart or kidney. The ancient Indian Medicine wherein astrology was inseparable, was developed as long as 3000 years ago, but the modern medicine has been developed only 300 years ago. With all their X-ray machines, and laboratory methods they fail to diagnose certain diseases. In comparison an astrologer well versed in Medical Astrology can diagnose merely by analysing the horoscope. What the modern Anatomist teaches, was taught by Ancient Indian Surgeon Sushruta ages ago! A modern doctor requires a heap of instruments and a bunch of assistants to deal with a patient, but it is said of Sushruta that by the very appearance and the gait and the arrival time he used to guess the ailments and used to deal with the patient quickly and singly. The father of modern medicine Nippocrates flourished in between 480-357 B.C. But the

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great Charaka and Sushruta lived much earlier and mastered the *Tridosha* theory, which was modified by the Greeks to four-humour theory. It is said that this *Tridosha* theory was transmitted to Greece by men of Alexander and later on during the time of Darius. In the same manner the Indian influence was spreading in the east. With the spread of Buddhism, the three principles of Indian Medicine also spread to China, and they modified it to five principles of Chinese medicine. Prior to this there were only two theories in China called 'Yin' and 'Yang'. The idea of going into details of this science is that the student of astrology must know about all this. When analysed you see that the *Tridosha* theory was based on 'trikal' of astrology, *i.e.*, past, present and future. The two principle of theory of old China represented only past and present. There was no mention of future. But the Greeks based their principles on five elements. Whatever be the base of theories, the fact remains that a man must suffer his past *karma*. A disease is produced according to the past *karmic* seed, using the present soil. But then you may question how could you prevent what is ordained. I have dealt with this question in my article 'Preventive astrology' published in December 1957 issue of THE ASTROLOGICAL MAGAZINE.

In short the use of horoscope by physicians and surgeons of modern medicine will greatly assist them in diagnosis and prevention of diseases.

YOGA, PSYCHOLOGY AND PARAPSYCHOLOGY

(Continued from page 852)

death. But while travelling in Sweden, he halted at an inn, and was taking a warm bath one night. When he turned his attention towards the chair on which he had kept his clothes, he was amazed to see his friend G. on the chair. Brougham was so terrified that he swooned on the floor. When he came to his senses, the apparition has gone. He wrote down the whole story immediately on that date (19th December). After returning home he got a letter from India announcing that Mr.G. had died on the same date. In another similar case we find Rev. Theoder Burkley, Chaplain of the Christ Church, Oxford, appearing according to the agreement, three days after his death, before his friend Mr. Kenneth Mackenzie, (*Glimpses in the Twilight*, Pp. 62).

Leadbeater quotes another story from Glanville's book *Sadducismus Triumphatus*, in which Major Sydenham after his death had appeared before his friend Capt. Dyke in fulfilment of his agreement to prove his existence after death.

In Mr. Bhagavata's case, one Mrs. Finney's brother had made two similar marks on a piece of brick, cut into halves, gave one to her and told her that if he dies before her, he would intimate to her where the other piece was to be found. Unfortunately the brother died and sister waited for many days to learn from him about the location of the other piece. Ultimately he conveyed the information through the Planchet that he had kept the other piece beneath his axe in a box in his house. The sister went there with the marked piece in her possession, and found the other similarly marked in exactly the same plac indicated by him.

The Universe and the Heavens

By M. V. Ramakrishnan, M.A., L.T.

The book gives in simple non-technical language all that is known at the present day about the heavenly bodies giving the latest theories of an evolving and expanding Universe. Attempts have also been made to correlate ancient astrology with modern observations.

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*Timing Events—Transits & Directional Influences—II

BY B. SURYA PRAKASH

THUS from these instances it is suffice to say that the sextile (3rd sign) and conjunctional aspect of Saturn is a mixture of good and evil depending upon its position in the natal chart.

Now let us come to the sextile aspect of Saturn to the 11th house (say Mars in 20 of Leo and Saturn in 20 of Libra). This may be always taken to be benefic and in transit the effects of Saturn may be interpreted to one's advantage when Saturn comes to the radical position of Mars thus sextiling his on natal position or when he conjoins his own position sextiling natal Mars. To be more clear let us take an example. Take Libra as the rising sign, and 2nd lord Mars in 3rd in 11th degree of Sagittarius and Saturn lord of 5th in 5th (in 11th degree of Aquarius). Here Saturn has got 11th house sextile to Mars and therefore may be considered beneficial. This sextile may be considered to mean acquisition of good landed properties, sound financial position, and success in speculations. These effects would manifest when Saturn by transit crosses the natal position of Mars or his own natal place, (though Saturn when crossing Mars aspects his own natal position by 3rd sign aspect, since radically he has no such position but only in 3rd from Mars, the effect of Saturn aspecting his own natal position will not do much harm, but on the other hand being a *yogakaraka* promotes the indications concerned all the more), though his crossing of Mars may bring minor troubles, sudden illness, etc. Here lies the technique of interpretation of Saturn's transit in the light of sidereal astrology.

*The first part of the article has appeared in September 1959 issue of THE ASTROLOGICAL MAGAZINE.

Transit of Jupiter

The main aspects to be considered in case of transitting Jupiter are conjunction, opposition, trines and to a lesser extent sextiles. Square aspect does not seem to have any prominence regarding the transits of Jupiter except when Jupiter comes to the 10th house of Moon (forming an exact square) when there will be a lessening down in the activities of the native concerned, more than the obstructions. All the aspects of Jupiter (while in transit) including even the opposition are beneficial, the greatest prominence being given to the trinal aspect. Jupiter always seems to promote the indications denoted by a house (while transitting the cusp of the house) or a lord over which he transits. The transit of Jupiter will be highly helpful in predicting long distance travels, transfers or foreign travels. Usually 3rd and 9th houses respectively are taken for short and long journeys. But if one carefully scans the whole Nirayana astrological literature, one will be surprised to find that no mention has been made anywhere of 3rd and 9th houses as denoting travels. On the other hand 4th, 7th and 12th houses along with Lagna have been mentioned as indicating travels. 4th house indicates short trips and pleasure journeys while 7th and 12th houses indicate distant travelling. Parasara in his *Brihat Parasara Hora* states that if the 12th house is occupied by a malefic, and 12th lord is conjoined with as well as aspected by a malefic, then the person having such a configuration has many travels over many regions. Again *Jataka Parijata* mentions that if the planet in the 12th house owning a movable sign also occupies a movable sign, or if it is the lord of a Dusthana or if it is aspected by Saturn then the person will roam over many lands and regions.

Further all ancient texts agree that if the rising sign is a movable one and is aspected by planets from movable signs, then the person will have to undertake many journeys. Again our sages mention that it is from the 7th house that a person has to know all about his journeys. Thus from these it is clear that, no where in the whole of Nirayana astrology, we find any mention of 3rd or 9th, as houses of travel. Probably there may be some literature wherein it might have been stated that 3rd and 9th houses govern travels, and certainly my eyes have missed them. If any one points out that these houses have been mentioned in our astrological literature as houses of travel by proper reference, I stand to be corrected.

It has been constantly observed that while one makes a long distance journey or goes abroad, 7th lord and transitting Jupiter will be very prominent. One can say with a certainty (provided the indications are in the radical chart) that when Jupiter makes a trinal aspect to lord of 7th from a movable sign or double-bodied sign, or when the 7th lord himself is in a movable or double-bodied sign and Jupiter makes a trinal aspect to him, then that person will most probably either will have a long journey or a travel abroad. These points will be shown by me by actual examples from charts of well-known persons in

my next article. Thus the transit of Jupiter is very helpful in predicting transfers and important journeys.

Next we shall take important effects of Jupiter's transit over the natal positions of planets.

When transitting Jupiter makes an aspect or transits over the luminaries, it gives a very joyous and optimistic view of life usually the native gets enabling him to have a pleasurable time. The native will be socially active and his undertakings will generally be successful mainly pertaining to the house and lordship in and over which the luminary has relationships.

While Jupiter transits Mercury or aspects him (if Mercury is well situated), one can expect success and improvement in business, educational pursuits, good relationships with intimate people, and coming in contact with influential people.

Jupiter transitting or aspecting his own radical position specially in 2nd house gives good income (in an unexpected way), and inclines the native to the study of occult subjects.

Venus when aspected or transitted by Jupiter gives a happy time in domestic affairs, and if radically connected with 7th house, or 7th lord or Venus the transit of Jupiter to Venus very often brings about marriage.

While transitting Jupiter aspects or conjoins the natal Mars, one can generally expect a very busy time, and the activities of the native will be multifarious. Specially if Jupiter is connected with Mars in the radical chart the effects will be pronounced. For Aries, Leo, Libra, Cancer and Pisces, if Jupiter and Mars in some way or other are harmoniously connected, specially for Libra when Jupiter and Mars exchange places as lords of 2nd and 3rd (in which case *Dhanadhipati* being a friend of *Dhanakaraka* will be in 2nd place from the latter) the transit of Jupiter over radical Mars or his own natal position is a sure indication of very good income.

The transit of Jupiter over radical Saturn will give an opportunity to help one in very difficult circumstances, both spiritually and materially. Usually the transit of Jupiter over Saturn demands some sacrifice on the part of the native, but a sacrifice that will prove to be a gain to the native. The sextiles and trines of Jupiter, of course, as usual promote the indications signified by Saturn by virtue of his ownership and occupation.

The aspect or transit of Jupiter on or over the radical position of Rahu though beneficial in a materialistic sense of view, yet it will be completely lopsided from the spiritual point of view unless Rahu happens to be in the 12th or 3rd house.

Transit of Rahu

Rahu, the ascending node of the Moon, has, according to Indian astrology, aspects 5th, 9th and 12th houses. The motion of Rahu always being retrograde, the aspects should always be referred in the reverse or anti-clockwise direction. This does not materially affect 5th and 9th house aspects, but the 12th house aspect actually becomes the 2nd house aspect. Thus if Rahu is in Langa and aspects the 12th house, he aspects not the 12th house but the 2nd house actually. The conjunction, opposition, square and 12th house (semi-sextile) aspects are always bad specially the 12th house and the square aspects. The square aspect is the worst as it forms the mid-point of Rahu–Kethu axis. To this list we can conveniently add quincunx aspect also, though no mention of it is made in Nirayana astrology with regrad to Rahu. The trinal aspects are always good and enables one to consolidate one's position with regard to the house and lord to which Rahu is applying by trinal aspect. The aspects of Rahu, specially the quincunx, semi-sextile and square to the Moon are the worst one can imagine. If Rahu afflicts Moon in the radical chart by conjunction, opposition, quincunx, or square aspect, almost, the identical transit of Rahu to the natal position of Moon will force the native into circumstances which are beyond his control, so much so, that he will not even hesitate to commit suicide. The events that lead the native to circumstances such as mentioned above will be those of the houses ruled and occupied by Moon. Similarly Rahu, afflicting the 8th house of a radical chart usually destroys the health of the native, and when he by transit contacts the same or the rising degree, the native will be made to undergo immense physical tortures in the form of lingering illness, accidents, etc. If at the same time Moon is also afflicted in the 1st, 2nd, 3rd or 8th house, and during the transit of Rahu over the 8th, 2nd, or Ascdt., then you can well imagine the condition of the native better than described! In the next instalment I shall deal with practical examples.

(To be continued)

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The Kaleidoscope

BY YOGIRAJ GEORGE CECIL NIXON

[Under this heading Mr. G. C. Nixon will astrologically comment on important happenings in the world such as political upheavals, natural calamities and train disasters, etc., with special reference to events in India. Mr. Nixon has been a student of Hindu Astrology and Yoga for a number of years. It is hoped that this feature will be welcomed by our esteemed readers. Publication of Mr. Nixon's views does not necessarily mean that the Editor endorses them.—*Ed., A.M.*]

The Horoscope of Mr. Robert Nixon

MY namesake, Mr. Robert Nixon, the American Vice-President, was born at 9.30 p.m., (S.T.), on the 9th January 1913 in Orange County, California, 117.51 West, and 33.47 North, according to *American Astrology Magazine* (see Mr. Gleadow's letter), April 1958. His horoscope is as follows (Ayanamsa 23° 32').

Rahu 13-45		Saturn 3-56	Pluto 4-53
Venus 9-49	Mr. R. Nixon 9—1—1913 at 9/30 p.m.		Neptune 1-13
Uranus 9-11 Moon 26-32			Ascdt. 22-40
Sun 25-52-22 Jup. 8-12 Mer. 6-31 Mars 6-14			Kethu 13-45

In many ways this is a rather remarkable horoscope, for it illustrates therein a most powerful Rajayoga, which is rarely encountered for those born with Leo rising. The Sun, the ruler of the first *sign*, is in Sagittarius, the 5th *sign* from the Ascendant, conjoined with Mars, the Yogakaraka, ruler of the 4th and 9th *signs*, together with Jupiter, ruler of the 5th and Mercury, ruler of the 2nd *sign*. We thus have the rulers of the Kendras and Trikonas all conjoined in a very favourable sign, Sagittarius, and above all angular in the 4th Mundane House. This fulfils all the classic rules of Hindu astrology for great political power, and there can be no doubt that he is destined to rise to the highest position in the land, which in America, is the Presidency!

It is also very interesting to note the Parivartana Yoga between Venus, ruler of the 10th *sign*, in the 7th and Saturn, ruler of the 7th *sign* in the 10th. I am sure that this denotes in no uncertain manner that he owes a great deal of his success and popularity to his charming wife. Planets, especially Jupiter and Venus, are in the 12th and 2nd signs from the Moon, respectively, and this constitutes Durdhura Yoga, which indicates great success, renown and wealth in life, together with fine children. According to Hindu astrology, Jupiter is not an absolute benefic for Leo rising, since he owns the 8th *sign* from the Ascendant. He will bring some loss and misfortune in his Dasa.

The Moon is in 26° 32' Capricorn, a very active, political sign, very near to the exaltation degree of Mars, and this combined with the Sun in Sagittarius is an indication of his indefatigable energy and world-wide travels. He will be motivated by strong inner religious convictions. The nakshatra was Dhanistha and the unexpired portion of Mars Dasa at birth was 5.25 years. The planetary periods therefore are as follows:

5.25 Mars in Sagittarius Dasa

17.77 Rahu in Pisces Dasa

23.02

15.78 Jupiter in Sagi. Dasa.

1951=38.80

2.97 *Saturn in Taurus Dasa*

1954=41.77

2.65 Mer. in Sagi. sub-period

1957=44.42

1.09 Kethu in Virgo ,,

1958=45.51

3.13 Venus in Aquarius ,,

1961=48.64

.93 Sun in Sagittarius ,,

1962=49.57

He became the Vice-President in Saturn period and sub-period, and at the present time, he is in his Venus sub-period of Saturn. This brings the Parivartana Yoga to the fore and indicates his great popularity, especially on his recent trip to Russia and Poland. As Venus sub-period rules from July 1958 to August 1961, which covers the period of the next Presidential Election in the U.S.A., it seems a very likely pointer to his being elected as the next President of America. In January 1961, there is a conjunction of Jupiter and Saturn on his radical Sun, which denotes the highest honours as well as the greatest burdens, that can be bestowed. It will be a critical moment in American history, and momentous decisions will then be made regarding peace and war.

Mars/Jupiter aspects are always an indication of excitement, popular enthusiasm and emotion, and those who have these aspects in their horoscopes seem particularly apt in arousing these sentiments in others. The triple conjunction of Mars, Jupiter and Mercury in Nixon's chart, were rising in the Ascendant, if the horoscope were equated for Warsaw, 52° 13' North, 21° 0' East, and no

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doubt he became the focus for a spontaneous outburst of feeling for the masses of Catholic Poland, repressed by the Communist regime.

The Forthcoming Krushchev-Eisenhower Meetings

The invitation to Mr. Krushchev given by President Eisenhower to visit the U.S.A., and of a return visit of Mr. Eisenhower to Russia, came at the close of the abortive Foreign Ministers' meeting at Geneva. It is now necessary to compare the horoscopes of the leaders of these two powerful states. According to Cyril Fagan's rectification, President Eisenhower's birth time was at 5-11 p.m. (L.T.), on the 14th October 1890 at Denison, Texas, 33° 46' North, 96° 32' West. The horoscope is as follows (Ayanamsa 23° 19'):—

Ascdt. 24-0		Nep. 13-11 Pluto 14-15 Rahu 24-3	
Jupiter 9-28	President D. Eisenhower 14—10—1890 at 5/11 p.m.		Saturn 19-26
Mars 20-47	Kethu 24-3 Venus 12-48	Uranus 3-26 Moon 10-20	Budha 10-13 Sun 28-16

Recently Eisenhower has had the transit of Neptune over the Moon which accounts for his ill-health and general bewilderment at political developments. The proposed meeting with Krushchev on the 15th September, will come at a time when the transits in Eisenhower's chart are still unfavourable, for they suggest further danger of ill-health and strain, as well as personal sorrow. The indications are bad for August and September, but in November when Jupiter transits the radical Venus, enhanced popularity should result.

When we compare Mr. Krushchev's planetary positions (born 17–4–1894), with those of Eisenhower, we find that there is an exact Sun/Saturn interchange. Krushchev's Saturn is conjoined Eisenhower's Sun, which suggests that Krushchev will succeed in getting some concessions out of Eisenhower, who will be the generous one, and who will also be in some position to concede some points in the interests of a settlement, however temporarily, on the problem of Germany. De Gaulle and Dr. Adenauer fear this. Never was there a more momentous period of political uncertainty than at present.

Even Mr. Nixon's chart is under adverse rays this autumn, for he has Saturn transitting his radical Jupiter which indicates some loss of reputation, attacks made on his public standing, and plans going awry. But Nixon's chances of becoming President, ultimately are strong.

With Saturn transitting through sidereal Sagittarius, the general outlook for America is not good at all, for it indicates a growing sign of financial crisis. The ever-increasing cost of space travel projects, vast atomic armaments, and lending money to backward countries, is making a great hole in her gold reserves. There is now more talk than ever before, of an American devaluation of the dollar, which will have the effect of increasing the price of gold throughout the world. Apart for South Africa, Russia herself, is a very large gold producing country, and this move would mainly benefit her. Eventually, Jupiter also enters Sagittarius in January 1960 and leaves in February 1961, and it may be that between these two dates, devaluation of the dollar will take place. Here is an opportunity for speculators to make a lot of money!

The Sack of Kerala's Communist Government

It appears that my second date for the crisis in Indian politics which I gave as the 24th July, has now been fulfilled, for within a week of this date, denoted by the Q–2 method of directing Mars to the meridian of the Delhi Capsolar chart, President Prasad has removed the Communist Government of Kerala from office. Indeed there was no other solution, if the Indian Central Government was to remain in control of the situation, and Mr. Nehru was forced to make this decision before the Communist menace in India, got entirely out of hand.

As I said on page 552 of the June issue, "This conjunction of Mars and Uranus also falls on Mr. Nehru's Ascendant and at the same time, Jupiter retrogrades into Libra and transits Mr. Nehru's Sun, and is stationary there all during July and August, which greatly favours his position and helps him through a very difficult political situation.

Now, everything depends upon Congress's ability to recapture the masses of Kerala in the elections which will have to be held. The stars favour Mrs. Indira Gandhi's efforts in September, October and November, when Jupiter transits her Sun, but Mr. Nehru will find himself in a humiliating and trying position in December 1959 and January 1960, when Saturn transits his Jupiter radical. Then his reputation will be at stake and his policies to contain Indian Communism fail. Pluto transitting his radical Saturn shows him in dread of his enemies getting the better of him, and grief over a bereavement.

(*Continued on page 886*)

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*Predicting Specific Events by Means of Transits—V

BY W. J. TUCKER, D.Sc., Ph.D.

I am devoting this article to a study of the transits that signalled the drastic deeds of four mass-murderers: Cream, Christie, Chesney (the three C's), and those of the 1957 multiple-murderer Charles Starkweather. Four ghastly infamous personalities for Madame Tussaud's Chamber of Horrors.

At this point I will present the particulars of the four rectified horoscopes:

	Ascdt.	*Sun*	*Moon*	*Mer.*	*Venus*	*Mars*	*Jupt.*	*Sat.*	*Uranus*	*Nep.*
Cream	...Pisces	Gemi.	Sagi.	Gemi.	Gemi.	Leo.	Virgo	Aries	Aries	Pis.
	8°	5½°	20°	23°	27°	6½°	13½°	17½°	28½°	7°
Christie	...Aqu.	Aries	Pis.	Aries	Pis.	Can.	Scor.	Sagi.	Sagi.	Gemi.
	7°	18½°	25°	25°	8°	27½°	7½°	23½°	7½°	22½°
Chesney	...Can.	Leo	Tau.	Leo	Can.	Leo	Leo	Aries	Capri.	Can.
	15°	24°	4°	20½°	12½°	25½°	24½°	9½°	13½°	16°
Starkweather	..Aqu.	Sagi.	Capri.	Sagi.	Scor.	Libra	Aqu.	Aries	Tau.	Virgo
	25°	1¾°	3°	23½°	24½°	19°	24½°	11½°	15°	23°

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All four men were coldblooded murderers—real *Killers by Instinct*. Their crimes were not the fruits of hasty impulsive acts committed in the heat of passion but were coldly planned and remorselessly put into execution.

In all crimes of violence Mars is usually found involved. For Mars is emblematic of the killer. Yet, as will be seen, none of the four men whose horoscopes we are about to examine was a Tuesday-born man. Two were Monday-born, one of Thursday-born, and the fourth was Saturday-born.

Nor are Mars—aspects always in question. Christie was born with Mars square Mercury, Chesney with Mars conjunction Jupiter, Starkweather with Mars opposing Saturn. But Cream was born with Mars in sextile with the Sun.

Obviously Mars is *not* the important planet in the horoscope of the type of coldblooded killer who *plans* his crimes. The real culprit is *Neptune*—aided and abetted by the sadistic planet *Saturn*, or by the almost equally sadistic *Jupiter*.

In Cream's horoscope we find Neptune opposed by Jupiter—an opposition which is double-squared by the Sun from the nadir.

In Christie's horoscope we find Neptune opposed by Saturn—an opposition which is double-squared by the Moon.

In Chesney's horoscope we find Neptune opposed by Uranus across the horizon circle—an opposition which is doublesquared by Saturn from the zenith.

In Starkweather's horoscope we find Neptune squaring Mercury. At first blush this may seem much less drastic—until we learn the nature of his crimes which bore a paranoidal allure and were obviously committed in a state of paranoidal elation.

Dr. Neil Cream

Dr. Neil Cream was born in Glasgow, on Monday, May 27, 1850. Accordingly his birthday planet was the Moon. On the day of his birth the Moon was opposing Mercury.

Now the birthstar which marked the position of Mercury on the day of Cream's birth was *Ξ Tauri*, which is a *Red* star of particularly malignant import, this being a fact which we must bear in mind.

Let us note, too, the extremely important fact that *Neptune* at Cream's birth stood exactly at the Point Ascendant and was opposed by *Jupiter* (Jupiter was Cream's horoscope ruler, being the ruler of his Pisces ascendant). Inevitably, therefore, Neptune would colour the personality of this man. Neptune is associated with poisons by astrologers, and poison was this man's murder-weapon for all his crimes.

Daniel Stott

Cream's first murder was committed on Aug. 23rd, 1880 when he caused poison to be administered to Daniel Stott whose wife he coveted. Note that this date was a Monday and therefore under the rule of Cream's birthday planet. The Moon at the time of the crime was transitting over *Ξ Piscium* (the birthstar which marked the natal position of Cream's Saturn).

Uranus on the date of the murder was at Virgo 8° 50′ and therefore on the cusp of Cream's 7th house (matrimonial intentions) and in direct opposition to *o-Aquarii*—the birthstar marking the natal position of *Neptune*.

Neptune himself was at Taurus 14° and therefore in exact trine aspect with Cream's natal Jupiter—a fact which saved Cream from capital punishment.

Saturn was at Aries 28° 49′ and therefore transitting *o-Piscium* (natal Uranus).

* The first four parts of this article have appeared in April, May, June and August 1959 issue of THE ASTROLOGICAL MAGAZINE.

Jupiter was at Aries 19° and therefore transitting over ♓ *Piscium* (natal Saturn).

Mars was at Virgo 21° and in square with Cream's birthday planet—the *Moon*.

Venus was at Virgo 12° and transitting 58 *Leonis* (natal Jupiter).

The above are the transits which incited to murder and which procured for Dr. Neil Cream a life sentence.

Ellen Donworth

When wires were eventually pulled to procure Cream's release from prison, our medical man left the United States and came to London.

At 7 p.m. on October 13, 1891, Cream murdered Ellen Donworth by administering poison. The day was Tuesday (Mars' Day).

The *Sun* was at Libra 20° opposing ♓ *Piscium* (natal *Saturn*.)

Neptune was at Gemini 8° 48' retrograde, and therefore in the proximity of 43 *Tauri* (natal *Sun*).

Saturn conjoined *Mars* at Virgo 24° in square with the *Red* star ♉ *Tauri* (natal *Mercury*).

Jupiter was at Pisces 8° 21' retrograde and therefore transitting the *Point Ascendant* over *o-Aquarii* (natal *Neptune*).

Ellen Donworth was a total stranger to Cream and had played no part at all in his life. Therefore his motive must have been the gratification of sheer sadistic pleasure from the act of slaying an unfortunate.

Matilda Clover

On Tuesday, October 20, 1891, Cream murdered Matilda Clover by administering poison. (*N.B.*—All Cream's London victims were complete strangers to him and chosen haphazardly).

The *Sun* was at Libra 27° opposing *o-Piscium* (natal *Uranus*).

Saturn was at Virgo 25° and therefore still squaring natal *Mercury* (*i.e.*, the *Red* star ♉ *Tauri*).

Mars was at Virgo 29°, therefore technically still in transit-phase of natal *Saturn* and square the *Red* star.

Neptune was at Gemini 8° 40' and technically in transit-phase over the natal *Sun*.

Jupiter was at Pisces 8° 28' (in square with the progressing *Neptune*) and transitting both the *Point Ascendant* and the natal *Neptune*.

Thus precisely the same conditions which inspired the murder of Ellen Donworth were again present on this day, which, like October 13th, was a Tuesday.

Alice Marsh and Emma Shrivel

This double-murder of Alice Marsh and Emma Shrivel was committed on Monday, April 11th, 1892. Therefore the *Moon* was to take a hand in the game in a way destined to bring Cream to book at last, she being his *birthday planet*.

The *Moon* on that day opposed ♓ Piscium (natal Saturn) from Libra 17° 30' in Cream's *eighth house* (the house that spells death).

Neptune was at Gemini 7° and still over his natal Sun.

Saturn was at Virgo 24° 25' retrograde, and squaring the *Red* star ♉ *Tauri*.

Mars was at Capricorn 16° 41', squaring natal *Saturn*.

The Death Sentence

Dr. Cream was sentenced to death on Friday, October 21, 1892. On that day the *Sun* stood at Libra 28½° in exact opposition to *o-Piscium* (natal *Uranus*) from the *eighth house*—the *Death House*. The *Moon* was conjunct Uranus and Venus in Scorpio—forming a triple conjunction that was squaring natal *Mars*.

Jupiter was at Aries 18° 43' retrograde, and therefore transitting over ♓ *Piscium* (natal *Saturn* and giving the "thumbs down" signal indicating that Cream's luck had run dead out!

The Execution

Cream was hanged at 8 a.m. Tuesday, November 12, 1892.

The *Moon*—his *birthday planet*—was at that hour at Libra 8° conjoined with *Saturn*. This conjunction therefore formed on the cusp of the *eighth house*.

Uranus, at Scorpio 7° 30', was still squaring Cream's natal *Mars*

Jupiter, at Aries 16°, was still over natal *Saturn*.

Mars, at Pisces 3½°, was close to his Point Ascendant.

So ended the saga of Dr. Neil Cream—on the gallows.

John Halliday Christie

Christie was born in Halifax, Yorkshire, England, on Saturday, April 8th, 1899, so that *Saturn* is both his birthday planet and his horoscope ruler.

This man was a policeman during the war. Sometime during 1943 he murdered his first victim, Ruth Fuerst; but as the exact (or even approximate) date of the murder is totally unknown, we are unable to test the transits of his first few murders.

Christie's method of murder was first to render the victim unconscious by gassing, and then he would strangle her. Such a method is of course thoroughly in line with the *Saturn opposition Neptune* aspect double-squared by the feminine *Moon*, under which he was born.

Note that Christie had a birth star in common with Dr. Neil Cream, namely ♓ *Piscium* (marking the natal position of *Saturn* when Cream was born, but marking the natal position of the *Sun* when Christie was born).

Christie's second victim was

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Muriel Eddy whom he murdered sometime in 1944.

His third victim was Beryl Evans whom he murdered sometime in 1949.

His fourth victim was his wife (and it was for her murder that he was tried and convicted). He murdered her in December 1952 (the exact date is unknown). *Neptune* in conjunction with *Saturn* was then at Libra 23° opposing Christie's natal Mercury and squaring his natal Mars.

Uranus at Cancer 18° was squaring *Ξ Piscium*.

Mars, at the beginning of December, was at Aquarius 8° and therefore transitting his Point Ascendant.

Note that at Christie's birth, *Jupiter* was at the zenith, protecting him for years from the discovery of his misdeeds. And meanwhile the bodies were piling up in his house!

His fifth victim was Kathleen Maloney whom he murdered sometime in January 1953. In the same month he murdered his sixth victim: Rita Nelson.

Neptune and *Saturn* were still conjoined at Libra 23° in opposition to natal Mercury and in square with natal Mars.

Uranus at Cancer 17° was still squaring *Ξ Piscium*.

Mars was transitting his natal *Venus* and in square with his natal *Uranus*.

Christie's final victim was Hectorina McClennan whom he murdered sometime in February 1953. Positions of the effective planets were: *Neptune* Libra 23°, *Uranus* Cancer 15°, *Saturn* Libra 27° (exactly square with natal *Mars*). (Mars would have transitted over the natal Moon on the first day of February).

On Tuesday, March 24th, 1953 the murders were at last discovered. On that day the Moon was transitting over Christie's natal Mars, while *Saturn* was at Libra 25½° squaring Christie's natal Mars. Mars himself was at Taurus 3° and beginning to oppose Christie's protective natal Jupiter from the nadir.

Sentenced to Death

Christie was sentenced to death on Saturday, June 27th, 1953.

Neptune, conjoined with *Saturn* was still opposing *Ξ Piscium*—an opposition which *Uranus* was doublesquaring from Cancer 18°

Mars was conjoined with the *Sun* at Cancer 5½°. It was the day of the Full Moon—which means that the Moon was opposing that conjunction from Saturn's own sign of Capricorn.

Ronald Chesney

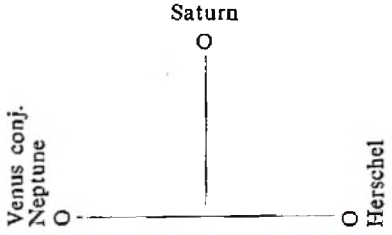
The ruling passion of Ronald Chesney (whose real name was Donald Merrett) was the acquisition of money to finance his gambling proclivities and extravagant living.

Chesney was born at Levin in the North Island of New Zealand on Monday, August 17th, 1908, at which date Mrs. Merrett naturally could have had no idea that the brat she was bearing was destined to murder her in his 17th year of life.

However, even in his early teens, Chesney needed plenty of money with which to entertain flashy girl friends and to buy a motor cycle plus a revolver with which to shoot his mother. So he had been heavily drawing upon his mother's banking accounts with forged cheques. He was, of course, well aware that the day would inevitably arrive when his mother would find out about it; and so, in order to provide against that contingency, he purchased the revolver.

Chesney's extravagant tastes and acquisitive money instincts naturally derived from the remarkable quadruple conjunction which formed at his birth (consisting of Mercury–Sun–Jupiter–Mars) in Leo and in his *second* (money) *house*, as well as to the facts that being Monday-born the *Moon* was his birthday planet and was in the luxury-loving sign of Taurus.

However, his racketeering impulsions and his utter unscrupulousness that baulked not at murder was undoubtedly inherited from the following very powerful birth configuration:



(Venus and Neptune conjoined at the Point Ascendant and opposed by Uranus across the horizon circle, doublesquared by Saturn in Aries from the zenith).

Matricide

It was on March 17th, 1926 that Mrs. Merrett discovered the forgeries. Donald promptly shot her through the head and then claimed that his mother had committed suicide! The time was immediately after breakfast. Mrs. Merrett lingered on for ten days and finally expired on April 1st, 1926.

On March 17th, 1926, a Wednesday, the *Moon* was at Taurus 9° quite close to her own natal position in Chesney's chart.

Neptune was at Leo 22° 33' and therefore transitting over the natal positions of his basic quadruple conjunction in Leo.

Saturn was at Virgo 25° 58' retrograde, and therefore in square aspect with the Mars of his basic quadruple conjunction.

Jupiter at Aquarius was conjoined with *Venus* (at Aquarius

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15° 35') at the cusp of his *eighth house*.

Mercury, at Aries 13° 35' had just transitted his natal *Saturn* and was doublesquaring his basic (Venus conjunction Neptune) opposition Herschel.

So well had Chesney camouflaged the murder, that he succeeded in bamboozling the police into believing it was suicide. And it was only because he continued to forge cheques drawn upon his mother's banking accounts *after* her death, that police suspicions were aroused and Chesney was brought to trial charged with her murder.

The trial took place on February 1st, 1927 and ended on Saturday, February 5, 1927. Five of the jurors voted "guilty of murder" but the remaining seven voted "not proven". In the end the jury returned a verdict of "not proven" in connection with the charge of murder, but "guilty" on the second charge of forgery. Chesney was sentenced to a term of imprisonment. He was released at the end of 1928.

On Saturday, February 5th, 1927, the *Moon* was transitting Chesney's natal *Saturn* from the zenith and was trining the progressing Saturn, the latter planet being at Sagittarius 6° in his 5th house. *Jupiter* was at Pisces 4° in his *eighth house* in exact sextile with his natal *Moon*—which was the reason for his luck! But *Mars* was at Taurus 22° in square with his radical quadruple conjunction, while Neptune at Leo 25° 53' was transitting natal Mars. Hence the sentence of imprisonment.

The present article is not the place to recount the amazing details of the rackets of one of Europe's most fabulous racketeers, and so we must pass on to the year 1953 which found Chesney short of money and focussing his mind upon the money which his wife had conserved from her marriage settlement. It was soon clear to Chesney that the only way he could come into possession of that money was to inherit it after her death. Therefore in that year he endeavoured to contact men whom he thought might be willing to turn assassin for a few of a thousand pounds. He tried out at least four different men, and when those attempts failed he resolved to do the job himself. His plan was to fake the murder as suicide (drowned in her bath accidentally in a drunken stupor).

Murders of wife and mother-in-law

Chesney travelled by air to London from Amsterdam on a false passport on Wednesday, February 10th, 1954, and after plying her with drink for a couple of hours, drowned her in her bath at midnight. Then, at 12-30 a.m., February 11th, 1954, while creeping downstairs away from the murder scene he ran into his mother-in-law. She naturally recognised him, and so he was obliged to kill her too. The old lady fought him resolutely for her life, but he battered her into unconsciousness and then strangled her. That done, he made his escape to the continent.

At the time of the murders the *Sun* stood at Aquarius 21° 30' in Chesney's *eighth house* and was opposing his basic quadruple conjunction.

Uranus was at Cancer 19° 51' near his Point Ascendant and natal *Neptune*.

Saturn was at Scorpio 9° 19' in his *fourth house* opposing the natal position of his *Moon*.

Mars was opposing the *Moon* at midnight.

Venus was at Aquarius 24° 30' in his *eighth house* opposing his basic quadruple conjunction.

Suicide

At about 2-30 a.m. on Tuesday, February 16th, 1954, in Cologne, Germany, Chesney committed suicide by shooting himself.

The *Sun* was then at Aquarius 27° in his *eighth house* and opposing the natal *Mars* of his quadruple conjunction.

The *Moon* at Leo 8° was squaring *Saturn*.

Mars at Sagittarius 3° 30' was squaring *Venus* at Pisces 1°, forming the *ambient* under which the Chesney saga reached its conclusion.

(To be continued)

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*Relative Influences of Sun-Mercury Combinations—III

BY K.T. VISHWANATHAN & S. DURGA PRASAD RAO

General

THE combination of Sun and Mercury in Sagittarius Lagna is most prominent, and in other lagnas also they show a specific and notable effect on the horoscope. We have already discussed the characteristics of Sun and Mercury in Part I. We have tried our best to simplify the subject in the following manner. After going through all the three parts, the readers will appreciate the mode of selection of horoscopes, in such a way that all the twelve bhavas are fully discussed in twelve lagnas. For detailed study we took 12 horoscopes of different *bhavas* of each lagna, and out of which we have selected one from every lagna, and finally arranged in such a way that all the *bhavas* are grouped together in a simultaneous fashion. It can be clarified from the table given below :—

Name of the Lagna	*Name of the bhava occupied by the Sun and Mercury*	*Remarks*
Mesha	ninth bhava	Very good
Vrishabha	first ,,	Good
Mithuna	third ,,	Good
Kataka	sixth ,,	Very good
Simha	tenth ,,	Very good
Kanya	seventh ,,	Normal
Thula	twelfth ,,	Good
Vrischika	eleventh,,	Good
Dhanus	second ,,	Very good
Makara	fourth ,,	Good
Khumba	fifth ,,	Good
Meena	eighth ,,	Very Good

Discussion

Now we will be discussing the importance of Sun-Mercury combination one by one in the following lagnas :

*The first two articles have appeared in May and July issues of THE ASTROLOGICAL MAGAZINE.

Horoscope No. 1 is that of Dhanur Lagna. The combination of Sun and Mercury is in the second, and the Sun is the lord of the 9th and Mercury is the

12	1	2 Moon Kethu	3
11	CHART No. 1		4
10 Sun Mercury			5 Mars
Jup. 9 Venus Saturn Lagna	8 Rahu	7	6

lord of 7th and 10th houses. The person was born in the major period of Sun. He became the Lieut.-Governor of Vindhya Pradesh in the sub-major period of Mercury in the major period of Sani. He is a very good speaker because Vidyakaraka Mercury is situated in Vaksthana.

Mercury in the second indicates that the person will be a good speaker, beautiful and rich. He became famous due to this powerful combination.

No. 2 is a Makara Lagna chart. The combination of Sun (lord of VIII) and Mercury (lord of

12 Venus Mars	1 Sun Mercury	2	3 Sani
11 Jupiter Rahu	CHART No. 2		4
10 Moon Lagna			5 Kethu
9	8	7	6

VI and IX) is in the fourth from lagna. The native is well educated because Mercury is situated in a good place. The 4th house from lagna rules mother, and because the Sun (lord of VIII) is with Mercury in the 4th, he could not get the happiness of his mother for a long-time. In other words the mother passed away when he was very young.

He is well off and is quite a richman due to Mercury (lord of ninth) being in the fourth. Due to the presence of Sun in the same house he is not so happy.

In this horoscope of Kumbha Lagna, the combination of Sun and Mercury is in the 5th house. Here Sun is the lord of seventh and Mercury is the lord of fifth

12 Kethu Jupiter	1	2	3 Sun Mercury
11 Lagna	CHART No. 3		4
10 Sani			5 Venus
9	8 Moon	7	6 Rahu Mars

and eighth. The person could not study much because Mercury is the lord of eighth. He is only a matriculate. As Mercury is situated in his own house, however, he is very intelligent.

Jataka Martanda says that Mercury in the 5th gives happiness with wife and children, beauty, devotion to God and Brahmins and respect to elders. According to the same work, the Sun in the fifth indicates difficulties in young age and a strict nature. In his very young age, Budha Dasa was very good and he was

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very happy also. The major dasa of Sun started in his 50th year, and this was also profitable and good for him. Anyway Sun–Mercury combination seemed to be good enough for him.

In the Meena Lagna horoscope (Chart No. 4) the combination of Sun (lord of sixth) and Mercury (lord of fourth and seventh) has occupied in the eighth. Mercury though in the eighth is good, as he is the owner of two kendras and lord of Vidya (education) and Vahana (vehicles). As the Sun (lord of 6th house) is with *Kalatradhipati* Budha, his wife is not of good health. The person is gentle, good natured, and respectful to elders. The sub-periods of Mercury in all major periods were very good. He became a

12 Kethu Lagna	1	2	3
11 Jupiter	CHART No. 4		4
10 Sani			5
9 Mars	8	7 Sun Mercury	6 Rahu Venus Moon

Excise Collector in Hyderabad in the sub-period of Mercury in the major-period of Saturn. Anyway this combination had a remarkable influence on this horoscope.

The authors wish to conclude the topic with the remark that Sun-Mercury combination confers an important influence on the horoscope.

Further, the authors wish to say that the study of other combinations such as *Moon–Mars*, *Jupiter–Venus* and *Saturn–Rahu*, will be given shortly.

The authors also wish to gratefully thank Sri Pandit S. Rajashekhara Sastri of Varanasi, for his helpful suggestions in the present investigation.

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The 1962 Eight-Planet Combination & World Affairs—A Symposium

[As readers are aware, there is going to be a combination of eight planets in Capricorn (Aquarius according to Sayana or the Movable Zodiac), in February 1962. The subject has been dealt with by us not only in August 1957 issue of THE ASTROLOGICAL MAGAZINE *under the caption* **The Third World War,** *but reference has also been made to this great concentration of force in one part of the heavens, in our inaugural address to the All-Kerala Astrological Association, at Trichur. This unique celestial combination seems to have excited the curiosities of a large section of the educated public to such an extent that many of them have suggested the subject being discussed in a more detailed manner.*

Those intending to participate in this symposium can prepare a suitable paper and send the same for publication. It is left entirely to one's discretion whether to interpret the combination astrologically or astronomically, on the basis of the Nirayana or Fixed Zodiac or Sayana or Movable Zodiac. You have to set out what in your opinion, are the likely results to happen as a consequence of this eight-planet combination in the world as a whole; with reference to the different countries; and/or in regard to individuals born in different signs. All points of view—whether based on ancient classical writings or on modern western texts or on one's own experience, are welcome.

PAPER No. 9—BY MANORANJAN DE, B.A.

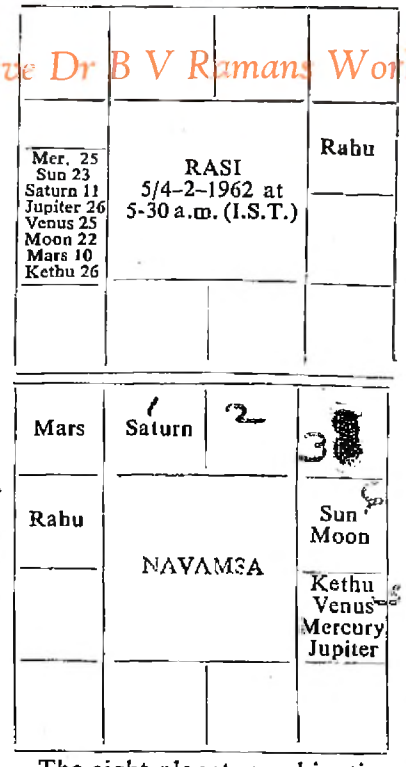
THE learned Editor of THE ASTROLOGICAL MAGAZINE has invited astrologers all over the world to participate in a symposium to discuss the effects of the eight-planet combination (in Nirayana Capricorn and Sayana Aquarius) in February 1962. We wholeheartedly congratulate the learned Editor for his laudable action. This kind of exchange of views in an international way is really essential in the present time when a section of the educated people seem to think cheap of this divine science.

The combination of eight planets in a zodiacal sign is not a usual phenomenon. It is very rare, and happens after a very long interval. Our ancients have given much importance to the combination of luminaries and have very carefully recorded the consequences on individuals and nations. By keen observations and intuition they co-related astronomical phenomena with effects on the earth and its life. We can easily justify these established axioms of our ancients by co-relating them to historical events. Generally great events in world history happen just before or after a major conjunction or combination of planets.

Now, what will actually happen on our globe by the eight-planet combination in February 1962? One stumbling block in the way of giving uniform position of planets is the ayanamsa. But, whatever ayanamsa is taken for calculation an astrologer of experience, who has the power of intuition, can easily come to a correct conclusion. So far as I am concerned, I accept the ayanamsa used by THE ASTROLOGICAL MAGAZINE. Therefore, I accept the chart drawn by the learned Editor in August 1957 issue. Though I have reasons to support this ayanamsa, I do not want to discuss the subject in this article. Only mathematics cannot help due to predict correctly though mathematics is also essential. The correct method of prediction is a quite different proposition which an astrologer learns through experiences. An astrologer is born and not made. The grandfather of our learned Editor, predicted with wonderful accuracy, long before the 1st World War that "a global war will break out by the assassination of a prince".

The eight planets meet in Capricorn on the 2nd February 1962, in the house of wealth, fame and powers of *Kalapurusha*. This being a movable earthly sign, indicates politics and trades in Hindu astrology. *Golayoga* is caused by the combination of five or six planets in a sign if an eclipse happens at that time. The ancients also say that Mahagolayoga is caused by the combination of seven or eight planets in a sign if a solar eclipse is also caused at that time. In Mahagolayoga, God is said to break down all unholy customs and conventions through the destruction of sinners, establishment of truths again by the co-operation of the pious. Fortunately, the planets are not in close conjunctions, so the results are expected to be minimised to some extent.

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The eight-planet combination is caused in the house of Saturn, the planet of real and lasting peace, democracy, labour and

also of miseries. On the day of eclipse, Saturn remains in the constellation, Sravana, ruled by the Moon and in navamsa, he is debilitated in Aries in the house of Mars, indicating the disturbances of peace of the world, agricultural loss and uprisings of labour class. Consider Saturn as the greatest malefic and that no real and lasting peace can be expected until and unless Saturn is sober and favourable. Mars being in his exalted house remains in the constellation Uttarashada, ruled by the Sun, the planet of aristocracy, power and sense of supremacy; fortunately, he is in the house of his friend in navamsa. Mars being in constellation of the Sun, indicates heavy bloodshed on earth. Mercury, Venus and Kethu are all in the constellation of Dhanishta, ruled by Mars. Mercury, Jupiter, Venus, Moon and Kethu are practically combusted by the Sun and actually powerless and except Moon, all are in the navamsa of Sun. Jupiter the greatest benefic is debilitated and he is almost an idle spectator. Moon is also with the Sun in navamsa. Only Rahu aspects the eight-planet combination from Cancer a movable watery sign and the house of rest of *Kalapurusha*. Rahu is in the constellation Aslesha, ruled by Mercury. Mercury is the planet of intellect and trade. Rahu is the indicator of Muslims. The eight-planet combination is opposite to Rahu. Cancer indicates the food and water passage of stomach including chest of "Kalapurusa". Actually the global conflict will start provoked by Muslim country. As Rahu is in the constellation of Mercury, the Muslim nations will be wise enough not to take a quick decision knowing fully its consequences, but pressure of circumstances will be such as they will see no other alternative as Mercury is called "Balagraha". Rahu remains in the constellation of Mercury. The combination falls in the 8th from the ruling sign of America and 12th from the ruling sign of Russia. American trade policy on the Muslim nations will invite the danger and afterwards Russia may accept the challenge.

This Mahagolayoga indicates scarcity of food, natural calamities like earthquakes, storm and famine and loss of crops and epidemics. It also indicates outbreak of fires, railway accidents and sudden volcanic eruptions. It is likely that Russia will hit the Moon in 1962 with the definite proof of its reach and in due course, Moon will be conquered by Russia with much benefit of wealth. Aries is the rising sign of the birth of earth and the ascendant lord Mars is in the 10th exalted. The eight-planet combination falls on the meridian from Aries. This combination indicates the "Incarnation of God" somewhere in Himalayas in 1962 on the eclipse day in Aries Lagna in a very honest and humble family. Jupiter being debilitated in mid-heaven with deep conjunction with Kethu in constellation of Mars, He will declare *jehad* against all faiths on earth for establishing a common faith easily acceptable to all.

I endorse the opinion of the Editor of THE ASTROLOGICAL MAGAZINE that "the world will witness appaling destruction of human beings but in view of Makara being the Chara Rasi (movable sign) the conflict is not likely to be a long drawn affairs." U.N.O. will die in 1962. The world will be suitable for forming the socialist states normalising and tempering the present so-called communism and democracy. The combination falls in the 10th from the Pakistan horoscope and 10th house in national astrology, indicates King or President, Prime Minister and the stability of the State. 1962 is a very trying period for Pakistan. The stability of Pakistan will fall either by an uprising or by another *coup*. India will face a religious uprising and much troubles in country's education and strange disease of children. Though, no sign has yet been seen, the circumstances will be such that India and Pakistan will see no other alternative than to unite again in 1962, and Kashmir problem will be automatically solved. As the combination falls in the 9th from the horoscope of Free India and in 10th from Pakistan horoscope—the combination will give the *Rajayoga* effect through troubles and miseries. The unavoidable situation created by conflict, will compel the sister nations to unite again. All the partitioned States created after World War II will dissolve. The present Anglo-American policy will completely fail after 1962.

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The general results for twelve rasis (sign occupied by Moon in natal chart) from 5/4–2–1962, the date of solar eclipse is given for one year from the date of the eclipse. In case Rasi is not known, Lagna should be taken as Rasi for the purpose.

Aries.—Recovery from sickness, surprise change of career, normal conjugal life, misfortune from superiors either by death, disease or separation, want of mental peace, easy financial position and gain from landed interests. The native with Jupiter in 2nd, 6th and 10th in natal chart will enjoy far better results and those having Jupiter in Aries and Mars in Capricorn will enjoy a special elevated Rajayoga period.

Taurus.—Physical happiness, prospects of a bright future and fame, relief from debts, if any,

(*Continued on page 878*)

Electional Astrology—IV

BY K. V. SIVARAMA IYER

THE following lunar days are to be avoided for all Muhurthas:

Fourteenth (2—waxing and waning), fourth (2), ninth (2), eighth (2—New Moon day), and the latter half of the first lunar day after the New Moon.

But the ninth lunar day is considered good for the Muhurtha of initiating a child to the art of learning. The eighth lunar day after the Full Moon is accepted for marriage. The latter half of the first lunar day after the New Moon is considered auspicious for taking the newly harvested crop into the house. The fourth, ninth and fourteenth are auspicious for the commencement of taking in medicines. New Moon day is excellent to begin treatment for piles.

Investiture of a boy with sacred thread, giving of a cow and a calf as a free gift, important Vratas, Seemantha, and the fixing of an idol in a temple are to be done only on days following the New Moon. Five days after the Full Moon day can also be made use of.

Combinations of Week days with different asterisms.

Sunday–Makha, Monday–Visakha, Tuesday–Aridra, Wednesday–Moola, Thursday–Satabhisha, Friday–Rohini, and Saturday–Uttarashada. These combinations result in Mrityu Yoga and are to be avoided for all auspicious functions.

Week days joining with one of the constellations shown against each are also inauspicious.

Sunday—Makha, Bharani, Dhanishta, Anuradha, Mrigasira, Krittika, Visakha, Aswini, Jyeshta.

Monday—Pushya, Poorvashada, Makha, Visakha, Chitta, Anuradha, Uttaraphalguna, Uttarashada, Uttarabhadrapada.

Tuesday—Aslesha, Aridra, Visakha, Jyeshta, Revati, Poorvashada.

Wednesday—Dhanishta, Moola, Bharani, Aswini, Revati, Poorvabhadrapada and Visakha.

Thursday—Uttaraphalguna, Satabhisha, Rohini, Krittika, Chitta, Mrigasira, Aridra.

Friday—Swati, Rohini, Bharani, Visakha, Mrigasira, Chitta, Dhanishta, Pushya, Aslesha, Makha.

Saturday—Hasta, Pushya, Uttaraphalguna, Punarvasu, Chitta, Poorvashada, Uttarashada, Sravana, Revati.

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Combinations of Week Days and Lunar Days

Wednesday and second lunar day, Tuesday and fifth lunar day, Thursday and sixth lunar day, Friday and eighth lunar day, Monday and eleventh lunar day, Saturday and ninth lunar day, Sunday and twelfth lunar day.

These combinations of week and lunar days cause Dagdha Yoga and are inauspicious.

A period of one and a half hours after sunrise is to be avoided on the above days for all functions.

The following combinations of week and lunar days are also inauspicious:

Sunday and one of the lunar days sixth, seventh, twelfth or fourth.

Monday and eleventh, seventh or sixth.

Tuesday and fifth, eighth, seventh or tenth.

Wednesday and second, first, eighth or ninth.

Thursday and twelfth, ninth, eighth or sixth.

Friday and second, eleventh, tenth, ninth, eighth or third.

Saturday and seventh, eleventh, thirteenth or ninth.

Combinations of certain lunar days, week days and asterisms which are termed as poisonous yogas are shown below:

Sunday—fifth lunar day and Krittika.

Monday—second lunar day and Chitta.

Tuesday—full Moon day and Rohini.

Wednesday—seventh lunar day and Bharani.

Thursday—thirteenth lunar day and Anuradha.

Friday—sixth lunar day and Sravana.

Saturday—eighth lunar day and Revati.

Combinations of lunar days with constellations considered inauspicious for all functions are:

Tenth lunar day and Rohini, thirteenth lunar day and Uttaraphalguna, first lunar day and Poorvashada, twelfth lunar day and Aslesha, fifth lunar day and Krittika, eighth lunar day and Poorvabhadrapada.

Thirteenth lunar day with Chitta or Swati, third lunar day with Uttaraphalguna, Uttarashada or Uttarabhadrapada, second lunar day with Anuradha, fifth lunar day with Makha, 8th lunar day with Rohini, seventh lunar day with Hasta or Moola are also inauspicious.

Rising signs to be avoided on particular lunar days:

1st	Lunar day	Capricorn and Libra
3rd	,,	Leo and Capricorn
5th	,,	Virgo and Gemini
7th	,,	Taurus and Cancer
9th	,,	Scorpio and Leo
11th	,,	Sagittarius and Pisces
13th	,,	Taurus and Pisces
2nd	,,	Pisces and Sagittarius
4th	,,	Taurus and Aquarius
6th	,,	Cancer and Aries
8th	,,	Virgo and Gemini
10th	,,	Scorpio and Leo
12th	,,	Capricorn and Libra

Gradation of lunar days according to their auspicious nature

(a) Excellent for Muhurthas—From the eleventh day after the new moon to the full moon day and from the first day after the full moon day to the fifth.

(b) Good days—From the fifth day after the new moon to the tenth.

(c) Days which can be made use of under pressing circumstances—From the second day after the new moon to the fourth and from the sixth day after the full moon to the tenth.

(d) Wholly bad days—The first day after the new moon and from the eleventh day after the full moon to the new moon day.

On days in which objectionable combinations of week and lunar days and asterisms occur 3/5 of the daytime is to be avoided.

Ravi Samkrama

The transit of the Sun from one sign to the other is defined as Ravi Samkrama.

A period of six hours and twenty-four minutes before and after the transit of the Sun from one sign to the other is to be avoided for all auspicious ceremonies.

If the Samkrama is during daytime the whole of that day and if the Samkrama takes place at night the whole of that night are to be avoided. This is not sufficient. For the Samkrama taking place during daytime the entire day and night, and for the Samkrama happening at night that entire night and day are to be avoided.

Samkrama is the period when the Sun is actually in both the signs.

Worshipping God, pilgrimage and bath in sacred waters, and offering free gifts are best done during the Samkrama period.

For the Samkramas occurring during the transit of the Sun into Cancer and the four fixed signs (Taurus, Leo, Scorpio and Aquarius) the beginning of the Samkrama period is auspicious. In the course of the transit of the Sun into Aries and Libra the central portion of the Samkrama period is said to be auspicious. During the transit of the Sun into the four dual signs (Gemini, Virgo, Sagittarius and Pisces) and Capricorn the last portion of the Samkrama period is favourable and auspicious.

When the Sun transits into the four fixed signs and Cancer and Capricorn three days each before and after the Samkrama are to be avoided for all Muhurthas. One day each before and after the Samkrama taking place during the entry of the Sun into Aries and Libra is not good. For the Samkramas caused by the entry of the Sun into the four dual signs twelve hours each before and after the Samkrama period are inauspicious.

The period between two Ravi Samkramas is a solar month. A lunar month is the period beginning from the first day after the new moon to the next new moon day. (The period between two consecutive conjunctions of the Moon with the Sun). A month of thirty days (a day from sunrise to sunrise) is termed Savana. The period of Moon's transit through the twenty-seven asterisms constitutes a stellar (nakshatra) month. The Samkrama caused in the course of the transit of the Sun into the four fixed signs is called Vishnupadi. The Samkrama occurring during the transit of the Sun into the dual signs is termed Shadaseethi. The Samkramas in Aries and Libra are known as Vishuva. Sun's entry into Cancer marks the beginning of winter solstice while summer solstice commences with the transit of the Sun into Capricorn.

MR. T. V. RAGHAVIAH

In connection with the Shastipurthi Celebration of Bhima Kesari T. V. Raghaviah, A.F.I.I. and Retired Officer, Life Insurance Corporation of India, a huge public meeting was held in the premises of the N.G.O.'s building on 1-7-1959 at 6 p.m. under the Presidentship of Hon'ble Grandhi Venkata Reddy Naidu, Minister for Law and Order, Andhra Pradesh.

Messages from Dr. S. Radha Krishnan, Vice-President of India, Ministers Brahmananda Reddy, Sanjeevaiah, and Bhagavanta Rao, Prof. B. V. Raman, Editor of THE ASTROLOGICAL MAGAZINE, Sri Gopala Krishna, I.C.S., Chairman, Life Insurance Corporation, Bombay, Sri K. Balasubramanyam, Zonal Manager, L.I.C., Madras, Sri A. Rajagopalan, L.I.C., Bombay, and others wishing it every success were read on the occasion.

The President after paying glowing tribute to Mr. Raghaviah for his charities said that even though there are persons earning much more than their needs persons like Mr. Raghaviah who spend large amounts for charitable purposes are very rare. The title of *Dharmadata* was conferred on Mr. Raghaviah in the conference by people of Avanigadda.

Sri M. V. Krishna Rao, M.P., presented welcome address on behalf of Sanmana Sangham.

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MANAGER, *A.M.*

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AROUND *the* WORLD

By DOUGLAS HUNT, M.A.

ONE of the oldest of occult devices in the West is the Tarot, and perhaps the best-known Tarot expert in England is Madeline Montalban, who deals each month in *prediction* with one of the cards in the pack.

Interpretation of a Tarot spread depends to a considerable degree on the innate occult ability of the reader. Am I being very heretical when I suggest that the same applies in astrology. "Each card", writes Miss Montalban, "means many different things, and all Tarot readers have to find out just what any particular card means *to themselves*.

In my own few efforts at astrological interpretation I have often found that a sudden hunch as to the reading of a particular planet and its placing has brought me far nearer the truth than a strict adherence to the text-books. It might be too much to say that for many astrologers the horoscope acts in much the same way as does the crystal, by focussing their own occult abilities, but this is most certainly so with a Tarot spread. Naturally this does not obviate a study of the fundamental rules in either case.

Like every good occultist Madeline Montalban has a very large store of sound commonsense. Dealing with the card Six of Cups, which conventionally implies the ability to help others occultly, she points out that this ability is far more often imagined than genuinely present. Oddly enough the good occultist need not necessarily have any 'occult ability' at all. "There is always some way you can help others without using occult forces", writes this supremely wise woman. "The odd shillings in your pocket can buy some comfort for those who need it. The spare time you have can be given to helping the ill or disabled with their housework."

If I personally have any message to give as regards treading the path I could not have expressed it better. The Christian Master put it in much the same way: "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." The genuine 'seeker' will find that he is performing miracles without any knowledge of magic—except the magic of the love of God.

It is this spirit that inspires a new and valuable monthly from South Africa, *Aquarius Rising*, whose philosophy may be summed up in the words: "One cannot serve the Masters except by serving the world, and whoever tries to serve the world is *ipso facto* serving the Masters."

Aquarius Rising explains its title and aims as follows: "The first great stream of wisdom which is to pour from Aquarius is the Water of Life or Etheric Force long known to the initiates of the Ancient Wisdom, but at last being measured and interpreted by scientific equipment. Once known and used by Paracelsus and Swedenburg, and demonstrated in the healing force of the Christ, this celestial fluid fills the whole solar system, even in areas believed to be a vacuum by contemporary science. It is the medium by which solar energy reaches us as light, heat and magnetism. It flows in cyclic movements from the Sun to the planets and from the planets to man. It penetrates every atom and is the bearer of life. Its effects on health, vitality and intelligence in man have yet to be recognised by science."

Here, surely, is another possible rationale for astrology.

Natalie Banks, writing in *Aquarius Rising*, claims that Aquarius is among other things the sign of joyful, *willing* sacrifice, which will characterise the Aquarian Age. "Aquarians", she writes, "are indeed the new Age people; not by any means comfortable to live with, but stimulating, and they *do* get things going! Basically the ideal is service—to the many, to humanity. In this they will make mistakes, but they will listen to reason and thus they will change."

Is it too much to suggest that we have already seen the intensely evil, negative aspect of this force in Fascism and Nazism, and the first faint beginnings of truly Aquarian movements in the League of Nations and UNO? Is not Communism itself—though in the view of many of us misguided and distorted—in essence Aquarian? Be it noted that, to quote Natalie Banks again, "the unevolved Aquarian can be dogmatic (Aquarius is a *fixed* air sign), uncompromising and oblivious to the feelings of others—even harsh."

A strange and strangely potent publication is *Lichthort*. It is published in Germany and it is very strongly pacifistic. It is a keen supporter of the "Friedenskomitee der Bundesrepublik

Deutschland" a movement to stop the rearmament of Germany. Such a movement in that country is an intensely encouraging sign—particularly when it is only too sadly evident that in many powerful quarters there the militaristic spirit is very far from extinct.

Lichthort deals also with many aspects of the spiritual and occult, from healing to astrology, from radiesthesia to a long series of telepathic instructions purporting to come from other planets. There is, perhaps, a touch of Aquarian dogmatism in some of its articles, but that is more than compensated for by the deeply idealistic trend of all its teachings. I fancy it would strike a sympathetic chord in many an Indian heart. For any who might be interested it is obtainable from 14b, Marschalkenzimmern, Schwarzwald, Germany. There is no fixed subscription, but the price for single copies is stated to be 35 Rpf.

According to *Geokosmos* a well-known Swedish engineer asserts that the sun is not a ball of glowing gases. He claims to have demonstrated that the rays of the sun are not, as is normally assumed, hot, but 'cold'. He believes that he can prove that the sun is in fact not a body at all, but a mighty centre of energy. Certainly for astrologers it is the latter, whatever else it may be.

It is not difficult for Englishmen to believe that the sun's rays are 'cold'! At least it has not been so in recent years. This summer the sun has certainly given us the impression that it was on the warm side. 'Scientists' of course assure us that the first fine summer we have had for years has nothing whatever to do with the fact that there have been no atomic explosions this year. 'Scientists', like most of us, can beleive practically anything they want to.

They would, no doubt, also vehemently deny the suggestion that the numerous elks which have been appearing in the suburbs of Moscow recently are the vanguard—as has been hinted—of a mass-emigration from the radio-active pest which has begun to spread over Siberia since the start of atomic tests in that region. Probably the sagacious beasts have arrived in the hopes of hearing a speech from Comrade Krushchev!

Neues Europa proclaims that American chemists and biologists have developed a new gas. "The new poison costs almost nothing", announce the American scientists triumphantly, "can be produced anywhere and can be distributed by aeroplane. In a city of a million inhabitants all life can be extinguished in a minute!"

How marvellous are the triumphs of the scientists! How greatly privileged we are to be able to live—for a short time!—in so brave a new world. Let us abandon the old gods and fall in humble adoration on our knees before the wonderful new god of science.

Or is it possible that you degenerate people prefer such outmoded and antiquated leaders as him who said: Blessed are the peacemakers!

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BY B. V. RAMAN

(FOURTH EDITION)

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[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 columns.—*Ed., A.M.*]

Verification of Predictions

I

Sir,—I take this opportunity to congratulate you wholeheartedly on your startling predictions about Kerala, on page 24 of your January 1959 issue of THE ASTROLOGICAL MAGAZINE. The imposition of President's rule was foretold in that issue, and today it has come to pass.

Trichur. A. P. KUMAR.

II

Sir,—How wonderfully you are correct in prediction of the affairs of Kerala? How nicely it tallies with facts and figures and happenings in Kerala? You hinted the symptoms of "Mobocracy". We are uttering the slogans of democracy and trying to finish the other party if it can come into power. How the opposition parties are collecting the mobs and destroying the lives and properties of Kerala? It is very easy now to dislodge any civilised Government (who are the representatives of the people) by collecting mobs. Power is in the hands of mobs. He is the leader now, who can collect a big mob and can start agitation. We are preaching democracy and we do not know what we are doing in Kerala. They cannot fight with the ruling party in a constitutional way. The opposition parties collected mobs and got support from our great leader Nehru. How wonderfully your article on Mobocracy is going to be correct in Kerala and in many parts of the earth? So long as Sani is in the constellation Purvashada, the star of Venus, the planet of love and mutual understanding and sympathy, the trouble of Kerala will not be fully over.

Thanking you,

Meerut. M. DE.

III

Sir,—Please refer to your predictions in January 1959 issue of THE ASTROLOGICAL MAGAZINE. You deserve to be congratulated for your accurate predictions as to America's pulling up of Pakistan and thereby preventing an ugly development (with India). I cannot but be struck by the trends of events, as they have occurred as to its ultimate outcome. On the eve of Baghdad Ministerial Conference on 26-1-59 U.S.A. unlike in the past was not a party to discuss "Kashmir and Canal" affairs. Besides, U.S.A. has refused to include "aggression from India" in her bilateral pact agreement with Pakistan. Finally, U.S.A.'s ambassador's statement at Calcutta on 13-1-59 though new, is quite reassuring about U.S.A's fair-mindedness. And above all your wise counsel (pp. 195) "tonic for evils...faith in God...regeneration of man" are the wisest and most opportune for the moment.

Kanpur. S. SUNDARAM.

IV

Sir,—The present trouble in Kerala State was foreseen by me as far back as October 1958. The following astrological analysis was forwarded to the Editors, *Mathrabhumi*, Calicut and *Jyothishamasika*, Cherpu, Kerala, on October 12, 1958.

"The Kerala Communist Government came into being at 12-30 p.m. (noon) on Friday 5th, April 1957. At this time the sign Gemini was on the ascendant with Venus, its best planet *astha* or combust in the meridian. Venus happens to be the day-lord as well and the combustion is not a happy augury for the Kerala Communist Government. Venus rules the populace and that element which we call popularity. Moreover, it is the traditional lord of peace and goodwill. When it is combust it is capable of bringing unpopularity and turmoils as is evident now.

"The Government had its birth in the Rohini star and the balance period for Moon was 2 years, 5 months and 22 days. Moon is in the 12th house with Mars. This combination is not good for Mithuna Lagna as it confers a *Maraka Yoga* when 3rd to Sun, lord of 3rd. Moreover, from 24th September 1958 this yoga comes within the field of Kethu in the 4th (Pisces) and this adds to the turmoil and unrest among the populace inhabiting the country and the solar eclipse of October 13th aggravates the tension between the Government and suppressed the people. There will be cases of incendiarism, major vehicular accidents and transport difficulties are to be apprehended.

"What about the birth chart itself? Upto 31st March 1959 the sub-ruler is Venus, in *looptha* disposition in the meridian which indicates the status, position and power of the Cabinet. Therefore I say most emphatically that the Communists of Kerala will go from bad to worse. If the Government manages to crawl through till 31st March 1959 it will perish after another 6 months elapse. But even now, under the Venus sub-rule, it is declining in power and popularity and when Saturn occupies the 7th (from 7-11-58) and Jupiter occupies the 6th (from 28-12-58), supporters of the Communists in Kerala will be at loggerheads and at cross-purposes. After 28th December 1958 it will be increasingly difficult for the Communists of Kerala to run a Government especially as Rahu-Kethu cut through the Cabinet horoscope. Progressive elements, especially in the South, will now begin to support the Congress actively."

Scanned by www.sahasrabdiastrology.com T. Ramarao, B.V Ramana Work

Colombo-4. CYRUS D.F. ABAYAKOON.

Astrology and Diplomacy

Sir,—I request you to publicise the review I present here in respect of the letter written by Mr. A.R. Paran, Kerala, published in August 1959 issue of THE ASTROLOGICAL MAGAZINE.

Mr. A.R. Paran suggests to note the importance of the division of human knowledge into various branches of study. In other words he wants to convince that a medical man is not a historian or again a politician cannot be a physician. This is no doubt true to some extent only. But as an instance we can note that Dr. B.C. Roy, the Chief Minister of West Bengal is both a physician and a politician. However I think that when we speak of an astrologer we must very carefully note and think once again what the term 'astrology' means and what and how the astrologers play their role in the society. The 'favourite' study of astrologers is so vast and varied that it is really very difficult for a diplomat to know the depth of the term 'astrology'. Possibly Mr. Paran is aware of this fact as he wishes to be ruled by astrologer-administrators. So also one may wish for astrologer-physicians, astrologer-agriculturists, astrologer-scientists, etc. It now becomes evident that

astrology is an art or knowledge which according to Hindus embraced all the sciences of human knowledge respecting organic and inorganic matters of the Universe. So astrology itself is capable of being sub-divided into its innumerable branches of study. Now if any expert astrologer who normally uses to deal with national charts of several States or countries for a long period of time, remarks or points out correctly the transitory faults of a diplomat there seems to be no scope for putting forth an argument against the expert astrologer by levelling the fallacious charges that an astrologer is not at all capable of even putting forth any reasonable remark about diplomatic affairs. This I think is a baseless charge arising out of the incapabilities in knowing even the basic truth of astrology. By way of an illustration I can note the following:—

The planetary conjunctional point in space normally is very sensitive in nature and it losses its characteristic importance gradually by the repeated course of the Sun in a few years. It is now worth noting that the conjunction of Mars and Venus took place on 15th June 1959, 15 degrees of the sign Cancer. The Sun reached the same degrees in the afternoon of 31st July 1959. Taking Makara for India it seems that the President's rule in Kerala as proclaimed at 6 p.m. (I.S.T.) on 31st July 1959 happened to fall in line with the anticipation which one could predict by the study of the aforesaid conjunction of Mars–Venus. (Mars—4th ruler—internal affairs; Venus—5th ruler—policy, 10th ruler —activity; Cancer—7th house—the relation; Moon's house—domestic affairs; Mars—military planet; the Sun—political planet). The proclamation was made at Makara Lagna when Lagna lord happened to be in 12th house. The Moon in 4th stood in trine relation with Lagnadhipathi and this is why this operation is peaceful! But one can now anticipate the nature of an upsurge when Mars stands in tenth from Saturn and joins Rahu in Kanya and another violent one when Mars conjuncts Saturn in Dhanus and a momentous one when Jupiter transits over the conjunctional degree in Sagittarius. It is curious to note that by the year 1962 the two signs Cancer and Capricorn will be excited to the greatest extent.

Do the so-called diplomats know what seeds they are sowing now to reap in near future? Now if any astrologer points out that a particular policy or plan as suggested and adopted by the diplomats is wrong then there is no sound reason to argue that the astrologer is not capable of remarking anything about diplomacy *i.e.*, so-called policy. Astrologers need not know politics and diplomacy from the so-called diplomatic school. They have their own technique and they can correctly point out the tendencies of Nature which ultimately prevail over all schools of thought. Astrology is the study of this Nature; hence it can reveal a tendency beforehand; if man is wise then he can avoid or modify the evil tendency, if not he is to experience bitter results.

Howrah. KALI DAS GHOSE.

The 1962 Eight-Planet Combination and World Affairs

I

Sir,—Mr. Cyrus D. F. Abayakoon in his above contribution, appearing in June 1959 issue of THE ASTROLOGICAL MAGAZINE, says: "Mercury, Venus, Jupiter in one sign, are aspected by *krura* (evil) planets like Mars and Saturn".

But I do not agree with him on the above mentioned point, because a planet cannot aspect another planet when the latter is posited either within 30° on the east or 60° on the west of the former. So, Mars and Saturn cannot aspect Mercury, Venus and Jupiter when all these planets are posited in one sign. So far the planetary aspect is concerned, Mr. Abayakoon's statement is absurd.

He also says, "Kethu–Saturn produced.....in 1939 World War II". It is a mistake to assume that Kethu–Saturn combination is absolutely responsible for a global war like World War II. Kethu–Saturn combination may produce wars but not in a big scale. In this connection, it is to be noted that the importance of Mars cannot be discarded. World War II commenced on the 3rd Sept. 1939. On that very day Saturn and Kethu were in Aries and Mars and Rahu were respectively in Capricorn and Libra. It will be seen that the three cardinal signs of the zodiac were occupied by the first rate malefic planets. Saturn and Mars are aspecting each other. Further, these four evil planets are posited in kendras from one another.

P. O. Chandernagore, Dist. Hooghly (W. Bengal). SRIMATI BIJOLI DAS.

II

Sir,—According to Persian traditions, all the seven planets (Rahu and Kethu being ignored), were in the watery sign of Cancer at the time of the Biblical deluge of Noah.

On the 1st of Rajab Hijri era 580 which works out to be 1186 A.D. again the seven planets were found to be in conjunction, but this time in the airy sign of Libra. As Muslim months are lunar it is difficult to find out the exact date according to the present calendar. Some guess may be made as 1st of every Muslim month is 3rd day of bright half of lunar month of Hindu reckoning. The Sun is said to have just left Virgo, so it should be 14th or 15th of English month. Astrologers predicted a great storm on the day, as the sign happened to be airy, they argued, the destruction must come through air. One of these astrologers was our famous Persian poet Anwari who inspite of his being a Muslim was a firm believer in astrology. Anwari flourished at the court of kings of Khurasan. Sanjar and his successors were his patrons. Anwari was specially famous for his eulogies (Kasidas). Nobody could ever match him in this respect. Anwari himself wrote a book on astrology in Persian known as *Mufid Ilm-i-Najum*—the useful science of astrology.

It is said that nothing outward happened on that day. On the other hand, wind was so calm and still that a candle on the top of a tower kept burning for the whole night. Astrology has always been condemned by Muslim divines as heresy, but they are kept in check so long as the astrologers enjoy the protection of the court. The king was much angry as Anwari had been the cause of so much worry and anxiety. He ordered his arrest. Anwari was kept in chains under humiliating conditions. The divines were up in arms. Fortunately, Kazi Hamiduddin intervened, reminded the King of the poet's past services and his immortal contribution to Persian literature. At last Anwari secured his release but could not withstand infamy and insult and so one day he secretly escaped and died in Balakh 6 years later in 1192.

Poet after poet has ridiculed Anwari in their satires. One such satire which has survived to our times is by Farid Kalib "Anwari prophesied a storm which would destroy all the buildings and mountains with ease, but on the prophesied day not even a single blow of wind was seen. O', God of Wind, explain the mystery, O Anwari! explain the mystery".

Anwari himself lost faith in astrology and began to ridicule it more than his critics, may be to appease the Muslim orthodoxy.

Some die-hards like 'Tarikh-i-Nigaristan' and 'Mirat-i-Jahanuma' argued as Chengiz Khan first came to Khurasan in 1186 the prophecy was fulfilled in as much as Chengiz was no less than a storm, but Chengiz Khan

played havoc and fire in 1216–18, *i.e.*, 30 years later, in 1186 he was just a normal king.

Other important events near 1186 are capture of Jerusalem by Turks in 1187 and passing of India into the hands of Muslims in 1192 when Ghori defeated Prithvi Raj Chauhan, the last Sakinder Emperor in the battle of Tarain.

Tissa, Dist. Muzaffernagar. RAJENDRA PRASAD JAIN, M.A., LT.

III

Sir,—The 1962 eight-planet combination (Kuta Yoga) is today the subject of attention of all over the astrological world and even in the general public few would be unaware of the controversy ranging on the subject as every day some thing or the other comes out in the papers.

I have noticed that some astrologers have predicted grave events in regard to this Kuta Yoga and they seem to think that a third world war is likely. I am convinced that the 1962 combination will not be fraught with the grave consequences attributed to it:

People should not get apprehensive by such predictions. Such yogas do come and go and it is also true that the effect of such yogas is generally bad but certainly not so bad as depicted by some of the astrologers.

The predictions for 1943 comprised complete devastation of world and serious earthquakes. Although I was too young then yet I remember the extent to which the people had got panic-stricken.

Similarly there were predictions of grave calamities in 1957. And in the same trend there were grave predictions in May and August 1957 when a comet was visible and in 1953 when Venus had entered *Rohini Shakat*. For that even Jyotish Shastra said that the entire earth will be full of human bones and blood and that this could not be evaded. But no such thing happened.

Neither in judicial nor in natural astrology there is any mention of the effect of Kuta Yoga and it is therefore highly surprising on what basis the predictions are made. Some call this as Gola Yoga and according to the current definition this is the name given to the confluence of seven planets—Sun to Saturn. In 1962 Kethu also combines. Those who do not know the name of such a yoga where the eight planets combine content themselves by believing that Kethu is not a substantial planet.

Kuta Yoga or *Gola Yoga* of 7 planets is said to recur ordinarily at intervals of 13, 21, 31, 42 years but *Kuta Yoga* of 8 planets comes after centuries and at least after 180 years. The 7 or 6 planets yoga occurred in 1880, 1881, 1882, 1910, 1921, 1934 and so on.

The astrological texts give a description of *Kuta Yoga* but no where mention its effects. For *Gola Yoga* also there is only one authority: Natural astrology mentions that on the combination of 7 planets—Sun to Saturn, troubles to people and famine occur. As against this in judicial astrology it is stated that influence of this yoga is highly good. At any rate both the branches agree that there are other ordinary planetary positions which have more adverse effects than Gola Yoga and such positions occur almost every year and if they give the effects attributed every year will have famines and devastation. The fact therefore is that whatever yoga it may be, the effects, good or bad, are caused by the actual positions of the planets. In the event of there being a conjunction, the effect would be adverse. The position of 1962 Kuta Yoga is not such and therefore it cannot have any adverse effect.

Astrologers are of opinion that the Kutayoga would be in January or February 1962. I make bold to disagree with this view as according to the science of astrology the yoga casts its influence sometime after the combination. For example the effects of lunar and solar eclipses happen after six months after the eclipse. The strong planets of Kuta Yoga are Mars and Saturn, The Kutayoga should cast its influence:

(1) between 4th June and 4th Oct. 1962.

(2) between 12th December 1962 and 22nd March 1963.

The real effects of this yoga would be as follows:—

Some atomic, nuclear or naval invention which would be far more important than any invention made so far and which might relate to travels beyond the world will be made. In November 1899 and 1911 there were similar yogas of Saturn and Mars and in 1900, Sri J. C. Bose invented the electrical rays, and in 1911 knowledge of life in plants was obtained.

On 14th September 1956 Mars came very close to the earth and it was in the house of Saturn and *vice versa*. Mars coming so close to the earth and the interchange of houses by Mars and Saturn can recur after centuries. Such a thing happened in 1956 for the first time in this century. On 4-10-1957, an important invention of the 20th century was made. In April 1949 six planets had joined and the result was the invention of hydrogen bomb. Other effects of this international fame for India; financial soundness; no removal of the internal disputes; scientific developments and strengthening of the communist party in Turkey, Russia, Finland, Arab Republic, Poland and Bulgaria. The period will on the whole be good for South America.

In India, Ceylon, Nepal, Burma, etc., there will be scientific developments, happiness and economic advancement. Inter-disputes might continue. Harmful effects are indicated for leaders.

Unfavourable effects are indicated particularly in Italy, France, Spain, Britain, Western Africa where diseases, wars, loss of man-power and revolution are indicated. In Western Pakistan and Goa, internal disputes and harm to leaders and transport calamities are indicated.

In U.S.A., Canada, Mexico, lessening of international prestige, change in administrators, etc., are indicated. In India scarcity conditions would occur and unemployment will be rampant in Bihar, Orissa and East Pakistan. Some virulent diseases would occur in Punjab and Western U.P. and unfavourable conditions to heads of Govt. would find place in Central India.

There are only two principal conditions in the world-creation and destruction. According to the Puranas if other planets situate opposite Sun, then the period of obstruction occurs and if they are with Sun, creation and development occur. As astrologers overlook that on the day of initial creation on earth there was full Kuta Yoga, *i.e.*, there was the confluence of all the 9 planets. How can the same yoga result in destruction today?

In 1960 the planetary positions would be exactly as it was in 1939. But the evil effects would be limited to the Middle East.

The period from 1963 to 1974 is of special importance to the universe. The Kashmir issue will be finally settled by 1965. From 1965 to 1973 the Russian territory will spread to Western Asia, India, and some parts of Central Europe.

1964 will be the year of 11 months which would occur after 141 years for the first time in 20th century. This will have an adverse effect on the world. Again such a year would occur only nine years after *viz.* 1973. The result is that if there is ever a possibility of world war it should be between 1964 and 1973 and not in 1962.

I pray that all fears be dispelled and each and every human being be happy and peaceful.

ABC.

Predicting Specific Events by Transits

Sir,—Pray, I refer to the blundering blunders of your correspondent Mr. F. N. Chubb of Bombay, in August 1959 issue of THE ASTROLOGICAL MAGAZINE, page 717. He says "..... the Nirayana rising sign was Gemini with ruler *Mercury* in 23½° Scorpio (apparently Nirayana) in opposition!"...to what?! Definitely not to the rising sign and equally not to Mars, Algol and Moon, whose Nirayana longitude will be about 2° of *Taurus*. Criticisms be criticisable!

The victim was having about 3 years of Sun's Dasa as balance at birth time according to Nirayana. Death took place during Venus Bhukthi in the afflicted Mercury's Dasa. Venus is 12th lord. Both Saturn and Moon were quincunx *by transit* to the mid-point of *Saturn* and *Mars*, *Algol and Moon* —combination! The Sun, who was very near his radical position, was in exact square to Uranus in Leo 7° by *transit* on the fatal day.

So much for planets in conjunction with *Algol*! Could Mr. Chubb or anybody tell the effects of the cusp of the Ascendant or M.C. falling exactly on the *Algol*?

Madura. ASTRONOMER-ROYAL.

Horoscope of Anita Bose

Sir,—In the *horoscope of Miss Anita Bose, daughter of Netaji, the 4th house being Matrubhava is owned by Saturn which lies in 7th house and aspects fully the 4th house and so it is definite the mother must suffer the pangs of separation as Saturn delays, hinders in every sphere.

Kethu being posited in 4th house in Aquarius becomes exalted and gives rise to the fact that during the period of the lord where Saturn is posited being lord of 4th house must reunite father and mother, and hence Vimshottari Dasa of Venus sub-period of Venus, with sub-bhukti of Venus, mother must meet her father. It means that Netaji must reach Vienna by 30-11-'59. Now comes the question whether he will return to India or not. As in the ninth, Moon is posited along with exalted Jupiter, so he must come to India. Period during which Netaji can be expected is 13-12-'59 to 9-1-'60 during the sub-period of Jupiter in fourth degree of Venus sub-period. As regards the girl herself, I am giving some description of facial expression as judged by horoscope :-Soft, thin, light dark and smooth hair; high and broad forehead; thin, long and light black brows; big blue eyes; long-pointed nose with small nostrils and a small mole below the nose; thin and red lips; equal size small teeth; smooth, soft, round chin with two angles and mole in the middle.

By sending it to you, I have given what I could do but I myself am not satisfied by the manner in which it is presented.

Swar (Rampur). R. C. JHANVAR.

**Rasi Chart* :—Vrischika-Lagna, Sun, Venus and Mercury; Kumbha-Kethu; Vrishabha-Saturn; Kataka-Moon and Jupiter; and Thula-Mars.

Navomsa Chart :—Vrishabha-Mars, Saturn and Rahu; Kataka-Jupiter; Thula-Sun and Mercury; Vrischika-Venus and Kethu; and Makara-Moon.

Truth of Numerology

Sir,—Recently I was going through *Sport and Pastime* and read about the ill-luck of an actress Kabita Roy who got married to Premtosh Roy only to enjoy married life for a short period, because of the death of Premtosh Roy.

I was inspired to see whether this sad event was indicated numerologically, and therefore worked the key values of them by pyramidical method. Key values of the names of Kabita Roy and Premtosh Roy are respectively 21 and 41. On adding both of them—2+1+4+1 gives 8. The result for this number is "contest, ruptures, law-suits, separation or breaking of ties, reversals, accidents, death, disaster".

Therefore there is no wonder that Kabita Roy is separated for ever from Premtosh Roy due to his death.

The sciences of Astrology, Palmistry and Numerology are given to us by wise men of the past for the benefit of the humanity whether the human beings live in scientific age or in less advanced ages. Therefore all will do well by seeking help through these sciences in all their personal matters before they are finalised; because by wise planning many of the unhappy events in a human life can be avoided by His Grace.

Thanking you,

Anantapur. SWAYAM GRAHI.

Horoscope of Christ

Sir,—I am reading with interest your book *Notable Horoscopes* which I received yesterday and I would like to comment on it a bit.

I am told the various books written by Alice A. Bailey was at the dictation of the Tibetan Master Diwhal (or Dual) Khul, he claiming to be the one who dictated *The Secret Doctrine* to Helen Petroyna Blavatsky. It is claimed that *The Secret Doctrine* was badly assembled. Mrs. Blavatsky wrote down what Master Khul dictated; and as each sheet was filled with writing, she would throw it in a waste paper basket. It was then the duty of her assistants to find out (after the waste paper basket was full) which sheet followed another; and to read her handwriting so that a type-setter could set up the type for *The Secret Doctrine*. Therefore, although Master Khul dictated *The Secret Doctrine* correctly, errors crept in due to Mrs. Blavatsky leaving work she should have done herself (or at least checked on) to others. Just numbering the pages of her manuscript would have helped!

Alice A. Bailey was born Alice La Trobe-Bateman 1880/6/16th Friday time unknown W 02d 15', N. 53d 29', died 1949/12/15th time unknown, possibly in or near New York City.

In the early 1940, I had the honour of knowing a Lieutenant-Colonel Patrick Joseph O'Shaghnessy, retired due to kidney stones. He was educated at a Roman Catholic Military School, asking for duty with the United States Army on graduation. He told me that while attending the Military School, a Jesuit Father told him that the year, month and date of Jesus Christ's birth is unknown. When Rome conquered Egypt after Julius Caesar conquered Egypt (could this have been Constantine?), the Roman Emperor summoned the Egyptian priests to confer with Christian leaders to see how Egypt could be converted to Christianity. The Egyptian priests replied that only by claiming that a Christian Trinity existed similar to the Egyptian Trinity of Horus, Rosiris, and Isis, and further claiming that Christianity was the Roman aspect (and names) of the Egyptian Trinity, could this be done. The Bishop of Antioch objected to this strenuously, was therefore excommunicated and died in poverty. The advice of the Egyptian priests was taken, the Christian Trinity being then established as God the Father. God the Son (Jesus Christ), (history, Lt. Col. O'Shaghnessy stated wasn't clear on this) either the Holy Ghost or Mary, the Mother of Jesus. Since the birth date of Jesus was unknown, the Christians agreed to the date of 25th December, this being the date on which the Sun started north by declination and latitudes, and therefore being an Egyptian holiday. As the

(*Continued on next page*)

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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. (*a*) If Kemadruma Moon is aspected by planets such as Jupiter, will it act as an exception? (*b*) Does the strength of a planet depend upon its Amsa, Kala and Vikala? If so, please explain.

B.B.S., Calcutta.

Ans. (*a*) There is a lot of confusion as regards the exceptions to the yoga. But considering all the authorities on the point, the following may be taken as the correct answer:–"The presence of the planets in the kendras, the Moon's association with any of them, the aspect of all the planets over the Moon are all cases of exception where Kemadruma does not operate." In the instance given, as Moon is aspected by Jupiter, Kemadruma does not operate. (*b*) The amsa occupied by a planet depends upon its Kala and Vikala in the degree occupied by it. So, the strength of a planet is to be worked out with regard to degree, Kala and Vikala occupied.

Q. 2. (*a*) If *neechabhanga* arises because of the ruler of the exaltation sign of the planet occupying a kendra from Lagna, will there be neechabhanga if Mercury is in Pisces in a kendra from Lagna. (*b*) What is the effect of a debilitated planet when it is in Kendra, Trine or Apoklima positions from Lagna? Explain the effects of Jupiter in Capricorn if it is 6th from Lagna. (*c*) When Jupiter is in debility, Lagna being Simha, there will be neechabhanga if the Moon ruler of exaltation sign of Jupiter is in Aquarius, a kendra from Lagna. Will there be another cancellation of debility of Mars who is exalted in the sign where Jupiter is debilitated occupies Aquarius?

A.D.C., Mangalore.

Ans. (*a*) The rule does not operate in this case as the planet that is in debility is also exalted in a sign ruled by himself. This has to be a different planet. Otherwise it will be equal to saying that there will be always neechabhanga in the case of Mercury. (*b*) Without reference to the sign occupied by the planet, the answer is that in kendra he will be powerful (for evil), in trine he will be much less evil and in Apoklima, he will be least evil. (*c*) The latter rule is not correct and Jupiter does not get neechabhanga both ways.

Q. 3. (*a*) Ref. Page 694, Answer to Question 12 (6), July 1958 issue of THE ASTROLOGICAL MAGAZINE. Does not Saturn become Yogakaraka for Taurus Lagna even when he occupies the 6th house where he is exalted and is the most powerful planet of the horoscope? (*b*) In the above case, are Sun and Mercury not capable of producing yoga even when both occupy 5th house from Lagna? (*c*) For Taurus Lagna, the Moon is said to be an evil planet. Will it give evil results when the 10th house is in conjunction with powerful Mars giving rise to Chandra Mangala Yoga?

G.D,S., Beawar.

Ans. (*a*) If you read the answer to the question, it will be found that the answer is contained therein and it is fully explained. There is no scope for further elaboration. (*b*) The formation of a yoga is one thing and the degree or extent of its being given effect to in a horoscope is a different thing. For Taurus Lagna, combination of Sun and Mercury, rulers of 4th and 5th houses a kendra and kona, gives rise to Raja Yoga. Since Mercury occupies a kona and is exalted, the Raja Yoga will be effective. (*c*) The effects of rulership of 3rd house (evil), its position in 10th (good) and the special yoga (Chandra Mangala) will all have to be blended to judge the effects of Moon.

Q. 4. (*a*) I have not been able to see in any of the publications of B. V. Raman the results of exchange 6th and 8th houses. What are its effects for Pisces Ascendant in a girl's horoscope where Saturn is in 8th exalted? (*b*) Please give the various combinations for Bandana Yoga. (*c*) Does the rule of lord of exaltation sign of debilitated planet being in kendra giving rise to neechabhanga apply where Mercury is in debility?

Chamarajnagar.

Ans. (*a*) There is a Dainya Yoga. The effects are that the native will experience setbacks and meet with all sorts of obstacles in his career. As 8th house is the Mangalya Sthanam in a girl's horoscope, there may be difficulty in settling the marriage of the girl which may be delayed. The presence of Saturn will further contribute to the late marriage of the girl. (*b*) The 6th house and 12th house should be examined. It is not possible to exhaust all combinations here. (*i*) If the lords of 1st and 6th houses occupy a Kendra or Trikona position in conjunction with Rahu or Kethu, (*ii*) or if the lords of 1st and 6th occupy a Kendra or Trikona along with Saturn, (*iii*) if Venus in the 2nd, Moon in 1st Mercury and Sun in 12th and Rahu in 5th, (*iv*) if Saturn is in Upavesanavastha, (*v*) if Saturn occupies Scorpio in a horoscope, (*vi*) if at birth all the malefics occupy 12th, 5th, 2nd and 9th, (*vii*) if the rising decanate at birth happens to be a Sarpa, Nigala, or Ayudha Drekkana and if the sign (decanate) be also aspected by malefics. (*c*) *Vide* answer to Question 10 (a).

(*Continued on page 881*)

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LETTERS TO THE EDITOR

(*Continued from previous page*)

Sun progressed northward, it melted the snow on the Atlas Mountains, flooding the River Nile and thereby fertilizing Egypt's fields.

Therefore, if I were you, I would try some date—B.C., 6th February—as the date of Jesus Christ's birth. This gives you Sun and all planets in Pisces except Pluto, Neptune, according to horoscope erected by Mr. Ernest A. Grant for B.C. 7/12/25th, I believe. Somewhere in *A Treatise on the 7 Rays* Master Khul states that Hercules (or Herakles) a Scorpion, Buddha a Taurian; and each having reached perfection in so far as life in a physical body is possible in his last incarnation. Incidentally, the "golden apples" that Hercules is said to have brought to Greece really means "oranges". And in Jesus Christ's former incarnation when the continent of Atlantis was where the present Atlantic Ocean now is, was one of the most advanced of humanity.

As a Roman Catholic Priest remarked to me, "Granting that we don't know when Christ was born, we do celebrate his birthday; even though it may be the wrong date and year." I also read that Johannes Kepler, a famous astrologer-astronomer (A.D.

1571—1630), claimed that all lights (then known) were in Pisces when Jesus Christ was born !

Williamsport EDWARD W. WOODS.

P.S.—Of course, Jesus Christ was crucified during a total eclipse of the Sun at Jerusalem lasting from the 6th to 9th hours. Each "hour" was 1/12th the time between sunrise and sunset; or between sunset and sunrise. Jesus Christ was crucified during the daytime. Cf. St. Matthew XXVII 45, St. Mark XV 33, St. Luck XXIII 44. He was nailed to the cross during the 3rd hour (St. Mark XV 25).

EIGHT-PLANET COMBINATION

(*Continued from page 866*)

sudden change of career, normal conjugal life, easy financial position, misfortune from brother either from death, disease or separation. One with Jupiter in 1st, 5th and 9th in natal chart will enjoy far better results and Jupiter in Taurus, Venus in Capricorn or Saturn in Taurus, Venus in Capricorn will enjoy a special elevated Rajayoga period.

Gemini.—Occasional physical troubles, loss of social prestige and money, uneasy conjugal life and sudden fall from position. One with Jupiter in 4th, 8th and 12th in natal chart will feel comparatively better.

Cancer.—Health troubles, official disfavour, misunderstandings and quarrel with wife, possibility of accident, want of mental peace, loss in litigation and possibility of long journey. One with Jupiter in 1st, 3rd, 7th and 11th in natal chart will enjoy good time and one having Jupiter in Cancer and Mars in Capricorn will enjoy a special elevated Rajayoga period.

Leo.—Mixed period for health, activities of enemies, uneasy conjugal life, troubles in service, loss in litigation and an alarming period generally. One with Jupiter in 2nd, 6th and 10th in natal chart will feel a tolerable time and Jupiter and Sun in Scorpio and Capricorn will enjoy a special elevated Rajayoga period.

Virgo.—Normal health, sudden luck of children and gains from wife's side, easy financial condition, bright prospects of career, unavoidable journey and normal conjugal life. One with Jupiter in 1st, 5th and 9th in natal chart will enjoy far better period and one with Jupiter in Virgo and Mercury in Capricorn will enjoy a special elevated Rajayoga period.

Libra.—Normal health, deceived by friends, relatives and mother, official disfavour, no peace of mind, misunderstanding in conjugal life, educational discredits, financial hardships and loss of properties. One with Jupiter in 8th, 12th or 4th in natal chart will feel some relief and one having Saturn and Venus in Libra or Capricorn will enjoy a special elevated Rajayoga period.

Scorpio.—Normal health, sudden and surprising gains, luck from brother, normal conjugal life, easy financial condition, leadership in religion and philosophy. One with Jupiter in 7th, 11th and 3rd in natal chart will enjoy far better period and the Sun in Scorpio, Mars in Leo or Mars and Sun in Capricorn will enjoy a special elevated Rajayoga period.

Sagittarius.—Bad health, ill luck from relatives either by death, disease or separation, criticism in society, sudden fall of income and loss of money. Jupiter in 2nd, 6th or 10th in natal chart—tolerable period and Jupiter and Sun in Capricorn or Sun and Jupiter in Sagittarius—a special elevated Rajayoga period.

Capricorn.—Ill-health, possibility of an accident if one has Saturn in Aries and Mars in Cancer, sudden fall from position, danger to wife and children and a trying period. Jupiter in 1st, 5th, 7th and 9th—tolerable period. Saturn in Libra, Sun in Aries, Jupiter in Cancer and Mars in Capricorn—a special elevated Rajayoga period.

Aquarius.—Heavy expenditure, sudden increase of enemies, domestic life normal and uneasy financial position and official discredit. Jupiter in 12th, 4th, 6th and 8th in natal chart will have better time and Jupiter in Cancer, Venus and Mars in Capricorn will enjoy a special elevated Rajayoga period.

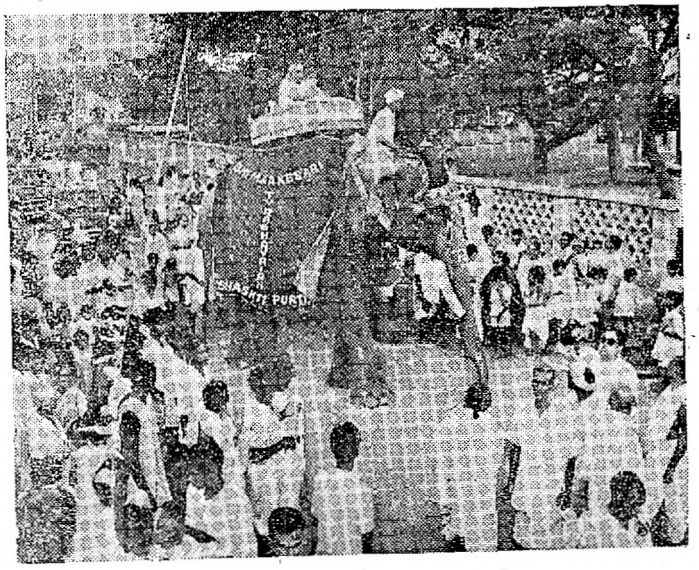
Pisces.—Ill-luck to children, normal official and financial position, chance of gains from unknown sources, ups and downs of life. Jupiter in 3rd, 5th, 7th and 11th—better time and Jupiter in Cancer and Mars in Capricorn—a special elevated Rajayoga period.

Bhimakesari

"Dharmadatta" T. V. RAGHAVIAH, A.F.I.I.

VIJAYAWADA (ANDHRA)

Courtesy www.rishisastrology.com To Preserve Dr. B V Ramans Work



Procession of Mr. & Mrs. T. V. RAGHAVIAH seated on Elephant Howdah to the accompaniment of Veda Asirvadam and followed by 60 pairs of bullocks at Avanigadda on 1—7—1959 in connection with his SHASHTIPURTHI CELEBRATIONS



BY DR. R. NAGARAJA SARMA, M.A., Ph.D., D.LITT.

ADVANCED TECHNIQUES OF HYPNOSIS —By Melvin Powers—(Thorsons Publishers Ltd., 91, St. Martin's Lane, London, W.C.-2. Pp. 128. Price 7s. 6d. net).

Mr. Melvin Powers who is described as an authority on *Hypnotism* and the technical methodology connected with it, and who has toured extensively and lectured on the Theory and Practice of Hypnotism, has explained, in this volume, certain advanced techniques, in fact eight original techniques (Chapter five) which would be found to be of thrilling interest by all students of Experimental Psychology. The author believes that you can hypnotize anyone (Chapter three) and that in certain cases, hypnotism is very useful and helpful as in psychotherapy.

The thesis that anyone can be hypnotized seems intriguing. If this were at all practical politics, and if the war-mongers and dictators of the world could be hypnotized into a permanent state of peace-making and peace-fostering mentality, the world would be certainly earthly paradise.

But, as far as I can see, unless (that is a terrible proviso) the hypnotist is endowed with yogic powers and unless the inherent resistance of the subject is overcome in an instant as it were, hypnotism would be a frustrated game.

The techniques are brilliantly illustrated. The author is founder of American Society for Hypnosis and students flock to his classes from all parts of the world to take lessons and training in hypnotism.

SCIENTIFIC HYPNOTISM—By Dr. Ralph B. Winn—(Thorsons Publishers, Ltd., 91, St. Martin's Lane, London, W.C.-2. Pp. 168. Price 10s. 6d. net).

Mr. Powers has contributed a "Foreword" to the work of Dr. Ralph B. Winn, in which introductory survey is undertaken of theory and practice of what is described as "Scientific Hypnotism". Part I deals with theory, and Part II stands devoted to practice. It is explained that in removing physical and mental ailments and in the field of education, the techniques of hypnotism can be utilized with profit.

It is highly interesting to contemplate how modern politics is essentially dominated by suggestion which is a form of hypnotism. Advertisement and propaganda are mighty engines which crush all minds, millions of minds, into a uniform mould or pattern. When certain dictators are hailed with slogans and cries, and political hero-worship of the most rabid and pathological pattern dominates the world, the only conclusion is that mass hypnotism has become a permanent feature of the cosmos and human constitution.

The author makes it perfectly clear that a person could not be hypnotised into doing something which he or she would not in normal waking life.

The place of hypnotism is particularly significant in the case of difficult child births. Many women could be saved if hypnotic techniques could be successfully employed in maternity hospitals when necessary.

The two volumes on hypnotism throw considerable illumination on this difficult and fascinating subject. Indian yoga deals with hypnotism, but, the techniques are yet to be scientifically developed.

SPOTTING WINNERS IN HORSE RACES —By T. G. Butaney—(Shivajinagar, 201, Near Delisle Road, Police Station, Bombay-13. Pp. 140. Price Rs. 10).

Horse Racing has come to stay in India, as in all civilized countries, and Government claimed to be run on Gandhi ideology has been serious about prohibition. Though, here and there some talk prevailed about abolition of racing, but, evidently, the overwhelming and overpowering influences of Kali Yuga would appear to have prevailed and racing is thriving like a green Baye tree.

Astrology has come to the help of race-goers. Mr. T. G. Butaney has indicated, in this volume, how winners can be spotted in races Explanation of astrological preliminaries, Western and Indian, planets and their ruling numbers, time and weights theories, and other principles connected with the methodology of racing technique constitute main contents of the work. Certain rules to spot winners and their practical application are explained.

It is interesting to note how race astrology differs from ordinary astrology. In ordinary astrology, a retrograde planet is believed to be strong, but, in race astrology, it is judged to be weak. (Pp. 12). It is definitely stated that the author is a believer in the Sayana or the western system of reckoning. *Chandraman* is a very bad form of Sanskrit. Most likely, it may be the correct *Hindi* form. (P. 3) Racegoers may find Mr. Butaney's book useful and helpful.

THE HOUSE AT ADAMPUR—By Anand Lall—(Pearl Publications, Waterloo Mansions, 170, Mahatma Gandhi Road, Bombay-1. Pp. 204. Price Rs. 2).

The author was Consul-General of India in New York in 1951–1954. He is well-known in Britain and America. His "westernised" name is Arthur Lall. The story deals with a joint family of middle class which feels the impact of Gandhi movement strongly in resistible and in the movement and struggle which preceded the advent of Indian Independence, elders are willy-nilly drawn into the fray, by the participation of the youngsters, who can neither be ignored, nor left to shift for themselves.

Dewan Ramnath's personality though not schizophrenic, revolves round conflicting trends and tendencies. He has great admiration for the Gandhian ideology, the policy and program for attainment of independence.

And yet, his personal preferments, failings, or whatever they be, drive him to visit his Mistress whenever possible. (Pp. 188). Not merely this. A visit to the person whom he loved so ardently seemed to reinvigorate and revivify the spirits of the old Dewan Sahib.

On Pp. 190 the term Swarajya has been done into rule of the truth. The term does not contain any reference to truth. It just means self-rule. (*Sva* means self ; *Rajya* means rule).

The House at Adampur demonstrates that Anand Lall takes his proper place in the group of talented Indians who have distinguished themselves as writers of novels and fiction in racy, popular and telling style.

THE IMMORTALS OF THE BHAGAVAT— By Dilip Kumar Roy—(Lakshminarayan Agarwal, Educational Publishers, Agra. Pp. 215. Price Rs. 5).

Dilip Kumar Roy, mystic, musician and metaphysician, who is well-known in international circles, has widely travelled, throughout India and foreign countries, and has secured for himself a firm and permanent

place amongst the great intellectual of the world. He has narrated in English verse, some important and significant stories from *Sri Bhagavata* which has deeply stirred the minds of all mystics and spiritualists.

Vyasa, even after composing 18 major Puranas, and several other minor ones, was not quite satisfied with his achievement, and was sitting brooding and meditating with an unsettled mind, when Narada Maharshi appeared before him.

Having heard Vyasa's story, Narada suggested that if Vyasa were to write another Purana, which should pre-eminently be devoted to singing of the glory of the Supreme Lord, his discontent would be removed and he would then experience the unique peace and bliss of substantial achievement.

Bhagavata was the result. In this Purana, the deeds and glories of the Lord are sung associated with different incarnations of the Lord. (Avataras). A long and independent Canto has been devoted to devotional description of the Life of Lord Sri Krishna—the Eternal Divine Darling of Humanity.

Dilip Kumar Roy has chosen some of the striking episodes of Bhagavata and told the stories in attractive English verse. The story of King Ambarisha, the tale of Bali and Vamana, the story of Prahlada and tales relating to Lord Krishna, with special reference to milk-maids, serpent Kaliya and Sridam (Kuchela) are narrated by the author.

Some selected "Parables and Similies" of Ramakrishna Paramahamsa have been included. (Pp. 189—214). Dilip Kumar Roy as his daughter, Indira Devi as his disciple, and during their foreign tour, she gave dancing demonstrations to the music of her father. Dilip Kumar Roy is a disciple of Sri Aurobindo. He has founded an Asram in Poona known as Hari Krishna Mandir. Besides his daughter, he has some Indian and foreign disciples intent on realizing the same goal as their Guru.

Sri Krishnaprem (formerly Ronald Nixon) has commended study of Bhagavata as the best of Puranas. Paul Dukes, K.C.B., has contributed the "Foreword", in which it is urged that Christians can find much food for thought in such Indian Classics as Bhagavata.

The peculiar beauty and characteristic of Bhagavata are that a person making a study of it would develop marked unconcern for blandishments of worldly values and develop within a short time intense God consciousness.

Students of religion and philosophy will extend a ready and hearty welcome to the work of Mr. Dilip Kumar Roy.

THE CALL DIVINE—Bhagavan Jayanti Souvenir—Vol. VII—No. 5—(Annual Subscription Rs. 3 or 6sh. 1 Dol. 25c. Single copy As. 4 or 7d. Pp. 151—347).

REFLECTIONS ON THE TALKS WITH RAMANA MAHARSHI — By S. S. Cohen-(Pub. Manager-President, Ramanasramam, Tiruvannamalai (S. India). Pp. 180. Price Rs. 4. (Post etc., extra).

The "Bhagavan Jayanti" Souvenir contains reminiscences recorded by a number of followers, admirers, or devotees of the Maharshi, and a symposium on what is Nirvana to which several well-known scholars and thinkers have contributed instructive and interesting articles.

The contributions are all of a high order, and it may seem invidious to single any one for particular praise or commendation. The term Nirvana is essentially important in the Buddhistic system, though the Vedanta Schools have also adopted it to mark connodenotatively the highest state or stage of spiritual realisation. It is, however, regrettable that more than one error should have crept in, in the Sanskrit passages cited. (For instance—Pp. 276, 277, 278 and so forth).

The message of Sri Ramana is just the message of Advaita of the great Sankara and in the historical evolution and development of Indian Philosophy, the system of Sri Sankara has been criticised by Ramanuja and Madhva. Some do not like scholastic diccussions and debates. They would like to live Vedanta not merely talk it. It is presumed that devotees and followers of Sri Ramana are endeavouring to live actual life, in the light of the message of the Maharishi.

It is noted that the views expressed by S. S. Cohen are the "author's own reflections and are not necessarily those of the Ramanasramam". I take it this note has been put in more as a caution or precaution, as there would not be any likelihood of differences arising between the opinions of Master and Pupil, and the reflections of the author on the talks are illuminating.

We are God Himself or Itself—says the author. Assuming that is true for the sake of argument, how and why does God furiously attack dualism? There being nothing else in existence other than God, God or the Absolute should be attacking itself, when funny attacks are launched against dualism.

That apart, God is said to be faced with a dilemma when a devotee wants to be shown His true self. Who will solve or resolve God's dilemma? Of course, it must be man as both are one. But then, how did Krishna get over the dilemma when He showed his true self to Arjuna? Though dualism, is unceremoniously rejected, it is said to have an important point of agreement with monism (Pp. 138) as self is the starting-point in both.

Students and admirers and followers of Ramana Vedanta will readily welcome both the volumes as containing the essentials of the teachings of their Master.

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LESSONS IN ASTROLOGY—XX

(Continued from page 872)

STHANABALA

	Sun	*Moon*	*Mars*	*Mercury*	*Jupiter*	*Venus*	*Saturn*
Ucchaha— ...	.566	.696	.596	.436	.650	.542	.838
Sapta— ...	1.750	1.999	2.500	1 562	1.343	2.250	1.656
Yugma— ...	0	.500	.250	.250	0	.250	.250
Kendra— ...	.500	1.000	.500	.500	1.000	.500	.250
Drekka— ...	0	0	0	0	.250	0	.250
Total ...	2.816	4.195	3.846	2.748	3.243	2.542	3.244

(To be continued)

YOUR SCIENTIFIC DIFFICULTIES SOLVED

(Continued from page 877)

Q. 5. (*a*) What are the results of retrograde Saturn exalted in Lagna Bhava? If an exalted retrograde Saturn is equal to occupying his depression sign, will Sasa Yoga arise? (*b*) What are the orbs of combustion for Mercury in direct motion? Do the orbs differ if Mercury is retrograde? Does a retrograde but combust Mercury give good or bad results.

P.G., Navsari.

Ans. (*a*) The rule that an exalted planet in retrogression gives depression result cannot be applied in reference to yogas for which the prescribed conditions must exist as such and not by implication. (*b*) When Mercury is in direct motion, he will be combust if within fourteen degrees of Sun. But if retrograde only twelve degrees. There are no exceptions to the rule that a planet in combustion gives poor results.

Q. 6. (*a*) I find that Mercury's transit influence very ticklish in your monthly predictions as it looks both good and bad in all places except in 1 and 2 where he is bad. (*b*) I find the same difficulty with regard to Vedha also. When and how long is a planet under Vedha and when is it free? Please explain. (*c*) The Moon's transits of 6, 8 and 12 are bad. What about its effects in other places from Janma Rasi? (*d*) Please explain giving reasons and suitable examples. "When planets alone cause a yoga neither strength nor position is to be considered. No matter if planet is neecha or in unfavourable position". (*e*) In B.S. Rao's work on *Female Horoscopy*, he has dealt with the birth date only concerning female horoscopes. In other works, special mention is made about the prospects and results of life reading depending on the time of appearance of first menses. Of the two above mentioned which is more important in the case of females and how to predict their life career. Please give authorities. (*f*) You refer to planets being under check in monthly forecast. How is this expressed in Hindu Astrology? (*g*) Is Meena (Pisces) a nocturnal or diurnal sign? *Brihat Jataka* mentions Meena as Ubhayodaya. But in the translation, B. S. Rao is silent on the point. Even Bhattotpala is not clear on this point. In Chap. XXVI, verse 4, it is said that birth must be reversely predicted. What is to be done in case Ubhayodaya sign rises? Sambhu Hora Prakasha clearly mentions Pisces as Dhinabala sign. Please clear this doubt quoting authority. (*h*) Refer to horoscope of Nargis given on page 214 of February 1959 issue of THE ASTROLOGICAL MAGAZINE. The correspondent has not given the place of Moon in the chart but has given Saturn twice. Presumably, Moon is in Aquarius. What is her wealth due to? (*i*) In Hindu Progressed Horoscope by B. V. Raman, to erect the yearly horoscope some addition to the birth time and date alone is required. But if an annual horoscope is erected according to Sun's exact Nirayana longitude at birth, there is difference, say an hour or two. Which should be adopted for exact work? (*j*) What is the effect of a retrograde planet who is exalted but stationary? (*k*) In *Brihat Jataka*, it is stated that if 7th and 8th lords exchange houses, longevity is 12 years. What is the position for Cancer Lagna where Saturn rules both 7th and 8th? What will be the longevity if Saturn occupies 7th in such a case? (*l*) For Mithuna (Gemini) Lagna Jupiter rules 7th and 10th and gets Kendradipatya dosham. In what position will he be benefic and be rid of his dosham, (*m*) Jupiter in Lagna is very auspicious. But it makes a man corpulent. How to reconcile both? (*n*) There are three crores of people in Madras State. There are not even 30 girls widowed at the young age of seventeen to nineteen (not one girl for 10 lakhs). But in a large number of horoscopes, Mars will be in 7th or 8th. How to reconcile? (*o*) Suppose a man has got Kalatra dosham. Will he be rid of the dosham after the death of the first wife or has he to marry twice or thrice for getting rid of the dosham? (*p*) Some say that if a man marries after his 26th year Kalatra dosham will not affect. Is it correct?

R.R., Hyderabad.

Ans. (*a*) Mercury is favourable when he transits 4th, 6th, 8th and 10th. He is evil when he transits 1, 5, 7, 9 and 12 from Janma Rasi. He gives both good and bad when transitting 2nd. If you remember this when you read the monthly forecast, his influence will appear so very ticklish. (*b*) The doctrine of vedha is well-known and has been described in these pages several times. The vedha continues only so long as a planet occupies the vedha sign and there is no vedha between Sun and Saturn and Mercury and Moon, *e.g.*, Jupiter transitting fifth suffers vedha when any other planet transits 4th. Suppose a planet remains in 4th only for the 1st week of the month and there is no other planet there for the rest of the month. In that case Jupiter is said to be under vedha (obstruction) only during the first week. If another planet enters 4th and remains there during the last week, then Jupiter will suffer vedha for the last week also. (*c*) Moon gives good results when transitting 1, 3, 6, 7, 10th places from Janma Rasi. Your statement that Moon gives evil results when transitting 6th is not correct. (Vide *Phalaeepika*, Chap. XXVI, verses 4 and 2). (*d*) Your statement is not correct. (*e*) Your statement is not correct. The beginning of Chapter II in Female Horoscopy by B. S. Rao says clearly "There are certain events which are peculiar to females and which have to be predicted by the *Arthava* Lagna or the sign that rises at the time of the first appearance of menses". Chapter XII exclusively deals with puberty and menses and detailed effects are given. (*f*) The terms "check" and "vedha" are synonymous. (*g*) Your statement is not correct. In Notes to verse of Chapter I, B. S. Rao says "Pisces is formed of one fish with its tail against the head of the other and *vice versa*. The signs will be later on called Ubayodaya or that which can rise either way". Your difficulty arises because you confuse two different classifications. The division of signs into nocturnal and diurnal is a separate division. Signs rising with backs, rising with faces and rising both ways is a separate classification. The signs rising with their backs are Taurus, Cancer, Sagittarius and Aries and Capricorn. These signs and Gemini are termed nocturnal rasis. The other six are termed diurnal signs. The second part of your question refers to the technique of constructing a lost horoscope and your difficulty again arises because of confusion regarding division. As some signs are day signs and the remaining six signs are night signs, the basis of your question in case of Pisces is seen to be fictitious. As Pisces is a night sign, the birth should be declared to have been in the day. (*h*) Only Rasi positions are given in the reference quoted by you. Though it is not always satisfactory to deal with such positions only for the solution of any question, it may be said that benefic lord of 2nd in 1st strong with Jupiter in second conjunction ruler of the 5th. This is also 4th from Moon. No aspect from malefics. (*i*) The method dealt with by B. V. Raman is as given in the ancient works to cast the Solar Revolution figures when no facilities as in modern times were available. Now we can with better advantage resort to modern methods which will give the time and date of Solar Revolution correct to the second. (*j*) This is not given in our texts. This position makes the planet strong. But a planet cannot

(Continued on page 884)

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By B. V. RAMAN

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FOR OCTOBER 1959

By MIHIRA

"MORE than three thousand years ago, the Chinese, clustered along the fertile banks of the Yellow River, were able to foretell the coming of the seasons by the stars, while the Babylonians and Chaldeans of that time had developed a scheme of prediction concerning weather and fertility based upon the occurrence of thunder in relation to the phases of the Moon. Astrology remains a craft that can only be practised by experts. Such knowledge is too advanced for the majority of us."

—George H. T. Kimble.

"To despise to hold a bright lamp in the darkness indicates stupidity while to try to secure it at any cost and hold the same to shed light on our future path really throws consummate wisdom. Choose your lot as you please and either control the planets and stand a victor in the struggle for existence and comfort or yield to their evil influences without personal exertions on your part and be a miserable coward."

—B. Suryanarain Rao.

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DAILY GUIDE

1. Yogini towards sky or earth whole day and night; so not good for ploughing, manuring and planting; L.D. too not favourable generally for all good purposes; till 10-25 a.m. asterism too not good; therefore the day is not suitable for any new beginnings; keep to routine.

2. Yogini towards earth whole day; also Amavasai; better observed as an agricultural holiday.

3. Marana Yogam whole day and night; L.D. too unfavourable for greater part of day; avoid all new beginnings and auspicious works and keep to routine.

4. An ordinarily good day; best for manuring; for best effect, use chemical manures; after 7-50 a.m. good for planting also; throughout favourable for purchase of cattle, grain, etc.

5. Marana Yogam throughout day and greater part of night; avoid all important works.

6. L.D. good after 10 a.m. for all matters in general; day best suited for manuring; for best effect, use organic manure; day can also be utilised for planting, harvesting, dealings in cattle.

7. Asterism good only for purchase of cattle, or digging wells, etc.

8. An ordinarily good day for all agricultural purposes; best for planting; cattle can also be purchased.

9. Yogam not very good; L.D. positively bad; so avoid all new beginnings and important works and keep to routine only such as digging, levelling, fencing, weeding, etc.

10. Yogini towards sky or earth whole day and night; avoid ploughing, manuring and planting; L.D. not good; keep to routine.

11. Yogini towards earth whole day and part of night; not good for ploughing, manuring and planting; asterism good for harvesting, and ingathering and producing.

12. An ordinary good day in general; but asterism best only for planting; also good for purchase of grain and defrayal for farm purposes.

13. Marana Yogam whole day and night; avoid all important works and new beginnings

14. Asterism good only for pulling up water-lifts and purchase of cattle; otherwise keep to routine.

15. L.D. not good for any auspicious purpose or new beginnings; keep to routine.

16. L.D. Poornima day; good for planting, harvesting and storing grain

17. L.D. not suitable for new beginnings; keep to routine.

18. Yogam not very favourable but asterism quite evil for all purposes in general; so a day to be avoided for all important works and new beginnings.

19. Marana Yogam whole d night; keep to routine and av important works.

20. Yogini towards sky or earth whole day and night; avoid ploughing, planting, manuring; L.D. too not good; avoid all works generally, except routine.

21. Yogini towards earth whole day and night; avoid ploughing, manuring and planting; but the day can be fully utilised for dealings in cattle, grain, digging wells, harvesting and other routine works.

22. Marana Yogam throughout day and night; avoid all important works and new beginnings.

23. Opening of the day is not good generally for agricultural purposes except perhaps for storing grain; becomes better generally after 8-15 a.m.; but after 1-30 p.m becomes highly favourable for all kinds of works. As there are only few alround good days for the month, this time may be utilised for all new beginnings, manuring, purchase of grain, etc.

24. Till 9 a.m. good for all purposes in general; specially good for storing grain; thereafter L.D. bad for all purposes.

25. L.D. throughout not favourable for any important workor new beginnings; keep to routine.

26. Asterism not auspicious till 5-45 p.m.; therefore Yogini bad; therefore, a day to be avoided for all matters in general.

27. Day best suited for manuring; for best effects, use chemical manures; not bad for other purposes also.

28. Asterism not auspicious for new beginnings but good for dealings in cattle.

29. Marana Yogam whole day that is till 5-45 p.m.; thereafter very good for all purposes. As good day are scarce this month, hours after 5-45 p.m. can be utilised for any purpose, new beginnings, important works, etc.

(*Continued on page 892*)



FOR OCTOBER 1959

BY MIHIRA

"*Tuesday.*—Rohini, Mrigasira, Aridra, Punarvasu and Pushya are good for travel towards east.

Monday and Saturday.—Uttaraphalguna and Hasta are good for travel towards south.

Thursday and Saturday.—Anuradha, Jyeshta, Moola, Uttarashada and Sravana towards west.

Sunday and Friday.—Dhanishta, Satabhisha, Uttarabhadrapada, Revati and Aswini towards north.

The above combinations are considered auspicious in the direction indicated.

"Yogini should be behind and to the left when starting on a journey. The rising sign should be second, third, sixth or eleventh from Janma Lagna and the 5th house should be vacant." —*Varushadi Nool.*

"Take note of Tarabala. Let the Lagna be an aerial sign. Avoid Mars in Lagna, 7th and 8th. Let the Moon be waxing and be as far away from Rahu as possible. Render the Ascendant strong by a suitable disposition of Jupiter". —*B. V. Raman.*

"Fortify the 9th house at the time of setting forth, also the lord thereof, the Moon and the Ascendant. Let one or both of the fortunes be in the 9th house if possible. Let not an infortune be in the 9th house, at the moment of departure nor in the second at the time of embarking on the return journey." —*A. J. Pearce.*

DAILY GUIDE

1. Yogini towards sky or earth whole day and night; avoid journeys by air especially towards south.

2. Yogini towards earth till 6-15 p.m.; avoid air journeys till then especially towards east.

3. Marana Yogam day and night; avoid all journeys especially towards east.

5. Marana Yogam throughout day and till 4-40 a.m. in the night; avoid air journeys so long; especially towards east.

6. Marana Yogam after 3 a.m. (night); avoid starting air journeys after that.

9. Yogini towards sky after 0-55 a.m. (night); till then L.D. inauspicious; Yogam not good till 10-35 p.m.; better to avoid this day and night for all kinds of journey especially towards west.

10. Yogini towards sky or earth throughout day and night; avoid journeys by air especially towards east

11. Yogini towards south till 9-40 p.m.; Marana Yogam after 8-40 p.m.; therefore the whole day and night is negatived for any journey, especially air journeys towards west.

13. Whole day and night ruled by Marana Yogam; avoid all journeys especially towards north.

18. Marana Yogam during whole day and till 3-45 a.m. in night; avoid all journeys till then especially towards west.

19. Yogini towards sky after 2-20 a.m. (night) but whole day and night ruled by Marana Yogam; therefore avoid all journeys especially air journeys towards east.

20. Yogini towards sky or earth whole day and night; L.D. also not good; avoid journeys by air especially towards north.

21. Yogini towards earth whole day and night; avoid journeys by air especially towards north.

22. Whole day and night ruled by Marana Yogam; Yogini towards earth till 6-25 a.m.; avoid all journeys especially towards south.

26. Marana Yogam after 5-45 p.m.; till then asterism not good; avoid journeys especially towards east.

29. Marana Yogam till 5-45 p.m.; avoid journeys till then especially towards south.

30. Yogini towards sky after 8-10 a.m.; avoid air journeys thereafter especially towards west.

31. Yogini towards sky or earth till 4-25 a.m. (night); air journeys only thereafter; Marana Yogam till 3-40 p.m.; avoid all journeys till then especially towards east.

YOUR SCIENTIFIC DIFFICULTIES SOLVED

(*Continued from page 881*)

be both retrograde and stationary. (*k*) Obviously the yoga does not apply to cases where the rulership of 7th and 8th merges in the same planet. Longevity cannot be judged by such a single position alone. (*l*). When a benefic changes its nature by ruling kendra, nothing else can change him back into a benefic. But if he occupies certain favourable places and also is rendered strong, he will be less malefically inclined. If he is in evil places and lacks strength, *e.g.*, by being in debility his malefic nature will be increased. (*m*) Jupiter in Lagna is certainly good. But it will not make a person corpulent except when other features are also present. (*n*) Your data are defective. A girl can become a widow only after marriage and loss of husband. You have not given the figures to show what percentage of girls before 19 are married. Then only a percentage can be worked out. (*o*) You are evidently confused about what Kalatra dosha means. Yogas for one wife, two wives, three wives or even more are given in the texts. You should examine each horoscope as to the presence of these yogas to judge whether the loss of one wife wipes out the dosha or not. (*p*) The averment is not correct as stated.

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Weather Forecasts for October 1959

BY D. R. MUNSIFF, B.Sc. (Econ.), London, B.A. (Hons.), (Bombay).

THE horoscope for the time of entry of Sun into the cardinal sign of Libra is the basis for our weather changes during the above period. For the Western and Central India and even for the Southern India, it will be a very important period for once again the vagaries of the weather will be so pronounced that there will be cloud-breaks in some areas while the others will be suffering from acute draughts.

The watery sign of Cancer is on the Ascendant with Uranus at the tail-end of the house, but there is a cluster of four planets on the cusp of the 4th house, namely Venus, Sun, Mars and Mercury. In addition to these, Rahu gives them company and lends its incendiary forces to the stormy Mars and Sun. Further Mars and Sun are in their debilitated houses owing to which the malefic nature of the planets gains still more prominence.

On the whole, Mercury will keep the air currents active throughout the whole of India and in Western and Central India, there will be many storms. Owing to the association of Rahu with those two planets, there will be many fires as well owing to natural causes. Further, Mercury will continue to remain at a level higher than normal but the company of Venus in the last degrees of its debilitated house with Sun, will quench the thirst of demons and Gods and cause the floods as a result of severe thunderstorms at some places. In short, the weather will be very freakish and stormy.

The important dates with chief characteristics are given below:

23 and 24, stormy weather with cloud-breaks in many regions. The important thing to note is that the ingress of September 23 occurs very soon after the eclipse of the Moon on the 17th. Therefore the forces of inclemency gain an upper hand. On the 25th, the Moon within a period of six hours stimulates Neptune, Uranus, Pluto, Saturn, Sun and Mercury. Owing to this a widespread storm is very probable. The weather changes on 26th and 27th which will be generally hot days. 28th is cloudy with occasional but widespread showers. 29th will give mild weather, cloudy and breezy, but 30th is another sure stormy day with scattered very heavy showers. The 2nd of October is a day of widespread showers. 3rd, 4th and 5th are trying and hot days. 6th is a cloudy and musky day with scattered showers. 7th and 8th are delightful days without Sun, cloudy and drizzling sometimes. 9th is a clear and bright day. 10th and 11th are once again the days when Gods call out for clouds to discharge the moisture indiscriminately. 12th and 13th provide a respite with drizzles and cloudy weather, but men on the earth will again suffer in some parts of the country on the 14th with wet storms.

Thereafter the weather settle down to some kind of normality for four or five following dpys. From 20th to 23rd is the delightful cloudy weather with soft breezes throughout the day.

Though the signs remain the same on the cusps of houses for North-Eastern India, there is one very material difference. There is no cluster of planets on the cusp of the 4th house. Instead, they pass on into the 3rd house, while Neptune enters the 4th house. Neptune is located in the stormy watery sign of Scorpio, with its ruler debilitated with Sun. Therefore the weather in these parts of N.E. India will be a little more rainy than normal.

The following days are particularly the ones when the rains are likely to be fairly widespread. 24th and 28th of September; 1st, 6th and 7th of October, 13th, 14th and 15th will witness widespread showers. The last week is fairly dry.

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THE KALEIDOSCOPE

(*Continued from page 858*)

As for Mr. Nambudripad (born 13/6/1909), the recent transit of Saturn in opposition to his Venus has no doubt curbed his ardour and taken the smile off his face. I said in December 1958 issue his transits, "decidedly denote a setback to his plans and his freedom of action would be much curtailed". But there is still plenty of life in him yet and his fortunes will revive in January 1961. When the date of the forthcoming elections becomes known, we will be able to frame a more precise prediction.



FOR OCTOBER 1959

[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 D.R. MUNSIFF, B.Sc. (Econ.), (London), B.A. (Hons.), (Bombay),
5/1, Russel Street, Royal Court, Calcutta-16.

Astrological Section

SINCE the Sun enters the sign of Libra which is a cardinal sign, it is safer and more appropriate to rely upon the horoscope for the time of Sun's entry into this sign than upon the Full Moon and New Moon maps. The lunation horoscopes provide merely the correctives at this time rather than to serve as the fundamental instruments.

This magazine will be in the hands of readers in the middle of September and therefore it would be to the point if I deal with a little of the financial markets in September as well. You are most likely to find the stock markets receding. The signs of a recession must have appeared in the first week of September and they would be deepening with the Sun's entry into Libra because Uranus is on the cusp of the 2nd house for North-East India while it is in the 2nd house actually for Western and Central India.

It is said that many signs serve as the harbingers of time. The trend on the 19th, 21st and 22nd will be weak and direct the readers as to what the planetary cycles have in store during the coming month from 23rd September onwards.

Pluto is in the 2nd house which saves the financial situation for stockholders. Further Pluto is in good aspect with Neptune. The cluster of five planets Venus, Mercury, Mars, Sun and Rahu in the 3rd house is a good sign while Saturn in the 6th house in square with Sun, ercury and Rahu, support the topsy-turvy Uranus in the 2nd house. Further, Saturn is the ruler of 7th house. The fall in stock exchange values will be initiated by the policy of foreign Governments.

The fall in values on the stock exchanges will continue until about the 6th of October. Thereafter the inherent strength of Neptune and Pluto will assert itself and overcome the chess engendered by Uranus. September 11th, 12th, 13th and 14th will witness once again an upward movement.

A critical point is reached on 23rd when the climax of the stock exchange rise will be attained and suddenly the values are likely to recede. This will be for only a day or two the cycle of Pluto stimulated by Sun and Mars and Jupiter from 29th onwards will again provide a push to the stock markets.

For those who are interested in the graphs, it is worthwhile pointing out that the values of, practically every kind of share, form a saw-tooth formation since March and this formation will repeat itself again in August end, September and October. The values will recede fast and recover equally fast thus giving excellent opportunities to the manipulators.

On the last day of the month, Mars enters in the planetary fray and gives the necessary strength to mystic Neptune to bring a revival in a vigorous manner on the stock-markets of India. As was described in the January issue, the cycles of Neptune play a dominant part in the affairs of India. Though it initiated the leftist trend four years ago, yet it is the same Neptune now that holds the reins of radicalism tight.

Economic Section

The Government of India has set great hopes on its steel plants and on the export of iron and steel, to earn foreign exchange. A different opinion has been expressed in these columns citing various reasons, the chief one being lack of research to evolve cheaper methods of producing various categories of steel. It was pointed out that even now, the European countries could undersell us in foreign markets. Now comes the news of a much cheaper method of the manufacture of iron and steel, of a process known as RN Direct Reduction process in which, ore of very low grade without enrichment or stintering is used and which does not encounter the usual difficulties in dealing with impurities such as sulphur, silica and phosphorus. It has been developed in U.S.A. by the Republic Steel Corporation and National Lead Co. Further it is more useful because, it does away with the necessity of metallurgical coal; it ban be worked with any solid carbon fuel, because the temperature required under the process is as low as 105 0° C.

The capital cost of the plant involved is about half that of blast-furnace and coke-fuel complex of the same capacity, while the saving in cost in reducing ore to iron is likely to be within the range of 15 to 20%. Owing to the wide choice of fuel, the plant can be erected near the iron-ore mines leading to a saving in the cost of transport. The move is already proceeding to employ the process in Morocco to treat Riff ores by an international combine. When steel manufactured by the process comes on the market, it is obvious that we shall not be able to compete with it.

With the bumper harvest as the Government spokesmen declare comes the news that prices of grains in fair price shops are increased by the Government. While huge irrigation works are being built, yet nobody takes care of building feeder canals so that lands situated within such contour, but yet far from the main canal can be fed with such water. It is not the size of head but the convolutions of the brain that determine the degree of intelligence of a man. Similarly those feeder canals are so important, yet neglected. If only half the money that is now spent on big projects were spent on some small and localised plans, for the supply of water, India would have solved the food problem for its teeming millions.

Today, President Eisenhower, the chief executive authority in theU.S A., inspite of the approaching elections has been trying his best to curb the inflation–the inflation expressed not in terms of the increase of paper money but as expressed in the general level of prices. The measure recommended has been an increase in the rate of interest for long term borrowing from 4½% to 4¾%. If the rate of interest allowed by the Government is raised, the level of interest would also rise in the other spheres and would bring prices down. Secondly, the Government of the U.S.A. finds it difficult to borrow at the current rate namely 4¼%. In a country peopled hardly with half the number in our country

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and with national income nearly ten times that of ours, the party in power comes forward boldly to bring down the rise in prices and yet our country with infinitely smaller resources adopts deliberately such measures so as to inflict in the long run more and more hardships on the people.

Such a short-sighted policy is adopted by our Government in order to keep down the service charges of the mounting national debt. But apparently, as is evident, if one were to critically scrutinise the state of affairs as is found in our society, the price level of so many commodities that enter into the purchase programme of the Government is so high that on balance, the Government spend far more in purchasing than the savings effected by way of keeping the interest charges low on national debt. The Government of the day concerns itself more and more with the starting of various industries and it enters daily into competition with the other *entrepreneurs* in bidding for the various factors of production.

It has already been explained that a raise in the rate of interest on fresh borrowings by the Government will lower the price-level; with such a general reduction in the price level, there will not be a struggle for a rise in wages both by employees in public and private sector. On the whole, the Government is likely to benefit as much as the less happily placed sections of population will do.

Further, whatever the official rate of interest be, such a low level is not existing among businessmen in general. But the private lenders take advantage of such a policy by keeping a low rate of interest on their transactions for the purpose of income-tax record and recover an extra premium in cash. Thus the proceeds from income-tax do not accrue the Government to the extent it should owing to such an artificially kept low rate of interest.

Next the low rate of interest is not an inducement to saving; this happens more so when the purchasing power of the rupee today is continually diminishing. The rupee of 1939 is hardly worth today five annas of 1939 and even the rupee of 1948 is not worth ten annas of the same year today. When the inflation continually lowers the value of rupee, public begins to divert its resources to unproductive channels like the purchase of gold and silver, as a hedge against inflation, as well as a kind of security against the rainy day. The small savings movement would yield far better results if the rate of interest was raised and at the same time ensure in man's mind the safety of his capital, in addition to the fact that all the monetary resources will be diverted to productive channels. In fact, the higher rate of interest can attract the conversion of the private hoards of gold and silver to such an extent that the flow of the monetary equivalent of such hoards would tend to pull down the rate of interest.

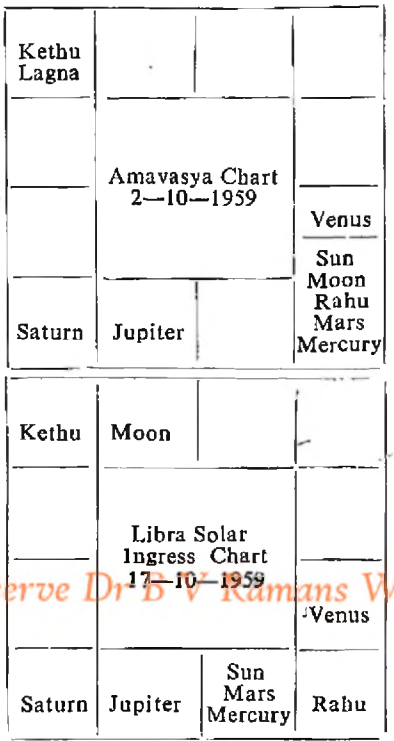
BY A. P. SATHE
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Lunar Ashwija commences on 3rd October 1959. Bhadrapada New Moon falls on 2nd October 1959 evening. The New Moon horoscope given below would reval that 5 planets transit Virgo in the initial stages of this month. Virgo transits are very important for judging economic policies of the Government, as Virgo falls in the 9th house governing export trade, stocks, industrial expansion and foreign relations. It is expected that during the period from 24th September 1959 to 24th October 1959, some important decisions pertaining to the levy of Excise duties on exportable commodities, new basis for quota allotments and such other measures to augment export trade of the country as also other measures to keep the price under control, would be announced by the authorities. Rahu's entry on 7th October 1959 into Uttaraphalguna, is also helping the export business and industrial development. It may be stated here that the new measures, would be in the interest of the trade in general, though under the impending Saturn and Rahu degree-wise square, the initial reaction of these measures, would be misrepresented and price trends would be diversely affected than expectations. After 24th October 1959 however the prices will stabilise on steady lines and would show healthy signs.

Coming to the solar transits, the Virgo solar ingress as has been discussed in my September 1959 issue would prove to be bullish after 24th September 1959—the day of Sun–Saturn square. There would be no change in this position and rising tendency should be witnessed on an average till 17th October 1959—the period under the Virgo solar transit. The chart provided below for the time of solar Nirayana entry in Libra on 17th October 1959 reveals rising tendencies only, for all commodities in general throughout the month of October 1959.

The commodities, in general, would have a rise and fall, in the following manner: 1st to 3rd—somewhat subdued; 4th to 8th teji; 9th to 11th steady and slightly dull; 12th to 18th teji; 19th and 20th dull; 21st to 25th mandi; 26th and 27th teji; 28th to 31st mandi.

Note the price trends for the following general lines which would have a change on 22nd October 1959.



Taking various nakshtra transits of the planets, I am giving below my opinion on various principles in forward markets:

Cotton and Allied Products: (Including Cotton, Yarn and Staple and Silk Yarns).—Martian transits are helpful to lift up prices further till 21st. From 21st onwards Mars transitting Swati cannot be said to be helping rising tendency. Venus transitting Magha in direct motion is not a factor for bullish-trend nor Poorvaphalguna transit is bearish. Mercury transitting Chitta, Swati and Visakha, in association with Mars almost till 27th more or less helps rise. Visakha transit only is unfavourable and from 18th onwards this transit would be the main cause for any fall in values. Simultaneously transit of Sun, Mars and Mercury in one sign is generally indicating highly bullish, and it is my humble opinion that one way teji should be followed till 18th. Thereafter prices will be fluctuating bothways till the end of the month.

(Continued on page 891)

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STARS IN THEIR Seasons

BY M. V. RAMAKRISHNAN, M.A., L.T.

Night Sky in October 1959

Zodiacal Constellations

THE zodiacal constellations that are visible this month at about 9–30 in the night are, from west to east, Scorpio (Vrischika), Sagittarius (Dhanus), Capricorn (Makara), Aquarius (Kumbha), Pisces (Meena), and Aries (Mesha). Scorpio is sinking in the south-western sky, while Taurus is slowly peeping above the north-eastern horizon. Sagittarius is seen high in the south-western sky; Capricorn has crossed the meridian; and Aquarius and Pisces are approaching the meridian. Aries, which consists of three faint stars, is seen shining high up in the eastern sky.

Non-Zodiacal Constellations

Among the non-zodiacal constellations, Ursa Minor is seen in full, extending towards the west, while Draco is sinking beneath the north-western horizon. Hercules is seen above Draco, and to the east of Hercules and on a level with it, is seen Cygnus, the great cross of the northern sky. Between Cygnus and Hercules is seen the little group Lyra, whose principal star Vega is the most brilliant in the northern sky. Both Cygnus and Lyra have crossed the meridian. Above Cygnus and a little past the meridian is seen another little group of five stars, called the Dolphin. To the west of the Dolphin are seen the big constellations Aquila and Ophiuchus.

In the northern sky Cepheus is seen almost erect on the meridian, and Cassiopeia is seen approaching the meridian. In the north-east Perseus come fully above the horizon, and to the west of it are seen the Contiguous groups Andromeda and Pegasus.

In the south very nearly on the meridian is seen Piscis Australis, the Southern Fish, whose principal star Fomalhaut is shining prominently. To the east of Aquarius and on a level with it is seen Cetus the sea-monster. The wonder star of this group is Mira Cetis which changes its brightness during a period of 333 days. For the greater par ofthe time, it is not visible to thet naked eye being only of the ninth or tenth magnitude; but three months after it suddenly brightens up to the second magnitude, and a month after it begins to fade again. Such changes in brightness are due to a faint companion star going round the main star and eclipsing it at every revolution.

Lunar Asterisms

The lunar asterisms that can be identified in the visible hemisphere are Jyeshta and Moola in Scorpio, the Ashadas in Sagittarius, Sravana in Aquila, Abhijit in Lyra, Dhanishta in Dolphin, Satabhisha in Aquarius, the Bhadrapadas in Pegasus and Andromeda, Revati in Pisces, Aswini and Bharani in Aries and Krittika in Taurus.

The Milky Way

The Milky Way extends from north-east to south-east, passing through or between the constellations Perseus, Cassiopeia, Cygnus, Aquila, Sagittarius and Scorpio.

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[The chart should be held in such a way that the horizon marked at the bottom in the chart corresponds to the horizon the observer is facing. Then the constellations he sees before him from the horizon to the zenith will be found in the chart from the bottom to the centre. The constellations to his right and left will be found in the corresponding positions of the chart].

Solar Eclipse of 2nd of October 1959

(By R. RAMANUJAM, Sub-head, Coaching Accounts, Southern Rly., Srirangam.)

A TOTAL eclipse of the Sun occurs on October 2, 1959 (Friday). With reference to the earth's surface as a whole, the circumstances of the eclipse are as under :—

	I.S.T.	Lat.	Long.
	H. M.	° ′	° ′
Eclipse begins.	15-19	33 30 (North)	57 40 (West)
Total Eclipse begins,	16-20	42 35 (North)	72 05 (West)
Total Eclipse ends.	19-33	7 21 (North)	56 15 (East)
Eclipse ends.	20-34	1 45 (South)	41 33 (East)

The path of the total phase so far as land portion of the earth is concerned, passes through Africa. The totality is visible there in some of the regions in the north, north-east and north-west. The maximum duration of the total phase is 3 minutes between 12h. 28m. and 12h. 31m. (Greenwich Mean Time) corresponding to 12h. 26.5m. and 12h. 29.5m. of Local Civil Time which occurs at a point 19° 48′ (North Latitude) and 0° 22′ (West Longitude) in Africa.

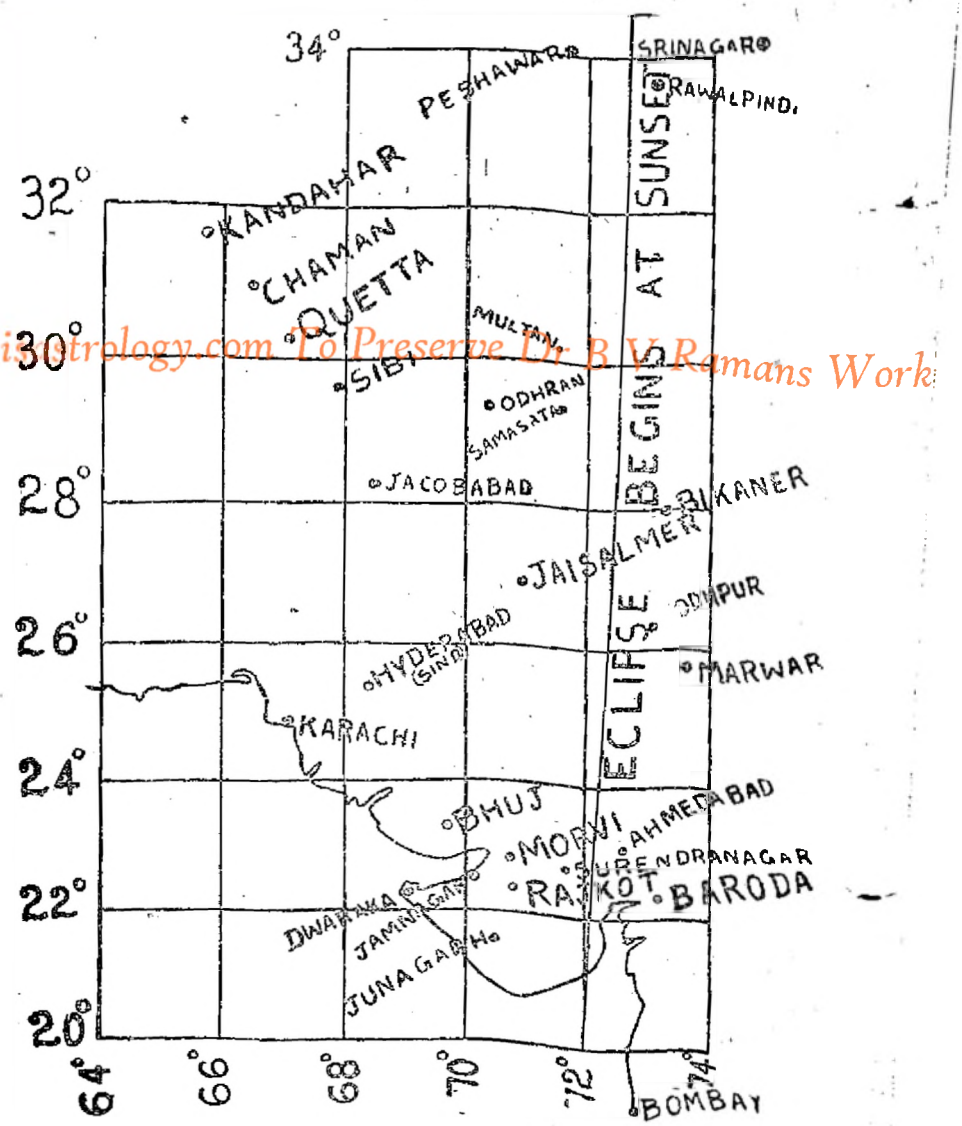
As regards India, the eclipse is visible as a partial one in the north-western part, *i.e.*, at places lying to the west of the limiting line "Eclipse begins at Sunsent", as shown in the accompanying map of India. At places lying on this line, the eclipse begins at sunset, while at places lying to the west of the line, it begins just before sunset lasting for a short duration (as will be seen from the timings for some of the places given below) and the sunset occurs before ending of the eclipse.

The following are the points at which the eclipse begins at sunset :

Lat. (N.)	Long. (E.)	Time of sunset I.S.T.
° ′	° ′	H. M.
20 00	72 00	18 31
22 00	72 07	18 30
24 00	72 15	18 28
26 00	72 22	18 28
28 00	72 28	18 26
30 00	72 35	18 26
32 00	72 38	18 24
34 00	72 40	18 23
35 00	72 43	18 23

If these points are plotted on a map of India and joined together by a smooth line, this line will represent the limiting line "Eclipse begins at Sunset" as shown in the diagram. The times of sunset shown above, are those at which the upper edge of the Sun's disc will touch the unobstructed horizon under normal atmospheric temperature and pressure at the time taking into account the mean refraction of 34 minutes of arc at the horizon, when observation is made at sea-level. Any unusual change in the atmospheric conditions and also the height of the place of observation above sea-level, may cause a difference of a few minutes in the given times of sunset. Further, the time involved from the time the lower limb of the Sun's disc touches the horizon till the upper limb touches the horizon, will be about two minutes at the points mentioned above.

The magnitude of the eclipse at the limiting line is zero and it gradually increases as we go towards the west of the limit, that at places lying very close to the limit, the eclipse may not be visible, while it will be visible at places lying clear away from the limit. The atmospheric conditions at the time should also be favourable for the view of the eclipse.



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(*Continued on page 898*)

MARKET FORECASTS

(*Continued from page 888*)

Again if good drops have materialised between 18th and 28th, one should again remain a buyer in this section. Comparatively Cotton and Silk yarns would remain weak or subdued, but in no case they would show mandi tendencies.

Saturn in Moola, a cotton nakshatra and having vedha with Punarvasu, another cotton nakshatra, is a factor, which is the main reason for maintainance of prices at higher levels. In my annual report for 1959 I had mentioned this factor. Martian transit in Virgo from 27th August 1959 is another factor which has to be reviewed. As Bombay is the main cotton business centre, March 1960 vedha chart needs study properly. The position of this vedha chart is most interesting. Lagna, Lagna lord, Sun and Moon are under the affliction of Saturn transitting Moola nakshatra. It is most likely that the same fate would be in store for this contract, that, it may be ultimately, be closed down abruptly by Government's intervention. Those dealing in cotton should do business within their limits. Till the entry of Sun in Makara, the fluctuations would be very wide, uncertain and baffling to speculators, dealers and traders. This review is particularly for cotton. Crop estimates would be improving daily, though initially, crop may be delayed. The total production would not be low, but perhaps would be more than in 1959.

Oilseeds: *Oils.*—Transit of Rahu in Uttaraphalguna from 7th Oct. 1959 should help rising tendencies in this section. Specially castor and other exportable seeds would be in good demand all over. Perhaps groundnuts and other edible oils would remain somewhat subdued. 1st to 17th rise; 18th to 24th mandi; 25th to 27th bothways; 28th to 29th mandi; 30th and 31st teji.

Bullions and Metals.—Mars transits in Chitta upto 21st, Sun in Uttaraphalguna and Chitta and Jupiter in Anuradha are factors showing rise in prices of all precious and other metals. Both Cancer and Leo remain free from affliction and except silver and other metals would show rise. Silver is likely to remain subdued from 11th onwards.

Gud and Sugar.—Though upto 10th this section would remain subdued but from 11th till end, I expect that there would be good rise.

Chemicals and Dyes.—Unlike other commodities, this section would remain subdued and dull.

Stocks and Shares.—New Moon chart indicates good rise. Upto 7th, navamsa positions of the two major planets—Saturn and Rahu, help rise. Thereafter navamsa relations are not helpful in Uttaraphalguna. Rahu is taken to be good to stocks of industrial companies. Transits of Venus and Jupiter are not indicating rise in share values. It may be that, while steel section, would be strong, other groups, textiles and plantations, may be somewhat dull. Fluctuations would be wide bothways. Both abrupt rise and sudden fall is indicated. 1st to 4th teji; 5th to 9th mandi; 10th to 12th teji; 13th and 14th mandi; 15th to 23rd teji; 24th to 29th mandi and 30th and 31st teji. In general one should follow teji from 2nd October 1959 evening.

The month is bullish in general for almost all sections and one following teji would not be at loss.

BY MANUBHAI P. SHUKLA,
"Sukla Vas", P.O. Patdi.

October 1959 runs parallel to Lunar Aswija month. In most parts the trading community consider the Deewali day as commercial year ending period. They look to the profit and loss account and begin new transactions from Kartika (Sukla Panchami), 5th day of bright half known as *Sowbhagya Panchami.*

There are five Saturdays during the bright half of the month and three during the dark half. During the latter half (Pratipada) 1st day of dark half and Amavasya fall on a Saturday. When Lunar Aswija (Sukla Pratipada) 1st day of bright half falls on a Saturday, grains should be stocked and not sold off, as scarcity would keep the grain market tight during the month. Since (Krishna Paksha Ekadashi) 11th day of dark half falls on Monday, prices of cows and buffaloes would rise. Since Aswija Amavasya (New Moon) falls on a Saturday, rains during the year will be uncertain. Consequently commodities would go up. Aswija Amavasya (New Moon) falls in Swati, so grain market would remain tight during the month. When Amavasya (New Moon) falls on Saturday, famine would prevail. Much difficulty and troublesome times are to be experienced in joint families. The Aswija Amavasya (New Moon) is longer in duration than that of Chitta nakshatra on that day and the grain market would be strong.

Aswija lunar month falls in "Saradritu" ruled by Mercury. Mercury enters southern declination and rises on 11-10-1959. This is unfavourable for cotton crop.

Excessive rains were caused while Venus and Mars remained conjoined in Makha constellation during 9th to 16th July 1959. Mars aspects Dhanishta, Visakha, Anuradha and Moola. Now Visakha and Anuradha affect North-West Frontier. Moola affects Western regions of India. Dhanishta rules North-Eastern direction. So we had profusive and destructive rains, causing havoc in Kashmir, West Pakistan, Kutch and some parts of Saurashtra. Swati, Visakha and Anuradha rule Broach and Surat districts. Mars continues its transit through Makha till 30-7-1959. Makha, Aslesha, Sravana, Dhanishta belong to (Amrit Nadi) which causes abundant rains during monsoon. From 17-7-1959 to 21-8-1959 Venus transits through Purvaphalguna, its own constellation coming under (Jala Nadi). Mars joins this constellation and Nadi on 31-7-1959 and rejoins Venus till 21-8-1959. Mars now aspects Satabhisha, Anuradha, Jyeshta and Purvashada. Purvashada rules Western direction. Anuradha and Jyeshta rule North-West Frontier. Satabhisha rules North. So monsoon will be still active in those regions. Anuradha and Jyeshta rule Abu, Konkan parts of Maharashtra, Sindh and Malwa. There is likely to be heavy snow fall or earth tremors.

Solar eclipse occurs on 2-10-1959 in Hasta constellation. Illustrious persons, commercial class, elephant riders, high-grade military persons, and articles which can be weighed in scales, artisans, rice, gram, sheathed grains, intellectual and learned persons will suffer much. The eclipse occurs on a Friday. The prices of silver, pearls, white cloth and apparels will rise. Winds will blow very fast. Areas for foodgrains will be increased and grain production will improve. An eclipse occurring in Bhadrapada will bring very good rains and crops. Calcutta, Murshidabad, Nadia, Malda Bhinnamal, Magadha, Saurashtra, Gujrat, Bhutan and regions resided by Muslims will pass through troubled times. Females will suffer from womb diseases. On the whole rains are favourable and commodity prices will come down throughout the world.

Solar ingress into Nirayana Libra takes place on Saturday, 1st day of dark half of Aswija in Aswini constellation, Vajra Yoga on 17-10-1959 at 3-05 p.m. (L.M.T.) at New Delhi. Aquarius 16 degrees is rising and 19th degree of Scorpio is culminating with Jupiter in the 10th house. Aquarius is a fixed sign. When solar ingress takes place when a fixed sign is rising, sanyasins and farmers will have difficult times to pass. When solar ingress into Libra takes place on Saturday,

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Brahmins, learned men, cattle, wheat and gram will pass through unfavourable times. Epidemics will spread. When solar ingress into Libra takes place, when Moon passes through Aries, wool and all sorts of foodgrains should be stocked and sold in the next month when prices rise high. White cloth, white coloured commodities and silver markets will remain very tight. The Finance Minister will complain about lesser income in the State Treasury. October 1959 can be divided into following bearish and bullish periods :—1st to 9th rise ; 10th to 14th dull ; 14th afternoon to 19th (10-00 a.m.) bearish ; 19th to 30th bullish ; 31st to 2nd steady.

Rahu and Saturn form square aspect from 7th October 1959. This square aspect is unfavourable for grain market So there will be separate trends for stocks and shares section and commodity markets. This is reflected from the speculative planet Mars coming into solar combustion and complete conjunction on 30-10-1959. Such a position of these two planets strengthen the hands of the administration to take effective measures to curb the speculative tendency of the monied class.

New York Stocks and Shares.—This will be a bearish month on the whole. Competition in foreign markets between Russia and U.S.A. will have adverse effect on the price structure and economics in U.S.A. There will be selling waves on occasional good inclines. Bearish stage must have commenced on solar ingress into Virgo on 17-9-1959 and should terminate on 5-11-1959 when Saturn enters into Cancer navamsa in Moola constellation. Major declines should occur during following periods :—1-3; 7-12; 21-24 ; 29-31.

London Stocks and Shares.—The solar eclipse falls in the 2nd house, actually in trine aspect with the mid-heaven. Mars-Mercury-Sun conjunction takes place in this house of finance. Venus lord of 9th is in actual trine with Saturn ruling 5th and 6th houses. Venus rules the 2nd house as well. This planet is separated from Herschel on 20-6-1959. Since then U.S.A. and Britain's foreign trade policy should be antagonistic to each other. Britain would be extending trade facilities to communist nations, while U.S.A. would be doing so in middle east Asiatic regions and Africa against British interests. Sun, Mercury and Mars are in good aspect with Saturn. It is a hopeful sign of good recoveries in the stocks and shares and prices during this month. Transport and export items would be on the prosperous side in addition to mining, textiles, rails, rubber, tobacco and gold shares. Major inclines will be during 9-12 ; 19-21 and 24-26.

Indian Stocks and Shares.—At Calcutta Saturn, ruler of 3rd and 4th houses transits through 2nd house in trine with Venus nearing the cusp of the M.C. This is a good sign. The solar eclipse of 2-10-1959 occurs in the 11th house, but, Rahu is retracing to form actual square with Saturn. So adverse effects will be on the increase as the month progresses. Kethu on the 5th house is not favourable for jute shares, mining and industrial concerns.

The measures to be adopted by the L.I.C. are likely to curb the speculative instincts.

At Madras, Saturn is on the 4th house, in square aspect to Rahu. Mercury is in conjunction with Mars ruler of 8th and 3rd houses. Neptune is placed in the 2nd house. Mars, Mercury and Sun are progressing to trine with the mid-heaven point. So the month should open with a prosperous state in this town. As Neptune-Sun, and Neptune-Mars conjunction will be taking place in the fag end of this month, financial conditions and Government intentions ought to be carefully observed otherwise, heavy losses are indicated for them.

At Bombay Solar eclipse occurs in the 10th house along with Rahu, Mercury and Mars. Neptune is in the 12th house, while Jupiter is rising in the East. With all these beneficial elements, Saturn is transitting the 2nd house and Rahu is tracing back to form a square with this planet. Unfortunately for the bulls, Rahu is separating from Neptune, which planet helped them most during first fortnight of July 1959. It is a period of woes, since then, for bulls. Under these planetary positions, it becomes obvious again, that Bombay stocks will prove to be leading during this month, either for rise or for a decline. General periods of rise and falls are as under : 1-3 bullish ; 4 to 7 noon, bearish ; 7th afternoon fluctuations 14—17 (3-00 p.m.) bearish ; 17-21 steady or little rise ; 21-27 bearish ; 27-30 reactionary upturn ; and 31st to 5th proximo bearish.

How will you transact your Muhurtha business ? The period is bearish in currency at this time. In the beginning of business, buy and sell double with a minor gain. Those who do not care much minor profits, may sell from beginning to end. Textiles and steels will be unlucky items.

Bullions.—Silver prices would rule weak during 7th to 22nd. There may be some unsteady rises during 7th to 11th, but, it is advisable to sell on such bulges. From 1st to 5th October 1959, bullions may move within narrow fluctuations. 10th to 14th gold prices may appreciate on account of Diwali buyings. But 14th evening to 16th appreciable fall is possible. This may have smaller effect on silver, but thereafter it must decline splendidly. Russia is very likely to sell its stock of gold to England in good lump. Incomes from Tibet and Nepal will appreciably be on increase in this month. Gold will improve from 26th to some extent.

Cotton Market.—From 7th Rahu enters Uttaraphalguna constellation and causes vedha on Punarvasu constellation already under vedha from Saturn. Saturn is again placed in Moola constellation having concern over cotton. Rahu in Uttaraphalguna causes vedha on Libra sign ruling the price-structure of cotton market. Rahu's transit is a definite pointer for higher prices in cotton market. Only the troublesome situation is likely to be caused by the Forward Commission in fulfilling the bull's intentions. The solar eclipse occurs in the 4th house-the house indicating crops and weather conditions. Solar eclipse takes place in the 4th house and aspected by Saturn from the 7th house. So bullish sentiment would outlive this point. Saturn in the 7th house indicates that the circumstances may so arise that foreign cotton may not be available for our textile industries and local crop may be smaller than anticipated. It is a bullish period, during which stock should be purchased in decline state between 6th and 7th ; 13th to 16th and 23rd to 26th.

Seeds Market.—Gradually Sun and Mars are advancing to Swati constellation, where Neptune is posited. Neptune is considered as a watery planet, having attributes of Jupiter. Under the circumstances, the bearish effects will gradually get decreased and bullish sentiment will be more in lime-light. Solar eclipse itself is a

(Continued on page 894)

HINTS FOR AGRICULTURISTS

(Continued from page 883)

30. Till 8-10 a.m. good for all purposes ; thereafter both Yogini as well as L.D. evil generally ; therefore the morning hours should be utilised for the beginning of new enterprises, and important works.

31. Yogini towards sky or earth whole day and night ; avoid all important and auspicious works ; also Marana Yogam till 3-40 p.m.



OCTOBER 1959

By MIHIRA

[The following forecasts based on Janma Rasi are 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 lesser proportion. The predictions given below are based not upon conjecture, 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 transits Virgo till 15th, then enters Libra. Mercury remains in Virgo only till 4th, then enters Libra which sign he transits till 24th, then passes on to Scorpio. Mars transits Virgo till 9th, then goes to Libra. Venus remains in Leo throughout, Jupiter in Scorpio, and Saturn in Sagittarius. Rahu and Kethu continue their retrograde motion in Virgo and Pisces respectively.

1. **Mesha (Aries).**—*Venus in 5th; Rahu in 6th; Sun and Mars in 6th and 7th; Mercury in 6th, 7th and 8th; Jupiter in 8th; Saturn in 9th; and Kethu in 12th.*

General.—Venus is the only planet in a favourable sign for the entire month and he is under check throughout. Sun is good for the first half but good or bad he is under vedha throughout. For the first four days and the last eight days, Mercury is in favourable signs and except for the last eight days he is under check. Mars becomes evil after change of sign on 9th but he is under vedha throughout the month. Jupiter and Saturn are evil and while Saturn is under check all along, Jupiter is thus affected for the greater part of the month. Thus this is a nondescript month in which neither the good nor the evil transits have much power and the first half some more of the better elements for its share than the second. Success over rivals and enemies, peace of mind, gains, acquisition and enjoyment of some articles of luxury, good health, popularity and renown, meeting of welcome relatives, help from friends, auspicious events in the family, etc., are the probable happenings for the month, more especially during the first half. The second half will not be favourable at all and trouble from enemies, losses, sorrows and unhappiness, wearisome journeys, disputes and accidents, obstacles in undertakings, etc., are due for the latter half. Of the three stars of the sign, those born under Bharani and Krittikai will fare better than those born under Aswini.

Health and Domestic.—It is likely that some health troubles are experienced during the second half, such as those that principally relate to the stomach and rectum. To those chronically subject, eye troubles too may manifest. The wife's health too may suffer and may need prompt attention. The domestic sphere will be far from happy especially during the second half and there may occur death of relatives or friends and sorrows and unhappiness. Quarrels with wife and children, various domestic worries and misunderstandings too may occur. In bad cases, even separation from wife and children may be threatened though it may not take place.

Finance and Speculation.—It is probable that the first half will be free from financial worries and troubles. Even gains are indicated by more than one transit influence. The second half will most likely be just the opposite as losses are indicated by the majority of the transits. There will be considerable risk in financial enterprises launched during the month and strained situations may arise even in normal routine affairs. But as a great part of the difficulties are liable to arise from your own extravagance or hasty actions, care on your part will reduce and even prevent such things. There is no support for speculative activities.

Real Property, Services, Business, Profession, etc.—Nothing special calls for mention in the sphere of real property matters as none of the transits have any direct bearing here. Yield and rentals will prove normal, even satisfactory. During the first half they may even be above normal. But the month cannot be said to be propitious for any new undertakings or enterprises, nor investments of any magnitude. It is quite probable that you are contented with the present conditions and become restless and want to change this thing or that or launch out into something new. But this is not the month for it. The services have it bothways. Anyhow the first half may be said to be wholly beneficial and is indicative of general betterment than any specific advancement. Obstacles and setbacks are also likely to arise but they will be surmounted. During the second half you will have to be watchful lest through any careless action on your part, you incur the displeasure of your superiors in office, or become generally unpopular. The profession and business are likely to do quite well during the first half. Some hindrances, setbacks, even losses are probable during the second. Avoid big enterprises during this part of the month.

Women.—The first half is generally favourable for the interests of fair sex as such but after the middle of the month, it becomes progressively unfavourable, the worst part being the close of the month. Whether the month as a whole proves happy or otherwise would depend mostly on your attitude of mind. In the different spheres of your activities, social and otherwise you are likely to face situations that will be trying even in a critical sense. Wise and discreet action on your part especially where the opposite sex is concerned will result in much good and benefit to you. During the second half especially care must be exercised in all actions, taking thought always before yielding to impulses.

Fortunate Dates.—Personal and private affairs, domestic matters, dealings with relatives—3, 6, 7, 12, 22, 24, 27, 29; money dealings and transactions, financial enterprises—1, 4, 8, 10, 14, 18, 23, 28; short journeys—1, 3, 7, 12, 14, 24, 29; long journeys—1, 6, 10. 14, 24, 25, 29; real property affairs, educational and academical activities, tests, interviews, etc.—3, 4, 6, 7, 12, 18, 27; speculation, children's affairs and prospects, picnics and excursions, courtship and love affairs—6, 10, 11, 14, 22, 23, 26, 27, 29; service affairs and prospects—1, 2, 3, 7, 12, 24, 29; partnership matters, dealings with opposite sex in general—1, 3, 4, 8, 10, 14, 18, 23, 28; insurance activities and enterprises, dealings with estate of deceased persons—3, 6, 7, 12, 22, 24, 27, 29; professional and business enterprises—4, 10, 12, 17, 24, 26, 31.

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Critical Dates.—Personal and private affairs, domestic matters, dealings with relatives—1, 5, 9, 13, 17, 21 25, 30, 31; money dealings and transactions, financial enterprises, standing surety for others—3, 6, 13, 20, 24, 31; short journeys—6, 8, 10, 13, 20, 23, 26, 30; long journeys—8, 9, 12, 16, 20, 23, 27, 30; real property matters, educational and academical enterprises, tests, interviews, etc.—2, 9, 14, 17, 20, 24, 26; speculation, children's affairs and prospects, picnics and excursions, courtships and love affairs—2, 9, 12, 16, 20, 24, 25, 30, 31; service affairs and prospects, dealings with superiors, servants—6, 10, 14, 18, 22, 26, 30; partnership business and dealings with opposite sex in general—6, 11, 13, 16, 20, 24, 31; insurance activities, dealings with estate of deceased persons—5, 9, 13, 17, 21, 25, 30, 31; professional and business enterprises—1, 8, 11, 14, 18, 22, 29.

Chandrashtama from about sunse of 5th till sunset of 7th.

2. Vrishabha (Taurus).—*Venus in 4th; Rahu in 6th; Sun and Mars in 5th and 6th; Mercury in 5th, 6th and 7th; Jupiter in 7th; Saturn in 10th; and Kethu in 11th.*

General.—Venus and Jupiter are good for the whole month and what is even more important, both are free from vedha throughout. Sun and Mars become favourable after change of sign, that is for 15th and 9th respectively. Mercury is good for the greater part of the month. All these good influences are also free of check. Thus Saturn is the only planet who is evil throughout the month but he is under vedha all along and his evil does not count. Thus fairly good prospects in general emerge for the month which will prove to be one of the best for the entire year, and the 2nd half will have a greater measure of benefits and comforts to its lot than the earlier. Triumph over rivals and enemies, happiness, peace of mind, gains, increased income, purchase of articles of luxury and their enjoyment, good health, general success, popularity and renown, study of new subjects, auspicious events and celebrations, pleasure trips and excursions, increased power and influence generally are the hopeful indications for the second half. Ill-health, troubles from enemies and rivals, accidents, separation from relatives, losses by theft or otherwise, mental agitation and quarrels, obstacles in undertakings, etc., are what one may expect from the evil transits of the first half. Of the three stars of the sign, those born under Krittikai will fare best, next those born under Mrigasira while those born under Rohini may not benefit such from the good transits and suffer more from the evil ones.

Health and Domestic.—The month should prove to be mostly trouble free in the matter of health. Even during the earlier part of the month, there is no reason to be apprehensive as the disturbances are more likely to be mental than bodily ill-health. Children's health may require some attention early in the month. Some minor accident may even occur. Conditions will be almost ideal in the domestic sphere for harmony and peace, happiness and comforts, luxuries and enjoyments. There may be occasion for the celebration of some domestic or social event that will be auspicious and joy-giving.

Finance and Speculation.—The financial aspects for the month are good though not very good. Still there will be appreciable advance over previous months. There will be influx of wealth from more sources than one and increasing amounts also more especially during the second half. A good month for new financial enterprises and ventures as there will be enhanced ability as well as opportunities to tackle and exploit favourable conditions. In case you have to enlist help from friends or relatives, such help will be usually readily forthcoming. At the same time it cannot be said that purely speculative transactions have the same or equal chances for success though they are not prohibited. Net gains will not go up to expectations.

Real Property, Services, Profession, etc.—So far as yield and rentals are concerned, they will prove satisfactory and mostly above average. Condi-

(Continued on next page)

MARKET FORECASTS

(Continued from page 892)

bullish pointer, which will create small crop on larger cultivated areas due to profusion of rains in Saurashtra Kutch which regions produced seeds especially groundnut crop worth 50 crores. We had predicted bumper crops and heavy quota for export and higher rates. On 8th Venus becomes the most brilliant star. So 1st to 8th may be considered for buying period. (A decline to some extent is envisaged after the solar eclipse). Top rates during this month will be in the fag end of this month. New crops in the southern parts of India is likely to come for sales and in consequence some decline is expected. Groundnut oil is not likely to be easily available during Diwali holidays, even in case the Government curb forward market trading and seizes the stocks. Mars in accelerated motion, curbs and troubles stockists black-marketeers and speculators. Rahu is in watery navamsa in Pisces and Saturn aspects it. All seeds will follow this section. After some decline till 8th (if at all comes in), seeds section would remain higher till 23rd. Again some reactionary fall is anticipated between 23rd evening and 26th forenoon. Thereafter again seeds market will be strong.

Sugar and Jaggery.—Little activities are seen in this section; as Jupiter throws its benevolent rays over Aslesha and Pisces. Kethu is situated in Pisces to neutralize the Government actions to stabilize or stagger the prices in this section. Jaggery prices which are now quoted around Rs. 14-60 in Hapur market, may rise to Rs. 16-00 by this time—Diwali.

Black Pepper.—September and October 1959 are unfavourable months for Indonesia and Malaya States. Terrorists' activities would increase. Prices of species would come down from 21st to the end of this month. From 1st to 21st is a reactionary bullish period.

Rubber Market.—Herschel and Jupiter are in opposition, in Navamsa chart, while Rahu is conjoined with Herschel. It seems U.S.A. would show interest in buying this fluid substance after it is lowered in prices. On the whole it is a bearish month till 26th; then some reactionary rise between 16th and 21st.

Grains Market.—Joowar and bajree markets will rule strong as major part of crop will be spoiled by rains overgrowing areas. Maize crop will be somewhat better. Rice and wheat of good quality will not be had except in black market. (Good quality of rice would be quoted at Rs. 50 and wheat at Rs. 36 or 38 per Bengali maund. Charcoal prices in industrial areas will again higher.

Artificial Silk.—This section will rule strong and bigger fluctuations will be noticed. At least a rise of Rs. 50 is envisaged in this section between 7th and 21st. The speculators have to remain very careful. Some good fall is possible between 21st and 26th with slow recoveries in prices in the latter period of this month.

Jute Market.—5th to 21st seems to be very prospering period. On account of development of foreign demand, some relapse after good advance is indicated between 22nd and 25th, but, again the market will recover in the end of the month.

EARLY PARENTAL DEATH

(Continued from page 848)

Kethu occupies 8th house as reckoned from the Moon. Both Sun and Moon are very severely afflicted in this particular chart.

Let us discuss Chart No. 5, of a boy born under Uttaraphalguna on 20th February 1954. His mother passed away in July 1956 in the sub and major period of the Moon.

	Ascdt.	Jupiter	Kethu
Sun Mercury Venus Mandi	CHART No. 5		
Rahu	Mars	Saturn	Moon

The Moon, ruler of the 4th house, occupies 6th house; Rahu occupies 4th house as reckoned from the Moon; Saturn, the ruler the sign, occupied by Mandi, aspecting Rahu at the same time. The Sun in conjunction with Mandi is aspected by Mars and occupies 6th house as reckoned from the Moon and 8th house as reckoned from the 4th house. The Sun in Aquarius, even otherwise, will cause separation from father

Chart No. 6 is that of a child of my youngest sister. The child

Mandi			Jupiter
	CHART No. 6		Ascdt. Venus Kethu
Rahu			Sun Mars
	Moon	Saturn	Mercury

was born at 3-43 a.m. on 15th September 1953. The child's mother passed away at 8-30 a.m. on 26th September, on the 12th day after delivery. The child also died in August 1954.

In this particular chart the yogas leading to infant mortality are combined with yogas signifying early parental death. Jupiter, the ruler of the house occupied by Mandi, occupies 12th, a cadent position which is 8th as reckoned from the Moon. Venus is almost eclipsed in Cancer and all other benefics occupy succeedent and cadent positions. All malefics except Mars occupy angular positions and Mandi assumes 8th house as reckoned from the Sun which is in conjunction with Mars in the 2nd maraka house Moon is in fall and is aspected by Mars. 4th house ruling mother is afflicted by Saturn, the ruler of 7th and 8th houses. Rahu assumes 4th and Mandi 6th house as reckoned from the 4th. Mandi occupies 9th house, ruling father, besides being in the 8th as reckoned from the Sun, the *Pitrukaraka*. Birth in Jyeshta generally indicates danger to mother.

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HOW IS THIS MONTH?

(Continued from previous page)

tions may unexpectedly favour your launching into activities for the promotion of yield and this is more probable during the second half and changes made during this month may have the advantage of proving to be of permanent value. However considerable care will have to be exercised as there are some adverse aspects also. In your plans for expansion you will be able to enlist the sympathy and help of others also with gratifying results. In the January issue (Annual) for 1959, it was stated "that October and November are the best months for the services this year, when they are likely to get promotion, preferments or other beneficial changes. During October especially, Sun, Mars, Mercury and Venus will be favourable in addition to Jupiter". To this statement, there is nothing much to be added now except that all these things are more probable during the second half than the first. You will be looked upon with favour by your superiors. This month will be excellent for the business and the profession and your business and professional enterprises and activities are likely to bring you success with results proportionate to endeavour.

Women.—As in other matters, it is the second half that will be specially favourable to the members of the fair sex in all their activities, and under the peculiar influences that are in force at this time, they are likely to be more introspective, the mind will become steadier, more concentrative and persevering and they will go deeper into and endeavour to realise more of their inner nature than formerly. But to those who are out for name and success in activities outside home, and in social circles, they will be also helped in such activities by appropriate circumstances and favourable conditions.

Fortunate Dates.—Personal and private affairs, domestic matters, dealings with relatives—1, 4, 8, 10, 14, 18, 23, 28; money dealings and transactions, financial enterprises—1, 3, 7, 12, 14, 24, 29; short journeys—3, 4, 6, 7, 12, 18, 27; long journeys—4, 10, 12, 17, 24, 26, 31; real property affairs, educational and academical activities, tests, interviews—6, 10, 11, 14, 22, 23, 26, 27, 29; speculation, children's affairs and prospects, picnics and excursions, courtship and love affairs —1, 2, 3, 7, 12, 24, 29; service affairs and prospects, dealings with superiors, servants, interviews—1, 3, 4, 8, 10, 14, 18, 23, 28; partnership business, dealings with opposite sex in general—3, 6, 7, 12, 22, 24, 27, 29; insurance activities, dealings with estate of deceased persons—1, 6, 10, 14, 24, 25, 29; professional and business enterprises—4, 10, 12, 17, 24, 26, 31.

Critical Dates.—Personal and private affairs, domestic matters, dealings with relatives—6, 10, 13, 20, 24, 31; money dealings and transactions, financial ventures, standing surety for others—6, 8, 10, 13, 20, 23, 24, 30; short journeys—2, 9, 14, 17, 20, 24, 26; long journeys—1, 8, 11, 14, 18, 22, 29; real property matters, educational and academical activities, tests, interviews—2, 9, 12, 16, 20, 24, 25, 30, 31; speculation, children's affairs and prospects, picnics and excursions, courtship and love affairs—6, 10, 14, 18, 22, 26, 30; service affairs and prospects, dealings with superiors, servants, interviews, etc.—6, 11, 13, 16, 20, 24, 31; partnership business and dealings with opposite sex

in general—5, 9, 13, 17, 21, 25, 30, 31; insurance activities and business, dealings with estate of deceased persons—8, 9, 12, 16, 20, 23, 27, 30; professional and business enterprises—1, 8, 11, 14, 18, 22, 29.

Chandrashtama from sunset of 7th till midnight of 9th.

3. **Mithuna (Gemini).**—*Venus in 3rd; Rahu in 4th; Sun and Mars in 4th and 5th; Mercury in 4th, 5th and 6th; Jupiter in 6th; Saturn in 7th and Kethu in 10th.*

General.—So far as transits are concerned, this month cannot be said to be favourable. Venus is the only good planet for the entire month. The only other planet who is auspicious for at least part of the month is Mercury. He is good only for the first four days and last week. That is all. Sun, Mars, Jupiter and Saturn are all in evil signs only but check accounts for three of them throughout, Sun, Mars and Saturn being thus held up. Jupiter alone is free except for the last week. Therefore, generally, there will be more of evil in the events of the month than good, though because of check, the evil transits are more or less powerless. Sorrows and apprehensions, quarrels and disputes with relatives and friends, financial pressure, troubles through rivals and enemies, loss of position, deceit through friends, liability to accidents, purposeless undertakings, dishonour, tedious journeys and fatigue arising therefrom, etc., are the unwelcome possibilities for the month. Venus by itself may not mean much ordinarily against such odds but as the malefic influences are mostly under check, some amelioration may be expected. Some success, popularity, happiness and gains, triumph over rivals and enemies are probable during the last week which will be the best part of the month. Of the three stars covered by the sign, the least sufferers will be those born under the asterism of Punarvasu, next come those with Mrigasira as their birth stars and the least favoured are those under Aridra.

Health and Domestic.—There is likely to be much of disharmony in the domestic circle as well as in social spheres, though it may not amount to positive unhappiness all along. Bickerings, quarrels and misunderstandings will be inevitable all the same and relatives both inside and outside the domestic circle will prove a source of sorrows, losses and endless worries. Health is almost certain to be affected. Digestive upsets, rectal ailments such as blood discharges and dysentery, etc. During the second half especially accidents may not be ruled out and care during journeys will be absolutely necessary.

Finance and Speculation.—Except for the off-chance that some unexpected gains may occur during the month. The month's finances will be in the doldrums only and on occasions acute pressure may be felt for ready cash. In some bad cases, there may be even pressure from creditors during the first half especially. Losses too may arise through theft or deceit, the latter half being more probable. You should be on the guard against your friends who want to interest you in some seemingly attractive schemes that are held forth as gold mines. There is absolutely no support for speculative enterprises.

Real Property, Services, Profession, etc.—Only troubles can be expected in matters pertaining to real property, with reduction in the profits and rentals and your efforts to improve the position will result only in added losses and other inconveniences. There will be obstacles, quarrels and setbacks if you venture on enterprises. All thoughts of investing in real property should be abandoned for this month at least. It will be better to strictly adhere to routine only and even postpone making long-term arrangements for lease or cultivation. Troubles with tenants, cultivators, co-owners, etc., are only too probable. But this is likely to prove to be only a temporary phase. The services are likely to fare somewhat better though not entirely free of troubles. By your own actions rather than from any extraneous cause, you are liable to incur the displeasure from Government or people in power and position or superiors especially during the second half of the month. Your rivals and enemies are also likely to cause a lot of mischief and misunderstandings alround, so that you should take care that by your own actions, they are not made to appear worse. Though with some ups and downs, profession and business will be successful on above average levels, conditions generally improving as the month advances.

Women.—Generally speaking, the month may be divided into three parts, so far as matters pertaining to women are concerned. The first part will be generally featureless and of no particular significance in any way. The second part will be very favourable for their interests, financially, socially and sometimes spiritually also. Attachments and friendships formed at this time are likely to prove successful and promising with the possibility of forming permanent friendships and lasting ties. The third part will not be so good. The native's progress in social or other matters is liable to be slowed down and the best results may not be realised.

Fortunate Dates.—Personal and private affairs, domestic matters, dealings with relatives—1, 3, 7, 12, 14, 24, 29; money dealings and transactions, financial enterprises—3, 4, 6, 7, 12, 18, 27; short journeys—6, 10, 11, 14, 23, 26, 27, 29; long journeys—4, 10, 12, 17, 24, 26, 31; real property matters, educational and academical activities, tests, interviews—1, 2, 3, 7, 12, 24, 29; speculation, children's affairs and prospects, picnics and excursions, courtship and love affairs—1, 3, 8, 10, 14, 18, 23, 28; service affairs and prospects, dealings with superiors in office, servants, interviews—1, 6, 10, 14, 24, 25, 29; partnership business, dealings with opposite sex in general—3, 6, 7, 12, 24, 27, 29; insurance activities, dealings with estate of deceased persons—1, 3, 7, 12, 14, 24, 29; professional and business enterprises—1, 6, 10, 14, 24, 25, 29.

Critical Dates.—Personal and private affairs, domestic matters, dealings with relatives—6, 8, 10, 13, 23, 26, 30; money dealings and transactions, financial enterprises, standing surety for others—2, 9, 7, 14, 20, 24, 26; short journeys—2, 9, 12, 16, 20, 24, 25, 30, 31; long journeys—1, 8, 11, 14, 18, 22, 29; real property affairs, educational and academical activities, tests, interviews—6, 10, 14, 18, 22, 26, 30; speculation, children's affairs and prospects, picnics and excursions, courtship and love affairs—6, 11, 13, 16, 20, 24, 31; service affairs and prospects, dealings with superiors, servants, interviews—5, 9, 13, 17, 21, 25, 30, 31; partnership business and affairs, dealings with opposite sex in general—8, 9, 12, 16, 20, 23, 27, 30; insurance activities, dealings with estate of deceased persons—1, 8, 11, 14, 18, 22, 29; professional and business enterprises—8, 9, 12, 16, 20, 27, 36.

Chandrashtama from about midnight of 9th till about sunrise of 12th.

4. **Kataka (Cancer).**—*Venus in 2nd; Rahu in 3rd: Sun and Mars in 3rd and 4th; Mercury in 3rd, 4th and 5th; Jupiter in 5th; Saturn in 6th; and Kethu in 9th.*

General.—Venus, Jupiter and Saturn are good for the entire month, Sun and Mars before change of sign that is, till 15th and 9th respectively, and Mercury for the greater part of the month, which is to say that no transitting planet is evil throughout. But unfortunately the full benefit of such transits is not available because of

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vedha. Saturn is throughout under check and Jupiter for the greater part of the month. Sun whether good or bad is under check for the entire month and Mercury so long as he is good. Thus Venus and Mars are the only planets who are free of vedha so long as they are favourable and this in itself is not much. Though much of good cannot be expected for the month, there would not be much of evil either and the general results will be mostly mixed and nondescript and the first half will be generally better than the second. Good position and status, happiness, gains, good health, friendship with good and influential people, success in undertakings, auspicious event or celebration, acquisition and enjoyment of luxuries, increased prosperity, gifts and presents, triumph over rivals and enemies, etc., are the good things to be expected during the month but more especially during the first half. Some troubles through friends and relatives, quarrels and misunderstandings may be present during the second half. Of the three asterisms of the sign, the best results will be realised by those born under Punarvasu and Aslesha while those with Pushya as their birth star will be the worst sufferers.

Health and Domestic.—Good health will be the rule for the month. Even during the second half health disturbances will be only mild and easily got over with ordinary care. Digestive and rectal ailments are indicated and those generally are prevented by attention to diet and general habits. Harmony will prevail at home and in social circles. However it will be necessary during the second half to exercise some patience and forbearance in your dealings with your relatives and friends to prevent this from being disturbed. A generally increased prosperous conditions will also warrant the purchase of items of jewellery and articles of luxury.

Finance and Speculation.—The prospects of financial betterment during the month are indeed bright and if too much is not expected and dealings and transactions as well as financial enterprises, will bring in a fair measure of success and reasonable emoluments if conducted with ordinary care and caution, the results being quite adequate to endeavour. However it has to be stated that prospects are not quite good during the second half during which there is the likelihood of even some losses through so-called 'friends' who may want to exploit your good nature. The prospects of success in speculation are also quite good if confined to first half and to reasonable limits, and risky marginal transactions are avoided.

Real Property, Services, Profession, etc.—Nothing special calls for mention in respect of matters pertaining to real property. But as in all other matters, the first half is conducive for new enterprises and activities designed to improve your position, yield, etc. Though there is nothing to deter one from making investments and also making innovations in methods of cultivation, etc., greater care will be required and the results may not prove as good. That is all. Yield and rentals can be expected to be slightly above average though not bumper. Even though the majority of the transits are good, not all the problems pertaining to landlords and landholders are likely to be solved during this month, nay even during the year. Though not the best, it is one of the best months in the year for the services, specially helpful to those who have superior technical qualifications or for those who have got a name for prudent forethought and careful attention to detail in their daily work. The attention of those in authority are likely to be drawn to such outstanding features during this month especially. To most, this will be a smooth-running period. This should prove to be an exceptionally good month for the profession and the business.

Women.—This month should prove remarkable for emotional experiences out of the ordinary. To those piously and devoutly inclined, this month may bring experience of inner joy, an illumination, or even a state of ecstacy according to the stage of spiritual development. To the social and worldly ambitions it may mean increased popularity and admiration especially with the opposite sex. To those inclined to the study of arts, music, etc., it may bring artistic inspiration. As in other matters, it is the first half that can be said to be propitious for such matters and experiences, rather the close of the second week.

Fortunate Dates.—Personal and private affairs, domestic matters, dealings with relatives—3, 4, 6, 7, 12, 18, 27; money dealings and transactions, financial enterprises—6, 10, 11, 14, 22, 23, 26, 27, 29; short journeys—1, 2,3,7, 12,24, 29; long journeys–1, 6, 9, 14 24, 25, 29; real property matters, educational and academical activities, tests, interviews—1, 3, 4, 8, 10, 14, 18, 23, 28; speculation, children's prospects and affairs, picnics, excursions, courtship and love affairs—3, 6, 7, 12, 22, 24, 27, 29; service affairs and prospects, dealings with superiors, servants, interviews, etc.—1, 6, 10, 14, 24, 25, 29; partnership business, dealings with opposite sex in general —4, 10, 12, 17, 24, 26, 31; insurance activities, dealings with estate of deceased persons—4, 10, 12, 17, 24, 26, 31; professional and business enterprises—3, 6, 7, 12, 22, 24, 27, 29.

Critical Dates.—Personal and private affairs, domestic matters, dealings with relatives–2, 9, 14, 17, 20, 24, 26; money dealings and transactions, financial enterprises, standing surety for others—2, 9, 12, 16, 20, 24, 25, 30, 31; short journeys—6, 10, 14, 18, 22, 26, 30; long journeys—8, 9, 12, 16, 20, 23, 27, 30; real property matters, educational and academical activities, tests, interviews–6, 11, 13, 16, 20, 24, 31; speculation, children's affairs and prospects, picnics, excursions, courtship and love affairs—5, 9, 13, 17, 21, 25, 30, 31; service affairs and prospects, dealings with superiors, servants, interviews—8, 9, 12, 16, 20, 23, 27, 30; partnership matters, dealings with opposite sex in general—1, 8, 11, 14, 18, 22, 29; insurance activities, dealings with estate of deceased persons—1, 8, 11, 14, 18, 22, 29; professional and business enterprises—5, 9, 13, 17, 21, 25, 30, 31.

Chandrashtama from about sunrise of 12th till about noon of 14th.

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5. Simha (Leo).—*Venus in 1st; Rahu in 2nd; Sun and Mars in 2nd and 3rd; Mercury in 2nd, 3rd and 4th; Jupiter in 4th; Saturn in 5th; and Kethu in 8th.*

General.—Venus is the only planet in a favourable sign for the entire month and he is under check throughout. Sun and Mars become good after change of sign on 15th and 9th respectively. Mercury is good only for the last week, and good or bad he is under check throughout. Jupiter and Saturn transit inauspicious signs for the entire month but both are under check all along. It is a unique feature this month that almost all the transit influences, good and bad suffer check almost throughout. Sun and Mars alone are free so long as they are favourable. This will count for something in the assessment of general effects for the month and while it is true they will be mixed in nature, the second half will be much better than the first. General success and happiness, triumph over rivals and enemies, special honours and position in life, good friendships and associations, gains, luxuries, position of authority, educational & academical successes, all kinds of enjoyments, auspicious events are the probable good results for the second half. Of the three stars of the sign, those born under Makha and Uttaraphalguna will be bettor able to enjoy the good effects of the auspicious planets dur-

ing second half than those born under Poorvaphalguna.

Health and Domestic.—Good health will be enjoyed throughout the month, as even the few transits that can cause ill-health are under check and even chronic sufferers can maintain themselves in good health with ordinary care and caution. During the first half, harmony may be lacking in the domestic circle as well as outside and quarrels and misunderstadings with friends and relatives may develop. Loss of relatives too may occur. Disgrace and humiliation, scandals and unjust blame, too may occur in bad cases but all this will be speedily set right during the second half.

(*Continued on next page*)

SOLAR ECLIPSE ON 2nd OF OCTOBER 1959

(*Continued from page 890*)

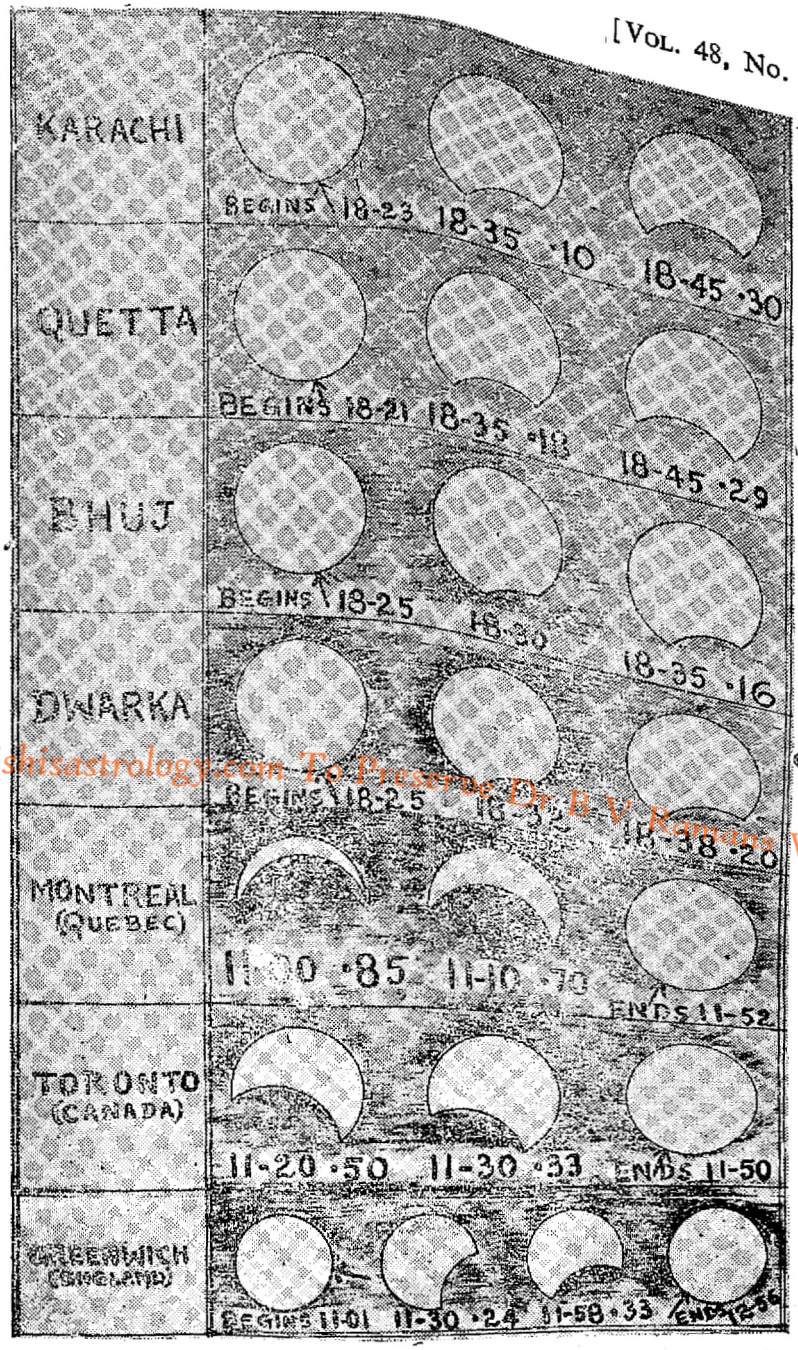
A lunar eclipse will be visible in all parts of the earth where the Moon will be visible at the time, the times of beginning and ending according to a particular standard time being the same for all places; but the visibility or otherwise of a solar eclipse in different parts of the earth, depends upon the geographical positions of those places even though the Sun may be visible there at the time and the times of beginning and ending according to a particular standard of time will vary from places to place.

Details of timings in respect of some important places are furnished below. The following are also some of the places of visibility in India:

"Hyderabad (Sind), Umarkot, Nawabshah, Devikot, Tajal, Mohangarh, Gotaru, Jacobabad, Alipur, Multan, Dera Ghazi Khan, Dera Ismail Khan, Razmak, Sibi, Khandahar, Chaman, Morvi, Jamnagar, Junagadh, Khairpur, etc.

Names of places	Begins I.S.T.	Time of sunset I.S.T.	Magnitude
	H. M.	H. M.	
Dwaraka...	18-25	18-42	.20
Rajkot ...	18-25	18-34	.07
Bhuj ...	18-25	18-38	.16
Karachi ...	18-23	18-49	.30
Jaisalmer...	18-23	18-33	.10
Quetta ...	18-21	18-48	.29
Peshawar...	18-20	18-28	.07

N.B.—At Rajkot, Jaisalmer and Peshawar, the Sun has to be carefully observed, the duration of the eclipse being very small.



	Begins (G.M.T.)	Greatest Phase (G.M.T.)		Ends G.M.T.
			Magnitude	
	H. M.	H. M.		H. M.
Greenwich (England) ...	11 01	11 58	.33	12 56
Oxford ...	10 58	11 56	.33	12 54
Montreal (Quebec) ...	...	10 53 (*a*)	.92	11 52
Toronto (Canada) ...	...	... (*b*)	.59	11 50

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(*a*) This is the maximum magnitude which occurs just at sunrise (5h. 59m. Local Civil Time).

(*b*) This is the magnitude at sunrise, *i.e.*, at 11h. 16m. Greenwich Mean Time (5–59 Local Civil Time) which occurs after the time of greatest phase.

Diagrams showing the appearance of the Sun as will be seen at some important places during the eclipse, are also appended. The time has been marked against each figure together with the magnitude shown in decimal. The arrow mark shown in the diagrams indicates the first point of contact at the beginning and the last point of contact at the ending of the eclipse at the respective places.

HOW IS THIS MONTH?

(*Continued from previous page*)

Finance and Speculation.–The month is not unfavourable for finances in general but loss of money, financial worries, increased expenditure, losses through deceit, etc., are indicated by more than one transit during the first half. On the other hand, gains, success in enterprises, etc., are indicated for the second half. But due to various causes, success will not be easy. Self-deception, muddled thinking, errors of judgment are likely to reduce the profits or gains and hence a vigorous plan of action after matured thinking should be aimed at some immediate and tangible goal than launch out in vague, long-drawn schemes. At no time during the month, will speculation be attractive or profitable.

Real Property, Services, Profession, etc —It is probable that real property matters would make some headway during the month and achieve alround improvement over existing levels and in all matters and enterprises connected with such. You will have the willing co-operation of your friends, neighbours, servants, agents, etc., and will ensure generally smooth-running course. There will be also success in introducing machinery or new innovations to improve the yielding capacity of your estate and you may even receive some unexpected help in this connection. It would be better not to begin such activities at the very fag end of the month. The month is also generally good for the services, the second half specially so. A new position or status, success over your rivals will be possible during this part of the month. It may mean a promotion to positions of responsibility as a reward for hard work and steady effort. In some cases, it may be due to the benevolent interest of some one placed high above you. The month is thoroughly favourable for the profession and business who can well exploit the beneficent influences during the month to serve their purposes well.

Women.—Popularity and renown will come to those in search of it as conditions are exceptionally favourable this month in respect of activities in which the fair sex are interested. New friendships and fresh social contacts will render the month happy and agreeable They will come into contact with truthful, honest and sincere persons older than themselves who will prove to be reliable and permanent helpers and advisers. Some of the unattached will be able to meet their future spouse which may begin as a casual acquaintance during the month.

Fortunate Dates.—Personal and private affairs, domestic matters, dealings with relatives—6, 10, 11, 14, 22, 23, 26, 27, 29; money dealings and transactions, financial enterprises—1, 2, 3, 7, 12, 24, 29; short journeys—1, 3, 4, 8, 10, 14, 18, 23, 28; long journeys—3, 6, 7, 12, 22, 24, 27, 29; real property matters, educational and academical activities, tests, interviews—5, 9, 13, 17, 21, 25, 30, 31; speculation, children's affairs and prospects, picnics, excursions, courtship and love affairs—8, 9, 12, 16, 20, 23, 27, 30; service matters and prospects, dealings with superiors, servants, interviews—1, 8, 11, 14, 18, 22, 29; partnership business, dealings with opposite sex in general—1, 8, 11, 14, 22, 29; insurance activities, dealings with estate of deceased persons—8, 9, 12, 16, 20, 23, 27, 30; professional and business enterprises—3, 6, 10, 13, 20, 24, 31.

Critical Dates.—Personal and private affairs—2, 8, 12, 16, 20, 24, 25, 30, 31; money dealings—6, 10, 14, 18, 22, 26, 30; short journeys—6, 11, 13, 16, 20, 24, 31; long journeys—5, 9, 13, 17, 21, 25, 30, 31; real property matters, educational activities—5, 9, 13, 17, 21, 25, 30, 31; speculation, children's affairs and love affairs—8, 9, 12, 16, 20, 23, 27, 30, service matters—1, 8, 11, 14, 18, 22, 29; partnership business, dealings with opposite sex in general—1, 8, 11, 14, 18, 22, 29; insurance activities—8, 9, 12, 16, 20, 23, 27, 30; professional and business enterprises—3, 6, 10, 13, 20, 24, 31.

Chandrashtama from about noon of 14th till night of 16th.

6. Kanya (Virgo).—*Rahu in 1st*: *Sun and Mars in 1st and 2nd*; *Mercury in 1st, 2nd and 3rd*; *Saturn in 4th*; *Kethu in 7th*; *and Venus in 12th.*

General.—Venus in 12th is the solitary favourable influence for the month and by itself is not much though free of vedha. Sun, Mars, Mercury, Jupiter and Saturn are all evil throughout. But their rays do not mean much as they are mostly held up. Sun, Mars and Saturn are under check for the entire month, Jupiter for the greater part of the month, and Mercury for the last week only. Therefore this month will be quite ordinary in all respects, with no significant good or bad results though the latter element is bound to predominate to some extent or other. Loss of prestige, obstacles in all matters, delays, wearisome and tedious travels, apprehensions and anxieties of various kinds, quarrels with friends and relatives, failures in enterprises, health troubles, disgrace, difficulties caused by following the advice of evil-minded persons, enmities alround, undesirable and unwelcome changes, miseries and unhappiness, are the sort of troubles due for the evil transits of the month. But much need not be feared as they are more or less powerless. One has to be thankful for Venus for such small mercies as enjoyment of a few luxuries and indulgence in temporary pleasures. Of the three asterisms covered by the sign, those born under Uttaraphalguna and Chitta will suffer much less than those born under Hasta.

Health and Domestic.—Low vitality and general debility will be present throughout. Blood pressure will tend to remain at rather high or above average levels. With ordinary precautions actual illness can be avoided. Otherwise, bronchial affections, disorders of blood, bile and heat may manifest. But nothing of a serious nature be apprehended unless, of course, current directional influences are also evil. Disharmony and quarrels are likely to prevail in domestic matters and in bad cases even separation from near and dear relatives may take place. But it should be possible to avoid any serious consequences.

Finance and Speculation.—Finances cannot but suffer during the month. Losses may occur through relatives and during journeys. Financial enterprises may not shape out well and may even end in losses. Losses may arise also through deceit and confidence tricks. As indications for such things are too many, it would be better not to launch out in any big undertakings during this month but postpone them to better times. In addition to all this new and increasing items of expenditure on quite fresh problems of their own are possible. With such features as above, it

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would be folly to indulge in speculative activities.

Real Property, Services, Profession, etc.—The sphere which will be worst affected is perhaps real property interests for which no positive favourable developments are yet in sight. Though the entire month will not be bad throughout, the month will prove trying to landlords and landholders as a whole and the closing part of the month will be the worst part. No enterprises or attempts to improve your lot is likely to succeed and will only involve you further and further. Yield and rentals too are liable to be affected. Your whole endeavour should be to keep to routine matters only. Nor is this a good month from the point of view of the services which will generally incur the displeasure of those placed above them and also suffer from the machinations of rivals and enemies inspired by jealousy and illwill. You may be the butt of false charges and unjust blame and in bad cases may suffer loss of position, status or employment as also unwelcome transfers or other changes. Keeping to routine and doing hard work will help to alleviate the above conditions. Profession and business too cannot but suffer from failures and setbacks which are likely to occur off and on throughout the month.

Women.—This is not a favourable month for the interests in which women are interested by reason of their sex. Sudden and unexpected changes are foreshadowed, strange and peculiar episodes in connection with any attachment or friendship that may have been formed. As their nerves will be on edge all the time, they should not do or commit themselves to any strain or any course of action in which their nervous tension will be increased as hysteria and such allied complications may result. They should severely cut down parties attending or giving them, and confine themselves to routine matters only.

Fortunate Dates.—Personal and private affairs, domestic matters, dealings with relatives—1, 2, 3, 7, 12, 24, 29; money dealings and transactions, financial enterprises–1, 3, 4, 8, 10, 14, 18, 23, 28; short journeys—3, 6, 7, 12, 22, 24, 27, 29; long journeys—1, 4, 8, 10, 14, 18, 23, 28; real property matters, educational and academical activities, tests, interviews—1, 6, 10, 14, 24, 25, 29; speculation, children's affairs and prospects, picnics, excursions, courtship and love affairs—4, 10, 12, 17, 24, 26, 31; service affairs and prospects, dealings with superiors, servants, interviews–4, 10, 12, 17, 24, 26, 31; property matters, dealings with opposite sex in general—3, 6, 7 12, 22, 24, 27, 29; insurance activities, dealings with estate of deceased persons—1, 6, 10, 14, 24, 25, 29; professional and business enterprises—1, 3, 7, 12, 14, 24, 29.

Critical Dates.—Personal and private affairs, domestic affairs, dealings with relatives—6, 10, 14, 18, 22, 26, 30; money dealings and transactions, financial enterprises, standing surety for others—6, 11, 13, 16, 20, 24, 31; short journeys—5, 9, 13, 17, 21, 25, 30, 31; long journeys—3, 6, 10, 13, 20, 24, 31; real property affairs, educational and academical activities, tests, interviews—8, 9, 12, 16, 20, 23, 27, 30; speculation, children's affairs and prospects, picnics, excursions, courtship and love affairs—1, 8, 11, 14, 18, 22, 29; service affairs and prospects, dealings with superiors, servants, interviews—1, 8, 11, 14, 18, 22, 29; partnership business, dealings with opposite sex in general—8, 9, 12, 16, 20, 23, 27, 30; insurance activities, dealings with estate of deceased persons—5, 9, 13, 17, 21, 25, 30, 31; professional and business enterprises–6, 8, 10, 13, 20, 23, 26, 30.

Chandrashtama from the night of 16th till forenoon of 19th.

7. Thula (Libra).—*Jupiter in 2nd; Saturn in 3rd; Kethu in 6th; Venus in 11th; Rahu in 12th; Sun and Mars in 12th and 1st; and Mercury in 12th, 1st and 2nd.*

General.—The good and evil transits of the month are well-nigh balanced not only numerically but also in their strength, rather lack of strength. Three planets Venus, Jupiter and Saturn are favourable for the entire month, but all of them are under check throughout. Mercury, Sun and Mars are the planets that are evil and all these too suffer check all along except it be for Mercury during the last week when alone he is free of vedha. Therefore neither the good influences nor the evil ones have any power to do any tangible good or bad respectively and this will prove to be mostly a nondescript month. Varied anxieties, quarrels with friends, sorrows, losses, obstacles in undertakings, tiresome and profitable journeys, health troubles, injuries or accidents, misunderstandings with relatives, heavy expenditure, humiliation, troubles caused by rivals and enemies are the sort of evil results that are due for the inauspicious transits. On the other hand, influx of wealth, happiness, success in undertakings, triumph over rivals and enemies, prosperity and comforts and enjoyments, articles of luxury, gain of friends, increased influences, are the promised results for the good transits. A more perfect set of opposite results cannot be imagined Of the three stars of the sign, the best results will be for those born under Chitta and the other too namely those born under Swati and Visakha rank only next.

Health and Domestic.–Good health cannot be expected for the month though disturbances will be few and almost negligible. Eye troubles, bilious complaints, low vitality, disorders of blood and heat troubles are the sort of ailments due for the evil transits and the good transits are not such as to counteract them. Though the influences are under check, it is better to be careful as to your health and habits. Though plenty of troubles, quarrels and misunderstandings within as well as outside the domestic circle may occur, they will soon be compromised and harmony re-established without much difficulty.

Finance and Speculation.—The finances will perhaps fare better than can be expected under the circumstances with Jupiter in second house all the time. But lord of 2nd is in twelfth and first. Venus in eleventh is however very good. Gains through help from friends, financial enterprises, influx of wealth from more sources than one, and generally smooth-running period. Some unexpected items of gain too may accrue though because of various causes the amount may not be considerable. Chances for success in speculative dealings are to slender that it would be more prudent to avoid them altogether, as there are at least equal chances for losses as well.

Real Property, Services, Profession, etc.–Mixed results will be in evidence in matters connected with real property following the general nature of the transit influences; there is no transit that directly bears upon this sphere. Still there will arise plenty of worries in connection with your estate matters; yield and rentals may not come quite up to the mark, and even losses may be caused in your enterprises, be it purchase or sale or other activities connected with the improvement of your lands. If long-term arrangements are pending regarding leasing or management of your estate, their conclusion should be postponed to better times. The affairs and prospects of the services though not very good at the beginning of the month will improve as the month advances until satisfactory conditions obtain towards the close of the month. But nothing spectacular or special should

(Continued on page 902)



BY S. K. KAR, B.Sc.

*** Sayana Positions of Planets on 1st October 1959, true for 5–30 a.m. (Indian Standard Time).**

Graha (*Planet*)			*Dhruva* (*R.A.*)		*Kranti* (*Declin.*)		*Sphuta* (*Long.*)		*Kshepa* (*Lat.*)	
			°	′	°	′	°	′	°	′
Ravi	☉	...	186	30	2 S	48	7 ♎	4	...	
Chandra	☽	...	167	30	3 N	42	17 ♍	2	1 S	33
Kuja	♂	...	195	18	5 S	57	16 ♎	22	0 N	31
Budha	☿	...	195	54	6 S	26	17 ♎	4	0 N	18
Guru	♃	...	257	7	19 S	21	29 ♏	11	0 N	38
Sukra	♀	...	151	27	6 N	28	1 ♍	9	4 S	55
Sani	♄	...	271	1	22 S	44	1 ♑	0	0 N	42
Uranus	♅	...	142	17	15 N	34	19 ♌	39	0 N	40
Neptune	♆	...	213	55	11 S	47	5 ♏	37	1 N	43

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THE SUN

The Sun begins his journey from the 16th degree of Nirayana Virgo. He enters Libra on the 16th and goes upto the 15th degree. His southern declination gradually increases from 2° 48′ to 13° 47′ in this month. There will be a total solar eclipse on the 2nd October 1959.

THE MOON

The Moon starts to move on from the 26th degree of Nirayana Leo, and after completing a round of the heavens goes upto the 2nd degree of Nirayana Libra. He crosses the celestial equator on 2nd, 14th and 29th. He goes to the Perigee on the 5th and to the Apogee on the 20th. He attains maximum declination on the 8th and on the 22nd. He makes with the Sun the following aspects in this month:

New Moon	on	2nd	at about 6 p.m.
First quarter	on	9th	,, 9 a.m.
Full Moon	on	16th	,, 9 p.m.
Last quarter	on	25th	,, 1 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; current Ayanamsa being 21° 50′ 4.2″.

MARS AND MERCURY

Mars starts on his journey from the 25th degree of Nirayana Virgo. He enters Libra on the 9th and goes upto the 15th degree.

Mercury begins to progress from the 26th degree of Nirayana Virgo. He enters Libra on the 4th and Scorpio on the 25th. He goes upto the 9th degree of Nirayana Scorpio comes to the Aphelion on the 14th and rises heliacally in the western horizon on the same day.

JUPITER AND VENUS

Jupiter commences to move on from the 8th degree of Nirayana Scorpio and goes upto 14th degree of the same sign.

Venus starts on from the 10th degree of Nirayana Leo and proceeds upto the 29th degree.

SATURN AND RAHU

Saturn sojourns from the 10th to 12th degree of Nirayana Sagittarius.

Rahu moves back from 11° 46′ to 10° 10′ of Nirayana Virgo.

OTHER PLANETS

Uranus progresses on from 27° 49′ of Nirayana Cancer to 28° 54′ of the same sign.

Neptune moves on from 13° 47′ of Nirayana Libra to 14° 52′.

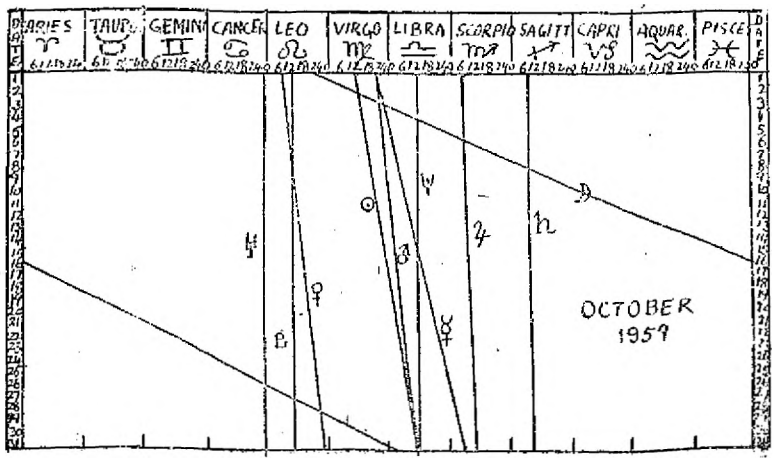
Pluto starts on from the 14th degree of Nirayana Leo and goes upto the 15th degree of the same sign.

LUNAR CONJUNCTIONS

The Moon will form conjunctions with planets in the following order :–

Rahu	on	2nd	at about 10 a.m.
Sun	on	2nd	,, 6 p.m.
Mars	on	3rd	,, 9 a.m.
Mercury	on	3rd	,, 2 p.m.
Neptune	on	4th	,, 2 p.m.
Jupiter	on	6th	,, 6 a.m.
Saturn	on	8th	,, 10 a.m.
Uranus	on	26th	,, 4 p.m.
Pluto	on	27th	,, 7 p.m.
Venus	on	28th	,, 6 p.m.

AMAVASYA (NEW MOON) AND POURNIMA (FULL MOON) THITHIS.



Commencing moments for the meridian of New Delhi. (77° E. 13′; 28° N. 39′

I. Amavasya Thithi commences at 8h. 18m. p.m. (I S.T.) on 1st Oct. 1959.

Cusps of Houses:—Ascendant 29° 50′; 2nd 54° 48′; 3rd 79° 46′; 10th 284° 43′; 11th 319° 45′; and 12th 354° 47′.

Nirayana Positions of Planets

The Sun 165° 50′; Moon 153° 52′; Mars 174° 34′; Mercury 176° 14′; Jupiter 217° 27′; Venus 129° 31′; Saturn 249° 11′; Uranus 117° 50′; Neptune 193° 48′; Pluto 133° 14′; and Rahu 161° 46′.

II. Pournima Thithi commences at 8|4 p.m. (I.S.T.) on 15th Oct. 1959.

Cusps of Houses:—Ascendant 41° 14′; 2nd 65° 46′; 3rd 90° 18′; 10th 294° 50′; 11th 330° 18′; and 12th 5° 46′.

Nirayana Positions of Planets

The Sun 179° 39′; Moon 347° 38′; Mars 184° 15′; Mercury 197° 45′; Jupiter 220° 3′; Venus 136° 39′; Saturn 249° 56′; Uranus 118° 15′; Neptune 194° 17′; Pluto 133° 37′; and Rahu 161° 2′.

PLANETARY ASPECTS

THE SUN

Sextile	Uranus	on the	14th
Parallel	Neptune	,,	26th
Sextile	Saturn	,,	26th
Sextile	Pluto	,,	30th
Conjunction	Mars	,,	30th

MERCURY

Sextile	Uranus	on the	2nd
Parallel	Neptune	,,	9th
Sextile	Saturn	,,	10th
Sextile	Pluto	,,	12th
Conjunction	Neptune	,,	13th
Sextile	Venus	,,	14th
Square	Uranus	,,	23rd
Parallel	Jupiter	,,	24th

VENUS

Sextile	Neptune	on the	11th

MARS

Sextile	Uranus	on the	6th
Sextile	Pluto	,,	29th
Conjunction	Neptune	,,	31st

JUPITER

Sextile	Rahu	on the	25th

HOW IS THIS MONTH?

(*Continued from page 900*)

be looked forward to as disappointment lies that way. But changes may occur in the background influences so as to favour your interests in general, or removal of impediments and obstacles to your future progress may take place. The same will be more or less the case with the profession and business which may register steady improvement throughout the month with minimum obstacles or setbacks.

Women.—Whether the month's results are to be considered as successful or failure will depend very much upon their attitude of mind there being not much in the planetary influences that can be called outright good or bad, especially in their dealings with the other sex. This month there will be a general broadening of their contacts with the opposite sex and plenty of opportunities will arise for forming attachments, as well as for courtships and love affairs. The results will be good, beneficial and permanent if the native acts discreetly. The one thing will be to avoid rashness, imprudence, too much excitement or being too eager and intemperate.

Fortunate Dates.—Personal and private affairs, domestic matters, dealings with relatives—1, 3, 4, 8, 10, 14, 18, 23, 28; money dealings and transactions, financial enterprises—3, 6, 7, 12, 22, 24, 27, 29; short journeys—1, 6, 10, 14, 24, 25, 29; long journeys—1, 3, 7, 12, 14, 24, 29; real property affairs, educational and academical activities, tests, interviews—4, 10, 12, 17, 24, 26, 31; speculation, children's affairs and prospects, picnics, excursions, courtship and love affairs—4, 10, 12, 17, 24, 26, 31; service matters, dealings with superiors, servants, interviews—1, 6, 10, 14, 24, 25, 29; partnership business and dealings with opposite sex in general—3, 6, 7, 12, 22, 24, 27, 29; insurance activities, dealings with estate of deceased persons—1, 4, 8, 10, 14, 18, 23, 28; professional and business enterprises—3, 4, 6, 7, 12, 18, 27.

Critical Dates.—Personal and private matters, domestic affairs, dealings with relatives—6, 11, 13, 16, 20, 24, 31; money dealings and transactions, standing surety for others—5, 9, 13, 17, 21, 25, 30, 31; short journeys—8, 9, 12, 16, 20, 23, 27, 30; long journeys—3, 6, 8, 10, 13, 20, 23, 26, 30; real property matters, educational and academical activities, tests, interviews—1, 8, 11, 14, 18, 22, 29; speculation, children's prospects and affairs, picnics and excursions, courtship and love affairs—1, 8, 11, 14, 18, 22, 29; service affairs and prospects, dealings with superiors, servants, interviews—8, 9, 12, 16, 20, 23, 27, 30; partnership business, dealings with opposite sex in general—5, 9, 13, 17, 21, 25, 30, 31; insurance activities, dealings with estate of deceased persons—3, 6, 10, 13, 20, 24, 31; professional and business enterprises—2, 9, 14, 17, 20, 24, 26.

Chandrashtama from about forenoon of 19th till night of 21st.

8. Vrischika (Scorpio).—*Jupiter in 1st; Saturn in 2nd; Kethu in 5th; Venus in 10th; Rahu in 11th; Sun and Mars in 11th and 12th; and Mercury in 11th, 12th and 1st.*

General.—This month has not too much of good influences by transit, no planet being favourable for the entire month and the planets that are good for even part of the month being confined to two only. There are Mars and Sun who are good before change of sign on 9th and 15th respectively and these are under check throughout, good or bad. Mercury, Venus, Jupiter and Saturn are the evil transits of the month. Of these, Mercury alone is under check and the others are free. Thus, the evil elements are more numerous and more powerful also. The general results will only reflect this feature and the month may well prove to be a trying one. But the first half is likely to prove somewhat less troublesome. Losses, sorrows and anxieties, quarrels and misunderstandings, dishonour, troubles from rivals and enemies, undesirable friendships, tedious and wearisome journeys, delays in undertakings, adverse results in pending litigation, financial stress, loss of comforts, etc. may result from the evil transits in force during the second half with considerable freedom from all this during the first half. Of the three stars of the sign, the worst sufferers will be those born under Anuradha and those who suffer last will be those born with Jyeshta as their birth-star while those born under Visakha will fare moderately.

Health and Domestic.—Physical weakness and general ill-health will be almost a daily feature during the month and chronic ailments are likely to be lighted up and manifest acute exacerbations. Those habitually subject to eye troubles, fevers, etc., should naturally take appropriate precautions. The domestic circle will not be peaceful during the second half, especially and quarrels and misunderstandings with wife and other near relatives may arise and mar domestic peace and harmony. Death among relatives and close relatives may also occur plunging the mind in sorrow with much mental depression.

Finance and Speculation.—Loss of wealth, financial stress, increased expenditure will be the prominent features of the month's finances which however does not exclude the prospect of considerable gains and which are only liable to be lost again. As losses are indicated by almost all the transits during the second half considerable care in all money dealings and transactions and in financial enterprises should be exercised during

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this part of the month. It will be wise to discard all risky and foolish ventures. Speculation will appear no doubt attractive but if indulged in will result in heavy losses.

Real Property, Services, Profession, etc.—The month is one that cannot be said to be favourable for real property interests nor will conditions be very bad during the month. During the first half, there may be some acquisition or exchange of some items of property that will prove helpful in the long run. But it would not be safe to have any such transaction during the second half. Nor would be wise to make heavy investments in improving land with a view to better yield or rentals as they may not have the desired effect. Therefore it would be better that only routine matters are attended to. There is nothing specially wrong with the services this month. The first half will prove even favourable and confer some strategic advancements though not actual betterment in status or position. The favourable elements should be utilised towards completion of your necessary qualifications, technical and otherwise to enable future advancement. You may also succeed in devising new and original methods which may gain you a good name and regard with your superiors, if they have practical value. The same is also more or less applicable to the business and the profession where original ideas may save work and expenses and result in increased gains and returns.

Women.—Broadly speaking, the first half is favourable for the interests of the fair sex but the second half is not. In the earlier portions of the month, much gains, socially and culturally can be made. Courtships and love affairs are likely to bring on good results finalising in permanent and lasting attachments. But there will be a tendency to free even extravagant expenditure which should be curbed. During the second half, the fair sex should be extremely careful in their social contacts and avoid flirtations which are likely to lead to dangerous and undesirable attachments. A liability to scandals and disgrace should be borne in mind throughout.

Fortunate Dates.—Personal and private affairs, domestic matters, dealings with relatives—3, 6, 7, 12, 22, 24, 27, 29; money dealings and transactions, financial enterprises—1, 6, 10, 14, 24, 25, 29; short journeys—4, 10, 12, 17, 24, 26, 31; long journeys—3, 4, 6, 7, 12, 18, 27; real property affairs, educational and academical activities, tests, interviews—3, 4, 6, 7, 12, 18, 27; speculation, children's affairs and prospects, picnics and excursions, courtship and love affairs—1, 6, 10, 14, 24, 25, 29; service matters and prospects, dealings with superiors, servants, interviews—3, 6, 7, 12, 22, 24, 27, 29; partnership business, dealings with opposite sex in general—1, 4, 8, 10, 14, 18, 23, 28; insurance activities, dealings with estate of deceased persons—1, 3, 7, 12, 14, 24, 29; professional and business enterprises—6, 10, 11, 14, 22, 23, 26, 27, 29.

Critical Dates.—Personal and private affairs, domestic matters, dealings with relatives—5, 9, 13, 17, 21, 25, 30, 31; money dealings and transactions, financial enterprises, standing surety for others—8, 9, 12, 16, 20, 23, 27, 30; short journeys—1, 8, 11, 14, 18, 22, 29; long journeys—2, 9, 14, 17, 20, 24, 26; real property affairs, educational and academical activities, tests, interviews—12, 16, 20, 23, 27, 30; speculation, children's prospects and affairs, picnics and excursions, courtship and love affairs—8, 9, 12, 16, 20, 23, 27, 30; service affairs and prospects, dealings with superiors, servants, interviews—5, 9, 13, 17, 21, 25, 30, 31; partnership business, dealings with opposite sex in general—3, 6, 10, 13, 20, 24, 31; insurance activities, dealings with estate of deceased persons—6, 8, 10, 13, 20, 23, 26, 30; professional and business enterprises—2, 9, 12, 16, 20, 24, 25, 30, 31.

Chandrashtama from night of 21st till forenoon of 24th.

9 Dhanus (Sagittarius).—*Saturn in 1st; Kethu in 4th; Venus in 9th; Rahu in 10th; Sun and Mars in 10th and 11th; Mercury in 10th, 11th and 12th; and Jupiter in 12th.*

General.—Sun and Mars throughout the month and Mercury for the greater part are in favourable signs. Venus also is good for the entire month. Jupiter in 12th may not be considered as wholly unfavourable. Thus Saturn is the only planet that is evil for the whole month. But the advantage is not so great as it appears as the beneficial transits are under check at least half the time and Saturn is throughout check free. As it is, the month will yield only mixed results and the second half will be somewhat more favourable than the first. Gradual success, gains, good company, luxuries, success in enterprises, domestic facilities, enjoyments, good name and popularity, auspicious events and celebrations, study of new subjects and increase in knowledge are the good results due for the month generally. Still there may be necessity for tedious journeys and increased expenditure and some illness too may have to be suffered. But on the whole, the month will be quite tolerable in the net results and pass off normally. Of the three stars of the sign, those born under Uttarashada will fare best, next those born under Poorvashada and those with Moola as their birth star will come only last.

Health and Domestic.—There are no reasons to apprehend any serious troubles during the month with regard to the state of health in which only minor ailments may make their appearance and even this only occasionally. But the same thing cannot be said about the domestic circle. Quarrels inside the domestic circle, misunderstandings with wife and relatives may take place towards the close of the month which is most vulnerable in this respect. Peaceful and harmonious conditions will prevail more or less during the rest of the month.

Finance and Speculation.—So far as influx of wealth is concerned, the month will prove to be easily one of the best in the whole year. No doubt lord of 2nd is in first but ruler of first is in 12th. Therefore moneys will flow in and also flow out rapidly. Without drastically cutting off many items of expenditure, great pressure for money will be felt. But it is probable that valuable lessons in the art of husbanding your resources to meet urgent situations will be learnt if you exercise self-discipline. From whatever angle the matter may be considered, the month is not good for speculation.

Real Property, Services, Profession, etc.—This month should prove to be a distinct improvement over the previous ones in matters generally related to real property. Conditions are also favourable for fresh additions to your holdings and yield and rentals will be satisfactory. But it cannot be said that conditions have capacity to right themselves in all respects. Much uncertainties and apprehensions continue to prevail as regards the future. Damage due to pests and other causes are also probable. There will still be difficulties placed in the way of your improvement to your holdings and in the management thereof and considerable tact and patience will be required to deal with some difficult situations that may arise off and on. The services are in for a good time this month and their affairs will generally prosper though not to the extent expected. In this respect, the second half will be a distinct improvement over the first. New position and honours, authority and power, success in the attainment of your objectives, —all this will be possible. In some peculiar cases, this month may mean enjoyments, touring, etc., being on leave or having a pleasant time in

pursuance of your official work, journeying, etc. The month is also highly favourable for the business and the profession but results are likely to be met with only after hard striving and not easily, also not being proportionate to exertion involved.

Women.—So far as matters connected with women by reason of their sex, there is nothing that calls for mention during the first week or so which may be almost featureless. The middle part of the month is highly favourable for their interests in general and will pass off pleasantly, good company, parties and so forth. The closing part of the month cannot be said to be so good and there will generally be a falling off in the favourable trends. It will also be good to remember that this part of the month is particularly unsuitable for new attachments and alliances and it will be desirable to observe extreme caution before any commitments concerning matters affecting the heart, are made.

Fortunate Dates.–Personal and private affairs, domestic matters, dealings with relatives—1, 6, 10, 14, 24, 25, 29; money dealings and transactions, financial enterprises—4, 10, 12, 17, 24, 26, 31; short journeys—4, 10, 12, 17, 24, 26, 31; long journeys—6, 10, 11, 14; 22, 23, 26, 27, 29; real property matters, educational and academical activities, tests, interviews—1, 6, 10, 14, 24, 25, 29; speculation, children's affairs and prospects excursions, picnics, courtship and love affairs— 3, 6, 7, 12, 22, 24, 27, 29; service affairs and prospects, dealings with superiors, interviews, etc.—1, 4, 8, 10, 14, 18, 23, 28; partnership matters, dealings with opposite sex in general—1, 3, 7, 12, 14, 24, 29; insurance activities, dealings with estate of deceased persons—3, 4, 6, 7, 12, 18, 27; professional and business enterprises—1, 2, 3, 7, 12, 24, 29.

Critical Dates.—Personal and private affairs, domestic matters, dealings with relatives–8, 9, 12, 16, 20, 23, 27, 30; money dealings and transactions, financial enterprises, standing surety for others—1, 8, 11, 14, 18, 22, 29; short journeys—1, 8, 11, 14, 18, 22, 29; long journeys—2, 9, 12, 16, 20, 24, 25, 30, 31; real property affairs, educational and academical activities, tests, interviews—8, 9, 12, 16, 20, 23, 27, 30; speculation, children's affairs and prospects, picnics and excursions, courtship and love affairs—5, 9, 13, 17, 21, 25, 30, 31; service affairs and prospects, dealings with superiors, interviews—3, 6, 10, 13, 20, 24, 31; partnership matters, dealings with opposite sex in general —6, 8, 10, 13, 20, 23, 26, 30; insurance activities, dealings with estate of deceased persons—2, 9, 14, 17, 20, 24, 26; professional and business enterprises—6, 10, 14, 18, 22, 26, 30.

Chandrashtama from forenoon of 24th till sunset of 26th.

10 Makara (Capricorn).—*Kethu in 3rd; Venus in 8th: Rahu in 9th: Sun and Mars in 9th and 10th; Mercury in 9th, 10th and 11th; Jupiter in 11th; and Saturn in 12th.*

General.—Venus and Jupiter are the favourable planets for the entire month. But Jupiter is under check throughout while Venus is free. Mercury is good for nearly the whole month but is under check during the whole month whether good or bad. Sun and Mars become favourable after change of sign on 15th and 9th respectively. While Mars is under vedha throughout the month, Sun is free all along. Thus the only planet who is evil throughout is Saturn, but he too is under vedha. There is no lack of good influences for the month but not much is to be expected of them because of vedha. The evil elements are at the same time practically annihilated so that the general effect will be that the month will be fairly good, though the second half will be better than the first because of the greater number of good transits. Gradual and increasing success, accomplishment of your desires, gains, good and influential friends, general prosperity, happiness, triumph over rivals and enemies, auspicious events and celebrations, gains and enjoyment of articles of luxury, good health, etc. are the favourable results to be expected during the second half. During the first half, quarrels and litigation, irksome travels, obstacles in undertakings, unjust changes, humiliation, losses and worries, etc., are probable. Of the three asterisms of the sign, those born under Poorvabhadra and Uttarashada will fare better than those born under Moola.

Health and Domestic.—While it is likely that there are some troubles in health coupled with general debility during the first half, the second half will be almost trouble free. During the first half there is also a liability to injuries from accidents or through the handling of sharp things which should be noted. Care will be necessary to avert septic complications in case such accidents occur inspite of your care. In domestic matters too, the first half is the worse half. There may be quarrels, misunderstandings and in bad cases even separation. But all this will be only temporary and may even be rectified during the second half. In domestic matters especially, prevention is better than cure.

Finance and Speculation.—The transit influences are generally favourable with regard to money matters this month. During the first half however, it is probable that various difficulties and setbacks are met with and that even some emmities may arise on account of money. The second half is exceptionally favourable and will more or less compensate for the setbacks of the previous half. Gains through more sources than one and above average are probable. Financial enterprises will be attended with marked success. But it will be necessary to guard the outlet of the good elements of the month are to be fully exploited. Otherwise the month will prove only to be average. Speculative activities are not contra indicated but here again to make success out of such activities, rashness and taking of undue risks should be completely eliminated.

Real Property. Services, Profession, etc.–It is a probability almost amounting to certainty that new additions are made to your existing holdings are made during the month. This of course does not carry with it the implication that everything is alright in all matters pertaining to real property interests. But conditions will generally be better than has been the case for some time hitherto. Practical work in connection with lands, introducing innovations in the matter of ploughing, manuring and otherwise improving yield are likely to meet with good success. Also in the matter of increasing water supply by power pumps, etc., are also likely to yield good results in the long run though it may involve considerable capital outlay in the beginning, As may be expected, the second half is very good for the services and though no spectacular results are to be expected during the month itself, there will be steady progress, removal of impediments for future advancement and the assumption of responsible position in the management. You should become increasingly popular in the office and gain the confidence of those placed

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above you by devotion to your work. The profession and business are said to bound to advance gradually from the beginning of the month and the preferments will be quite satisfactory by the time the end of the month is reached.

Women.—This is an outright good month for the fair sex of all grades and types. But as in other matters, it is the second half that will be specially good. To those inclined to the study of art, music and allied matters, this part of the month may well provide the necessary inspiration that will enable them to succeed beyond expectations. To those who are worldly ambitious, the second half will bring them increased popularity and admiration from the other sex and they will experience success in all their social activities. The month has special significance for those who are pious and devout and have religious aspiration who may experience inner joy, illumination or a state of ecstacy according to the state of their spiritual development.

Fortunate Dates.—Personal and private affairs, domestic matters, dealings with relatives—4, 10, 12, 17, 24, 26, 31; money dealings and transactions, financial enterprises—4, 10, 12, 17, 24, 26, 31; short journeys—3, 6, 7, 12, 22, 24, 27, 29; long journeys—1, 2, 3, 7, 12, 24, 29; real property matters, educational and academical activities, tests, interviews—3, 6, 7, 12, 22, 24, 27, 29; speculation, children's affairs and prospects, picnics, excursions, courtship and love affairs—1, 4, 8, 10, 14, 18, 23, 28; service affairs and prospects, dealings with superiors, interviews, etc.—1, 3, 7, 12, 14, 24, 29; partnership matters, dealings with opposite sex in general—3, 4, 6, 7, 12, 18, 27; insurance activities, dealings with estate of deceased persons—1, 2, 3, 7, 12, 24, 29; professional and business enterprises—1, 3, 4, 8, 10, 14, 18, 23, 28.

Critical Dates.—Personal and private affairs, domestic matters, dealings with relatives—1, 8, 11, 14, 18, 22, 29; money dealings and transactions, financial enterprises, standing surety for others—1, 8, 11, 14, 18, 22, 29; short journeys—8, 9, 12, 16, 20, 23, 27, 30; long journeys— 6, 10, 14, 18, 22, 26, 30; real property affairs, educational and academical activities, tests, interviews—5, 9, 13, 17, 21, 25, 30, 31; speculation, children's prospects and affairs, picnics and excursions, courtship and love affairs—3, 6, 10, 13, 20, 24, 31; service affairs and prospects, dealings with superiors, servants, etc.—6, 8, 10, 13, 20, 23, 26, 30; partnership business, dealings with opposite sex in general—2, 9, 14, 17, 20, 24, 26; insurance activities, dealings with estate of deceased persons—2, 9, 12, 16, 20, 24, 25, 30, 31; professional and business activities and enterprises—6, 11, 13, 16, 20, 24, 31.

Chandrashtama from about sunset of 26th till about midnight of 28th.

11. Kumbha (Aquarius).—*Kethu in 2nd; Venus in 7th; Rahu in 8th; Sun and Mars in 8th and 9th; Mercury in 8th, 9th and 10th; Jupiter in 10th; and Saturn in 11th.*

General.—Saturn is the only planet who is favourable for the entire month and he is free of vedha throughout. The only other planet who is good for at least part of the month is Mercury who moves in favourable signs during the first four days and during the last week only. He also suffers check. Sun, Mars, Venus and Jupiter all transit unfavourable signs only. But of these, Venus, Sun and Mars are throughout under vedha and their evil therefore does not amount to much. Jupiter too is under check for the greater part of the month. Thus neither the good nor the evil transits are powerful during the month but as the evil elements are in greater majority, this will predominate in a month

(Continued on page 907)

Andhra Astrologers' Conference

Mr. V. Mallikarjuna Rao writes:—

As announced in September 1959 issue of THE ASTROLOGICAL MAGAZINE, The Andhra Astrologers' Conference will be held from 16th to 18th October 1959, under the Presidentship of Sri Jyothirbushana Pidaparti Krishnamurthy Sastry.

The Conference hopes to deal mainly with (i) Ayanamsa question, (ii) publishing old books and literature, starting a Journal and offering free tuitions on Astrology, and (iii) requesting the State Government to introduce Astrology in Primary Schools.

Sympathisers and well-wishers are requested to participate in the Conference and make it successful. The fees for the delegates and visitors are Rs 5 and Rs. 2 respectively. Further particulars can be had from Sri Sharada Jyothisha Vidya Peetam, Morrsipet, Tenali. (A.P.)

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The Astrological Magazine EPHEMERIS

FOR OCTOBER 1959

Nirayana positions true 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	13	47	145	12	0	174	32	175	14	217	21	129	19	249	10	161	46
2	Friday	166	12	49	159	16	5	175	12	176	52	217	31	129	39	249	13	161	43
3	Saturday	167	11	52	173	38	22	175	51	178	29	217	42	129	59	249	16	161	40
4	Sunday	168	10	58	188	13	36	176	31	180	5	217	53	130	22	249	18	161	36
5	Monday	169	10	5	202	55	22	177	11	181	41	218	4	130	47	249	21	161	33
6	Tuesday	170	9	14	217	37	54	177	51	183	16	218	15	131	13	249	24	161	30
7	Wednesday	171	8	25	232	13	1	178	31	184	49	218	25	131	41	249	27	161	27
8	Thursday	172	7	38	246	36	45	179	11	186	22	218	37	132	10	249	30	161	24
9	Friday	173	6	53	260	44	48	179	51	187	55	218	48	132	41	249	33	161	21
10	Saturday	174	6	9	274	37	25	180	31	189	26	218	59	133	13	249	37	161	17
11	Sunday	175	5	27	288	13	12	181	11	190	57	219	10	133	47	249	40	161	14
12	Monday	176	4	47	301	32	42	181	51	192	27	219	22	134	22	249	43	161	11
13	Tuesday	177	4	8	314	36	58	182	31	193	56	219	33	134	59	249	47	161	8
14	Wednesday	178	3	32	327	27	17	183	11	195	25	219	44	135	36	249	50	161	5
15	Thursday	179	2	57	340	4	56	183	51	196	53	219	56	136	15	249	54	161	2
16	Friday	180	2	24	352	31	8	184	32	198	20	220	8	136	56	249	58	160	58
17	Saturday	181	1	54	4	47	7	185	12	199	46	220	19	137	37	250	2	160	55
18	Sunday	182	1	25	16	54	13	185	52	201	11	220	31	138	19	250	6	160	52
19	Monday	183	0	59	28	53	57	186	33	202	36	220	43	139	3	250	10	160	48
20	Tuesday	184	0	34	40	48	16	187	13	204	0	220	55	139	47	250	14	160	45
21	Wednesday	185	0	22	52	39	4	187	54	205	2	221	7	140	33	250	18	160	42
22	Thursday	185	59	52	64	30	50	188	34	206	44	221	19	141	19	250	22	160	39
23	Friday	186	59	34	76	25	38	189	15	208	5	221	31	142	7	250	26	160	36
24	Saturday	187	59	19	88	28	0	189	56	209	25	221	43	142	55	250	31	160	33
25	Sunday	188	59	5	100	42	22	190	36	210	44	221	56	143	44	250	35	160	29
26	Monday	189	58	54	113	13	19	191	17	212	1	222	8	144	34	250	40	160	26
27	Tuesday	190	58	45	126	5	12	191	58	213	17	222	20	145	25	250	44	160	23
28	Wednesday	191	58	39	139	21	38	192	39	214	32	222	33	146	17	250	49	160	20
29	Thursday	192	58	34	153	4	56	193	19	215	45	222	45	147	9	250	54	160	17
30	Friday	193	57	32	167	15	21	194	0	216	57	222	58	148	2	250	59	160	14
31	Saturday	194	58	32	181	50	27	194	41	218	7	223	10	148	56	251	3	160	10

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HOW IS THIS MONTH?

(Continued from page 905)

of mixed results. Quarrels, bad associations, loss of status, enmities of elderly persons, humiliation. losses, illness, obstacles and setbacks in undertakings, tedious journeys, unjust accusations, undesirable and unwelcome changes, etc., are the sort of troubles that may have to be suffered during the month at least to some extent, though not seriously. Saturn in 11th is nothing special for this month but this benefic transit will help to make things bearable and is the only dependable good influence for the month. Of the three stars of the sign, those born under Poorvabhadra will fare best and suffer least, next best will be those born under Satabhisha. The worst sufferers will be those born under Dhanishta.

Health and Domestic.—High blood pressure, sufferings due to excessive heat, fever, loss of blood through accidents, cuts, etc., debilitating journeys, etc., will be so many forms of trouble this month generally. Prompt treatment in the case of accidents will be necessary to avert septic conditions. In the domestic circle too, conditions will not be happy. Wife and children too may take ill. Quarrels will take place. Friends and relatives may die causing much sorrows. In bad cases there may be even separation from one's own kith and kin temporarily. In all these matters, it can be expected that conditions will improve and be quite tolerable during the last week or so.

Finance and Speculation.—In the matter of finance however, the month will not prove so bad as may be apprehended for the predominance of evil transits. The situation will improve definitely as the month advances. Financial ventures are likely to succeed and the monetary position will become satisfactory. Still setbacks now and then will be inevitable and even losses may arise. Therefore considerable care will be required in all your dealings. But as regards speculation, there is no support whatever and disappointments and losses alone are probable. Even when conditions appear rosy and favourable, unexpected events will intervene and cause considerable difficulties and losses.

Real Property, Services, Profession, etc.—Matters connected with real property come under conflicting influences, while yield, rentals and profits will continue to be faily satisfactory, relationship with tenants, agents, etc, are likely to worsen and cause much apprehension. Owing to various causes, the apprehensions are likely to arise because of danger to your ownership of the property as well and in bad cases may amount to even loss of property. It is not advisable to make big investments or expenditure this month as they may not turn out well or yield the expected results.. The services too will be more or less on the same footing, that is, they are also afflicted by conflicting influences. There are chances that you may incur the displeasure of your superiors or those in authority above you. You may suffer loss of status. There may be false changes against you or there may be unwelcome changes in work or environment. These are on account of the evil transits. But there are compensating influences also which will prevent matters going too far on anything and such troubles if any will have only a temporary existence. There is nothing special that calls for mention in respect of profession or business, They will have periods of depression as well as considerable activity within the month itself.

Women.—The month cannot be said to be favourable for the interests of the fair sex. In their social activities and contacts, they may have to encounter inharmonious and obstructive elements which are likely to cause them considerable heartaches. All this during the first half. The second half will be much better. Considerable help from elderly people will be forthcoming and this will serve to improve their prospects in general. They may be engaged in some serious enterprise in addition to their lighter activities and the unattached will have plenty of opportunities to get into wedlock or meet under favourable conditions those who will prove to be their spouse later on.

Fortunate Dates.—Personal and private affairs, domestic matters, dealings with relatives—4, 10, 12, 17, 24, 26, 31; money dealings and transactions, financial enterprises—1, 6, 10, 14, 24, 25, 29; short journeys—3, 6, 7, 12, 22, 24, 27, 29; long journeys—1, 3, 4, 8, 10, 14, 18, 23, 28; real property affairs, educational and academical matters, tests, interviews—1, 4, 8, 10, 14, 18, 23, 28; speculation, children's prospects and affairs, picnics and excursions, courtship and love affairs —3, 4, 6, 7, 12, 18,27; service matters and prospects, dealings with superiors, servants, interviews—6, 10, 11, 14, 22, 23, 26, 27, 29; partnership matters, dealings with opposite sex in general —1, 2, 3, 7, 12, 24, 29; insurance activities, dealings with estate of deceased persons—1, 2, 3, 7, 12, 24, 29; professional and business enterprises —3, 6, 7, 12, 22, 24, 27, 29.

Critical Dates.—Personal and private affairs, domestic matters, dealings with relatives–1, 8, 11, 14, 18, 22, 29; money dealings and transactions, financial enterprises, standing surety for others—8, 9, 12, 16, 20, 23, 27, 30; short journeys—1, 5, 9, 13, 21, 25, 30; long journeys—6, 11, 13, 16, 20, 24, 31; real property affairs, educational and academical activities, tests, etc. —3, 6, 10, 13, 20, 24, 31; speculation, children's prospects and affairs, picnics and excursions, courtship and love affairs—2, 9, 14, 17, 20, 24, 26; service affairs and prospects, dealings with superiors, servants, interviews—2, 9, 12, 16, 20, 24, 25, 30, 31; partnership matters, dealings with opposite sex in general—6, 10, 14, 18, 22, 26, 30; insurance activities, dealings with estate of deceased persons—2, 9, 12, 16, 20, 24, 25, 30, 31; professional and business enterprises—5, 9, 13, 17, 21, 25, 30, 31.

Chandrashtama from the beginning of the month till afternoon of 3rd and again from about midnight of 28th till about midnight of 31st.

12. Meena (Pisces).—*Kethu in 1st; Venus in 6th; Rahu in 7th; Sun and Mars in 7th and 8th; Mercury in 7th, 8th and 9th; Jupiter in 9th; and Saturn in 10th.*

General.—Jupiter in ninth, an influence that has become proverbial for its good effects in transit, and the only good transit for the month is without much potency because of vedha throughout. Saturn in tenth which can be said to be outright good or evil is free of check. From 4th to 25th Mercury is in a good sign but under check. Venus, Sun and Mars all transit evil signs only. But Sun and Mars are under check while Venus alone is free. Whatever may be the outcome of the blending of such elements as above, the month cannot yield much of good and mixed effects with the evil content predominating will alone eventuate. Health troubles, tedious and wearisome journeys, quarrels with friends and relatives, undesirable associations and company, varied anxieties and worries, obstacles in undertakings, unjust imputations, losses and litigation are the results due for the evil transits. Prosperity, success in undertakings, efficiency, gains and increased returns generally are the indications of the favourable transits. What is specially to be guarded against during the month is a liability to quarrels which may end in dishonour and disgrace for you if you are not careful enough to avoid them altogether. Of the three stars of the sign, those born under Poorvabhadra and Revati will fare best and even scarcely feel the ill-effects at all,

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while those born under Uttarabhadrapada will have to suffer most.

Health and Domestic.—Digestive, rectal and urinary troubles are the ailments that may be caused by some of the evil transits. Those subject to chronic fevers may have an attack unless proper precautions are taken. Those subject to high blood pressure should take readings now and then and take measures to prevent its going higher. Eye troubles too may arise off and on. Domestic quarrels, disputes with friends and relatives, mental agonies and all kinds of anxieties and apprehension will mar peace and happiness. Accidents may happen and if injuries are caused prompt measures should be directed to prevent sepsis and other complications.

Finance and Speculation.—It cannot be expected that finances for the month will be satisfactory and success in enterprises cannot be taken for granted. Even if there is success in some of them, losses in others will reduce the net result to nil balance. Therefore it is better to refrain from taking much risks though the prospects of success may appear tempting. This month should be especially avoided for the beginning of joint ventures in money matters or taking undue responsibility on behalf of others in respect of obligations. Though the month cannot be said to be so bad for speculative activities in general, it would be wiser to avoid them altogether as the balance of gains over losses will be very negligible and not worth all the time and trouble.

Real Property, Services, Profession, etc.—The general conditions with regard to real property matters will be only depressing but in the matter of usual income from lands, houses, etc., there may not be much changes for the worse. It is even probable that there is some slight improvement. The month is not propitious for making innovations or fresh investments; nor is it favourable for commencing litigation in vindication of your rights, unless of course exceptional conditions present themselves. On occasions, you will be sorely tempted to take the law into your hands but if you do so the consequences are unpredictable. You should avoid taking suggestions from interested persons who are liable to lead you astray. The overall picture in the case of the services is not however so discouraging as in other matters, though your position and good name may be assailed on occasions especially during the second half. But if you stick to routine and do nothing auspicious or rash and not thus aggravate the situation by your own actions, the influences will pass you by, as there are good background influences also to back you up. The profession and business too can achieve good results but only by dint of hard work and strenuous efforts. It is not an easy month.

Women.—This is a month in which the fair sex will have to confine their activities to familiar surroundings and more or less run a routine course as the vibrations during the month are not conducive to their best interests. Frayed nerves will be the result if they exert themselves too much either physically or emotionally. Attending or giving parties should be avoided as far as possible and the time spent mostly in quiet and peaceful surroundings. Functional troubles if and when they arise should be promptly treated by best medical advice as carelessness or bad treatment may lead to psychic and allied troubles.

Fortunate Dates.—Personal and private affairs, domestic matters, dealings with relatives—1, 6, 10, 14, 24, 25, 29; money dealings and transactions, financial enterprises—3, 6, 7, 12, 22, 24, 27, 29; short journeys—1, 4, 8, 10, 14, 18, 23, 28; long journeys—3, 6, 7, 12, 22, 24, 27, 29; real property affairs, educational and academical activities, tests, interviews—1, 3, 7, 12, 14, 24, 29; speculation, children's affairs and prospects, picnics, excursions, courtship and love affairs—3, 4, 6, 7, 12, 18, 27; service matters in general, dealings with superiors, servants, etc.—6, 10, 11, 14, 22, 23, 26, 27, 29; partnership matters, dealings with opposite sex in general—1, 2, 3, 7, 12, 24, 29; insurance activities, dealings with estate of deceased persons—1, 3, 4, 8, 10, 14, 18, 23, 28; professional and business enterprises—1, 6, 10, 14, 24, 25, 29.

Critical Dates.—Personal and private affairs, domestic matters, dealings with relatives—8, 9, 12, 16, 20, 23, 27, 30; money dealings and transactions, financial enterprises, standing surety for others—1, 5, 9, 13, 17, 21, 25, 30, 31; short journeys—3, 6, 13, 20, 24, 31; long journeys—5, 9, 13, 17, 21, 25, 30, 31; real property affairs, educational and academical activities, tests, interviews—6, 8, 10, 13, 20, 23, 26, 30; speculation, children's affairs and prospects, picnics, excursions, courtship and love affairs—2, 9, 14, 17, 20, 24, 26; service affairs and prospects, dealings with superiors, servants, interviews, etc.—2, 9, 12, 16, 20, 24, 25, 30, 31; partnership matters, dealings with opposite sex in general—6, 10, 14, 18, 22, 26, 30; insurance activities, dealings with estate of deceased persons—6, 11, 13, 16, 20, 24, 31; professional and business enterprises—8, 9, 12, 16, 20, 23, 27, 30.

Chandrashtama from afternoon of 3rd till sunset of 5th and again from about midnight of 30th till the end of the month.

DAILY GUIDE FOR OCTOBER 1959

(*Continued from page 910*)

agreements, public and social activities, referring or submitting to arbitration, etc.

28. WED.–L.D. 11 till 10–30 a.m. then L.D. 12. Poorvaphalguna till 6-10 p.m. then Uttaraphalguna. A.M.: Favourable generally; good for dealings with relatives, love affairs, courtship or marriage, benefits from women, picnics and excursions, activities in art, music, etc., money dealings, financial enterprises, etc. P.M.: Continues favourable for above matters but less so; bad for dealings with Governmental or corporate bodies, contracts and agreements.

29. THURS.–L.D 12 till 9–35 a.m. then L.D. 13. Uttaraphalguna till 5–45 p.m. then Hasta. A.M.: Good for all literary, educational and journalistic activities and enterprises, journeys, changes and removals, business matters, tests, interviews, activities in art, music, etc. P.M. *Till sunset*: Unfavourable for all matters in general, investments, money matters, new ventures, etc, *After sunset*: Highly favourable for business matters, journeys, dealings with professional people, new enterprises.

30. FRI.–L.D. 13 till 8-10 a.m. then L.D. 14. Hasta till 4–55 p.m. then Chitta. A.M.: Mixed influences prevail; bad for business and service prospects, dealings with superiors, interviews, liability to quarrels, disputes and accidents, but good for money dealings, dealings with opposite sex, courtship and love affairs. P.M.: Becomes unfavourable for journeys, changes, removals, educational and academical activities, contracts, business dealings, etc.

31. SAT.—L.D. 14 till 6-25 a.m. then L.D. 15 (Amavasai) till 4-25 a.m. (night) then L.D. 1. Chitta till 3-40 p.m. then Swati. A.M.: Throughout unfavourable for all purposes; avoid all new enterprises, journeys, liability to serious accidents from water, fire, etc.; take great care generally. P.M.: Becomes mildly favourable for investments, dealings in real property, building interests, dealings with elderly persons of influence and securing their help, etc.

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Daily Guide

FOR OCTOBER 1959

BY MIHIRA

1. THURS.—L.D. 14 till 7-40 p.m. then L.D. 15 (Amavasai). Poorvaphalguna till 10-25 a.m. then Uttaraphalguna. A.M.: Good generally; favourable for changes, removals, journeys, artistic interests and associations, money matters, dealings with friends and relations, new friends and attachments, social enterprises, etc., seeking benefits through influential women. P.M.: Continues favourable for business and professional activities, business partnerships, money dealings, etc., but not for activities in the field of art, music, etc.

2. FRI.—L.D. 15 (Amavasai) till 6-15 p.m. then L.D. 1. Uttaraphalguna till 9-50 a.m. then Hasta. A.M. and P.M.: Whole day not generally good as this is a Solar Eclipse day; avoid money dealings, transactions and financial enterprises, care in dealings with servants, inferiors will be necessary, as also with superiors and officials, likelihood of losses by deceit, theft and during journeys; avoid compromising situations as you are liable to be misinterpreted; for all of above matters, not so bad after sunset, in some respects even favourable.

3. SAT.—L.D. 1 of increasing half of lunar month of Aswini till 4-30 p.m. then L.D. 2. Hasta till 8-55 a.m. then Chitta. A.M.: Unfavourable generally for all matters; difficulties through law, litigation, extravagance, troubles with employers; do not act in such a way that your friends will turn against you; be careful in your dealings with the opposite sex and avoid waste and extravagance that way. *To women*: Special care of health necessary. P.M.: Beware of loss of money, property, etc., or other troubles through your enemies; a liability to hurts from accidents should be specially noted; avoid women.

4. SUN.—L.D. 2 till 2-30 p.m. then L.D. 3. Chitta till 7-40 p.m. then Swati. A.M.: Very favourable influences prevail for all purposes generally; success in real property matters such as building, mining, horticulture, good for investments also in real property; seeking favours and help from elderly women, dealings with relatives, courtship and love affairs, picnics, excursions, etc. P.M.: Continues favourable for all above but not so much; avoid women, journeys especially by water, money dealings and speculation.

5. MON.—L.D. 3 till 12-15 p.m. then L.D. 4. Swati till 6-15 a.m. then Visakha till 4-40 a.m. (night) then Anuradha. A.M.: Mildly unfavourable for dealings with servants, superiors, interviews, etc., which may be avoided if possible; likelihood of being abused, slandered or disgraced; so avoid bad company and alterations, liability to injuries, etc. P.M.: Likelihood of disgrace or losses through opposite sex, danger of accidents or breakdown; avoid overwork, bad for dealings with relatives near or remote, inside or outside domestic circle, bad for changes, finance, etc.

6. TUES.—L.D. 4 till 9-55 a.m. then L.D. 5. Anuradha till 3-0 a.m. (night) then Jyeshta. A.M.: Favourable alrouud; good for business advancement, educational and academical activities, tests, interviews, professional enterprises, journeys, litigation, dealings with opposite sex in general; seeking new friendships, dealings with relatives, etc. P.M.: Beneficial for all kinds of practical work, especially horticultural, engineering projects, litigation, etc., but travels should be restricted to bare necessity and to be avoided as far as possible.

7. WED.—L.D. 5 till 8-30 a.m. then L.D. 6 till 5-10 a.m. (night) then L.D. 7. Jyeshta till 1-25 a.m. (night) then Moola. A.M.: Highly favourable for all matters in general; good for settling disputed matters amicably, journeys, dealings with women, assuming public or responsible position, social activities, physical and athletic activities, sports, energetic advancement or business or profession, changes, exploiting new ideas, etc. P.M.: Continues favourable for all matters and also for educational, literary, journalistic activities, etc.

8. THURS.—L.D. 7 till 2-55 a.m. (night) then L.D. 8. Moola till 11-50 p.m. then Poorvashada. A.M. *Till sunrise*: Favourable for literary matters, compositings, music, activities in art generally, journeys, etc. *Till noon*: Not favourable in general, but specially bad for money matters, speculation, real property affairs, building contracts, dealings with superiors, journeys, etc. P.M.: Good for dealings with opposite sex in general, courtship and love affairs, dealings with relatives, the public *en masse*, also interest in fine arts.

9. FRI.—L.D. 8 till 0-55 a.m. (night) then L.D. 9. Poovashada till 10-35 p.m. then Uttarashada. A.M.: Not good in general, likelihood of contentions, angry discussions and quarrels, do not lose your temper on any account; be careful in your dealings with your employers, superiors generally; do not trust people who want to suddenly 'befriend' you. P.M.: Not so bad; but avoid journeys as far as possible, be careful in dealings with opposite sex; there is a liability to accidents with sharp things which should be had in mind.

10. SAT.—L.D. 9 till 11-5 p.m. then L.D. 10. Uttarashada till 9-25 p.m. then Sravana. A.M.: Favourable; good for money dealings and financial enterprises, rashness and taking risks should be avoided however; good for dealings with superiors, specially good for women, good for business, contracts, long journeys, literary and educational matters, interviews, etc. P.M.: Not so good; evil for dealings with opposite sex, courtship and love affairs, journeys, dealings with public, social activities, activities in music, fine arts, etc.

11. SUN.—L.D. 10 till 9-40 p.m. then L.D. 11. Sravana till 8-40 p.m. then Dhanishta. A.M.: Favourable; good for artistic interests and amusements, financial and business enterprises, favours from women, love affairs, courtship, popularity, etc., but avoid extravagance in any matter for which there will be a tendency; good for journeys, excursions, etc. P.M. *Till afternoon* (4 p.m.): Not good; do nothing serious or important, do not sign papers, documents, etc. *Evening and night*: Good for all matters in general, for journeys, dealings with women, advancement in all matters connected with the opposite sex.

12. MON.—L.D. 11 till 8-40 p.m. then L.D. 12. Dhanishta till 8-15 p.m. then Satabhisha. A.M.: Good for activities in sport, games, athletics but not for commercial enterprises, trade, dealings with women, avoid hasty and intemperate actions, extravagance. P.M.: Not favourable in general; liability to accidents, avoid journeys, extravagance, dealings with lawyers, employers; be careful in speech lest your friends become inimical to you; but conditions cannot be said to be bad after sunset generally.

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13. Tues.—L.D. 12 till 8-0 p.m. then L.D. 13. Satabhisha till 8-20 p.m. then Poorvabhadrapada. A.M.: Good for business, musical and literary interests, litigation, journeys, journalistic work, commercial contracts, seeking help from influential women, new friendships, picnics and excursions, courtship and love affairs, dealings with relatives in general. P.M.: Not generally favourable, likelihood of losses through fraud, deception, confidence tricks, resist temptations to do anything out of ordinary, avoid journeys.

14. Wed.—L.D. 13 till 7-55 p.m. then L.D. 14. Poorvabhadrapada till 8-55 p.m. then Uttarabhadrapada. A.M.: Good and favourable; financial gains through friends and relatives, good for changes, removals and journeys, social activities, artistic interests and associations, dealings with Governmental or corporate bodies, investments, exploiting new ideas, inventions. P.M.: More or less same conditions continue but less favourable.

15. Thurs.—L.D. 14 till 8-20 p.m. then L.D. 15. Uttarabhadrapada till 9-55 p.m. then Revati. A.M.: Mixed vibrations are in force both good and bad influences sufficiently powerful to cancel the effects of the other; therefore avoid all important actions and enterprises and keep to routine matters; avoid signing important papers and documents relating to real property. P.M.: Nondescript influences prevail, neither good nor bad.

16. Fri.—L.D. 15 (Poornima) till 9-15 p.m. then L.D. 1. Revati till 11-30 p.m. then Aswini. A.M.: Good and happy period for pleasures and amusements, dealings with relatives, love affairs, courtship, marriage, seeking help from influential women, business advancement, changes, removals, journeys, political activities, etc. P.M.: Not so good but neither very bad; likelihood of contentions and quarrels, disfavour of employers and superiors; chances of loss through false friends; avoid opposite sex in general.

17. Sat.—L.D. 1 till 10-40 p.m. then L.D. 2 Aswini till 1-25 a.m. (night) then Bharani. A.M. *Till forenoon*: Only evil persists; bad for journeys, liability to accidents, not favourable for dealings with opposite sex, courtship and love affairs, likelihood of disputes and quarrels. *Till noon*: Generally favourable but good especially for dealings with Governmental and corporate bodies, political activities, building contracts or matters connected with real property, investments, etc. P.M. *Till afternoon* (4 p.m.): Not bad. *Evening and night*; Abruptly changes to bad; not favourable in general for all matters.

18. Sun.—L.D. 2 till 0-20 a.m. (night) then L.D. 3. Bharani till 3-45 a.m. (night) then Krittikai. A.M.: Favourable for all matters connected with the opposite sex generally, also courtship and love affairs, picnics, excursions, etc., but not for activities in art, music, etc. P.M.: Unfavourable for changes, removals, journeys, literary and journalistic enterprises, interviews, tests, investments in general.

19. Mon.—L.D. 3 till 2-20 a.m. (night) then L.D. 4. Krittikai whole day and night. A.M. *Till sunrise*: Unfavourable for all matters in general. *Till noon*: Continues evil; specially bad for dealings with employers, superiors, interviews, avoid extravagance, litigation, all controversial matters. P.M.: No change for the better; bad for dealings with opposite sex, courtship and love affairs, excursions, picnics, etc.

20. Tues.—L.D. 4 till 4-25 a.m. (night) then L.D. 5. Krittikai till 6-15 a.m. then Rohini. A.M.: Not good generally; do not overwork or strain yourself too much mentally or physically; liability to accidents; bad for dealings with relatives, domestic matters generally, bad for changes, financial enterprises, bad for dealings with Governmental or corporate bodies, large firms. P.M.: Bad for contracts and agreements, dealings with public *en masse*, with females, etc.; avoid contact with women.

21. Wed.—L.D. 5 whole day and night. Rohini till 8-50 a.m. then Mrigasira. A.M.: Likelihood of quarrels and disputes which should be avoided as far as possible, bad for dealings with relatives and co-workers for money matters, financial enterprises in general; avoid undesirable characters as losses may arise that way also; avoid also journeys as far as possible. P.M.: A favourable time for original enterprises, exploiting new ideas, mystical and occult interests and studies, dealings with Governmental or corporate bodies.

22. Thurs.—L.D. 5 till 6-25 a.m. then L.D. 6. Mrigasira till 11-15 a.m. then Aridra. A.M.: Favourable for journeys, seeking favours from influential persons, especially women, new friendships, business advancement, changes and removals, speculation, dealings with superiors, physical and athletic activities, sports, but *women* are warned against hasty and impulsive attachments. P.M.: Unfavourable; bad for changes and removals, dealings with public bodies, superiors in office, liability to accidents, money difficulties.

23. Fri.—L.D. 6 till 8-15 a.m. then L.D. 7. Aridra till 1-30 p.m. then Punarvasu. A.M.: Mildly unfavourable; should avoid overstrain mentally and physically, bad for changes, journeys, literary and journalistic matters, dealings with relatives. *Women* are specially susceptible to hysterical troubles; avoid new friends or persons who want to thrust themselves upon you. P.M.: Mixed influences prevail; likelihood of troubles through women, disappointments in courtship and love affairs, also financial losses, avoid extravagance.

24. Sat.—L.D. 7 till 9-40 a.m. then L.D. 8. Punarvasu till 3-25 p.m. then Pushya. A.M.: Good for business activities, travels, literary activities, buying and selling generally, educational matters, changes of residence, etc., financial enterprises, favours from influential women. P.M.: Becomes unfavourable generally, difficulties with employers and superiors, avoid interviews if possible; beware of the advice of so-called friends, do not mix with crowds, public, places with congested traffic, etc., also avoid journeys as far as possible.

25. Sun.—L.D. 8 till 10-40 a.m. then L.D. 9. Pushya till 4-50 p.m. then Aslesha. A.M. *Till sunrise*: Not good; avoid travels if possible; likelihood of losses through theft, or of accidents, but from sunrise to noon, highly favourable conditions prevail; good for business, educational and academical matters, journeys, litigation, etc., but avoid new ventures all the same. P.M.: Becomes distinctly less favourable for all matters in general; avoid journeys, contentions, disputes, beware against accidents.

26. Mon.—L.D. 9 till 11-5 a.m. then L.D. 10 Aslesha till 5-45 p.m. then Makha. A.M.: Mixed influences prevail; good for dealings with Governmental or corporate bodies, contracts and agreements, dealings with superiors but not for journeys, contentions, litigation, likelihood of losses by theft, etc., nor for dealings with opposite sex. P.M.: Continues unfavourable but only generally for all matters.

27. Tues.—L.D. 10 till 11-5 a.m. then L.D. 11. Makha till 6-10 p.m. then Poorvaphalguna. A.M.: Favourable for all purposes in general; dealings with opposite sex, journeys, courtship and love affairs, physical and athletic activities, sports, investments in real property, energetic enterprises. P.M.: Continues favourable for all above matters and also for dealings with Governmental bodies, corporations, contracts and

(*Continued on page 908*)

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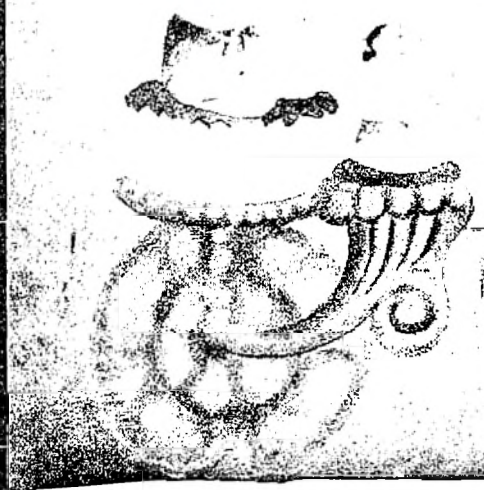
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Vol. 48] NOVEMBER 1959 [No. 11

DETAILED CONTENTS PAGE.

1. Horoscope of Prophet Mahamud ... 915
2. A Rational Approach to Directional Prognostication
   By Dr. P.S. Sastri, M.A., M.Litt. Ph.D. 919
3. The 1962 Eight-Planet Combination and World Affairs—A Symposium
   By Aldo Lavagnini 923
4. Planets and Peace of Mind
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    By Douglas Hunt, M.A. 949
17. Letters to the Editor 951
18. Your Scientific Difficulties Solved
    By Mihira 955
19. Book Reviews
    By Dr. R. Nagaraja Sarma, M.A., Ph.D., D.Litt. 957
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    By Mihira 961
21. Airways Guide for November 1959
    By Mihira 962
22. How is This Month (November 1959) for You?
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23. Market Forecasts for November 1959 ... 969
24. Stars in their Seasons
    By M. V. Ramakrishnan, M.A., L.T. 973
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HOROSCOPE OF PROPHET MAHAMUD

THE Prophet was born on 20th April 571 A.D.* (O.S.) at 1-10 a.m. (Lat. 21° 20' N., Long. 40° 14' E.), when the Nirayana planetary positions were as follows:—

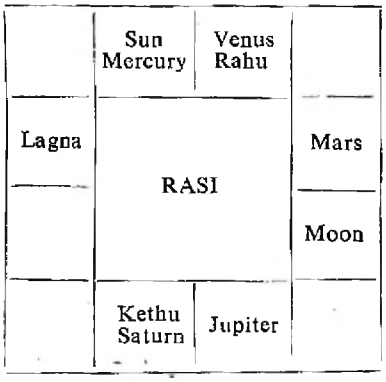
The Sun 28° 45'; the Moon 136°; Mars 90° 35'; Mercury 2° 24'; Jupiter 209° 50'; Venus 39° 29'; Saturn 211° 46'; Rahu 35° 31'; Kethu 215° 31'; Lagna 304° 47'; and 10th house 227° 1'.

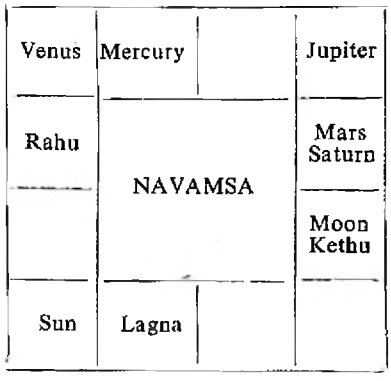
Aquarius rising with Scorpio in navamsa seems to fit in with the traditional description of Mahamud, as "of middle height, greyish, with hair that was neither straight nor curly, with a large head, broad-shouldered with thick hands and feet". The lord of Lagna Sani is actually in the 10th bhava and with Jupiter in bhava association and with Kethu in rasi association. Lagna is rendered strong by Lagnadhipathi or Ascendant lord, Saturn being in close association with Jupiter who also aspects Lagna. Aquarius is a mystic sign and consistent with the nature of Saturn, the Prophet "lived a life of severe simplicity". The 2nd lord being Jupiter and the 2nd house being unafflicted gave him a "deep and pleasant voice". The karaka of the mind Moon is in Leo aspected by Saturn, Lagnadhipathi. In the navamsa again, the Moon is afflicted. Consequently (it is said)

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*The data given by Prof. B. S. Rao in *Royal Horoscopes* appears to be correct but not the kundali. The rectified time of birth is 1-10 a.m. Prof. Md. Abdul Khaleque, in a letter addressed to me observes thus regarding the Prophet's birth details: "As to the month of the birth of the Prophet, the opinions also differ. The majority of the opinions are that he was born in the month of Rabiul Awal. One or two narrators have said that he was born in the month of Ramadan. It has been proved that the latter are not at all reliable persons, so their words cannot stand against the words of the most trustworthy and vastly

that "he was in the habit of giving violent expression to the emotions of anger and mirth". The last days of the Prophet, however, (Guru dasa) were remarkable for their calmness and serenity of mind. The 4th house is highly afflicted indicating that he was illiterate.





Balance of Venus dasa at birth: Years 15–3–0.

karaka. In his own house in the 4th Venus gets the positional as well as directional strength while his association with Rahu and his being aspected by Saturn renders him afflicted. The lord of the 7th is exalted and is in the last navamsa, aspected both in Rasi as well as in Navamsa by Jupiter. The Prophet married eleven wives, and the first wife Khadija was a widow and was his senior by 15 years. Mark Rahu-Venus association.

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According to classical texts, when the Sun is in a Dusthana and the Lagna is in the Dwadasamsa of Pisces or Leo, the native would be a posthumous child. It will be seen that in the Prophet's horoscope, the Sun is in the 3rd and the Lagna has fallen in Pisces Dwadasamsa, suggesting clearly that he was a posthumous child. Mark the fortification as well as affliction of Venus, Kalatra-

Two powerful Rajayogas are to be found—one in the 3rd house by the association of the Sun (lord of the 7th) and Mercury (lord of the 5th) aspected by Jupiter lord of the 2nd and 11th; and the other having reference to the 10th by the mutual aspects of Lagnadhipathi Saturn and the Yogakaraka Venus. Jupiter the planet of wisdom is in the 9th or Dharmasthana aspected by Mars, lord of Karmasthana, who in his turn has obtained Neechabhanga and is Vargottama and hence strong *par excellence*. The emphasis on the 9th and 10th—in-

learned scholars of the age. So it is certain that he was born in the month of Rabiul Awal. As to the date of his birth almost all the historians are of the opinion that he was born on the 12th of Rabiul Awa corresponding to the month of April, 571 A.D." The views of the great historians and the traditions of the Prophet clearly indicate that he was born on the 12th of Rabiul Awal. The Halabi taking all the different views together and judging the merits of the assertions in the critical light, has shown that it can undoubtedly be said that he was born on the 12th of Rabiul Awal.

volving Jupiter and Saturn—Kethu gives us the clue as to the methods adopted by the Prophet in spreading his doctrines, especially his encouragement of the shedding of kindred blood in the cause of Islam. He wanted to spread his Dharma (Jupiter in the 9th) but the means (Karma) was in consonance with the nature of Mars. In the navamsa again, it will be seen that Mars and Saturn are in the 9th.

His mother died in his 6th year when he was having Sukra Dasa Rahu Bhukthi. Mark the position of these two planets in the house of the mother. Marriage with Khadija, a widow and senior to him by 15 years took place when the Prophet was 25, during the Moon's Dasa Sani Bhukthi. It will be seen that the major lord is in the 7th from Lagna and the sub-lord Saturn owns the 7th from the Moon and occupies the 7th from Kalatra-karaka. His flight to Yathrib initiated the Mohammedan era (Hijira) and this happened in Rahu Dasa Sukra Bhukthi. Mark again the disposition of these two planets in the 4th. The turning point in his career began in the same year and under the same directional influences. The campaign of Mahamud for the spread of Islam involving violence took place in Rahu Dasa. Mutual aspects between Rahu and Saturn are not desirable. One of his sons died in Guru Dasa Sani Bhukthi. It is significant that the major lord Jupiter is aspected by the Sun a maraka and Mercury the sub-lord is associated with the maraka planet Sun. In the navamsa, again, Jupiter as owning a maraka place is in the 8th while Mercury is lord of another maraka from the Moon.

In the world's religious history, Mahamud is certainly of a most extra-ordinary character. He was a Prophet, philosopher and politician. The peculiar disposition of Jupiter in the 9th, Lagna-dhipathi in the 10th and the Sun and Mercury in the 3rd and Venus in the 4th —each powerful in its own way, and each bringing into play its peculiar indications due to ownership, association, etc., render the horoscope a remarkable one. Mahamud influenced the world in no ordinary way. Deep thinkers who have studied his works carefully admit the grandeur of his religious system and the depth of his wisdom and all this is due to the blessings of Jupiter's position in the 9th. Moksha-karaka Kethu's situation in the 10th in the house of Mars is significant. This made Mahamud a real *gnani* but because the sign involved is that of Mars, he did not adopt an entirely peaceful method to propagate his religion. The Prophet has influenced the lives of millions of his followers during the last thirteen centuries and the clue to his unique personality is to be found in his horoscope.

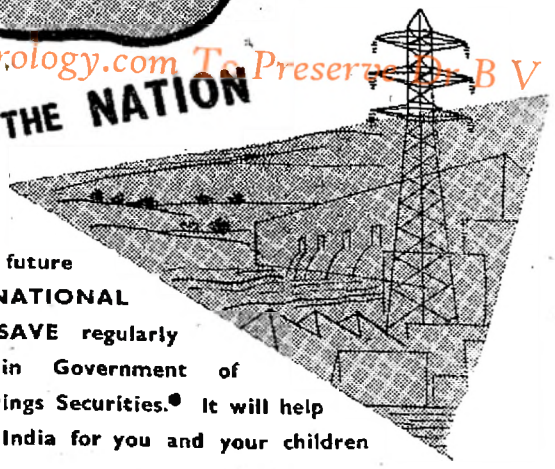
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A Rational Approach to Directional Prognostication

BY DR. P. S. SASTRI, M.A., M.LITT., Ph.D. (DOUBLE)
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"WITHOUT a reliable and complete system of directing, all natal astrology tends to remain vague and abstract". Having stated this candidly, Mr. Carter proceeds to observe that "all candid astrologers will admit that none of our present systems give entirely satisfactory results". In his 'Introduction to Radix System', Mr. Robson pleads for a method which can combine "the wealth of directions and the definiteness of predictions of the primary system with the ease of the working of the secondary". Some systems of directing take a day after birth as equivalent to one year. Others progress the Sun and the M.C. by one degree or 59' 8" per year after birth. Still others take the solar return or the lunar return or both. When we look at the arcs of progression given by various authorities, we are bound to be confused.

Before we proceed let us have a look at the confusion into which the astrological authorities are pleased to throw us. Frankland wants to apply 4°/7 or 34 2/7 minutes per every year after birth and also to apply 3°/7 or 25 5/7 minutes per year. Carter leaves it to us to choose one of these; and then we have to combine it with one degree and 2½ degrees progression per year. He accepts Frankland's view that 4°/7 arc is malefic while 3°/7 measure is benefic. And in his 'Principles of Horoscopic Delineation' he observes: "If I abandoned all others, I would at least retain the 1° to a year measure". Dutt proposed that 3° 36' to be added per every year after birth. Dutt got this arc by dividing the total degrees of the zodiac by one hundred. If we can divide it by 100, we have a better justification to divide it by 120 which is at the basis of the Vimshottari system. Actually we step into the land of symbolism when we take up directional progression. Any such symbolical progression must apply uniformly to every house and to every planet in any given nativity.

When the individual is born, he has a certain configuration of planets and other astral bodies; and these are with the individual. As he grows, so do they. This rate of growth depends on the intellectual, moral and spiritual growth of the individual. On the purely physical plane the rate of growth can be a fixed unit per year. But man is more than a physical object. As such the rate of progression is bound to vary from individual to individual; and it also varies from one period to another in the life of the same individual. This appears to be the truth underlying the method advocated by Mr. Robert Yaget in his paper in the 1957 Annual Number of THE ASTROLOGICAL MAGAZINE.

Most of the arcs of progression per year vary from 57 minutes to 65 minutes; and only a few go beyond or below these figures. The arc may be obtained either from the rate in which the Sun's apparent motion is found after birth; or one may take recourse to the motion of the Moon, or to the sidereal time. We have to enquire whether we can fix the approximate measure of progression.

As we advance, we are carrying with us the zodiacal pattern found at the moment of our birth. There should then be a corresponding advance in every cusp and in the position of each planet. The whole zodiac symbolised as the nativity affects us; and consequently the zodiac in its entirety represents the maximum possible duration of a man's life. When we divide the 360 degrees of the zodiac by this maximum duration, we may also be able to get the average arc per year. And this very complicated job can be solved if we have a scientifically accurate method to determine the longevity of any nativity. But then new problems may crop up. And we can only experiment with the system of directions, before we can arrive at any certain measure. Now we have, for good or bad, the *Vimshottari* system which gives us a maximum of 120 years. In view of reports of people living beyond 120, we may have to revise this figure. The degrees of the zodiac are exactly divisible by 120; and we can then take up any figure which can so divide 360. Thus we can have an average arc of 2 or 3 or 4 or 5 or 6 degrees per year. And if we consider the horoscope to represent a connecting link between the past life and the future life of an individual, we can have an average measure of one degree. And for purposes of this paper, we propose to show how the average arc of one degree and the average arc of three degrees actually work.

In the actual working of the directions, the entire emphasis shifts to the aspects formed between the radical and progressed positions. No aspect is good or bad in itself. Its precise nature depends on the nature of the planets, on their relation to the

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ascendant, and on their location. Next we have to consider the observation of Robert Yaget that the actual event may not take place exactly at the time when an aspect is formed. This he designates the time-lag. In other words every aspect has a certain orb. It extends. If it extends in one direction, it can as well extend backwards. Then the period covered by an orb will be something like a *vidasa* or a minor period within a sub-period. Can we overcome the conception of a time-lag ?

Consider the nativity of Mahatma Gandhi (Chart I). His death took place when he completed 78 years and four months. If we take the 2° measure we need a progression of 156° for Saturn to effect an exact opposition to Mars. Four or

Neptune Rg. 26-25	Guru Rg. 28-9 Pluto Rg. 25-30		Herschel 29-45
	CHART I		Rahu 12-10 Moon 27-57
Kethu 12-10			
	Sani 20-20	Kuja 26-23 Sukra 24-26 Budha 11-44 Lagna 3-47	Sun 16-55

five months prior to this period we can find the progressed Mercury in opposition to Sun. This would easily give an average arc of 1° 59′ 26″. When he was sentenced on 18–3–1922, Mercury, the lord of the house of incarceration and confinement, has a square with Mars. This measure, however, does not give us any adverse direction for the death of his wife. Nor is the ascendant involved here in any way.

If we apply the three degree arc we may be able to explain some facts easily. If the M.C. progresses by 226° 27′, it will have a square with Saturn; and at that time the progressed ascendant will be in opposition to Saturn. If this were the time of the death, then it will work to an arc of 2° 53′ per year at an average. By 18–3–1922 we find Venus progressing by 155° 19′ to make a square with Uranus. At this rate, the Moon has a square with the ascendant and Saturn is in conjunction with Pluto. This will give an average of 2° 58′ per year. Here is no question of a time-lag. When Mercury advanced by 218° 36′ he came into opposition with Saturn; and this coincides with Saturn's conjunction with Uranus and with the Sun's conjunction with Pluto in the seventh. These aspects can account for the death of his wife. This would give an arc of 2° 57′.

This method takes all the cusps and planets to a distance of roughly 180 degrees when the individual completes sixty years; and the completion of the sixtieth year is even now looked upon as a critical period in the life of the individual. The planets come to their 'fall'.

This method can explain many cases. George VI gets his progressed Saturn to the 7th house in square to Jupiter by February 1952; and at this time the Moon will be in opposition to progressed Mars. Here the arc comes to a little more than three degrees. In Hitler's nativity his progressed Saturn squares Sun by August 1945; and the arc is 2° 50′ per year.

Inspite of this, it may be simpler to work with an average of one degree arc per year. Consider Chart II. With the one degree arc it will not be possible to eliminate the time-lag. This native failed narrowly in 1944 in his matriculation. That was when he completed 14¼ years. Now progressed Jupiter, squares Moon at 14° 0′, and Sun opposed Uranus at 14° 3′. This gives an arc of 58′ 29″ and the event can be said to occur within a couple of months. After a progression of 15° 6′ Sun conjunction M.C. operates and this will take us to 1945 March when he passed. In 1947 when he passed his Intermediate examination, after a progression of 16° 44′ Saturn squares M.C., and Jupiter opposes the ascendant. Moon comes to oppose Mars at 18° 30′ and to square Pluto at 19° 22′. Now 18° 30′ works to September

Herschel 16-5 Moon 6-8	Rahu 20-34	Guru 22-7	Pluto 25-29
	CHART II		Sukra 28-29 Neptune 8-12
Sani 0-25 Lagna 8-52		Kethu 20-34	Sun 2-2 Kuja 24-37 Budha 27-28 X 17-9

1948 and 19° 22′ comes to 1949 July. It was by March 1949 that there appeared symptoms of a disorder; and this evidently means that the Moon's aspect has resulted in an event six months after its formation. It was in January 1950 that he discontinued his studies abruptly and began to develop hypochondria. This gives an average arc of 58′ 38″ per year. Then in succession we find Moon opposing Mercury 21° 20′ (19–7–1951), Neptune squaring Saturn 22° 13′ (25–6–1952), Sun squaring Pluto 23° 27′ (1–9–1953), Venus squaring Jupiter 23° 38′ (7–11–1953), Jupiter squaring Uranus 23° 58′, and Saturn squaring Mars 24° 13′ (1–7–1954). It was this last mentioned aspect that operated by the middle of March 1955 when the mental depression took a pretty bad turn resulting in confinement. Here the time-lag works to eight months and a

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half. The same Saturn took a little more than a year to operate when he squared Uranus at 15° 41′; and the result was an elder brother's death. But this Saturn opposed Pluto at 25° 5′ when the arc advanced to 58′ 57″ per year; and this was on 25–6–1955. The same confinement came nine months later.

This example enables us to believe that this method, first suggested by Robert Yaget, is workable. The only lag that lurks in this method is the orb of the aspects. After the aspect is exactly formed, one has to wait for the result. The orb of the aspects formed by the progressed Sun, Mars, Venus, Jupiter and Uranus appears to extend to nearly ten minutes, working to two months. The orb of Mercury extends to fifteen minutes. The orb of the aspects of Moon and Neptune extends to thirty minutes. The orb of Pluto at times extends to fifteen minutes. The orb of Saturn appears to extend from 30 minutes to one degree.

Before we apply this method of directing, we should know how we have to tackle any given nativity. Here it is impossible to better the statement of the position given by Mantreswara in his great treatise *Phaladeepika*. In our second chart, the trouble began at a time when Moon in the fourth came to be afflicted by Mars and Pluto The confinement involved the lords of the 2nd and the 12th houses. It is not the position by house, but by cusp that is always involved, The cusp or bhava plays a prominent part. All bhavas are capable of giving good results when they are occupied or aspected by their owners or by benefics without being afflicted. These planets, however, should not be in their depression or in inimical signs; nor should they be eclipsed, if we want them to give good results.

Any bhava, says Mantreswara, is strong and beneficial if the trines and squares and the 2nd house from that bhava are occupied by their own lords or by benefics. If they are malefics in these positions, the bhava becomes inauspicious. This is a valuable point since it determines the kind of results we can expect from any house.

If the lord of a bhava occupies the eighth from that sign, or if he is eclipsed or depressed, or if he is in an inimical house, and if all the while there is no benefic association to that bhava, then one can safely predict that the results of that bhava will be malefic in character. A similar result would follow if a bhava is occupied by a malefic who is not the owner of the bhava. Likewise if the 6th, 8th, 12th houses from a bhava have malefics, or if the lord of a bhava is 6th, 8th, 12th from that house, or if the lord of 6th, 8th or 12th occupies the bhava, the nature of that bhava becomes malefic. But inspite of all this, if it has a benefic association, the result will not be so bad. When the bhava, its lord, and the planet who can give the results of that bhava are weak and are located between malefics, or when they are associated only with malefics or inimicals, that bhava gives only malefic results.

The lords of the third bhava from the Moon and from the ascendant, the planets aspecting the eighth, the planets occupying the eighth, the lord of the 22nd decanate, and the worst malefic like Mars or Uranus are capable of destroying the cusp in association with which they are found. The cusp having the lord of the ascendant gets stronger for the good of that cusp.

A planet can be the owner of two houses. Then we should know which results will appear first. If one of the houses is its Moolatrikona, the results of this house will be felt in full. Counted from the ascendant, or from the bhava concerned or from the aspecting planet, the bhava that comes first in order will give its results first. But if a planet is in an odd house, the results of the odd house will always precede. We should, however, remember that a planet has maximum power only when it is in the centre of a bhava, not in the centre of a house.

The one-degree symbolic measure discussed above, is easy to apply. The time-lag it presents can be overcome by combining it with the *Vimshottari* (120 years) system of periods. A close examination of the three-degree method may throw fresh light on this problem. Consider Chart III. Progressed Mars in trine with Jupiter at 48° 32′ 14″; and this gives the date of marriage as 16–4–1936. The average arc of progression per year works to 2° 59′ 23″. At the completion of

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	Kethu 27-32 Lagna 2-16		Pluto Rg. 12-31
Uranus 6-16	CHART III		Nep. R 16-41 Jup. R 21-0
Moon 18 59 Sun 7-12			Sat. Rg. 17-9
X 25-50 Mercury 27-41	Venus 27-32	Mars 2-27 Rahu 27-32	

twenty-four and a half years, he joined his profession. Then progressed Sun was trine Jupiter at 73° 47′ 10″. This gives an arc of 3° 0′ 42″. Slowly the arc began to fall since there resulted an intellectual lethargy. Exactly one year later he narrowly escaped from a serious accident. Now progressed M.C. squared Pluto at 76° 41′ 1″ giving an average measure of 3° 0′ 26″ only, though for one year there

is a fall of six minutes. In the following there were two serious calamities spread over a period of three months and twenty-three days. Now we find progressed Venus opposing Saturn at 79° 36′ 42″ and progressed Sun squaring Mercury at 80° 28′ 29″. The second was a brother's death and Mercury was involved. The arc works to 3° 0′ 13″. A change of place for better came early in 1948 when progressed M.C. came to a sextile with the Moon at 83° 8′ 48″ giving an arc of 2° 58′ 42″. A serious ailment ensued towards the end of the year when progressed Neptune had a semi-square with Venus at 85° 51′33″. Progressed Mercury squaring Sun at 99° 31′ 31″ brought a serious setback to his future plans. This was in July 1953, and the arc fell to 2° 58′ 31″. Another major setback came exactly three years later; and this time progressed Mars opposed Jupiter at 108° 32′ 14″. This three-degree measure seems to be capable of eliminating all time-lag.

Whatever system of directions we like to perfect, we have to keep in mind two factors of paramount importance in any prognostication. The first is the dasa system of 120 years which in itself is a system of directions. This is of great help in fixing up the exact time for an event; and the nature of an event can be read with the help of the dasa system and with that of the directional aspects.

The second factor refers to the modification of events brought forth by the transitting planets. It has been our experience that the influence of the transitting planets is capable of being read accurately only when we interpret the transits with reference to the radical Sun, Moon and Saturn, and also with reference to the radical M.C. and ascendant. Even then, as Mantreswara observed, Sun and Mars give results only when they transit the first decanate of a sign; Venus and Jupiter show their effects only when they are in the second decanate; and Moon and Saturn have their influence as they pass through the third decanate.

Apart from the usual rules enumerated by many an authority, there are a few principles to be remembered. If the malefic planets transit in 1, 3, 5, 7, 10, 19, 23 stars from the asterism at birth, there will be some trouble or danger. If a planet transits from one sign to another on a day having 1, 10 or 19 asterism from that of the birth, or if there is an eclipse or planetary war in any one of these asterisms, it forebodes some calamity. But if these planets are aspected by a benefic, or if they have the conjunction of a benefic, the evil is greatly minimised. Similarly if the signs having these asterisms are transitted by malefics who are the owners of these signs, then too there can be no evil effects.

Reckoning from the natal asterism, Mantreswara classifies all the stars to represent the whole body. He asks us to find out the asterism through which a planet transits. If that is a malefic transit, the part corresponding to the asterism will be affected. Thus *for the Sun* we get the following :—

Counting from the asterism at birth	*Part of the body*	*Effect*
1	Face	Loss
2, 3, 4, 5	Head	Wealth
6, 7, 8, 9	Chest	Success
10 to 13	Right hand	Gain
14 to 19	The feet	Loss
20 to 23	Left hand	Ill-health
24, 25	The eyes	Gain
26, 27	The organs of procreation	Danger

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For the Moon

Asterism	*Part of the body*	*Result*
1, 2	Face	Great fear
3 to 6	Head	Well-being
7, 8	Back	Victory over foes
9, 10	Eyes	Financial gain
11 to 15	Chest	Mental peace
16 to 18	Left hand	Quarrel
19 to 24	Feet	Foreign travel
25 to 27	Right hand	Gains

For Mars

Asterism	*Part of the body*	*Result*
1, 2	Face	Danger
3 to 8	Feet	Quarrel
9 to 11	Chest	Success
12 to 15	Left hand	Proverty
16, 17	Head	Gain
18 to 21	Face	Great fear
22 to 25	Right hand	Happiness
26, 27	Eyes	Foreign travel

(*Continued on page 986*)

The 1962 Eight-Planet Combination & World Affairs—A Symposium

[As readers are aware, there is going to be a combination of eight planets in Capricorn (Aquarius according to Sayana or the Movable Zodiac), in February 1962. The subject has been dealt with by us not only in August 1957 issue of THE ASTROLOGICAL MAGAZINE *under the caption* **The Third World War,** *but reference has also been made to this great concentration of force in one part of the heavens, in our inaugural address to the All-Kerala Astrological Association, at Trichur. This unique celestial combination seems to have excited the curiosities of a large section of the educated public to such an extent that many of them have suggested the subject being discussed in a more detailed manner.*

Those intending to participate in this symposium can prepare a suitable paper and send the same for publication. It is left entirely to one's discretion whether to interpret the combination astrologically or astronomically, on the basis of the Nirayana or Fixed Zodiac or Sayana or Movable Zodiac. You have to set out what in your opinion, are the likely results to happen as a consequence of this eight-planet combination in the world as a whole; with reference to the different countries; and/or in regard to individuals born in different signs. All points of view—whether based on ancient classical writings or on modern western texts or on one's own experience, are welcome.

PAPER No. 10—BY ALDO LAVAGNINI

A rare and outstanding celestial phenomenon is due for the first week of February 1962, with Mars entering there on February 2, in applying conjunction to Saturn, the six planets shall be found comprised between it and retrograde Mercury within the first 23° of tropical Aquarius, upon the sidereal background of the constellation of Capricorn. On the following night (February 3), the Moon also will join them, in conjunction with Mars and Saturn, while Mercury also comes in conjunction with Jupiter, and in the following day with Venus. On the subsequent night of February 4, the Moon will join the Sun near Kethu, at about 15° 40′ Aquarius (tropical), which therefore shall be eclipsed. On the night between February 5 and 6 (about sunrise for India), Venus will have attained the same longitude of Jupiter, and the two planets placed between the two lights but nearer to the Sun, shall be also very near in latitude and declination. The same shall occur with the Mars–Saturn conjunction at 4° Aquarius on the following day, with Mercury placed between them and the Sun.

A panoply accompanied by an eclipse, shortly followed by the conjunctions of the benefics and malefic planets respectively, with Mercury and the Moon running in contrary sense between them, and with all the seven planets very near on the south side of both the equator and ecliptic, is a powerful configuration, and its impact is bound to be felt geophysically, no less than on the human events which may follow it in the same year, as also in the following one.

Since the eclipse shall occur at about 21 h. 30 m. in London and 3 a.m. (I.S.T.), the phenomenon may be visible in Eastern Asia and the Pacific region, up to the Eastern coast of America before sunset. Its influence shall be felt more strongly in Central Europe, where it will come on the lower meridian, and at the rising and setting lines, respectively, together with the path of its shadow over our planet, between these two lines.

As we have seen, we have really the combination of four phenomena, the one overshading the others, all of them comprised within the first 20° of tropical Aquarius, between the Mercury conjunction with Jupiter and the direct station of that same planet:

(1) an eclipse at the mid-point between the winter solstice and the spring equinox—a very sensitive point of the ecliptic, since it is a cusp in its eightfold division;

(2) the Venus–Jupiter conjunction at 19° Aquarius, within 1° of the Nodal line, and therefore on the very path of the Moon and preceded by their occultation;

(3) the Mars–Saturn conjunction below the forepart of Aquila, in the intermediate nakshatra of Abhijit (Vega);

(4) the Moon's passage between these two conjunctions, before and after the eclipse respectively, with Mercury running backward also between them.

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Whichever the Ayanamsa chosen, those 20° are unmistakable under the Makara constellation, with Mars and Saturn near its head stars, and the other planets nearer to the hind part and below Delphinus, in the Sravana nakshatra (Altair). We must, therefore, take account of these three constellations as the starry background of the first 20° of tropical Aquarius, together with this particular section of the yearly rhythm of life.

In addition to the above we should consider the position of the more recently discovered planets: Uranus and Pluto, at 29° Leo and 9° 30′ Virgo respectively, the first is so near to Regulus or Magha and the second to Zosma or Purvaphalguna. These are approaching their conjunction in the same sidereal constellation of Leo, in VIIth or VIIIth house to the planetary stellium. Lastly, Neptune is very near to the middle point of tropical Scorpio, in a square

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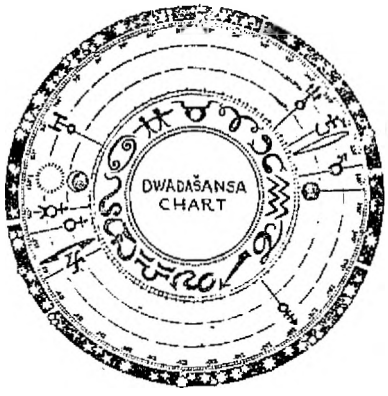
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relationship with the major assemblage.

Together with the navamsa chart, familiar to Hindu astrologers, it may be further interesting to notice the Dwadasamsa positions of the same planets, from



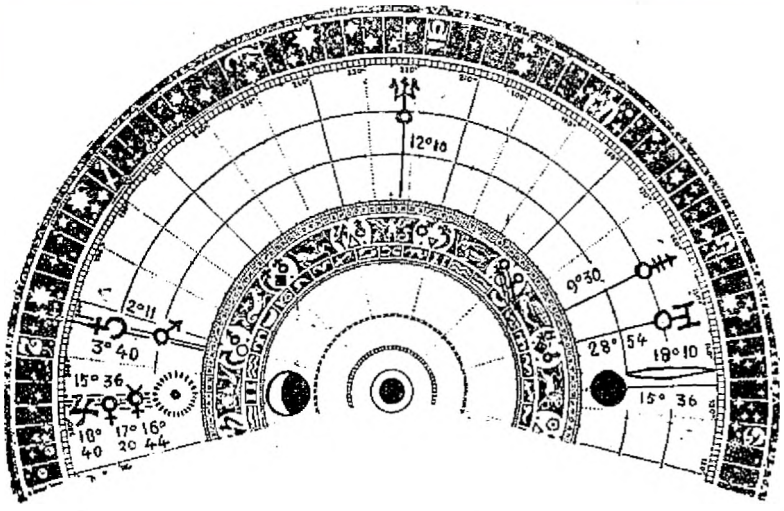
the tropical viewpoint. These old Dodecatomoria were highly honoured by the Greek astrologers, as "a means to discover that which is concealed" in the usual chart, in a very similar way to the navamsa or novenary division.

The decanate chart of the eclipse shows the two lights in Leo, together with Mercury, opposite to Mars solitary in Aquarius; the other planets, with the exception of Uranus and Pluto, occupying together with the two Nodes, the two opposite divisions of Pisces and Virgo: Saturn, Neptune and Rahu in Pisces; Venus, Jupiter and Kethu in Virgo; Uranus in Cancer and Pluto in Sagittarius.

If we consider the Nodal Chart—a movable lunar zodiac beginning with Rahu, which may be divided either in 9, 12 or 27 equal sections—we have there Uranus and Pluto in the first division corresponding to Aries, while the stellium, at the moment of the New Moon, comes in the division corresponding to Virgo, with the exception of Jupiter solitary in the following one. However, if we use the ninefold division, all seven planets are in the same one, apportioned between the first two ones of its three movable mansions. In any case, from this viewpoint, the angularity of Venus, Jupiter, Uranus and Neptune is more especially stressed.

Heliocentrically the stellium becomes sub-divided in two parts: Saturn, Jupiter and Venus over the background of Capricorn (tropical Aquarius from the earth viewpoint), the earth together with the Moon, Mercury and Uranus on the opposite side, *i.e.*, in the Cancer constellation, with the exception of Uranus which is with Pluto over Leo, while Mars comes over the hind part of Sagittarius. Since the best division of the heliocentric zodiac is the one naturally made by the Via Lactea, we have from this viewpoint, with Neptune, a powerful T configuration in the fixed signs.

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From which it may be easy to deduct that the impact of this configuration will be felt very powerfully in the whole solar system, modifying the quality of the Sun radiations. What is an extraordinary conjunction from our earthly viewpoint is, however, a more than ordinary opposition from the viewpoint of the Sun and Mercury, with Jupiter, Venus and Saturn arrayed, as it were, against our planet and its satellite, and Mercury, placed between the earth and the Sun. Since, however, the stronger impact on our planet is from the two benefics Venus and Jupiter, in some way the evil may be minimised, so that the shocking effects from this "excess of goodness" are more likely to be ultimately good, and constructive rather than the contrary.

The more evident and strong felt among these effects shall, of course, be the geophysical ones: even from a purely material viewpoint, the greatest weight of the solar system, coupled with that of our own satellite, pulling at one side of our globe and planetary field, cannot avoid but to produce some disturbance on the four elements and our space itself. It may be particularly unsafe, on those first days of February, to travel either on air or sea, and even in some place, to sleep in a house. Especially in those parts where there have been previous seisms, it may be a measure of prudence to sleep in the open, or in an equivalent comparatively safer habitation.

An eclipse in the second decanate of Aquarius is said to "damage the seeds" that have been sown with the additional evil effect of the Mars–Saturn conjunction, later sowing in that year may be safer than early.

Is there danger of war? We live in a dangerous time, when military expenditure and so-called defence usually take the larger part of a power budget, the greater ones building a stock of very dangerous weapons, so danger cannot be absolutely excluded at any time. We may, at most, speak of greater probability.

The Mars–Saturn conjunction in a human sign, below the Eagle and so near to the two chief horn stars of the Goat (Alpha and Beta), is very apt to stimulate some warlike action, both on air and earth. To it we must add the VIIIth house ray of Uranus and Pluto joined to those Leo stars. However, both lights leave this conjunction, applying to the one of Venus–Jupiter, even while these planets are said to be combust: an eminently peaceful and constructive combination, favouring agreement and goodwill generally. Even taking account of the affliction by Kethu and the Neptune square, *we would say that the precipitation of a third World War at this time, or in this year, is comparatively unlikely.*

There may be danger, of course, but a still greater danger, in our opinion, will come at the time of the Uranus–Pluto conjunction in opposition to Saturn, in 1965. Something, however, is bound to happen, and not one thing but several ones, of a more or less spectacular nature: *unsolved problems and unstable situations are the weak sensitive spots, most likely to be stimulated and react under the impact of this unusual configuration.*

With such powerful Saturn, for instance, and the negative influence of Kethu, strikes are no less likely than military actions, while on the other hand, the Venus–Jupiter conjunction, in such a sign, will favour religion, cultural enterprises, and some great peace move or movement. Progressive movements, generally, may be powerfully stimulated, as well as congresses possibly may have summit conference. Agreement in any issue may come more easy and seem more necessary at this time.

Two countries are very probably to be strongly affected by this configuration, not so much because of a hypothetical rulership or a traditional one of tropical Aquarius and sidereal Capricorn, respectively, Russia and India. In both cases the panoply comes in opposition to a similar if lighter stellium, in tropical Leo and sidereal Cancer, which presided to their actual political birth: the Bolshevic counter-revolution of November 1917, and the Indian Independence and partition in August 1947.

Within one degree, more or less, the eclipse comes on the M.C. for Delhi of the Independence Chart for midnight August 14–15, 1947. While Jupiter opposes the Sun, the opposite side of earth comes exactly on the position, occupied by Venus, 15° 42' Leo, near that Pluto–Saturn conjunction, which we may consider symbolic of the partition itself. Since the chart is an eminently political one, the eclipse should affect India mostly politically, and since the New Moon is in conjunction with the two (or three) benefics—combustion apart—that influence should be mostly on the benefic or constructive side; it could well mean her reunion with Pakistan, even while the way in which it takes place may not be an unmixed blessing.

For Karachi, it is the Mars-Saturn conjunction which comes nearest to the M.C. of the Independence Chart, while her ascendant is exactly square to the Venus-Jupiter conjunction. Because of these positions, some kind of revolution or political anarchy is much more likely to be the cause than war or a threat of war. We must remember that the same Independence Chart for Pakistan has Mercury on the fourth cusp, the planet of instability and change, while the chief benefic is just over the Western cusp; so that good may come to her mostly through association. A reasonable conclusion for a country which can hardly ever become self-sufficient, so that sooner or later her reunion with India, of which she is geographically a portion, seems to be her inevitable destiny.

As to Russia, the eclipse, which is also a Mercury conjunction, squares exactly the Sun-Mercury conjunction of the November 7 chart, at the same time opposing Saturn, while the Mars-Saturn conjunction opposes the place of the 1917 Saturn-Neptune conjunction, which presided to and stimulated the Bolshevic move. Something is bound to happen there, on the way to a greater degree of democratization (Aquarius), a more or less definite departure from the already so long enduring personal dictatorship which, with little variation, has been on the power since.

The Leo-ruling Sun in Scorpio is the natural signature of such dictatorship, since it is placed midway between the Saturn-Uranus opposition, this last planet means that which must ultimately defeat it. The eclipse, together with the Venus-Jupiter conjunction, so near to the Uranus position in the November chart, is very likely to be

(*Continued on page 982*)

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Planets and Peace of Mind

BY S. SARAVANABHAVAN

NOTWITHSTANDING possession of riches, comforts and other conveniences in life, some feel disgusted with life and go even to the extent of suicide for reasons which may appear absurd to most of us. There are also people who lead a happy life amidst adverse conditions. The thing which may appear to one as a trifle may turn out to be a serious problem to another. One may give up his life for love while another may hunt after it as a hobby. How are these to be accounted astrologically? These are adjudged by reference to the afflictions and good positions of the planets. The native derives displeasure through the afflicted Bhava relations and pleasure through the well-placed planets and Bhavas. The affliction of a certain Bhava does not necessarily indicate negation of the things represented by that Bhava but it does, of course, delineate the unpleasant reaction of the mind of the native to the affairs of the afflicted Bhava; for, a person in affluence may have his 2nd Bhava afflicted and *vice versa* and the afflicted 2nd Bhava will shatter the peace of mind of the native through financial matters, etc. The mind of the native is so delicately formed at birth as for his radical planetary configurations that he takes the things humorously, lightly or seriously. And where all the malefics jointly throw their evil powers upon one Bhava, such a native will be the worst afflicted by the matters connected with that Bhava that he will even try to put an end to his own life through it regardless of his other fortunes in life. Let us go into the details of the Bhavas to have a clear idea of this article.

Seventh Bhava—In affliction.—The native becomes discontented because of his failure in trying to get himself married or if he is married he curses himself for his unsatisfactory match

	Moon		Lagna
			Rahu
Jupiter Venus Kethu			
Sun	Mars Mercury	Saturn	

and married life. Even when he gets a fair and rich wife, imaginary suspicions of morality problems, etc., trouble his mind. And on any conditions, he tries to lose his peace of mind.

The above chart belongs to a person who got mentally deranged because of being unable to bear the unpopularity that rose against his fair wife's conduct. It can be seen from the chart that the 7th Bhava is occupied by Sun, a malefic by nature and rulership. It is besieged between the two malefics Mars and Kethu. Lord of the 7th is in depression in the 8th an evil house. Karaka Venus also is in 8th and Kethu is in conjunction with both the Karaka and Bhava lord. Saturn aspects the 7th, the Sun and the Moon. There is thus a series of bad influences around the 7th Bhava. It is no wonder that the native got mad (and is not yet relieved of that disorder) during the major period of the Sun and sub-period of Venus, *vide* the afflicted 7th house matters.

In good position.—The native is fond of his wife. Neither the bachelorship nor the loss of wife implant a serious mental shock as he naturally views it in an air of saintliness. He never troubles himself into discovering the nature of his wife even when he hears reports of scandal as he is quite confident of her character.

Sixth Bhava—In affliction.—The native is sad because of his incapacity to repay his debts. He curses his misfortune which led him to borrow or that there is none to lend him in his dire necessity. He unnecessarily worries himself that his present good health may one day fail and he may succumb to some diseases. His servants turn out mischievous and bother him. In case they are faithful, the native sees them with suspicious and vigilant eyes and mistakes their over-obedience for a show or bad intention.

In good position.—The native naturally never gets upset with credit items and he goes on borrowing to keep up a happy life. He may also be in such a position as not to go out for credits. He may be sickly and can have mischief-making servants, but he is so accustomed or so strong in mind by nature that he does not care for these simple things. He may also be healthy and strong in constitution.

Fifth Bhava—In affliction.—The native feels unhappy for want of a child; if he has children, for lack of their good health, intelligence or conduct as the case may be. He is ready to renounce his worldly possessions and even his life for the cause of love. He loses by speculation and loses joy each time he fails in it. If he gains something in it, he is displeased

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that it is not up to the mark of his expectations.

In good position.—That he has no children or that his children lack in intelligence, health or conduct, does not trouble his mind; sometimes he finds pleasure in prattling about his children's graces. He is successful in love affairs; or he hunts after love as a hobby unmindful of the success or failure attending on such pursuits. He gains by speculation and is content and glad. Though he loses each time in the speculation, he does not lose heart as he has hopes still that he may win one day or the other during his lifetime.

The following is the chart of a native who committed suicide in love affairs (*i.e.*, he could not marry the lady he loved).

Rahu			Jupiter
			Lagna Mars
Saturn	Mercury Venus	Sun	Moon Kethu

Lord of the 5th (Mars) is in debility. The dispositor of Mars (Moon) is cadent along with Kethu and is subject to the aspect of Saturn. 5th Bhava is hemmed in between the depressed Sun and Saturn. The Karaka of love (Venus) is in the Bhava of love (5th). This is a bad omen, when other evil influences also prevail.

Third Bhava—In affliction.—The native is too weak in mind to tolerate even the common difference of opinion arising between him and his brothers. He is ready to dart at them on the slightest provocation. He is disinclined to travel. And in necessity of travelling he feels uneasiness and displeasure.

In good position.—The person amicably adjusts himself with his brother on any circumstances. Even when they are aggressive, he deals with them patiently and intelligently and is glad that he has convinced them. Travels and communications afford him great pleasure.

Moon Rahu			
	Chart A		Jupiter
Saturn	Lagna Mars Venus Mercury Sun		Kethu

Jupiter Mars	Kethu Saturn Moon	Lagna	
Venus	Chart B		
Sun			
Mercury		Rahu	

The above are the charts of two brothers who have different views with regard to each other.

Native born under Chart A has his 3rd Bhava aspected by Jupiter from 9th and also his 3rd lord (Saturn) located in the 2nd Bhava in the sign of Jupiter. But, B has his 3rd Bhava lord (Moon) placed in the 12th along with the two malefics, debilitated Saturn and Kethu. Jupiter's aspect on the 3rd Bhava has however modified greatly the evil effects.

Second Bhava—(In affliction).—The native suffers from want of wealth. If he is rich, he is sad because of discontent, avarice and miserliness. His joy entirely depends on the figures entered in his Bank Pass Book. He is elated and depressed according to the addition and diminution in the figures.

In good position.—The native is rich. Though he may be poor, what he gets makes him happy. The wealth problem never troubles him either in prosperity or adversity.

Venus	Sun Saturn	Moon Rahu Mercury	Ascdt.
			Mars
	Kethu		Jupiter

The above is the chart of a person who experienced temporary mental derangement through the 2nd and 3rd Bhava affairs.

Lord of the 2nd (Moon) though exalted is in 12th along with Rahu. Aspect of Jupiter over Moon modifies the evil nature. Sun, lord of the 3rd, though exalted is along with depressed Saturn. Mars, the *Karaka* is in the 3rd Bhava which is inauspicious. The native has got good amount of wealth. However, his miserly and avaricious tendency lead him to quarrel frequently with his brother regarding financial settlement that he took it, by nature, too deep to heart as to experience madness temporarily during the major period of Rahu in the sub-period of Mars.

(*Continued on page 978*)

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The U.S.S.R. and the Future of the World

[BY D. R. MUNSIF, B.Sc. (Econ.), (London), B.A. (Hons.), (Bombay).

WE are going to deal with the foundation theme of the Soviet Russia. The theme as set out is characteristic. The evening of 7th November 1917 at the Winter Palace of Petrograd will be considered a momentous one. The theme of this major event is set up for 20 hrs. 27 mts. (G.M.T.) which gives the M.C. at 25° 21′ Aries and Ascendant at 19° Leo. The planet Uranus in this picture is angular which is significant. Mars is on the cusp of the 2nd house which is 8th from the 7th house, namely, continuous action to destroy the adversary, and Jupiter on the cusp of the 11th house representing the hopes and aspirations of arrogance. The day was the starting point of the revolution.

But it was not the day on which the constitution was inaugurated. It was the 30th December 1922 when the first Congress of the Soviets assembled and during its session proclaimed the constitution of the Union of the Soviet Socialist Republic. From all the evidence, the theme should be set up on that day. But the fixing of the time would need considerable labour. If one sets up a few maps for different times of the day and sifts them in the light of future events from the day, one would find the horoscope set for 17 hrs. 38 mts. (G.M.T.) can be proved to be the most suitable.

The comparison of this horoscope with the one of Stalin and of Krushchev will furnish a solid base of its being considered valid. The Sun will be found to be super-imposed upon the Sun of Krushchev at 11° Capricorn; the same is the case with Venus at 26° Scorpio with Mars of Stalin's theme—the governor of action and of his mid-heaven is placed on the M.C. of Soviet Russia. Jupiter in Stalin's map at 9° Pisces the lord of his 11th, desires and projects, finds its place in the horoscope of the Republic near Uranus, lord of 7th.

The ascendant of Stalin is 22° Capricorn in exact conjunction with Mercury of the Republic. Finally the place of Saturn in Stalin's map at 9° Aries lord of the ascendant as well as the dispositor of his Sun is placed in the 9th house of Soviet Russia (the house of foreign affairs) while the Saturn of Soviet Russia is on the cusp of the 9th of Stalin at 18° Libra.

The comparison of the theme of Soviet Russia with that of Krushchev is no less important. The conjunction of Saturn in the two maps is important. The ascendant of Krushchev is at 11° Scorpio and of his Uranus at 13° Scorpio are found near F.C. and on Jupiter of the Soviet map while the Sun of Krushchev at 9° Taurus lord of his M.C. finds its place in the tenth of Soviet Russia. The M.C. of Krushchev at 16° Leo is in conjunction with the ascendant of Soviet Russia. Finally the Moon of Krushchev at 27° Aquarius is on the descendant of Soviet Russia.

If we now examine the transits for different events, there will be no room for the doubts about validity of this map. The Russo-German War which began on 22nd June 1941 is a cardinal event in the history of Russia. Among the various combinations of planets, the triple conjunction of Uranus, Ascendant and Moon of the Soviet Socialist Republic strikes you in the eye. Further this is opposed to Venus which is the lord of M.C. of the Republic and its conjunction with Moon indicated the trials, the people of Russia had to go through. Further the transitting Mars and Neptune which had relation to the 8th house of the Republic afflicted both Saturn and Venus of the Republic. Further the Moon was passing over M.C. and to the opposition of Jupiter, ruler of the 8th house of the Republic.

The transits relative to the time of the demise of Stalin are also very important and striking. The Sun was just on the point of the 8th and on Mars and this transit has still more importance because it is said that the M.C. is the ascendant of the chief of the State. One would find on proper examination that the Sun governed the 4th from M.C. and Mars the 12th from M.C.

The sudden reversal of the State policy known as de-stalinisation (14–2–1956) was marked by the simultaneous passage of Pluto and Jupiter on the ascendant and that of Sun on the descendant, and those three planets forming a double square with Venus and the radical Moon. This opposition of Pluto–Jupiter combination to the Sun on the Ascendant–Descendant axis is more significant inasmuch as the same planets formed a very important and close aspect in the radical map.

Now for the sake of reading future history from this map of the Soviet Republic, we should note that the Sun of U.S.A. is opposite to that of Soviet Russia and the same holds good for Mercury which would prove that the ideologies of the two countries cannot but be different. It enables us to the tracing of the great events of the future.

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We talk of the great nations, their historical past and future and we discuss about measures of peace and co-operation but yet we are compelled to fall back upon wars and conflicts. THE ASTROLOGICAL MAGAZINE has already published a symposium on the coming events as can be read from the seven-planet combination to occur two years hence. I should like to join them in saying that the planetary combinations in the years 1961, 1962 and 1965 are very menacing and have the power to engender world conflicts.

However I would like to state the U.S.S.R. will not directly take a straight step that would lead to hostilities. The foundation map of the U.S.S.R. is not such as to mark out Russia as the country destined to start a world war. In order that a country should play such a role of aggression, the lord of the foundation map should affiict the natural significators of war and destruction notably Mars and the lord of the 7th house. In the case of Soviet Russia, Sun and Mercury which are the two lords of the 1st house do not afflict the two destroyers. On the contrary, the Sun is afflicted by Pluto, while Mercury and Saturn are in square aspect which marks out an unfortunate fatality.

Further the conjunction of Mars and Uranus (lord of 7th and 9th) on the cusp of the 8th house signifies destruction by war. Thus in 1941, it became a victim of German aggression and such a risk will recur because the Mars-Uranus conjunction is found in a double-bodied sign. From the study of transits one can find cause for an attack on Russia in 1961 and 1962. In the course of the next two years, Pluto will oppose the Mars-Uranus conjunction in the radical map, Neptune will pass over F.C. and radical Jupiter.

When we contemplate about a war in which Russia is participant, one automatically thinks of U.S.A. But the horoscope of U.S.A. is no more indicative of aggression. Mercury which is the ruler of the ascendant in the Declaration of Independence map, does not afflict any one of the significators of war. But Mercury is afflicted by Uranus, lord of 10th and placed in the 12th house, which would mean a trial of strength thrust upon it and not a challenge thrown by it. Further Mars of U.S.A. does not afflict any one of the sensitive points of the Soviet theme.

To make the explanation still clearer, there is no chance of the two great powers coming into conflict directly. But if one begins to draw up a progressed horoscope for 1961, there is no theme which receives more afflictions than the U.S.A. horoscope at the very beginning of 1961. On the contrary, there appears to be a chance or two during this half year (1959 latter half) for the two to come into conflict.

The U.S.S.R. is more fortunate in 1961 than the U.S.A. but it will have to pass through many trials in 1961 and 1962. As to the possibility of the death of the collective entity known as U.S.S.R., it will be wiser to postpone the prognostication until the year 1965 and more particularly until the month of May. The lunation of 3rd March 1965 cannot present a more sombre picture pregnant with the severest trials than it does.

Judge the events for yourselves. Retrograde Mars at 20° Virgo will be opposed to Mercury; Neptune at 20° Scorpio will be opposed to Jupiter; Saturn at 9° Pisces will be opposed to both Uranus in 13° Virgo and Pluto in 14° of the same sign. Finally this triple conflict between Uranus, Pluto and Saturn will be stimulated by the conjunction of the luminaries in 13° Pisces.

The geniture of U.S.S.R. will be terribly afflicted because the lunation falls on the cusp of the of the 8th (death) in conjunction with Mars, lord of the 4th (end). Mars on the cusp of the 8th will be also opposed by Pluto (lord of 4th—Sagittarius) and by Urauus. Uranus will be afflicted by the conjunction of Saturn and radical Neptune will be squared by Jupiter transitting Neptune.

The theme of the Republican Chinese is equally afflicted by this lunation—no doubt the materialist conception of communism will receive its death blow but it is equally true that it is not the victory of what we say of the capitalist conception. Let us hope that the great conflict of 1965 will assure peace and a period of co-operation to humanity.

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Predicting Specific Events by Means of Transits—VI

BY W. J. TUCKER, D.Sc., Ph.D.

AT this stage we shall investigate whether or not it is a fact that the course and outcome of one of the great decisive battles of history; the battle for Alamein was written in the stars. For this was a battle in which a famous Scorpio warrior directed the operations of the German and Italian forces under his command, and in which an equally famous Scorpio warrior, who was destined to be the victor, directed the operations of the British and Dominion forces.

Both these famous Commanders-in-Chief were Sun in Scorpio men, and were therefore warriors who were as hard as nails-born soldiers and leaders of men to whom the principles and practice of strategy and tactics in war were second nature. Both men derived their basic character from Scorpio, giving each the same mystical animation, the same uncanny ability to sense the moves of the opponent, and the same craftiness in baiting traps!

How came it then that Field Marshal Erwin Rommel, who, until the arrival of Lieutenant-General Bernard Montgomery at his theatre of war, had been so signally successful that he was within an ace of over-running Egypt, was stopped in his tracks and finally decisively defeated by the generalship of the newcomer? And why was the generalship of one Scorpio general superior at this juncture to the generalship of the Scorpio opponent?

Such questions are crucial; and if the method of predicting events by means of transits can provide the answers in clear and unmistakable manner, we shall surely have established our claim to have found a scientific accurate method for predicting specific events.

The horoscopes of both commanders (Figs. 1 & 2) have been rectified by means of the scientific method I have previously revealed. They show that Field Marshal Montgomery was born

		Neptune 28-47 (R)	
	Field Marshal Montgomery of Alamein 17–11–1887 at 5-35 a.m.		Saturn 6-32
Moon 21-0	Mer. 25-53 Sun 24-35 Jup. 18-11 Ascdt. 5-0	Uranus 15-22 Venus 8-45	Mars 19-37

FIG. 1

when *Saturn* was at the zenith, and that Field Marshal Rommel was born with *Uranus* at the zenith. Montgomery was Thursday born so that his birthday planet is *Jupiter*. His horoscope ruler is *Mars*, for he has a Scorpio ascendant. Rommel was Sunday born, so that his birthday planet was the *Sun*. His horoscope rulers were *Saturn* and *Uranus* (these two being the co-rulers of his Aquarius ascendant).

Jupiter 8-23		Moon 17-0	Neptune 8-2 (R)
Ascdt. 5	Field Marshal Erwin Rommel 15–11–1891		
Venus 7-45 Mercury 3-35	Sun 23-0 Uranus 3-4	Mars 15-34	Saturn 27-33

FIG. 2

Note at this point the important fact that the opposing Commander-in-Chief shared a most important birth star, namely *44-Virginis*. This star marked the birth position of *Mars* for Rommel and of *Uranus* for Montgomery, thus presaging the nature of the destiny-conflict to be fought out between these two mortal adversaries. For it will be duly observed that the heliacal rising of the New Moon of Saturday, October 10th, 1942 (*which also constituted a heliacal rising of Mars*) occurred when the lunation was actually transiting *44-Virginis*. It was the warning signal for the gigantic battle that was to open on Saturday, October 24th, between the opposing armies, for the possession of Alamein.

Cadet Montgomery passed the entry examination for Sandhurst in January 1907. January, the month of Capricorn and Aquarius, is of course a Saturn-ruled month and a natural success month for someone who was born with Saturn at the zenith. However, the more directly important factor that assured Montgomery's success was the transit of Mars in Scorpio over *1-Librae* (natal Jupiter). For Mars is the ruler of Montgomery's horoscope and the main instigator of his personal triumphs.

On October 13th, 1914, Lieutenant Montgomery was shot through the chest on the battlefield in France. The day was a *Tuesday*, and Mars and Mercury were conjoined (Mars at Scorpio 10°—Mercury at Scorpio 15°) in the vicinity of *1-Librae* (natal Jupiter)—which accounts for preservation from mortal injury—but with Mars squaring the natal

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Saturn of the zenith and with Uranus at Aquarius 7° 42′ at the nadir also squaring Mars and opposing *n-Cancri* (natal Saturn). Plainly apparent indeed were the marks of critical and ominously menacing danger for Montgomery in the configurations of the day. He has to thank his birthday planet for his preservation.

In his memoirs, Montgomery tells us that in May 1939 he suddenly became very ill (he was then at Haifa in Palestine). A patch on a lung was detected and he was shipped home. On his arrival back in England the patch disappeared and he recovered completely.

Unfortunately the Field Marshal has not provided exact dates. But let us note the important fact that on May 3rd, there was an eclipse of the Moon which fell across his horizon circle, the Moon being at Scorpio 12° at the time of the eclipse —which again was a safeguard inasmuch as the Moon was fast approaching transit over *1-Librae* (natal Jupiter). No doubt it was the transit of *Neptune* over *o-Leonis* (natal Mars) that was responsible for the appearance of the patch on the lung. This is because Virgo is one of the two signs concerned with the formation of the Virgo–Pisces axis which, as I have shown in my book *Astromedical Diagnosis* can and does precipitate tuberculosis when stimulated. (In March 1939, Jupiter has been opposing *o-Leonis* and it was then, no doubt that the chill giving rise to the patch was actually contracted). *Uranus* in May 1939 was at Taurus 18° directly opposing *1-Librae* and completing the dire threat. However, Montgomery is a Thursday–born man, and it was again his birthday planet *Jupiter* that saved him. Jupiter was then passing out of Pisces and entering Aries (the sign on the cusp of Montgomery's 6th—health–house), and by the time the planet was trining *n-Cancri* (natal Saturn)at the zenith at mid-June, complete recovery could have been guaranteed. Such then are the stellar secrets behind that particular episode.

On August 28th, 1939, Lieutenant General Montgomery assumed command of the 3rd Division on Salisbury Plain. Note that *Neptune* was at Virgo 22° in the vicinity of *o-Leonis* (natal Mars) and was being trined by *Uranus* from Taurus 22°. *Jupiter* was then at Aries 7° in trine with the radical Saturn of the zenith.

Montgomery records that in January 1941 (again he does not give the exact date) he lost everything he possessed in the air raid on Portsmouth. In that month *Jupiter* at Taurus 6° was conjoined with *Saturn* in exact square to the natal Saturn of the zenith.

Which brings us to the date of Thursday, August 13th, 1942 when Montgomery sent his famous telegram to G.H.Q. saying that he had assumed command of the Eighth Army as from 2 p.m. that day. (As he himself acknowledges, this was disobdience since he had been expressly ordered not to take over command till August 15th. However, for a Thursday-born man, Thursday is his lucky day, and there was no come back !) Note that on that day the Sun in Leo was trining the natal position of Montgomery's horoscope from the 10th house (career and profession).

But it is now time we turned our attention to Field Marshal Erwin Rommel's horoscope in order to discover the nature of the transits which had been stimulating the outstanding successes of the Africa corps before the arrival of Montgomery on the scene.

On April 13th, 1941, Rommel's mechanised forces by-passed and surrounded Tobruk and occupied Bardia. That day was *Sunday* (Rommel's lucky day !), and the Moon just before midnight would have transitted over his natal Sun at Scorpio 23°. Note that Mars was at Aquarius 8° transitting his Point Ascendant. Uranus at Taurus 24° 17′ however was opposing his natal Sun —which was the stellar reason why he failed to take Tobruk.

On Thursday, May 1st, 1941, Rommel made a determined attempt to take Tobruk by means of a large scale attack which lasted until May 4th. His troops however were beaten to a standstill.

It was maladroit on the part of Rommel to launch such an attack at the very moment when *Saturn* at Taurus 17° was transitting *o-Arietis* (the place of his natal Moon) and when *Jupiter* at Taurus 24° was opposing *32-Librae* (natal Sun). Especially as *Mars* in Aquarius was fast coming into double-square with that opposition. Finally, the conjunction of *Venus* with *Saturn* which formed at Taurus 17° on May 4th exactly over *o-Arietis* combined to enforce the standstill.

On Wednesday, November 19th, 1941, the Desert Rats began a big offensive making a thrust that advanced their lines 50 miles in the course of that day. *Saturn* at Taurus 24° 55′ retrograde, was conjoining *Uranus* to oppose Rommel's natal Sun; and although this same conjunction was in fact trining his natal Saturn, it nevertheless signalled, all the indications of a reverse for him. By November 25th, the losses in tanks on both sides had been terrific. However, by November 27th, the British troops in Tobruk had broken out and had joined the main

(Continued on page 967)

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Evolution of the Calendar

BY DR. S. S. CHATTERJI

FROM time immemorial people were in possession of systematic knowledge of time and space. They had a rudimentary astronomy; and, as civilization developed, elementary science arose to meet the practical needs of an agricultural population. The cultivation of crops, dependent on the seasons, made a calendar almost a necessity. The day as a unit of time was, of course, imposed by nature. The movement of the Moon conveniently provided a longer unit—the month—which was reckoned from one New Moon to the next, but the movement of the Sun presented practical difficulties. It was at first supposed that twelve of lunar revolutions were equal to one solar movement, but the difference was soon discovered, and the necessary adjustments were made from time to time. Thus about 50 B.C. Julius Caesar brought some mathematicians from Alexandria and adjusted the Roman calendar by adding a Julian year of nearly 500 days. This year was subsequently incorporated in the Roman calendar, and filled up the gap between B.C. and A.D. A few centuries later some discrepancies were observed. Pope Gregory made the present European calendar by adding a day to February after every third year, and calling it a "leap year". In the beginning of the nineteenth century when decimal system was first introduced in France, efforts were made to decimalize the year, but after the downfall of Bonnaparte, so great, became the influence of the Pope again that no change was acceptable against the Gregorian tradition, and only the 18th Brumaire, when Napoleon dissolved the Directory and seized power, to decimalize the time unit also.

In the absence of a regular historical record, it is very difficult for us to say when and how our calendar was formed. Our priests observed the heavens for performing sacrificial rites, and a kind of calendar was established. They kept accurate records of the rising and setting of various heavenly bodies until Arya Bhatta was in a position to calculate in advance the relative positions of the Sun and the Moon, and thus predict eclipses. It may not be out of place here to mention that this austere Brahmin anticipated Copernicus, but did not unlike Galileo preach his ideas against the writings of his days. Some of his observations were undertaken out of pure curiosity in order to discover what regularities existed amongst the motions of the heavenly bodies; and once this stage had been reached, it was turned to practical account—not, of course, to any practical purposes of agriculture and the like—but to the foretelling of the future in human affairs. *Parasara* and *Bhrigu* elaborated a system of concord and discord in planetary motions and *Jaimini* laid the foundation of astrology which was regarded as a real justification of astronomical researches. There is nothing wrong in all this; and it would be unfair to sneer at our early astronomers as being "Superstitious". Even as late as the seventeenth century so great a scientific man as Kepler used his vast astronomical knowledge to make astrological predictions.

Then followed a time when our outlook on life was changed and the ensuing centuries produced nothing in science. We lost all curiosity about the sort of things which science could tell and derive all informations from two sources—reason and revelation. The highest discoveries of the human reason were embodied in the *Upanishads* and the *Vedas* contained divine revelations on the matters not accessible to reason. These two kinds of information were synthesised magnificiently in the *Gita*.

No doubt, the scholastic outlook discouraged scientific enquiry, but it does not mean that the scientific knowledge so far obtained was abandoned. As a set of working rules we find in the *Jataka* the practical use of nautical almanac during long voyages as a result of previous astronomical investigations. Our *Panchanga* does not only deal with auspicious times for performing ceremonies or undertaking hazardous travels, but gives the positions of the stars and planets in the zodiac (rasi).

Although there was a general concensus of opinion regarding the length of the year (one solar revolution), its beginning was subjected to long controversy. The Jews observed 25th December as the great festival day (Yules)—the day when the Sun was noticed rising, and therefore the 26th was made as the beginning of the year. When the calendar on modern lines was first made in Rome some modifications became necessary, and the first of January was fixed as the first day of the year. In India Sun's path was divided into twelve parts according to the positions of the twelve important stars; and Makara (Capricorn) being the nearest star when the day was observed increasing, Sun's position on it

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was made the commencement of the year. In Tibet and in some parts of its adjoining territories, *Makara Sankranti* is still regarded as the first day of the year.

As time rolled on and our knowledge of astronomy further developed, our mathematicians, chiefly *Varahamihira* and *Samudra Gupta*, were not satisfied with the old system, and, during the reign of the great King *Vikramaditya*, they made the point of intersection of the ecliptic (Sun's path) and the equator as the starting point of the year. Aries (*Mesha*) being the nearest star to the position, Sun's location on it was made the first day of the year. *Harsha* and other rulers followed this system; and in India, unlike Gregory's Europe, the day following the vernal equinox was regarded as the first day of the year. The name of *Vaisakha* was given to the first month and it is still considered to be the most auspicious month of the year all over the country.

About a couple of centuries ago, Raja Jai Singh, who had constructed various astronomical observatories in Northern India, most important ones being at Ujjain, Jaipur, Delhi and Varanasi, made another point of intersection of the ecliptic and the equator (autumnal equinox) as the first day of the year. In Rajputana, therefore, the new year begin in autumn, and the Marwaries change their *bahikhata* on the Dewali. Thus we see that different parts of India follow different starting days of the year.

As the British established their supremacy in India, they enforced their own system, and the Gregorian year was set up; but with the disappearance of Western sovereignty in the last decade we were faced with the problem of having our own calendar. We have had naturally to depend on astronomy, as we have no authentic record of the birthday of our hero-reformers like *Krishna* or *Rama*. It was generally accepted that our year should begin in spring, as it was in antiquity; but there arose a controversy whether it will be by the first day of *Vaisakha* or *Chaitra*. The star Aries (Mesha) having moved considerably during two thousand years owing to precession and nutation, first of *Vaishaka* falls on or about the fourteenth of April, while the vernal equinox is on or about 21st March. The Bengalis argued that *Vaisakha* was an auspicious month, and it would be against their tradition to make *Chaitra* the beginning of the year; but as there was a difference of about eight days between first of *Chaitra* and 21st March, while that of *Vaisakha* and equinox was of about twenty-two days, first of *Chaitra* was shifted to 21st March and our national calendar was made accordingly. The Bengalis, who were never influenced by Jai Singh's system, maintained their own almanac and refused to accept an all India calendar which they say is against their tradition. Thus in our country three separate calendars are in use at present and time alone will determine what further modifications would be necessary in our system.

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The Magi Priests—Iranians or Lemurians

BY BEHRAM D. PITHAVALA

IT is related in the Holy Bible that at the birth of Jesus Christ three wise men visited Bethlehem and worshipped the Christ child by offering him gold and incense and myrrh. It is generally admitted that these wise men were the Magi Priests of Iran, who had gone there guided by "his star in the East."

In his very interesting and informative article on the subject of *Kaka Bhujandar Nadi** in January 1959 issue of THE ASTROLOGICAL MAGAZINE, the learned author Sri K. V. Venkataramanan states, *inter alia*, that these Magis "were not Iranian priests as confounded by some scholars. They are said to have lived in Sakadvipa, a region lying somewhere in the Arabian Sea near the West coast of India which went under water along with a big continent called Lemuria during a minor *Pralaya* or deluge."

It has always been known down from Herodotus to this day that the Magis were none other than the priests of Iran. The three Magis had their own reason for making this pilgrimage to Bethlehem which I shall presently set out.

Herodotus (484–424 B.C.), the Greek historian, often referred to as the "Father of History", records that during Iran's invasion of Greece, the Athenians offered sacrifice to Boreas; that this 'Dæmon' was charged with having submerged and wrecked 400 ships of the Persian fleet on the rocks of Mt. Pelion; that the 'Dæmon' had become so furious that all *the Magi Priests of Xerxes, the King of Iran*, could hardly counteract him by offering contra-sacrifices. Thus the great historian of the 5th century B C. has recorded that the *Magis were the priests of Iran.* Herodotus lived in Asia Minor, then a part of Iran, and personally knew what he was talking about.

It may be pointed out in passing that the word 'Magi' is derived from the Avestan title of the Prophet of Iran, Holy Zarathushtra, who is referred to as the 'Maghavan', and after him the high priests of Iran were known as 'Maghavans', 'Maghavas', 'Magopats', 'Magis', etc. They led highly spiritual lives and were gifted with power of performing great miracles and hence their art came to be known as 'magic' from Magi.

Even after the fall of Iran at the hands of the half-savage, fanatic Arab hoards, some Zoroastrian families did not want to leave the motherland in spite of extreme harsh treatment meted out to them by the invaders and remained there as staunch followers of Prophet Zarathushtra, though they outwardly professed Islam. The Immortal Poet of Iran, *Firdausi*, who wrote the great epic *Shahnameh* or the history of the Kings of Iran, belonged to one such family. *Khwaja Shamsuddin Mahomed Hafiz*, the great poet, astronomer and Saint of Iran, of a later era, belonged to such other family. Khwaja Hafiz states that he was a disciple of an old Zoroastrian Priest, whom he constantly refers to as *Peer-i-Maghan*, i.e., Head of the Magis. The following couplets from his *Diwan-i-Hafiz* make this quite clear:—

"Chemiaee ast ajab bandagi-i-Peer-i-Maghan,
Khaate u gashtam va chandeen darajjaatam daadan",

i.e., "the rituals of the Head of the Magis are so surprisingly efficatious like Alchemi that though I went to his sanctuary lowly like dust, he raised me so high (spiritually)".

"Moshkele eshq bar Peer-i-Maghan bardam doosh,
Koo bataaiday nazar hal-lay may-ammaameekard",

i.e., "last night I placed a problem of divine love (*eshq*, *Bhakti Yoga*) before the Head of the Magis since by the aid of his inner vision (clairvoyance) he was explaining esoteric subjects."

Here then is a Moslem Poet of Iran who flourished so late as in the fourteenth century of the Christian era, testifying to the fact that he acquired esoteric knowledge at the hands of his Guru or Oostad, *Peer-i-Maghan, the Head of the Magi Priests of Iran.* There are numerous other references in his work, describing his meetings with the Magi Priest, his discourses with him on subjects of divine love *(eshq)* at his headquarters, called *Mae-khana* (*i.e.*, wine-shop) where he partook of "glasses full of wine" (*i.e.*, acquired ancient wisdom) and how he received from his Guru the cup of knowledge of the past, present and future of everything in the whole world (*Jam-e-Jehannooma*), a system of astrology of the Persians which, he says, belonged to the ancient King of Iran, Jamshid (Av. *Yima*, Sk. *Yama*, the Manu of the Aryan Root Race).

Thus, the incontrovertible testimony of *Herodotus*, who lived in the fifth century *before* Christ, and of *Khwaja Hafiz*, who lived in the fourteenth century *after* Christ, finally clinches this matter and there is no doubt at all that the Magis were the Persian Zoroastrian Priests of ancient Iran.

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* Polymnia, 190–1.

If any one doubts the fact that this Peer-i-Maghan of Khwaja Hafiz and his associates *secretly* followed Zoroastrianism, I humbly offer him the following two couplets of immortal Hafiz :—

" Bay khaak-i-paa-i-soboohlkshaan ke taaman must,
Bay kooe mae-kadeh eestade am baydarbaanee,
Bay heech zaheday zaaher-parast na neshashtam,
Kay zeer-i-kheerkay ne zonnaar daasht bay-panhaanee",

i.e., "I swear by the dust under the feet of "wine-drinkers" (*i.e.*, Bhaktas, Mumukshoos, those who keenly desire the acquisition of esoteric knowledge) that, so long as I have stood here lost in search of God (*must*), guarding the *Mae-kadeh* ("wine-shop", *i.e.*, the meeting place of the Bhaktas of the Head Magi), I have not sit near any known devotee who has not under his robes secretly tied the *Zonnaar* (*i.e.*, *Kusti*, the sacred thread of the Zoroastrians tied around the waist)".

Further, the three Magis are usually shown clad in Iranian dress, with turbans on, for to an Iranian it was a sin to be bare-headed. Further, they offered the Christ child, among other things, frank incense and myrrh, which they considered very sacred, for they are used in the incense offered five times a day to the holy fire, perpetually kept burning in their churches.

In an old Iranian book on world prophecies, compiled by *Jamasp Hakeem*, a close disciple of Lord Zarathushtra, the time of birth of the next prophet was mentioned. The Iranians were therefore, anticipating eagerly the birth of the Saviour. The Bible account states that the three wise men saw "*His* star in the East", which guided them to the very abode of his father Joseph where the birth was to take place. Many scholars and astronomers have taken great pains to find out what the star must have been; some opine that it was a conjunction of Jupiter and Saturn or Jupiter–Mars–Neptune, some conjecture that it must have been a bright Nova or a blazing comet! But I fail to understand how any star, however bright, could have indicated that the birth would take place in a particular town, street or house. Three days after his crucifiction Lord Christ arose from his grave, physically appeared before his disciples and *visibly ascended* towards heaven. *By analogy*, could it not have been that before his birth the Magis could see his spirit *descending* from heaven, over the Eastern horizon, in the form of a bright star, and ultimately entering the very abode of Joseph? In this connection I humbly invite attention to the words "*His* star" used in the Gospel.

Now, as to the reason why the Magis should have gone out of their way to make this pilgrimage to Bethlehem for offering worship to the child Christ.

In one of his divine discourses Lord Zarathushtra requested God, Ahura Mazda, that he be made immortal so that the prophet may without any break continue to preach God's divine message to the suffering humanity and bring it to its final goal in the shortest possible time. Thereupon Ahura Mazda placed before Lord Zarathushtra a panoramic view of the future of humanity, with particular reference to Iran, from the Golden Age of Zarathushtra to the time when the humanity would have reached its salvation, showing the attempts at destruction of the Zoroastrian faith and civilization twice (by the drunken Alexander and by the Arabs) the wars and tribulations that will imperil Iran's rule by the Persians during the *Hashemi Hazara* (Yuga or Age of Mars, which started at about the birth of Prophet Mahomed and which is now running according to the Persian system of Mundane Divination) how people would lead very sinful and wicked lives, etc., how Iran would be ruled from time to time by nations wearing different coloured caps and carrying different coloured flags; that finally it would be ruled by armies carrying *red* flags and wearing *red* caps (Russia?), and how thereafter Iran would once again come under the rulership of the Persian Zoroastrians and that Zoroastrianism would once again flourish in Iran (like a big tree, from the seed that is, according to divine plan, preserved in India, *i.e.*, the Parsis). In short, God convinced the zealous prophet that it was not possible for Him to grant his request, for the simple reason that if Lord Zarathushtra was made immortal, *Ahriman*, the Spirit of Evil, whom God had temporarily brought into manifestation to test and chastise mankind, would also have to be made immortal; otherwise, God's Plan of Evolution would be frustrated. It was, however, ordained that the work of the prophet would be continued by his *sons* to be born thereafter in different *Hazaras* or *Yugas* under the following plan.

During the lifetime of Lord Zarathushtra, it is stated in the scriptures, three *seed-atoms* fell on the ground from his holy body which, under divine guidance, were deposited in the sea, *Vouroo-kashya* (Caspian) and that 99,999 holy spirits guarded the repository of those seed-atoms. The God's plan was that virgins would go to bathe in the sea and would become immaculately conceived by means of the said seed-atoms deposited in the sea, and that

(*Continued on page 966*)

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The Diseases of the Lungs

BY T. V. RAMAN

I HAVE been spending most of my time in regard to indications of diseases in the radical charts during the last 15 years. I am a regular reader of THE ASTROLOGICAL MAGAZINE as also an occasional contributor. The articles pertaining to diseases such as "Moon and Mental Maladies", "Moon and Menstrual Disorders" and "Combinations for Leprosy" written by Dr. Jagannatha Rao attracted my attention. I had also expressed a different viewpoint apart from criticisms about these articles and the learned Prof. B. V. Raman, our esteemed Editor, had been as usual, generous in publishing them in the "Letters to the Editor" columns.

The worst of all lung troubles, is tuberculosis. Nowadays this deadly disease, which was responsible for countless deaths has, to some extent, been brought under control by recent medical discoveries.

The position of the lord of the Lagna and aspects to the Lagna, apart from evil positions of Lagna lord, no doubt, contribute to diseases. Astrologically, lung troubles might be brought under the following conditions :–

(1) When the 3rd house in a horoscope is afflicted either by malefic aspect or association.

(2) When the 3rd lord is posited in a *dusthana* (6th, 8th or 12th), or hemmed in between malefics.

(3) When the Moon, Mercury, Jupiter and Venus are all placed in *dusthanas* or combusted by the rays of the Sun or hemmed in between malefics.

The 3rd house governs the lungs and so when evil planets occupy, aspect or associate with that house, lung trouble is indicated. If the third lord is not placed in a *dusthana*, associated with malefics, combust or hemmed in between malefics, the attack is not so serious. In that case, the lung affliction is caused by bronchitis, pneumonia, pleurisy, etc.

When the lord of the 3rd house is placed in a *dusthana* (6th, 8th or 12th) combust or hemmed in between malefics, the case becomes so serious as to create tuberculosis. The most serious factor will be present, when in addition to that, the 3rd house becomes associated or aspected or hemmed in between malefics.

This apart, when Moon, Venus, Jupiter or Mercury are posited in 6th, 8th or 12th house or hemmed in between two malefics or combust, tubercular growth is almost certain. This is all the more positive in cases where one of the planets is posited in *dusthana* and at the same time 3rd house either from Lagna or Moon, aspected or associated by malefics.

If, in case, the 3rd house is aspected or associated with any benefic planet, then the catastrophe is averted.

But when 3rd house is neither associated with nor aspected by a malefic or a benefic; but Moon, Mercury, Jupiter or Venus is combust or hemmed in between evil planets, the common bronchial affection, pneumonia, etc., are caused. But in that case when any of these planets is affected, no specific disease can creep in, until or unless some lords of the houses, or houses themselves, are afflicted or posited in 3rd, 6th, 8th or 12th houses. In such cases, the suffering would be due to the disease ruled by the particular house affected and the tendency of the planet concerned.

For example, the Moon is hemmed in between evil planets and 4th house of the native is afflicted. In this case mental disorders, neurotic tendency, etc., might appear. When Venus is afflicted, hemmed in or combust; and the 7th house of the native is also afflicted, diabetes, etc., would be witnessed.

The following illustrations would be of interest to learned readers:

Chart No. 1.—Kanya–ascendant: Moon and Rahu in 6th; Venus in 10th; Mars in 11th; and Mercury, Rahu, Sun, Jupiter and Saturn in 12th.

The 3rd house in the above illustration is unaffected but Jupiter is combust. The native suffered from T.B, and died at the age of 30 despite best medical aid.

Chart No. 2.—Sagittarius rising: Rahu in 5th; Moon in 6th; Sun and Mercury in 8th; Jupiter, Venus and Saturn in 9th; and Mars and Kethu in 11th.

The 3rd house from the Moon is afflicted. The native suffered from consumption but was cured.

Chart No. 3.—Aries rising with Sun: Rahu in 3rd; Moon in 4th; Saturn in 8th; Kethu in 9th; Mars and Jupiter in 10th; Venus in 11th; and Mercury in 12th.

The 3rd house is afflicted by association of Rahu and 3rd lord Mercury is in debilitation. The native suffered from T.B. but was cured after treatment.

This apart, the 2nd house indicating the tendency to heavy smoking and drinking should also be taken into account.

(Continued on page 965)

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Reincarnation—The Cosmic Law of Evolution

By Rev. Dr. JOHN H. MANAS, *President, Pythagorean Society, New York*

THE Law of Reincarnation is very little known among the masses. It is greatly misunderstood by modern scientists and educated persons, and it is opposed by the Church as a dreadful and a heretical doctrine. Man may become a mental giant by the accumulation of immense knowledge. However, a man grows to real knowledge always only by the expansion of the consciousness of his soul, and this cosmic knowledge really counts. For this reason enlightenment is always found with the small minority in every society. As the majority rules, there is the general opinion and the minority is ridiculed and ignored. This happens with the Cosmic Law of Reincarnation today.

This state of affairs is nothing new. Three hundred and twenty-seven years ago the same thing happened to Galileo in Padua. Then, one of the most powerful Christian Churches, basing its great power and authority upon the dogma of the infallibility, as well as the scientists of that day, taught that it was the sun and the stars that revolve around the earth, which was the centre of the Universe. This was the prevailing knowledge of the majority of that time. Galileo, a renowned astronomer, physicist and a philosopher, dared to contradict them. For this crime, he was condemned to be burned at the stake as a heretic by the Church. Because he was a useful man to Society, the Church to save face, forced him to recant his theory publicly. However, in spite of this denial and notwithstanding the application of all kinds of penalties against the opposing minority, the existing Cosmic Law of the Revolution of the earth around the sun was not changed in the least. Fortunately, Cosmic Laws are beyond the reach of the ignorant and fanatical man, no matter how powerful he may be. Time proved that the Church and those scientists were wrong! They just erred. This fact brings us to the logical conclusion that they both may err again today as far as Reincarnation is concerned, since they erred many times in the past on many occasions.

They accuse us of teaching transmigration of souls, the theory according to which a human soul incarnates indiscriminately in the physical body of animals. There is no place in God's Universe for such a fantastic belief. The Cosmic Law is that each soul always builds and animates a corresponding human physical form, according to the degree of its strength and perfection. No human soul can ever incarnate in the physical body of an animal. The high mental vibrations of the human soul will break and destroy the animal form, thus setting the soul free again.

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Cosmic Law *versus* Man-Made Dogma

According to authentic historical sources, the Law of Reincarnation was taught in the Christian Churches in the first centuries of Christendom to the inner circle of the brothers, since the first Christian communities were nothing else but an imitation of the ancient Pythagorean, Platonic and Essene communities and schools and the continuation in a limited way of the ancient Greek, Egyptian and Mithraic mysteries. However, from the time the Christian Church under the Roman emperor Constantine decided to become a political organization, a drastic change had to be made in the teachings of the Church, and certain dogmas had to be formulated for the spiritual subjugation of the masses. These radical changes and dogmas were the following: (1) *The original sin*, (2) *Hell and Paradise, and* (3) *The forgiveness of individual sins by the clergy.*

In order that these man-made dogmas be established—which are in opposition to the Cosmif Law of Reincarnation—, the latter had to be thrown out of the teachings of the Bible and oc the Church. In this way the new religion acquired numerous converts, but at the same time the darkness of ignorance, fear—the greatest enemy of man—, superstition, religious fanaticism, the Roman inquisition, and the black practices and events of the middle ages, until only a few decades ago, enshrouded the human mind, and civilization was moved back by two thousand years.

The elimination of the Cosmic Law of Reincarnation and the establishment of the new man-made dogmas have brought up the following three great logical questions, which the Courch was never able to answer and it will never will: (1) *The Inequality of Man.* (2) *Hell and Paradise.* (3) *The forgiveness of sins.*

(To be continued)

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Astrology and Marriage

By J. VENKATESWARLU

IT is gratifying to note that in spite of the advance of the so-called Western civilisation and the increase of secular outlook on life, amongst the South Indians, there is great belief in astrology, and many are those who consult astrologers before they perform any ceremony or religious rite. The auspicious moments for all events of importance, not to speak of marriages only, continues to be of paramount to them.

As an astrologer I have been often approached by the members of the public to compare horoscopes of boys and girls for their wedlock. As you know there are many cases today wherein, it is difficult, to know all the particulars about the history of the parties, their temperaments, biological suitability and their character. However respectable the family may be, it is still possible that there is something shady about the character of some of the brides or bridegrooms, which cannot be brought to the surface. Further, who knows, what is the longevity, or the absence of chronic diseases, and whether the course of married life as a result of the alliance, would be smooth and happy, or not? Astrologers of ability are not wanting in South India, and the marvels of nadi astrology are well known to all those cultured in the ancient Indian lore. It is they who advise the parents on a wise choice.

It is therefore in regard to settling the marriage affairs the astrologer is relied upon in South India. In regard to the scrutiny of compatability of the parties, he examines ten fundamental characteristics, on the basis of the Janma nakshatra or the birth asterism, as it is called. The Moon is supposed to rule over the mind. The menstrual cycle of the female is attributed to the Moon. It recurs almost on the same nakshatra, once in every 28 days in all normal and healthy cases. Also the rise of desire for company of man, in woman, is said to be dependent on the phases of the Moon. The word lunatic it may noted is derived from the word "Luna" which means pertaining to Moon. The Moon governs types of people who are over-optimistic, if born on the full Moon day, and over-pessimistic if born on the New Moon day. But as cited above, persons of balanced mind, are born when the kalas or digits of the waning Moon, are not more than 8, or those of the waxing Moon, not less than 9. The Moon collects and reflects the solar energy. The Moon is said to be connected with the biological life of the female, including gestation, etc. As the Moon moves on the constellations across his orbit, the astrologers carefully watch the day-to-day movements of the Moon. The stars particularly noted are: Aldebaran (Rohini), Regulas (Makha), Spica (Chitta), Arctaurus (Swati), Delta Scorpi (Jyeshta) and these stars are said to be evil, unless they are associated with benefic planets like Guru (Jupiter), Sukra (Venus), Poorna Chandra (full Moon), and Budha (Mercury) and unassociated with Saturn and Kuja (Mars). These stars when associated with malefics, are said to cause loss, ill-health or demise to the couple and hence are avoided as far as possible. We have referred to above ten fundamental characteristics; these characteristics, are, the ten commandments, to be observed in fixing the suitability, by way of temperament, commonness of outlook, amicability, adjustment in home life, promotion of health, and the future longevity of the couple. These have been called "Dasavidha Ponthanams" or in Tamil Nad, as "Dasa Vidha Poruthamgal".

Agreement in regard to the following ponthanams or characteristics is considered essential before a boy or girl is accepted in an orthodox family for marriage amongst the Hindus.

(1) Rajju Ponthanam; (2) Stree Deergham; (3) Dina Kutam; (4) Gana Kutam; and (5) Yoni Kutam.

Unless the parties are biologically agreeing, there can be no marriage. Although men appear to be perfect outwardly they are found to lack, in potency or desire; so are women, who may be either frigider, rejecting men. Again, there may be excess of passion, or unusual desires, and criminal tendencies or propensities in sex life. By reading the seventh house indications and aspects to Moon and Venus in the male; or to Sun and Mars in the female, the astrologer can locate the nature of defects in the horoscopes. Benefic planets in odd signs and evil planets in even signs or rasis, tend to produce less sexual desire or rejection in married life.

Venus in the horoscope of the male should be well-placed, with sthana or amsabala, and free from malefic association to get excellent married life, love, amicability and social position. Sukra is said to be the Karaka for "Ashta Bhogams", such as *vanitha*=girl, *tamboola*=betel leaves, *kavya*=poetry, *vahana*=conveyance, etc. Long married life is to be expected as a result,

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If, on the other hand, Sukra were to occupy a position of debility in Kanya, the native will have troubles in married life, he will be crossed in love, he will suffer from Kama Jwara, or Viraha (love fever or pangs of separation) and possibly he may fail to marry the girl of his choice, or he may prefer to marry a girl much inferior to him in status. Similar predictions in the case of the women are done with Kuja (Mars) and Ravi (the Sun) as the basis.

Evil to Life

Where, besides the debility of Sukra in a male horoscope, malefic planets like Sani and Kuja are elevated nearer to the mid-heaven, or posited in the Lagna, he will commit crimes of all natures connected with sex.

Ideal Matches

In selecting an ideal match look to the Lagna first. It must be free from evil associations. The 7th house should also be free likewise and there should be no planets in the 8th, particularly evil planets. Such malefics should be found located in the 3rd, 6th and 11th either from the Lagna or Chandra. For those born in Karkataka Lagna and Simha Lagna, Kuja is not harmful wherever he may be located. In the woman, the Sun and Kuja should be free from evil association. The evil planets should occupy odd signs and benefics should occupy even signs. The majority of *ponthanams* should agree.

Both the horoscopes of the boy and the girl must be made to overlap. It should be seen that the sign or rasi of the boy's horoscope, when overlapped in the girl's horoscope, the boy's Lagna should not coincide with the position of an evil planet Sani or Kuja; and *vice versa* in that of the girl's. Also, when in the boy's horoscope Sukra occupies the same rasi, when Kuja is found in the girl's horoscope, there is immediate and permanent attraction.

Angaraka Dosha

Angaraka Dosha or malefic influence of Mars is supposed to be potent enough to kill one of the parties immediately after the marriage or within a couple of years. This is a much dreaded evil in South India. Prof. Suryanarain Rao has cited practical and real instances to prove its potency in his admirable work *Stree Jataka* which could be perused with advantage. In case, this is found in the boy's horoscope and also in the girl's horoscope, the evil or the dosham is neutralised.

Unless all these factors are clearly examined, including the longevity of the parties established, they do not accept alliances.

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The Kaleidoscope

BY YOGIRAJ GEORGE CECIL NIXON

[Under this heading Mr. G. C. Nixon will astrologically comment on important happenings in the world such as political upheavals, natural calamities and train disasters, etc., with special reference to events in India. Mr. Nixon has been a student of Hindu Astrology and Yoga for a number of years. It is hoped that this feature will be welcomed by our esteemed readers. Publication of Mr. Nixon's views does not necessarily mean that the Editor endorses them.—*Ed., A.M.*]

Red China Infiltrates into Indian Soil

THE Chinese Communist threat to Northern India, which I specifically predicted in the April number of THE ASTROLOGICAL MAGAZINE (page 394), is now rapidly being fulfilled. At that time, I wrote, "Communist Chinese hordes, who by air, descended upon the Ganges plain, destroying all mutts, temples and sacred Ashrams of India and massacred their inhabitants. Does this sound fantastic? Not today! The stars indicate that this may happen in the very near future."

Assam, Bhutan and Sikkim are in immediate danger and fighting has already occurred with Chinese troops infiltrating into the area. In Kashmir, we now learn that Chinese troops invaded the Ladakh area a year ago! The Indian people have been kept in ignorance of this by the Nehru Government for reasons best known to themselves! One may speculate upon the reasons for China's aggressive actions, when Mr. Nehru has done so much to cultivate peaceful relations with China, even to the promise of support in the United Nations of her application for membership to that body. Astrology should help to throw some light upon this, for if we can arrive at right conclusions as to these reasons, we can then accurately assess what the future developments will be.

Communist forces within India have long been planning to overthrow the democratic constitution, by making it unworkable, and the recent example in Kerala forced Congress and the Central Government to get rid of the local Communist regime. This may be one reason why the Chinese decided to precipitate a struggle by forcing herself upon India's northern boundaries. They judge that the extreme action of the Central Government is a sign of weakness, and coupled with the growing multiplicity of parties, the time is now ripe to split the country into two opposing forces—those who are somewhat pro-Communist like Mr. Nehru and Mr. Menon, and the Conservative forces who seek to curb any further extension of socialist experiments in India. The Chinese hope that their action will widen the split and that it will lead to anarchy. It will be noted that a severe outbreak of food-rioting in Calcutta was fanned up at the same time, in the first few days of September. There is no doubt that Calcutta is the Chinese ultimate objective.

I base my foregoing remarks upon the Delhi Capsolar chart for 1959, wherein this situation is most accurately portrayed by the opposition of Jupiter and Mars on the angles of East India from 85° to 91° East. I have demonstrated on several occasions how this configuration incites to war, revolt and acts of violence, and there is no doubt that this will continue to ascerbate conditions in this part of India until the end of the year.

The attempt by army generals to get rid of Mr. Krishna Menon, who appears to cling tenaciously to a pro-Chinese policy, and Mr. Nehru's passionate defence of his 'blue-eyed boy' confirms the deep schism that is taking place in the Indian scene. The formation of the Conservative Swatantra Party is another straw in the wind. Mr. Menon was saved by the great strength of his stars at present, for it will be recalled that I predicted success for him this year, as he has Jupiter progressed to the meridian of his chart for his 62nd year. (See page 753, August 1958 A.M.) He will also have a transit of Jupiter over the opposition of his Mercury in October which favours his plans, and speech-making, but he will encounter further attacks upon him in November when the Sun and Mars transit his radical Saturn at the time of his lunar return. From this we can conclude that the left-wing section of the Congress Party will prevail for a while, but there is no doubt that Mr. Nehru's star is waning. Pluto has transitted his Saturn, and Saturn will transit his Jupiter in December, and this will bring down his prestige still further.

When we compare Mr. Nehru's chart (page 309, March 1957 A.M.) with that of Mao Tse Tung (page 393, April 1959 A.M.) we are struck by the close concord and harmonious aspects that are formed. Mr. Nehru's Venus is on Mao's meridian and his Jupiter on Mao's Sun. Admittedly Mao's Mars is on Nehru's Sun, but his Jupiter is also exactly opposite as well. All this clearly informs me that Mr. Nehru would be only too pleased to accommodate Mao

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and come to some arrangement in a revision of India's borders in China's favour. But how far Mao is at present responsible for China's aggression is a questionable one, for his internal policy has come under intense fire, and it may be that the Chinese generals are more in control of the situation than is at present realised.

This brings me to the second important reason that I put forward to explain China's aggression at this juncture. China is advancing on two fronts, in the Himalayas and also in Laos where the Vietnamese are infiltrating into this kingdom on the borders of Siam. It may be that China fears a Russian agreement with the West, which might follow from Mr. Krushchev's forthcoming visit to America, and this is her way of embarrassing Russia, or even frustrating a successful Summit Conference. Or it may be that Krushchev and Mao have a secret understanding, that Russia seeks a settlement of the *status quo* on the European front, thus leaving China and Russia free to concentrate upon the final liquidation of India, Pakistan, Burma, and South-East Asia in the course of the next two years, or by the time of the eight-planet conjunction in 1962 in Capricorn. In this direction, China's ultimate objective is Singapore.

A comparison of the charts of Krushchev and Mao should help us to solve this problem, but we find there are no significant interchanges, except that Krushchev's Sun is on Mao's fourth cusp, but the fact that we don't have Krushchev's complete chart makes the problem rather unsolvable. In my opinion there is a latent antagonism between China and Russia which western diplomacy may attempt to widen.

Since Pakistan and India are jointly threatened, the situation could lead to a rapprochement between the two countries and a joint defence policy achieved, but here again we astrologers are at a disadvantage, as we don't have the birth data of General Ayub Khan. If any reader can establish this, it will throw a great light upon the prospects of this development.

I append once more the important Delhi Capsolar map for 1959 in which it will be seen that on the 1st September, when the political crisis with the Army and Mr. Menon came to a head, the Q-2 progression, gave the Ascendant conjunct Mars in Virgo to within one degree. The calculation is as follows :—

S.T. 1 -9-1959	...	10.39
		24.00
		34.39
S.T. 15-1-1959	...	19.37
		15.02
Add S.T. of Capsolar		14.41
		29.43
		24.00

5.43 = Prog. M.C. 2 Gemini, Ascdt. 2 Virgo conj. Mars in 3 Virgo.

Moon 10-13	Mars 26-14		
Sun 0.0 Venus 15-26 Ascdt. 2-3	Delhi Capsolar Chart 1959 15—1—1959 at 7/4 a.m. (I.S.T.) Delhi.		Uranus 20-59 Pluto 9-45
Mercury 11-55 Saturn 6-55	Jupiter 2 15	Neptune 12-39	

The Kashmir Floods

In the first week of July, very heavy rains and serious flooding occurred in many parts of India, but perhaps the worst was in the Kashmiri valley, where 30,000 people fled from their homes, leaving many drowned. In some districts over 150 square miles were under water and the entire district may be put out of action for at least a year. This disaster may also have a most adverse effect upon the food situation in that State.

Searching for an astrological pointer, for a natural catastrophe such as this, I think that the only suitable one which would also satisfy the most exacting of scientific critics, would be the indication in the Canlunar chart for the 6th July 1959, which is a map for the Moon's entry into sidereal Cancer, which occurred at 11.0 p.m. (G.M.T.) This chart adjusted for Srinagar gives 20° Aquarius on the M.C., and 8° Gemini rising, exactly in opposition to Saturn setting in 9° Sagittarius. Saturn it will be noticed, is always present in major meteorological and seismic disturbances.

			Ascdt. 8-0 Sun 19-0
	Canlunar Chart Srinagar 6-7-1959 at 11-0 p.m. (G.M.T.) or 3/59 a.m. (L.M.T.) 7-7-1959		Moon 0-0 Mercury 16-0 Uranus 20-0 Mars 28-0 Venus 6-0
Saturn 9-0		Jupiter 28-0 Neptune 10-0	

Queen Elizabeth's Solar Return

On the 8th August last, it was officially announced that the Queen was going to have another baby, which was expected to be born in the period between 21st January and 14th February next. Here is an excellent opportunity for astrologers to test their skill in trying to predict the exact date of the Royal confinement, and especially for me to publicly put to the test the PSSR method of progressing the sidereal solar return.

(*Continued on page 959*)

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All About Gems

BY BIBHUTI BHUSAN SHARMA

PEOPLE of different countries—East and West, have attached faith and importance to gems (ratnas) which have got special meaning and magic of their own.

In this article I will delineate briefly how gems (ratnas) produce beneficial effects on human body, and how the same are used in Ayurvedic medicine.

Like Kalpa, Siksha, Vyakarana, Nirukta and Chhanda, Jyotisha is also a part of Veda and hence it is called Vedanga and the same is also related with Ayurveda to some extent. But there is no doubt about it, that like medical science, Astrology is also based upon experience and experiments.

According to Varaha, the great astrologer, human body is composed of seven elements which are nerves, bones, blood, semen, fat and bone-marrow. Generally, we find combinations of gems of proper sizes and quality prove to be effective to some extent both for body and mind by way of curative and preventive measures.

It is a known fact that different colours create different influences on our body and mind, as the former has got close connection with the latter. The colours of the planets are as follows :—

The Sun–deep red, the Moon–white, Mars–red, Mercury–green, Jupiter–yellow, Venus–bright white, and Saturn–blue and black.

There are two more planets, Rahu (Dragon's head) and Kethu (Dragon's tail). But some are of opinion that Rahu and Kethu have no form and they do not exist in the sky. If Rahu and Kethu are taken into account there are nine planets.

Nine planets have got nine varieties of gems and each planet resembles the colour of its own stone. According to scientific discoveries of Dr. Oscar Brunler of America, all tangible things are nothing but condensations of ether. By ether is meant the all-pervading reservoir of cosmic fluid which is the root of all creation. Whenever this cosmic fluid is condensed, it gives rise to power which can be measured. This method of measurement is called the radiation method. When radiation is applied to jewels (gems) we derive satisfactory results.

Be it noted here that in Ayurveda ash (basma) of gems such as ruby, pearl, coral, emerald and nila, etc., is used in medicines as they are composed of natural minerals. Various medicines are prepared out of the basma or ash of the gem for curing various diseases.

Gems are of nine varieties: (1) Ruby, (2) pearl, (3) coral, (4) emerald, (5) topaz, (6) diamond, (7) sapphire (nila), (8) gomedaka (garnet or cinamon stone), (9) cat's eye.

Ruby.—Ruby is the stone for Ravi. It is of deep red colour. The best quality of ruby comes from Mogok in Upper Burma, Ceylon and Siam.

In different countries, it is called by different names such as Manikya, Padmaraga, Chuni, Lalbodpasam and Ruby.

In Ayurveda, ruby is good for health, brain and preventive of fever, etc.

Pearl.—Pearl is for Chandra (Moon). Pearls are found in shells of oysters. Pearls come from Basra and they are called Basrai pearl. They also come from Dacca (East Pakistan) and Ceylon. Pearls are of different colours such as white, yellowish, rosy and blackish.

In different countries, it is also called Moti, Mukta, Pearl and Margarita.

In Ayurveda, it is good for general health, sight and preventive for decaying diseases.

Coral.—Coral is the stone for Kuja (Mars). Corals are found in Mediterranean sea, Italy, Africa and also in Japanese coast. Corals are of different colours such as red, deep red, white and light red, etc.

In different countries, it is also called Pola, Probal, Bidrum coral, Mirzan and Coralum rubrum.

In Ayurveda, it is good for sight, bile and preventive of cough and cold.

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Emerald.–Emerald is the stone for Mercury (Budha). It comes from Muzo, Columbia and Udaipur.

In different countries, it is also called Panna, Emerald and Samaragdus and Pancharatna.

Emeralds are of light and deep green.

In Ayurveda, it is used for increase of memory and strength; it prevents stammering and headache.

Topaz or *Pushparag* (yellow) is the stone for Jupiter (Brihaspati). It comes from Ceylon. Pushparag is of two varieties, white and yellow.

In different countries, it is also called Pokhraj, Pushparag and Topaz.

It is a lucky stone for all business enterprises.

Diamond.—Diamond is the stone for Venus (Sukra). It comes from Kimberly (South

(Continued on page 946)

READY FOR SALE

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Electional Astrology—V

BY K. V. SIVARAMA IYER

ALL the salient points given already should on no account miss the ken of the astrologer fixing a Muhurtha. Besides these there are also various ditches to be avoided, several exceptions to be noted for particular functions and numerous specific periods for separate ceremonies to be satisfied. The subject as has already been stated is dry and confusing and unless the reader is ardently interested he is likely to find these lines a bundle of repetitions and unnecessary verbalism.

After a dull and impassive reading of a dry statement of broad principles of the science it will certainly be a profitable diversion to go through the following paragraphs dealing with auspicious days and periods suitable for various activities of daily life drawn by the saintly authors based on the fundamentals formulated by themselves. Very often it will be hard to obtain the specified moments for various actions when the nearest auspicious period could be selected by applying the primary rules given above.

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Auspicious days and periods for setting out on travels

Constellations: The twenty-seven asterisms are divided into four groups. Each group is named after a direction showing the suitability of each asterism for travel in that particular direction.

(a) Eastern stars—From Krittika to Aslesha; (b) Southern stars—Makha to Visakha; (c) Western stars—Anuradha to Abhijit; Northern stars—Dhanishta to Bharani.

Eastern stars are also good for journeys to the North and Northern stars are good for travels to the East. Stars particularly noted as auspicious for travels in the Western direction are suitable for going in the Southern direction also. And so too the Southern stars are suspicious for moving to the west. But it is to be clearly borne in mind that Southern and Western stars are not good for going to the north and the east while Northern and Eastern stars are inauspicious for making journeys to south and west.

The following constellations noted against each direction are to be strictly avoided for travels in that direction.

East—Jyeshta, South–Poorvabhadrapada, West—Rohini, North—Uttaraphalguna.

Specially good days for travels in each direction are: East—Pushya, South—Hasta, West—Sravana, North—Aswini.

(Brihaspathi has said that the following constellations are good for travels in all directions: Aswini, Hasta, Mrigasira, Anuradha, Sravana, Dhanishta, Revati and Pushya. *Varahamihira* is of opinion that Pushya, Hasta, Anuradha and Aswini are good and auspicious for journeys in all directions.)

Travel in the direction as denoted by the particular star should not be made when Venus transits that constellation. Also Venus should not be on the left side to the direction of travel.

Eastern stars are good for travels in the south-eastern direction, southern stars in the south-western direction, western stars in the north-western direction and northern stars to the north-eastern side.

Suitable Lunar Days

For travels to the East—First, sixth and eleventh; South—Second, seventh and twelfth; West—Third, eighth and thirteenth; North—Fifth, tenth and fifteenth.

Days of the Week

According to *Brihaspati*, the following days are prohibited for travel in the direction noted against each: Sunday and Friday–East; Tuesday–South; Saturday and Monday–West; and Thursday and Wednesday–North. Auspicious week days are: Tuesday–East; Monday and Saturday–South; Wednesday and Thursday–West; and Sunday and Friday–North.

Sripathi's opinion differs from the above. All journeys and travels are to be avoided in the eastern direction on Saturdays and Mondays, in the southern direction on Thursdays, to the West on Fridays and Sundays, and to the north on Wednesdays and Tuesdays.

Yogini

The position of *Yogini* is also to be followed on Lunar days:—

1—East; 2—North; 3–South-east; 4—South-west; 5—South; 6—West; 7—North-west; 8—North-east; 9—East; 10–North; 11—South-east; 12–South-west; 13–South; 14–West; 15–North-west.

The position of *Yogini* on week days is as follows:— Sunday—East; Monday—North; Tuesday—South-east; Wednesday—South-west; Thursday—South; Friday–West; and Saturday–North-east.

At the commencement of journey *Rahu, Yogini, and the Sun* should be opposite to the direction of travel.

Mandi, Saturn and Vishti should also be opposite to the direction of travel. It is foreboding evil if a journey is com-

menced in the direction in which Saturn, Mandi or Vishti is posited at the moment.

The planet ruling the direction of travel should be in a kendra. The rising time of the sign owned by that planet is good for starting on the journey. The planet owning the week day of the travel should be on the right side to the direction of travel.

The rising sign at the commencement of the journey should not coincide with the sixth or the eighth sign as counted both from the ascendant and the Moon in the horoscope of the person starting on the tour. The lords of the sixth and the eighth Bhavas, both from the ascendant and the Moon should not be posited in the rising sign at the commencement of the travel. Weak or debilitated lords of the ascendant and of the sign occupied by the Moon in the horoscope, their combinations with malefics or malefic aspecting them, weak benefics and the weakness of the planets owning the direction of travel and of the rising sign at the commencement, all forebode adverse effects, bordering even on death.

The twenty-fifth and twenty-seventh stars counted from the Janma nakshatra of the person starting on the travel are quite inauspicious.

According to *Gargya*, the sign Gemini is not suitable for starting on travels. The sign Pisces foreshadow difficulties *en route*. Even fixed signs could be taken for travels if they are rising with face upwards. (But Aquarius is not good).

The rising times of the watery signs other than Capricorn, and the amsas of the *Mridu* (Chitta, Revati, Anuradha and Mrigasira), *Kshipra* (Hasta, Aswini and Pushya), and *Chara* (Dhanishta, Satabhisha, Swati, Sravana and Punarvasu) nakshatras other than those falling in Capricorn are good and auspicious for starting on journeys by boats and ships.

At the time of starting on the travel if the Moon is with benefic planets, quarrels with relatives are indicated. Moon's combination with malefics at the time of setting out on the journey shows that there are chances of falling ill *en route*.

ALL ABOUT GEMS

(*Continued from page 943*)

Africa), Golkunda and Brazil. It is of different colour such as white, yellow, red and black.

In Ayurveda, it is said that diamonds are of four classes, such as Brahmin, Kshatriya, Vaisya and Sudra. White diamond is Brahmin, reddish diamond is Kshatriya, yellow diamond is Vaisya, and black diamond is Sudra.

It is good for health and general debility. Romans believed that diamond gives courage and renders its wearer fearless. It is also believed to be potent of poison.

In different countries, it is called Hira, Diamond, Hiro, Adams and Bajra.

Sapphire.—Sapphire is the stone for Saturn (Sani). It comes from Kashmir, Burma, Siam and Ceylon. It is of two varieties, bluish and reddish. Reddish sapphire is called *Raktamukhi Nila* and bluish one is called *Indra Nila* or *Nila*.

In Ayurveda, it is used as a preventive for cough, blood pressure, insanity and paralysis.

Gomedaka.—Gomedaka is the stone for Rahu (Dragon's head). It comes from Ceylon. Its different names are Gomedaka, Pitam, Garnet or Cinamon stone Its colour is orange. It is good for brain.

Cat's eye.—Cat's eye is the stone for Kethu (Dragon's tail).

In different countries, it is called Vaidurya, Cat's eye and Lousunia. It comes from Ceylon and Trivandrum. Its color is yellowish, ashy, or green and black.

In this age of scientific advancement and progress we should not be guided by prejudice and ignorance in respect of wonderful and magic effects of gems. It may be mentioned here that wearing of gems produces psychological effects which make us feel that malefic effects of planets are countered.

Varshaphal

OR

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AROUND *the* WORLD

BY DOUGLAS HUNT, M.A.

MR. G. C. Nixon has certainly put a cat among the pigeons with his letter in the July issue of *Prediction*. He comes out boldly in favour of the sidereal zodiac as used in the east and as championed in England by Cyril Fagan, Brigadier Firebrace, and Rupert Gleadow—an imposing assembly. The sting in his letter lies in the sentence, "The zodiac as used in this country and the West generally is false, and quite useless for astrological purposes."

In the September 1959 issue a battalion of Old Faithfuls takes up the challenge. Colin Evans strikes a manful blow by asserting that Gleadow in his *Astrology in Everyday Life* draws all his modern evidence for empirical and statistical proof of the validity of Astrology from the work and research and statistical experiments of astrologers using the tropical zodiac, and adds: "As to rationale, no hint of any theory, why a sidereal zodiac *should* work has yet been found by me in the literature of the subject, except some unconvincing hints of a kind of magnetic radiation from stars constellationally grouped only by parallax at distances millions of times greater than that of the most distant member of our solar system."

R. C. Davison, President of the Astrological Lodge of the Theosophical Society and editor of *Astrology*—who must surely be a Libran—asserts that: "Both sets of figures are extremely valuable". Your columnist, out of sheer ignorance, takes neither side, but hopes to see a number of scholarly letters and articles to prove that Mr. Nixon—or Mr. Evans—is right—or wrong!

I do not know when the Roman Church made its peace with the exponents of the novel idea that the Earth goes round the Sun. At the time of Galileo such an absurd and blasphemous concept was considered heretical, and those who were ridiculous enough to accept it deserved only to be roasted alive. To the best of my belief it is now comparatively safe for Roman Catholics to adhere to a thesis once proclaimed by an infallible Church to be damnable nonsense.

A somewhat similar procedure seems to be taking place today. Not so very long ago nobody but accredited saints was permitted to exhibit occult phenomena, or, to use the approved terminology, to perform miracles. Witches, spiritists, and such-like wicked persons did indeed exist, but were all considered to be in the pay of the Devil.

Today there is in existence a paper, obviously approved by the Church authorities, dealing with what is somewhat naively characterised as "Christian Parapsychology". (One is reminded of Hitler's National Socialist Mathematics.) It is entitled *Verborgene Welt*.

Neither the Roman Church nor the editors of the above will care two hoots what a non-entity like myself has to say about this excellent periodical, yet I would like to go on record as stating that it is indeed stimulating to observe the freedom with which some subjects are treated.

In the number before me there are two articles on bilocation. The author of one, Professor Gebhard Frei, whom I believe to be a priest, even goes so far as to challenge the official standpoint that this phenomenon is only to be discovered in the case of saints—Catholic saints, of course, all non-Catholics being heretics, and therefore not capable of being saints!

Am I wrong in thinking that this new freedom of expression is all a part of that wave of liberalism which seems to be sweeping the Roman Church since the installation of that great and very human gentleman, the present Pope!

Both the writers on bilocation draw freely on the work of Professor Hornell Hart, of Duke University, and of Dr. J. J. Poortman of the University of Amsterdam.

Bilocation is, of course, a recognised phenomenon in the East. In the West anyone who considered at the time of my boyhood that it merited one moment's serious study would have been promptly removed in a plain wagon.

Just in passing, one wonders sometimes whether the pontiffs of science will ever reverse their verdict and tell us that the geocentric theory is, after all, the correct one.

Another heretic is Dr. Frank A. Brown of North Western University, U.S.A. *Science Et Vie* informs us that he has scandalised his colleagues by affirming that all living beings, from the bacterium to President

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Eisenhower, are subject to the influence of the Earth, the Sun, and the Moon. I don't know what the scientists of the U.S.A. are coming to. They will be believing in astrology next!

From *Destin* comes another startling item of news. Seven hundred and fifty American savants have been sent to the four quarters of the globe to probe the secrets of sorcerers, healers, witch-doctors, black, red, yellow and white, and to find out—if possible—how they effect their cures. This amazingly sensible and scientific procedure gives one fresh hope for the world. Could it be a sign that we are coming to an end of the centuries which have been governed and terrorised by infallible Churches, infallible scientific bodies, and infallible political parties? Or do such institutions, good as they may sometimes be in their incipient stages, invariably crystallise and develop into blind tyrants?

Clima Astral, which is published in Sao Paulo, Brazil, silently reproves me for my criticisms of the Roman Church. Pope Julius II, it tells me, had the day of his coronation determined by astrologers, Pope Paul II got them to decide on the hours of meeting of the Consistory, and Pope Leo X was responsible for the founding of Chairs of Astrology at the Universities of Padue, Bologna, and Paris.

In a series of articles on the history of astrology the same magazine gives some excellent reproductions of the Hindu, Japanese, and Siamese zodiacs. For those who read Portuguese this excellently illustrated and well got-up magazine is very well worth studying.

Astrologischer Auskunftsbogen presents in its August number a useful table of the planetary hours, and a not very favourable study of the likely events in the term of office of President Lubke. It also foretells that 1962 will be a year of great success and importance for Japan.

The publishers of the above also announce a new work on astrology, Dorothy Zurlinden's *Religiose Astrologie*.

LESSONS IN ASTROLOGY

(*Continued from page 948*)

0.25 Rupa as Varshapa and the Moon 0.5 Rupa as Masapa.

The best way of finding the lord of the hour or Kalahora is the following: Subtract the longitude of the Sun from the ascendant. Multiply the result by 2. If the number of signs exceeds 7, divide it by 7. The remainder will show the particular Hora counted from that of the lord of the week-day in question. The order of Horas is—Sun, Venus, Mercury, Moon, Saturn, Jupiter and Mars. In our example the Lagna is 11s. 9° 13′ 58″. Subtracting the Sun's position, 9s. 21° 48′ 24″ from this, we get 1s. 17° 25′ 34″. By multiplying this by 2 we get 3s. 4° 51′ 8″. This shows that the birth took place in the 4th Hora on that day, which belongs to Mars. So he gets 1 Rupa as Horadhipa. Another way of calculating the Kalahora is to take 2½ ghatis or one hour for every Hora beginning from sunrise.

(*To be continued*)

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[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 columns.—*Ed., A.M.*]

The Eight-Planet Combination

Sir,—In regard to the combination of all the planets, known to the ancients, in the constellation Capricorn, on February 5, 1962, the following note from *Star Lore* of March 1897 (Pp. 33), edited by Zadkil, may interest the far-flung readers of your excellent magazine :—

"Berosus, a Chaldean astrologer, wrote the history of Babylon, and quoted from the Babylonian tables. He declared that when the Sun and planets shall again occupy Capricorn together, another great deluge will take place—such as the sinking of a continent beneath the ocean..."

It will be recollected that the Babylonians used a sidereal (Nirayana) zodiac exclusively, commencing just one degree East of Spica (Chitra), putting the latter in Virgo 29°. Rahu and Kethu were not regarded by them as being planets.

Tangier. CYRIL FAGAN.

Verification of Predictions

I

Sir,—I am a regular reader of your ASTROLOGICAL MAGAZINE for the last several years. I have read many articles written in the Annual Number of 1959 January. Your world predictions have evoked great interest in me. Your predictions regarding Kerala State :—"Confusion in the Communists ranks and the imposition of President's rule" is very accurate and based on scientific principles of astrology and I congratulate you for the success of your predictions. I earnestly request you to write about the future of Kerala State and the election prospects and about the political parties and their stability. I hope that all of your prediction regarding India will come true. Wish you all success in your predictions.

Cannanore. SOMEN MOOLYIL.

II

Sir,—My heartiest congratulation is due to your goodself for accuracy of your prediction given on page 24 of 1959 Annual Number, Col. 1, lines 6-11; "Pisces Navamsa.....President's rule".

Calcutta. SURATH KUMAR MONDAL.

III

Sir,—Yes, despite the fact that I am neither a fellow traveller of Communist Party of India nor Indian National Congress and as such it is but natural I am not a supporter of imposing President's rule in Kerala whose merits and demerits are not proper to be discussed or detailed in the pages of your esteemed ASTROLOGICAL MAGAZINE. I am again forced and duty bound, to congratulate you, on your correct prediction about Kerala, months before. You observed thus on "Pp. 24, line No. 10, Col. 1, A.M.'s Annual 1959"... "*And the Imposition of the President's Rule*". I just say again "hats off".

Kanpur. S. SUNDARAM.

IV

Sir,—I am writing this just to record my deepest appreciation of your illustrious magazine. What a beacon flare it is to guide a world groping in darkness. Fools and knaves do not understand it. That is my only grief.

It is only appropriate to recall that to state in the October 1958 issue of your magazine, you have warned the political leaders about mobocracy with reference to the planetary movements. You have observed thus: "Elements indulging in violence and intimidation will be given quarter by politicians to serve their own selfish ends, and Government instead of effectively dealing with such developments will adopt an unrealistic policy. There will be frequent attacks on public and private property and political leaders will act without any sense of responsibility. Kerala, Tamil Nad, Western India, Bengal, Orissa and parts of Uttara Pradesh will witness violent scenes of industrial, linguistic and political unrest".

How true are these predictions? I am confident that unprejudiced minds will surely nod their approbation.

Again in the 1959 Annual Number, your predictions regarding Kerala have come absolutely true; "threatening confusion in communist ranks and imposition of President's rule". "Both in Bengal and Kerala, labour will be in uproar with strikes paralysing different industries and national services".

Long life to THE ASTROLOGICAL MAGAZINE.

Guntur. A READER.

Astrology and Diplomacy

I

Sir,—Mr. Paran has taken you to task for some of the remarks you had made about Mr. Nehru's foreign policy in August 1959 issue of THE ASTROLOGICAL MAGIAZINE. I am glad you have published a letter in which you have been severely criticised. It shows that as an Editor you are not partial but quite open minded.

I do not think that the stand taken up by Mr. Paran is at all sensible. As a regular reader of THE ASTROLOGICAL MAGAZINE, I have found that several of your political predictions made in the past have turned out to be surprisingly accurate. As early as 1955 June, astrologically analysing the Sino-Indian agreement, you predicted that it would not work and that China's policy would be a threat to India's security. It has now been fulfilled. You merely hoped, as any of us would have hoped, that God guide our Prime Minister rightly so that he may not continue his appeasement policy towards aggressors. There is nothing wrong in such a hope. Modern experts of diplomacy may not be astrologers but a real astrologer who has to deal with political horoscopes is bound to be a diplomat too. I wish that Mr. Paran is more realistic and less provocative in his criticism which lacks constructive element.

Trichur. ASTRO-DIPLOMAT.

II

Sir,—In the August 1959 issue of THE ASTROLOGICAL MAGAZINE, Mr. Paran takes up the stand that astrologers do not know what they are talking about on diplomatic matters. For that purpose, may I know if he would go beyond and say that a common man has no right to talk about the foreign policy of the Government?

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Next, he makes much of his travels in four or five foreign countries. Which were they? Ostensibly, the countries like N. Korea and N. Viet Nam, Burma of Mr. Thakin Nu and not General Nye and Ceylon of Mr. Bandarnaike and possibly Indonesia. He visited those countries also before the rape of Tibet. Further, he went to foreign countries in the course of his duties as a servant of the Government of India to carry out the dictation of official policy. In his official garb with the clouds of official policy round him, could he have seen the light and did he have the opportunity to listen to an opinion different from what he was supposed to support.

He quotes Nehru, "Where freedom is menaced, justice threatened or where aggression takes place, we cannot be or shall not be neutral."

In the war between North Korea and South Korea, which country was the aggressor? It was an Indian judge who pronounced it to be North Korea. What did India do? Instead of applying sanctions, moral and material against the aggressor, our foreign policy did its best to stabilise the aggressor's position.

When Hungary was attacked and its leader Nogy who was promised protection by the Hungarian Government and its Russian ally and yet who was kidnapped through sheer force, our feeble cry of protest was inaudibly uttered after such a lapse of time from the moment of occurrence that one could not even trace its origin.

Now with the rape of Tibet has come the tumultous voice of the masses of India against the tyranny of China and an attempt by leaders like Jaiprakash Narain to call a spade, a spade. What is the official reaction? Mr. Paran knows it better than I do or at least should know better.

Mr. Paran, if he would refer to history and try to find out what Mr. Nehru and other leaders who now are his august colleagues said at the time of Japanese attack on Shanghai, at the time of Abyssinian war against Italy, and finally at the time of Japanese conquest of Manchuria, should by all standards of worship at the altar of his Alma mater, conclude that those admirable sermons remain not acted upon at the time when the sanctions of the civilised world need to be imposed upon. The lights of freedom are now burning out fast; China is building Aerodromes and Military roads in Tibet and Mr. Paran with his knowledge of diplomacy would agree with the Chinese version that they are meant to be against English and American imperialists.

Will Mr. Paran read Gita once again and try to probe into Lord Krishna's soul saying that war, merely because it is destructive is not to be shunned but to be faced in defence of moral values.

Calcutta. D. R. MUNSIFF.

Predicting Specific Events by Transits

I

Sir,—I have been carefully following Dr. Tucker's articles on the above subject in your esteemed magazine. Dr. Tucker always gives evidence of a systematic approach, scientific thinking and also originality in his writings. But I feel that some of his assumptions are not *tenable* astrologically, whether according to eastern or western systems. Is it ever possible to make a prediction by a strictly astronomical approach for the horoscope? Astrology is a science in the broad sense of the term but not in the sense in which the term science is used in the West. When I say that a planet conjoins Algol, I mean it an astrological conjunction. I do not know why Dr. Tucker has been wasting so much of ink and paper in trying to explain what a conjunction is *vis a vis* Algol!

I submit one more question to Dr. Tucker. Is he sure that he can predict the exact month—let alone the date—in which an event can take place, based on his system of transits? We have the Dasa systems in India—tried and tested for hundreds and thousands of years not only by serious students of astrology but also by the Nadi writers. Will Dr. Tucker, in order to demonstrate his system of transits accept a friendly challenge? Let us take the horoscope of Mr. Nehru or Dr. Adenaur or the British Queen. I shall predict an important event, based on Hindu astrology, to happen say in July 1960. Let Dr. Tucker also do the same thing? If he is successful, I shall take my hats off to him If he is not successful, let him temper the exaggerated claims he makes for his transit systems. That my offer is reasonable, I am sure, everyone will agree Will Dr. Tucker accept this suggestion?

Poona. HINDU ASTROLOGER.

II

Sir,-I should like to reply as briefly as possible to the three letters published in your August 1959 issue.

First of all, the point concerning the days of the week. The rulerships of the days were not arbitrarily or schematically fixed, but resulted from scientific observations. The ancients first of all established by observation the relative order of the planets by *distance*. Saturn was the most distant from the Earth, Jupiter next, then Mars, the Sun, Venus, Mercury, and finally the Moon—which was nearest.

I have no doubt the ancients initially attempted to apply the planets in that order to consecutive days in order to establish the rulership of the days observationally. But, being men of undoubted veracity, they found it did not work and remained dissatisfied with the results of that experiment.

It was at that point that it occurred to the mind of a mathematical genius that, instead of ruling consecutive days of the week in the natural order by distance, each of the planets actually had rulership over consecutive hours. And I personally do not doubt the discovered at the same time experimental means for convincing his colleagues of the reality of that rulership. At all events, in no time after that discovery, the remarkably ingenious method of *selection of the natural rulers of consecutive days*, which I outlined in my Article No. 3 published in your June issue, followed.

I now ask: *If the numerical sequence of this ingenious discovery is not scientific, what is it?*

As I demonstrated in the table printed in Article No. 3, the planetary rulerships of the days emerged *naturally* in the following order, Saturn, Sun, Moon, Mars, Mercury: Jupiter, Venus.

Instantly the high grade intelligence of the great thinkers of that early epoch were able to perceive *observationally* the reality of the influence of the day-rulers. For they were able to perceive—as I myself today able *observationally* to perceive—that every person born on Saturn's Day (Saturday) reveals in his personality marked Saturnian characteristics. That every person born on Jupiter's Day (Thursday) reveals in his personality marked Jupiter characteristics. And so on.

Indeed, it is clearly evident that the principle thinkers *in all countries* were immediately struck by the essential truth of the proposition, as is proved by the truly remarkable fact that, by unanimous agreement by all the communiant nations of the world, *the days were named precisely in that order*.

Again I ask: *If that natural evolution of the naming of the days is not scientific, what is it?*

Now I turn to Algol and alleged "conjunctions" with that star. I must first of all point out that astronomy is a remarkably well-developed science. That astrologers are com-

pelled to make use of the science of astronomy (which indeed they were the first to found!) as the means for tracing the occurrence of events and palpable hanges operating on earth, to the individual influences of certain celestial bodies. And since astronomy is the indispensable basis of their deductions and predictions, astrologers need to be most particular about proving direct and absolutely accurate correspondences between celestial causes and mundane effects.

When, therefore, one talks about a conjunction occurring between two planets, or between a planet and a fixed star, the *astronomical* definition of the word "conjunction" must necessarily be strictly and undeviatingly applied. *Two* co-ordinates—and not merely one—are necessary and indispensable in order to establish place position. In this connection many astrologers become most careless and slovenly in their work, with the result that they end up in erroneously assuming that just because two celestial bodies happen to have the same longitude on a particular day, they are automatically "in conjunction"! Nothing could be farther from the truth. *The two bodies have also to agree in declination—or at least agree in declination close enough to be seen together in the sky—before they can be in conjunction.*

The Waverley Children's Dictionary (and I choose this dictionary because it defines words in a way capable of conveying the correct idea to the minds of *children*), gives the following the *astronomical* definition of the word *conjunction*: "In astronomy it is applied to the effect produced when, owing to their movements, two heavenly bodies appear to unite, although actually one of them passes between the earth and the second body".

No member of the Solar System can ever conjoin Algol! And when an astrologer alleges that Mars is in conjunction with Algol, he is betraying the most lamentable ignorance of the science of astronomy, and thereby revealing himself as an unashamed charlatan. For, even when the right ascensions of Mars and Algol agree on a certain day, the two celestial bodies are separated in the sky *by as much as 22 degrees*, and with thousands of other stars filling in the gap between the two bodies!

Now concerning the epoch: The 294th day is applied to all *normal* births (we will trouble ourselves with abnormal births on another occasion). The name "epochal day" has perhaps been unhappily chosen. Which is why I now prefer to rename it the "day of ovulation", in order to make the appellation more scientifically accurate.

Your correspondents allege that the countless number of births occurring in the world on any given date cannot have the same rising sign. But I would like to point out that the onus of proving their assertion rests with them!

In an article entitled "Planets and Planned Parenthood" printed in the May issue of this Magazine, Prof. B. V. Raman has produced the scientific evidence of Prof. Knaus in order to prove that there is one day only, each month, in the life of every woman, on which she can possibly conceive. Is that evidence not selective enough?

However, I must ask your correspondents to be a little more patient before jumping to hasty conclusions, and would remark that they will be well advised to suspend judgment until they are in possession of the complete researches. At the end of the present year, for instance, my article entitled "How to Plan Your Family by Means of Astrology" should have appeared. And I incline to the belief that when the contents of this particular article have been studied, it will become apparent that my researches directed towards the solution of this problem, together with the related question of horoscope rectification, have not been altogether founded on thin air and guess-work!

I must also point out that if we are to be scientific we have to be mathematical, because mathematics is the science of measurement, of space and number. We may perhaps be justified in exercising our artistic talents in drawing deductions from our measurements in order to produce an artificially-concocted "living" picture of what we believe to be a true likeness of the appearances of reality. But what we are not entitled to do—and must not do—is to strain the truth by choosing to depart radically from the basic measurements just in order to produce a sensational but totally false prediction (such as, for example, the kind of prediction cited by Douglas Hunt in your present issue). Astrologers who resort to such methods are doing so for quite obvious reasons, and not even the most naive need be taken in!

However, once astrologers depart from the axioms of astronomy, and therefore from accurate measurement, in order to indulge in such purely imaginary assumptions such as that of an alleged "conjunction" of the Sun with Mars and Algol in Aug. 1959 (*vide* Troinski on page 45 of the August 1959 issue of *American Astrology*), they should realise where such practices are leading them.

"August will be the most dangerous month of the year, especially for the Soviets whose Tertiary Sun has progressed to meet Mars in conjunction with the diabolic star Algol, the first such conjunction since the Lenin Revolution in 1917". Thus says Troinski.

Such astronomical data is purely imaginary. In actuality there is no conjunction between the Sun and Mars in the sky during August 1959. And moreover, as I have already pointed out, Mars can *never* approach Algol closer than 22 degrees of distance.

It remains to add that those astrologers who attempt to predict from the postulations of an imaginary astronomy of their own concoction, will in due course pay the penalty demanded from all charlatans. But meanwhile, we who are responsible thinkers, and careful of the good name of our own science, Astrology, must refuse to countenance such false teachings, and must see to it that young students are not taken in by them.

London. W. J. TUCKER.

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Horoscope of Netaji Bose

I

Sir,—As correctly observed by our learned Editor, the astrological predictions affecting nations should be advanced with a certain sense of balance and without giving impression of sensationalism. As for the prediction of the reappearance of our beloved Netaji, one is unable to estimate the degree of sensation it may create new, specially after a series of stories have been told and retold about his expected arrival.

Though it is not my present task to prove anything to the contrary, I have my own doubts regarding the one opinion forwarded in this connection that the ruling authorities have confirmed the death of Netaji just to discourage the leftist parties. Netaji is primarily a nationalist and only, if necessary, and that too secondarily a leftist and ruling party of this Free India at no time need fear a staunch nationalist, who has worked so hard for the freedom of this country.

As far as astrology is concerned, I would only request our learned contributors and esteemed Editor to examine the question in detail, in time, and help us to arrive at a correct conclusion. Our thanks are due to Dr. S. N. Dutt for drawing our attention to this important affair. Since the question of the correct birth

time of Netaji is not a fully answered one, any prediction based on astrology must be only advanced with great caution.

I am never for hurting the feelings of any second adventist. But to me, the statement that a brave Netaji lives even today somewhere in the world simply awaiting an appropriate moment to come back to his beloved free motherland, for the freedom of which he fought and staked his own life, sounds more incredulous than sensational.

Dindigul. V.S.K. RAMAN.

II

Sir,—I shall be highly obliged if you kindly permit space for this letter in your much esteemed journal.

On page 560 of June 1959 number of THE ASTROLOGICAL MAGAZINE, Sri Rajhans Bharti writes:—"On 23rd January 1897 the Bombay standard sunrise was at 7h. 18m. 0s., and the difference between the Bombay and Cuttack, *viz.*, 0h. 13m. 36s. standard time is to be added to make standard Cuttack sunrise, and that comes to 7h. 31m. 36s."

Bombay is at 72° 49′ E. Long., 18° 58′ N. Lat., while Cuttack is at 85° 54′ E. Long., 20° 28′ N. Lat. Difference in longitude is 13° 5′; therefore difference in time is 0h. 52m. 20s., and for places in the east the Sun rises earlier and not later. I am sorry to state that the esteemed correspondent is fundamentally wrong

Again on page 798 of September 1959 number of THE ASTROLOGICAL MAGAZINE, Sri T. S. Narasingham has given the sunrise time and duration of rising time for several signs on 23-1-1897 A.D. for Cuttack's latitude. I am afraid he has obtained these figures from a Kerala almanac instead of one for Cuttack. Moreover, the Moon's position invariably indicates birth in the Sun's period; and he has so fancifully brought the natives end in Rahu's period (Vimshottari)?

Horoscope No. 71, *Notable Horoscopes*, Pp. 371, Subhas Chandra Bose, Time 12 noon (L.M.T.) rectified as 11-24 a.m. (L.M.T.) by consideration of the life events of the subject. Lagna 0s. 8° 24′. Ayanamsa 0s. 20° 59′. Balance Sani Dasa 0 yr. 4m. 15 days. On Pp. 91 of 1959 Annual Number of THE ASTROLOGICAL MAGAZINE, the Bhattapalli scholar Sri Bishnupada Bhattacharya taking 12-20 p.m. Madras time arrived at 30° 42′ ascending (Ayanamsa 22° 27′). Late Jyotishvachaspati, a Bengalee exponent on this subject taking 12-15 p.m. (L.M.T.) arrived at 23° Aries as ascending degree. But he has stressed on a Sandhi Lagna birth, *i.e.*, junction of two signs rising at birth.

12-15 p.m. is the officially recognised birth time of Netaji Bose. Now prior to 1906 A.D. the old Railway time, same as the Madras L.M.T. was observed in greater part of India including Cuttack. Hence 12-15 p.m. Madras time is 12-37-36 p.m. Cuttack L.M.T., Madras being at 80° 15′ E. Long., 13° 4′ N. Lat.; and from Lahiri's Ephemeris:—

	° ′ ″
Ayanamsa for 1897 A.D.	22 25 24
S.T. for 23rd January	20h. 5m. 46s.
Correction for 1897	+ 5m. 35s.
Advance in time from noon	+ 37m. 36s.
S.T. at birth	... 20h. 48m. 57s.
0° Taurus rising at Cuttack	20h. 52m. 0s.

Hence 30th degree of Aries is just rising. As the time is approximate, the Aries–Taurus junction may be assumed to be rising at Netaji's birth. It is worth-mentioning here that the true signs of Aries and Taurus have an overlapping range of 4 degrees—rear portion of the Bull and the hind part of the Ram. The 30th degree is the mid-point of this overlap. Therefore in my humble opinion characteristic influences of both these signs so far as rising ones are concerned have made the nativity intricate as well as complicated for delineation. 'He is a patriot among patriots'—Mahatma Gandhi. Finally I quote Pandit Hrishikesha Shastri of Vindu Palit Lane, Calcutta-6; "...the death will occur in his motherland, at sunrise time on 14th day in the bright half of the Moon, a Thursday, in the solar month of Pausa in Saka 1888, affected with coronary thrombosis". Panditji has taken 12–15 p.m. as Madras time and arrived at Taurus Ascendant.

Calcutta. SURATH KUMAR MANDAL.

III

Sir,—Mr. Narasingham points out in the September 1959 issue of THE ASTROLOGICAL MAGAZINE, that according to the given birth time of Netaji on 23–1–1897 at 12h. 42m. 40s. at Cuttack; his Lagna should be Mesha and not Vrishabha as arrived at by Mr. Bhattacharya.

I may assure Mr. Narasingham that Mr. Bhattacharya is neither a careless astrologer nor is he ignorant of finding out the correct Lagna of a given birth time. The Indian Panchangas are mostly wrong. Mr. Bhattacharya bases his calculations on the Nautical almanac, the correctness of which nobody can challenge.

Calcutta. DR. S.N. DUTT.

Mutual Aspect of Jupiter and Mars

Sir,—In December 1957 issue of THE ASTROLOGICAL MAGAZINE, Sri R. Ramaswami of Hyderabad-Deccan, wants to know if the mutual aspect between Mars in Capricorn and Jupiter in Cancer is a good yoga. I endorse my view expressed by Sri B. V. Raman in his *Hindu Predictive Astrology* that "the opposition aspect has the same power as conjunction" and it is a good yoga.

I have, during the course of my study of Astrology, come across one horoscope having Mars in Capricorn and Jupiter in Cancer. The native, although born in a middle class and humble family rose to a high position in society and status. In my opinion Mars in Capricorn and Jupiter in Cancer (7th house aspect) is a good yoga which will make a man bold and ambitious in life.

Bombay-14. S. L. HATTANGADI.

An Uninteresting Magazine

Sir,—I wish to comment as follows in THE ASTROLOGICAL MAGAZINE. Still the Editorial is on political subjects which carry only biased political views and offer nothing predictive but only a post-mortem of events that have happened. Some assumed data without any scientific validity are taken for that purpose.

The monthly forecasts are too stereotyped and look out of place in a serious magazine like yours.

It is suggested that this letter may be published in your magazine to elicit the views of other readers.

Jabbalpur. N.N. BHARGARA.

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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. All the stars are equidistant from each other in the sky. How to find them in the sky in longitude and latitude?

Ch. R., Uppugundur.

Ans. The 27 stars of Hindu Astrology are not equidistant. The zodiac of 360 degrees is divided into 27 equal parts of 13° 20′ each and each division goes by the name of a star associated with it. They are not therefore necessarily equidistant, *e.g.*, refer to Lahiri's Ephemeris for the year 1958, page 35. Aswini (p-Arietis) Longitude 0-10° 6′ 41″ and Bharani (41 Arctis) 0-24° 20′ 42″; Krittika (Aleyone 2) 1-6° 8′ 2″; Rohini (Aldebaran 3) 1-15° 55′ 48″; and so on. So it can be easily seen that they are not equidistant.

Q. 2. If, in a female horoscope, Mars is in Vrischika Lagna (Scorpio) and Saturn is posited in the 7th Taurus, what are the effects? If it is to be yoked to a person born in a different Lagna but with a similar combination, will it make things worse or will the evil of both be nullified?

N.S., Salem.

Ans. Proper comparison of horoscopes does not depend merely on the disposition of any two such planets only. But taking the above combination alone, the view of Hindu Astrology is that the evil will be to a great extent nullified. Of course much will depend on what the Lagna of the other horoscope is and the degree of malificence of Mars and Saturn will also depend upon the sign occupied. From the point of view of Mars dosha also there will be difference according to the sign occupied by Mars. For complete information on the above points *vide* B.V. Raman's Electional Astrology or How to compare Horoscopes by S. Rajagopala Iyer.

Q. 3. Mercury is a natural benefic and hence if he rules angles, he becomes a malefic. Suppose he is hemmed in between malefics or aspected by malefics, then he is to be considered as a malefic. Will he then, because of his ruling angles, become again a benefic?

R.C.P., Uttarpara.

Ans. No. The rule of a benefic ruling kendras becoming malefic is confined to natural benefics and of malefic and ruler of kendras becomes a benefic to natural malefics like Saturn Mars and Sun.

Q. 4. (*a*) Ref. B. V. Raman's *Notable Horoscopes*, page 212 (Horoscope of Henry Ford). It is stated that Marutha Yoga is present. One of the ingredients of Marutha Yoga is that Jupiter should be in trine from Venus. Both are in the same sign in this horoscope. How can Marutha Yoga arise? (*b*) Can Marutha Yoga arise if Sun and Moon are in trine to each other, Moon in 5th from Jupiter and Venus in kona from Jupiter? (*c*) Suppose to form a Dhana Yoga, a planet has to occupy the 2nd house. Will the same yoga arise if the planet only aspects that house, *e.g.*, for Scorpio Lagna, Mars lord of Lagna is in 2nd and Jupiter in Lagna causes Ayathnadhana Yoga. Will the same yoga arise if lord of Lagna is in 2nd and lord of 2nd aspects Lagna from Taurus? (*d*) Samrajya Yoga if present is said to make a person a king or equal to a king. It is present in the horoscope given (rasi and navamsa positions alone given). Why is the native an ordinary man? (*e*) Notable Nativities, page 119. How is Vasumathi Yoga said to be present when Mars and Rahu are in 3rd from Lagna both being malefics? Please reconcile. (*f*) Ref. A.M. January 1950, page 114. Letter of J.P. Chaturvedi says that any Bhava occupied by Jupiter (except 6th, 8th and 12th houses) spoils the bhava. How will their spoliation take effect in respect of 7th Bhava if he occupies it?

R.M.C., Ahmedabad.

Ans. (*a*) On the analogy that Lagna is to be considered as both a kendra and a kona, planets in the same sign are to be considered as being both in kendra as well as kona from each other. Hence Venus and Jupiter are in kona from each other also. (*b*) No, in Marutha Yoga, Moon and Sun have to be in kendra from each other. (*c*) No. (*d*) You commit the common mistake that rasi and navamsa charts are sufficient for all purposes. Bhava cusps also have to be given. Otherwise, it is impossible to judge whether the yoga is present or not. (*e*) Vasumathi Yoga has nothing to do with malefics. The reason why this yoga arises is given by the learned author himself thus "Vasumathi Yoga is present because of the situation of Jupiter and Venus in the 6th and 11th Bhavas respectively". (*f*) This opinion is not shared by standard writers.

Q. 5. (*a*) When Lagna is Virgo 27° who is the lord of Lagna, Mercury or Venus? Who is the lord of the eleventh bhava, Moon or Sun? (*b*) If Rahu occupies same degree with Mercury in the above case, can Rahu be called the lord of Lagna and the horoscope discussed accordingly? (*c*) If Venus occupies third degree of Libra in the above case, is he to be considered as weak or strong? (*d*) If Moon is in conjunction with Mars at the time of birth, it is stated that the goddess of wealth always abodes in his house. Does this yoga counteract all other defects of the horoscope, if any.

H.P.G., Calcutta.

Ans. (*a*) Mercury is the lord of Lagna. Who the eleventh lord is, will depend on the latitude of the birth place. In these latitudes and upto latitude 46° N, the ruler will be only Moon. For Lat. 47° N. and above, the ruler of the eleventh will be Sun. (*b*) Simply because of his association with lord of any particular Bhava, Rahu does not become the ruler of that Bhava also. Generally he reflects the effects of the planet in whose sign he is placed, with whom he is in association and the planets which aspect him. (*c*) Venus is to be considered as strong for two reasons: (1) He is in his own sign. (2) He is in Lagna Kendra (first Bhava). (*d*) No. Moon conjunction Mars is a Dhana Yoga. If other evil yogas or Nirdhana Yogas are present the effects will be mixed. Such yoga or yogas which are more powerful than others will prevail. This has to be judged in reference to each horoscope.

Q. 6. Ref. February 1948 issue of THE ASTROLOGICAL MAGAZINE, page 156, col. 3, "The following rules will indicate the nature of the transit. (1) Not only the Sun but also each planet when in the sign of the transitor makes the transit positive and good results will come from the transit. (2) The moving body in the sign of the transitor, etc. The

'moving body" surely is the transitor? Is this the author's intended meaning? *Illegible, Nilgiris.*

Ans. Much of what is contained in the article is not easily understandable and the rules mentioned appear to contradict the ordinary rules of transit contained in texts. But we agree with you in thinking that transitor and moving body must mean the same thing.

Q. 7. (*a*) If a person is born on 26th or 27th of a lunar month, should the position of Sun be shifted to the next sign according to Sayana zodiac? (*b*) Should Vimshottari system be accepted in predictions? If so, on what grounds? *S.R.B., Shillong.*

Ans. (*a*) The question as framed is unintelligible. A lunar month is divided into two parts (1) increasing, (2) decreasing. Even supposing that 26th or 27th relates to the second or decreasing half, it refers to the lunar date or thithi which measures the distance of Moon from the Sun and gives no clue whatever as to their respective longitudes in the ecliptic. This distance is the same for both Sayana and Nirayana zodiacs. Therefore the question as to which sign Sun should be allocated according to Sayana zodiac has no meaning. (*b*) Yes; because it is uniformly laid down in all the standard texts

Q. 8. In a horoscope lord of Lagna (Gemini) occupies 11th, lord of 11th occupies 9th and lord of 9th occupies 5th and lord of 5th occupies Lagna. Does this have any significance? Is it any yoga? *K., Rajasthan.*

Ans. Such a yoga has not been referred to in the standard texts. But as all the bhavas concerned are auspicious, it should only mean good and serve to strengthen the significations of the bhavas involved in the above chain.

Q. 9. (*a*) Ref. Pp. 39 of January 1947 issue of THE ASTROLOGICAL MAGAZINE, "It is also significant to note that the learned author wants the dusthana lords to be in a place other than their own place. But the very best results would follow when the planet is debilitated and also in a bad place". And Ref. Pp. 479 of May 1957 issue of THE ASTROLOGICAL MAGAZINE, answer to Question 11 (*a*) "If such a planet is in debility all their prospects will not be fully realised and greatly reduced; the means employed for achieving success will not be above board", etc. Please reconcile the two contradictory statements. (*b*) What are the effects of exchange between lords of 6th and 12th, and 6th and 11th for Pisces Lagna? (*c*) What are the effects of Vipareeta Rajayoga? (*d*) For a person having Mercury in Pisces, Lagna with Jupiter in 5th in conjunction with Moon, is there Neechabhanga Raja Yoga? Is Gajakesari Yoga also present? (*e*) Ref: Pp. 366, Question 6 (*b*) of May 1951 issue of THE ASTROLOGICAL MAGAZINE. What is the yoga and what are its effects? Is there any change if Moon occupies Cancer?

H.C.V., Ahmedabad.

Ans. (*a*) No doubt they represent two different views—whether it is better for the lord of a dusthana to be strong or weak? But they are by two different authors. If they emanate from the same authority, a reconciliation may be thought of as may be only apparently contradictory. But here no reconciliation is possible. (*b*) The effects of exchange are given in the texts only as between rulers of houses. No doubt differences will have to be judged with reference to each Lagna in each horoscope. But as from Lagna alone, there is no significance. Exchange between lords of 6th and 12th gives rise to Vipareeta Rajayoga as per *Uttarakalamrita*, but the author of *Phaladeepika* does not consider this to be auspicious. He considers both the exchanges between lords of 6th and 12th as well as 6th and 11th houses as Dainya Yoga. Persons born under Dainya Yoga are said to undergo ups and downs in life. (*c*) The native will enjoy the effects of Rajayoga, *i.e.*, royal luxuries, political success, prosperity, etc. (*d*) Both yogas are present. (*e*) There the question was about a horoscope (Pisces Lagna) in which there was exchange as between lords of 6th and 11th houses from Lagna and 4th and 10th as from Moon (Scorpio). The former is Dainya Yoga and the latter Maha Yoga, respectively, bad and good yogas. Now the present question appears to be what will be the position if Moon occupies Cancer. Then the exchange will be as between 2nd and 8th houses. This is also Dainya Yoga only.

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BY DR. R. NAGARAJA SARMA, M.A., Ph.D., D.LITT.

THE FACE OF THE SUN—By H. W. Newton—(Penguin Books Ltd., Harmondsworth, Middlesex. Pp. 208. Price 3s. 6 d.)

This Pelican book bearing No. A. 422 constitutes a remarkable contribution to a correct and proper understanding of the nature and characteristics of the Face of the Sun which has engaged and which is still engaging the serious attention of astronomers all the world over. A special piece of work entrusted to the care of astronomers, in the International Geophysical year is the study of the surface of the Sun. 16 plates and 30 diagrams convincingly illustrate some of the facts about the surface of the Sun.

The author gives an account and running commentary regarding the progressive development of knowledge secured about the Sun, during the last three centuries and a half since Galelio first turned a telescope on the stars.

The solar surface, sun-spots, giant sun-spots, flares and prominences, solar activity, earth's magnetism, radio-waves from the Sun and cosmic rays, sun-spots and weather disturbances and uncertainties, and other matters are described by the author in an attractive and engaging manner. It is said that 50,000 (fifty thousand) miles long tongues of gas shoot out from the surface of the Sun, into space, and certain types of solar activity are believed to be responsible for unexpected disturbances in weather conditions and radio. In the farthest expanses of limitless space, there are thousands and thousands of stars like the Sun and the picture here given of the Sun may be taken to be typical of phenomena obtaining in these remotest reaches of space.

The author, who, it is said, has recently retired from RoyalGreenwich Observatory is an authority on sun-spots and sun-flares, and his researches won for him the Royal Astronomical Society's Model. In Appendix two are listed 25—Greatest of sun-spots noticed between 1874 and 1954. Whether any sun-spots will appear in 1962—the year which will witness the combination of 8-planets and whether astrologically, appearances of sun-spots will indicate any good or evil effects are today's open questions.

It is observed that the Island Universes are rapidly moving away from our own and greater the distance, the faster is the speed. This phenomenon would lend support to the theory of Expanding Universe. (Pp. 187).

Mr. Newton's work is authoritative, well-documented and illuminating, and it amply enriches contemporary literature on sun and sun-spots and other solar phenomena. All Hindu astrologers worship the Sun who is believed to be the giver of best and robust health.

KASHMIR FOREVER—By Jagat S. Bright—(Bright Institute, 5005, Roshanara Road, Delhi-6. Pp. 240. Price Rs. 2.50).

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The author observes that he has no political or other axe to grind and that he holds no brief for anybody. He paid a visit to Kashmir and he has written this book with an unbiased mind, without pride and prejudice.

Since the advent of Indian Independence and partition or dichotomization of the country into Pakistan and India or Bharat, Kashmir has been a problem, and it is not yet solved or settled.

Life and conditions, general, economic, educational, political and social, in the delightful land of Boat Houses, are described by the author in the most telling and effective manner. When you read through the volume, you will find as if you have been transported to the valley of roses and apples. In political analysis and reflections, the author has held a balance between Pakistan and India. Incidentally, this volume contains a defence of Mr. V. K. Krishna Menon and vindication of his interpretation and championship of India in foreign countries.

The author does not mince matters. He emphatically and categorically states that handing over of Kashmir and Pakistan is "like handing over a young pregnant *Cow* to a *Butcher*". (Pp. 225). Indian and foreigners who may be anxious to know the truth about Kashmir will carefully study the book of Mr. Bright.

THE MEANING OF HOME SCIENCE—By Dr. (Mrs.) Rajammal P. Devadas—(Avinashilingam Home Science College, Coimbatore. Pp. 54. Price Rs. 2).

Is there any need for Home Science? Should it be studied in colleges? Is it not after all simple cooking and house-keeping and rearing of children? Were not ancient mothers and grandmothers successful home scientists without any college education? These and other misconceptions about Home Science are removed and its aim, scope, and methods are explained in this book by Dr. Rajammal, Chief Home Economist, Ministry of Food and Agriculture, Government of India, Delhi. The articles and contributions of Dr. Rajammal have been assembled in the form of the present publication.

Mr. T. S. Avinashilingam, has written a valuable "Foreword", in the course of which, the importance and significance of Home Science have been brought out. Modern young women educated in colleges and Universities contribute articles to the Press, knew something about the Tensor theory of Equations, and so on, but, are not able to prepare homely food and maintain a family and home in a disciplined and economic manner. In foreign countries, great importance is attached to study of Home Science. So, this book has been published with a view to helping young women in learning the art and science of home-keeping.

The book will be a useful text for students studying in our schools and colleges offering instruction in Home Science for degree course of the Universities.

RAMBLES IN LITERATURE, ART, LAW, AND PHILOSOPHY—By A.S.P. Ayyar—M. A. I. C. S.—(The Madras Law Journal Press, Mylapore, Madras-4. Pp. 479. Price Rs. 5 or 7s. 6d).

Dedicated to the "Youth of India in a spirit of Humble Service", the volume contains a number of essays, and lectures of Mr. A.S.P. Ayyar, Retired Judge of the Madras High Court, collected together and presented within the compass of a single publication. The author had delivered several lectures, contributed articles to different periodicals, and broadcast some talks. At the request of friends who desired that permanent form and shape should be given to these in view of their importance. Mr. Ayyar has agreed to bring out these assembled in a single book.

His view on Law should be noteworthy as emanating from a former Judge. The author believes that short-time imprisonment is no good, as, in that case, potentially good persons may become hardened criminals by contact with the latter. Of course, in unavoidable cases, criminals have to be sentenced to different terms of imprisonment commensurate with the nature and gravity of the crime. But, as far as posible, the State should endeavour to reform and transform criminals into honest law-abiding citizens. A book which runs to 479 pages should have been provided with an index. I feel certain that youth of the country will vastly benefit by making a careful study of the volume.

YOGA—THE AMAZING LIFE SCIENCE—By Major P.G. Francis—(Thorsons Publishers Ltd., 91, St. Martin's Street (Lane), London, W.C. 2. Pp. 88. Price 7s. 6d. net).

It is interesting and encouraging to note that yoga is claiming and enlisting more and more interest in Western countries in Britain, Continent and America. With the advancement of experimental psychology, yoga seems to be exercising some fascination over the minds of Englishmen and Americans.

In Part I, the theories and technique of yoga are explained. In Part II, it is explained how yoga can be utilised to increase thought-power and how it can be made to function as success-mechanisms or success-method. Yoga is mainly inspired psychically, but, the author believes that yoga has within itself down-to-earth practical success-techniques and mechanisms, as striking and effective as these created and standardized by trans-Atlantic experts.

The author has described seven planes of consciousness, and pointed out, that yoga condemns all fatalism. Individual effort, energy and initiation would alone lead to success in yoga.

The author has very rightly distinguished between individual Karma and and national Karma. There must be international Karma as well.

Enormous potentialities and possibilities lie concealed in a synthetic study or pursuit of both yoga and western psychological techniques. I believe the present publication of Major Francis will vastly facilitate such a synthetic investigation of both yoga and experimental psychology.

GREAT WRITINGS OF GOETHE—Ed. by Stephen Spender—(Mentor). Pp. 280. Price 75 c.)

Edited with an interesting and illuminating "Introduction", by Stephen Spender who is described as "Another Shelly", this collection or anthology contains some of the best and most sparkling writings of Goethe, who was a gifted, poet, novelist, essayist, letter-writer, scientist, statesman, and playwright and these many-sided writings have some permanent interest for mankind.

Goethe would appear to have been very hard on a Book Reviewer, who having once enjoyed a lunch with him, had the audacity to discuss critically the fare, with a neighbour of Goethe. Harsh as the comment, I feel the reviewer should have been grateful to the lunch-giver and host, one too as eminent as Goethe.(Pp.46). Also, Goethe seems to have held the view-"When we have drunk, we know what is right". (Pp. 24). Goethe, also, appears to have been fond of invoking God.

MAINSPRINGS OF CIVILIZATION—By Ellsworth Huntington-(Mentor). Pp. 672. Price 75 c.)

Why do nations differ? Why have they individual idiosyncrasies? What are the causes? These and connected problems are explained and discussed by the author in the *Mainsprings of Civilization*. In the Universe of the Almighty Lord, there is nowhere any dull mechanical uniformity. Differences and diversity dominate the entire creation.

These differences are all due to differences regarding heredity, geography and climate of the countries concerned where the nations live.

The Russian advancement in modern technology is believed to be the outcome of intensely cold winters. Likewise, the diet of Chinese, which is judged to be below the standard, is perhaps, the reason why Chinese culture is stagnant. On account of the communistic impact, things in China have changed. Evidently, Chinese diet must have now seen vastly improved (in terms of calories perhaps).

Heredity would account for German militarism. But, it is not safe at all to generalise in this manner. Militarism has now spread throughout the world.

Oases in deserts would explain the seclusion of Arabian women. But, then, women in other parts of the world have also been kept secluded.

The author has written a challenging, controversial work which will be read and discussed widely by students of history and sociology. Heredity or environment, it is indispensable that nations should make provision for high military budget.

THE THREE GREAT PLAYS OF EURIPIDES—Trans. by Rex Warner—(Mentor Classic). Pp. 192. Price 75 c.)

Three Great Plays of Euripides are here, given in a new translation by the author. The plays are—*Medea*, *Hippolytus* and *Helen*. Euripides is universally known as author of remarkable tragedies.

Why do certain lives terminate in tragedies? Are the tragedies brought about by others? Or, are the individuals themselves concerned the authors of their own self-undoing? Euripides furnishes the answer that after all, the cause of tragedy lies in oneself, and that each has to fight the devil or demon of one's own self.

In the beginning, doubtless, *Medea* was a good and loving woman. When, her husband betrayed her, all her love got transformed into hatred. Tragedy was the result. In such contexts, there is hardly room for calm reflection, and the tragedy cannot be at all averted. One's lower self triumphs over the higher.

Hippolytus is a very chaste and moral youth. He is confronted by illicit love. He cannot respond of reciprocate. He just spurns or rejects the illicit love. It all terminates in tragedy. In this story, the Gods and goddesses take sides, and judged, in the light of human standards, the conduct of Divine personalities could not be justified.

The story of *Helen* is not just the same as the Homeric one. Euripides perhaps followed the version of Stesichorus according to which real *Helen* did not move to Troy, but, it was only her phantom. Madhvacharya interprets that only a phantom of Sita was taken away by the demon of Lanka.

THE OEDIPUS PLAYS OF SOPHOCLES.—Trans. by Paul Roche—(Mentor Classic). Pp. 224. Price 75 c.)

The Theban *Trilogy* centres round the history of King Oedipus, whose story has been immortalized by Sophocles, in three plays which are presented in a new rendering by Paul Roche.

Murdering one's father and marrying one's mother, would seem highly improbable and unlikely, but, in the background of Greek culture, there was evidently, as room for any such improbabilities.

The tragedy of Oedipus had been foretold. Modern rationalists would go on questioning—Did the tragedy happen, because, it had been foretold? Or, did the Gods foretell, because, the tragedy was destined to happen?

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Oedipus inflicted on himself terrible self-punishment. That must vastly and specifically rehabilitate his character. But, the permanent question is—Should such a terrible error at all have occurred? Do Gods and Fate —share a portion of the blame? Not many modern women placed in similar circumstances or situations would be choosing the path Antigone chose. At the same time, it should be observed that in modern life such situations are not likely to arise at all. Towards the end of "Oedipus at Colonus", the chorus uttering tragic accents would be seen to proclaim—All's Ordained—Past All Denying. There is nothing dubious or doubtful about this. Was Sophocles a fatalist? Did the public of these days believe in fatalism, or determinism? These are permanent and persistent problems, and there is plenty of material for future research.

STORIES FROM SHAKESPEARE—By Marchette Chute—(Mentor.) Pp. 320. Price 75 c.)

Stories of all the plays of Shakespeare have been told in a charming and engaging manner by the distinguished lady-writer Marchette Chute who is described as an authority on English Literary History. Shakespeare is a permanent theme, and is one of the greatest of immortals of the dramatic world. All shades and subtleties of human mind and personality are exhibited by the celebrated dramatist on the stage, and when the characters of Shakespeare move on the stage, the Panorama of life seem to be moving in variegated multi-coloured emotionally toned scences and pictures.

The stories stand arranged thus—first came the comedies. Then, the tragedies are narrated. Histories or historical play-stories appear next. 36 plays are given as noted in the first folio. The stories relating to first two, are arranged in the chronological order of writing them. Historical stories are told in the order in which the kings concerned reigned.

The main purpose of Miss Chute being just story-telling, there is no discussion of the Philosophy of Shakespeare, in the course of "Introduction". All the great dramatists have had a characteristic philosophy of their own which they expounded through delineation of heroes or characters. The philosophy of tempest is unforgettable, and in fact universal, in metaphysical speculation—"Our little life is rounded with a sleep. Miss Chute's narration easily excels all others in the line.

NEW WORLD WRITING—(Mentor.) Pp. 320. Price 75 c.)

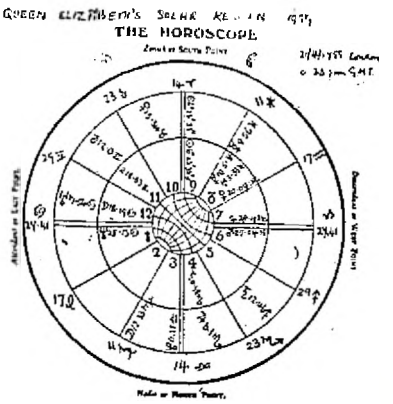
The fourteenth issue of the New World Writing, which is described as a "vital cross-section of the best new fiction, poetry, criticism', etc., contains an imposing collection of writings of fairly well-known writers selected from forty countries. A special feature of the publication is inclusion of new writing from Latin America. Perhaps, the most arresting section of the volume is the one relating to the last days of Dostoevski. Hindu readers will appreciate reference to "amorous nuptial Friday" though of course, not all Fridays are devoted to love-making. It is indeed, very difficult to make a selection from world writing; as selection would always mean rejection. Each nation has its own idiosyncrasy. Each nation is a microcosm. But, the Editors have exercised their best care and judgment, in making, the final selection they have made representative of most of the great nations of the globe. This being the case, the selection will never lend itself to any universal agreement or acceptability, in the light of Universal standards and generalizations. The 14th issue of the New World Writing, pre-eminently maintains the excellence of its predecessors in quality and quantity, on which the Editors and Publishers may well be complimented. There seems to be something philosophical about the "little monkey—little donkey and the little mannikin". (Pp. 317). Notwithstanding the advancement of modern experimental sciences which have very nearly dismissed God and Existence of God, from their schemes and studies, and particularly now, when, when mankind seriously planning space travel to other planets for purposes of conquest and colonization, it may seem strange that leading nations of the world, owe allegiance to some religion or another, faith and belief in which would seem to be make them live and sustain meaningfullness of life and all the values, sacred and spiritual.

THE KALEIDOSCOPE

(Continued from page 942)

The Queen's 1959 sidereal solar return occurred on the 21st April 1959 at 0.28 p.m. (G.M.T.) and the chart is as follows :—

In this composite chart the radical positions are placed in the inner circle and the solar return positions in the outer circle, so that a clear comparison can be made of the transits within the chart itself. The first



thing which strikes the eye is the radical position of Jupiter and Mars exactly setting on the 7th cusp, opposite Neptune rising. This is very suggestive of a confinement and that Mars is the ruling planet of this event in a woman's horoscope. But it will also be noted that the solar Mercury, the ruler of children, is exactly transitting the radical Mercury and in opposition to the solar Moon and square solar Mars, again perhaps significant of the event. We would expect these positions therefore to be prominent in the likely period of child birth, either by progression or transit and this is what we find.

On the 11th/12th February next, the progressed M.C. by the PSSR method comes to the conjunction of both the solar and radical Mercury and then goes to the opposition of the solar Moon and square Mars solar. At the same time, the Sun by current transit will be in 28° Capricorn conjunct the radical Jupiter, and Mars by transit will be in 28° Sagittarius, exactly on the Queen's radical Ascendant. I suggest therefore that the royal birth might occur about these dates, the 11th/12th February 1960.

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Hints FOR AGRICULTURISTS

FOR NOVEMBER 1959

BY MIHIRA

"IF in the month of Purattasi (October–November) on days ruled by Chitta, Swati and Visakha, there are light showers, the nanja and punja crops will yield plentifully because of timely and adequate rains and happiness and contentment will prevail in the land".

"If in the month of Arpasi (November-December) during bright half, there are even light showers on lunar date 1 or lunar date 8 there will be good rains from that date upto Karthika 30th and the tanks and lakes will be filled with water and crops will flourish".

—*The Science of Rainfall.*

"Summer crops will be good if at the time of Sun's entry into Scorpio, Venus or Mercury or both occupy either Sagittarius or Libra".

—*B. V. Raman.*

"Plant a garden when the asterism Rohini rules; betelvine in Aslesha; brinjals in Bharani; ragi and paddy in Swati; roots in Moola; palmyra, cocoanut, mango in Aswini; vegetables in Bharani; plantains and sugarcanes in Pushya".

"For planting and grafting trees, the Moon should be either in Taurus, Leo, Virgo, Aquarius or Pisces. Taurus is the best, and in sextile or trine aspect with Venus. Let Saturn be direct in motion and either in the ascendant 11th, or 5th or 2nd house dignified. If this cannot be done, let Jupiter be in one of these houses and in benefic aspect with Saturn. If neither, let Moon be in one of them or in 10th free from impediment".

—*A. J. Pierce,*
Text Book of Astrology.

N.B.—Impediment is synonymous to "affliction by evil planets".

Reaping the Crop.—"Bharani, Rohini, Mrigasira, Aridra, Pushyami, Makha, Uttara, Hasta, Visakha, Anuradha, Uttarashada and Sravana, are favourable constellations to start reaping the crop. Avoid 4th, 8th, 9th, 11th, 12th and 14th lunar days and also New Moon. Taurus, Gemini, Virgo, Libra, Sagittarius or Pisces should be rising". —*B.V. Raman.*

DAILY GUIDE

1. L.D. not generally favourable for new beginnings or works of importance; usually observed as an agricultural holiday; but routine work like digging, levelling, fencing, raking, weeding, etc., can be done.

2. A day favourable for select agricultural works such as planting, harvesting, purchase of grain or cattle. *Afternoon and evening*: Good for all matters in general.

3. Marana Yogam after 11–10 a.m.; no good works to be begun after 11 a.m.; keep to routine thereafter; till 11 a.m. good for all work specially manuring; for best effects, use organic manure.

4. After 9–30 a.m. Marana Yogam; L.D. too does not favour new beginnings for the whole day; avoid all important works and new beginnings.

5. After 8 a.m. asterism is not good for any purchase except purchase of cattle; till then, conditions are also not favourable though asterism and L.D. are good because of Yamagandam. Therefore this day which is apparently a good one, does not favour important works.

6. An ordinarily good day for all purposes in general; best for purposes of manuring and harvesting; also dealings in cattle; after 3 p.m. conditions are very good for all purposes —one of the best in the whole month.

7. A generally alround good day; best for storing grain; this can be utilised also for digging wells and grafting plants.

8. Asterism good for limited purposes only; but L.D., Marana Yogam and Yogini conspire to render this day practically unfit for all purposes and agricultural works.

9. Yogini towards sky or earth whole day and night; not good for ploughing, planting, manuring, etc.; but after 11 a.m. day is favourable for purchase of grain or cattle for agricultural purposes.

10. Marana Yogam and Yogini make this day unfit for all agricultural works whole day.

11. One of the few alround good days in the month for all agricultural matters in general and can be utilised for manuring, planting, or beginning of any work in general; harvesting and storing can also be done.

12. A very good day for all matters; all agricultural and horticultural work can be begun and conducted. Planting, manuring, etc., can be done, as also digging wells, cattle purchase; for best effects, use organic manure, fish manure, etc.

13. Till 11–45 a.m. good for all purposes; best for planting; later L.D. unfavourable.

14. Till 1 p.m. not good; after 8–40 a.m. asterism unfavourable; avoid all good works for the whole day.

15. L.D. and asterism combine to make this day inauspicious for all agricultural works in general.

16. Marana Yogam till 1–30 p.m.; but L.D. continues to be unfavourable till 5 p.m.; thus best part of the day becomes unfit for good works. If important work has to be begun, it can be begun after 5 p.m. and continued next day.

17. An alround good day; the day specially favours manuring; for best effect, use cattle manure; also good for planting, harvesting, digging wells, purchase of cattle, etc.

18. Another alround good day.

19. Yogini towards sky or earth whole day and night; so unfit for planting, ploughing and manuring; but day can be utilised for the purposes of defrayal of grain for agricultural purposes for which alone L.D. is favourable.

20. Till 10–20 a.m. yogini towards earth; therefore the day can be uti-

(Continued on next page)

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FOR NOVEMBER 1959

BY MIHIRA

"THE nature of the forces operating at any given moment depends upon the nature and disposition of the several planets at the moment concerned. Instances of loss of life, loss of money, distress and disappointments to the traveller because the journey was undertaken when the planetary vibrations were inharmonious can be cited *ad infinitum*."
—*B.V. Raman.*

"A closer study of the doctrine of elections as the proper choice of time for specific purposes is called in astrology would lead man to take a conscious part in the conspiracy of well-being, by the adjustment of action to purpose and of both to astral and cosmic conditions. This would be infinitely better than 'taking one's choice' and certainly more in conformity with the spirit of true religion."
—*Sepharial.*

"If, as demonstrated, the inner plane weather (mapped by astrological positions) influences all other things on earth; it would indeed be strange if it does not also influence the outer plane weather. That it does, has been verified by a great many Church of Light and other students who have tested out the system of astrological weather predicting here set forth."
—*Church of Light.*

"Avoid air journeys when Yogini lies towards earth or sky; avoid Marana Yogam days and Nasa Yogam days; observe in addition Vara Soolai and if possible thithi soolam also and if the Lagna of the journey conforms to Nishpanchaka rules, be sure you will have a safe journey.

Air Journeys.—"Take due note of Tarabala. Let the Lagna be an aerial sign; avoid Mars in Lagna, 7th and 8th. Let the Moon be waxing and as far away from Rahu as possible; render the ascendant strong by a suitable disposition of Jupiter."
—*B.V. Raman.*

DAILY GUIDE

1. Marana Yogam after 2-20 p.m.; L.D. not good till 2-10 a.m. (night); better to avoid journeys by air till 2-20 p.m.; thereafter to be thoroughly avoided especially towards south.

2. Marana Yogam till 12-45 p.m.; air journeys only thereafter; if absolutely necessary avoid journeys at least towards east.

3. Marana Yogam after 11-10 a.m.; avoid air journeys thereafter at least towards north.

4. Marana Yogam after 9-30 a.m.; avoid journeys by air thereafter at least towards north.

6. Marana Yogam after 5-20 a.m. (night); avoid starting on air journeys between 5-20 a.m. (night) and sunrise at least towards west.

8. L.D. bad; Yogini towards sky after 11-50 a.m.; Marana Yogam after 4 a.m. (night); if air journey cannot be avoided start from the house at least before 11-50 a.m. and do not journey towards west.

9. Yogini towards sky or earth whole day and night; avoid air journeys at least towards east.

10. Yogini towards earth till 10-30 a.m.; Marana Yogam till 4-30 a.m. (night); air journeys only thereafter; avoid north in any event.

11. Whole day and night safe for air journeys except after 5-25 a.m. (night) when Marana Yogam begins.

16. Marana Yogam till 1-30 p.m.; avoid journeys till then; especially towards east.

18. Yogini towards sky after 9-10 p.m.; avoid air journeys thereafter at least towards north.

19. Yogini towards sky or earth whole day and night; avoid journeys by air throughout especially towards south.

20. Yogini towards earth till 10-25 p.m.; Marana Yogam after 10-50 p.m.; so no journey is safe except between 10-25 p.m. and 10-50 p.m.; make a start from the house in this interval if journey is absolutely necessary; avoid west.

21. Marana Yogam after 0-20 a.m. (night); avoid journeys thereafter especially towards east.

22. Marana Yogam after 1-25 a.m. (night); avoid journeys thereafter especially towards west.

23. Bad L.D.; Marana Yogam till 2-0 a.m. (night); if air journeys unavoidable, begin journey after 2 a.m. (night); avoid eastern direction.

25. Marana Yogam after 1-40 a.m. (night); avoid air journeys thereafter especially towards north.

28. Yogini towards sky after 7-15 p.m.; avoid air journeys thereafter especially towards east.

29. Yogini towards sky or earth day and night; Marana Yogam throughout day and night; a day to be specially avoided for air journeys in any direction.

30. Yogini towards earth till 3 p.m.; avoid air journeys till then especially towards east.

HINTS FOR AGRICULTURISTS

(*Continued from previous page*)

lised for all purposes in general and beginning of works; however best for manuring, purchase of cattle and grain.

21. L.D. makes the day only good for manuring, harvesting and purchase of cattle; not suitable for other purposes.

22. Asterism makes the whole day unfit for all auspicious matters, new beginnings, etc.

23. L.D. makes the whole day unfit for all good works in general.

24. Both L.D. and asterism combine to render the day wholly unsuitable for all works.

25. One of the few alround good days in the whole month; any work can be begun, cattle can be purchased, well digging commenced, as also manuring; for best effect, use chemical manures and fertilisers.

26. One of the best days in the month; day, L.D. and asterism are all good for almost any purpose; but L.D. best for manuring and purchase of cattle; for best effect, use combination of chemical and organic manures.

27. An alround good day; but best suited for harvesting and storing of grain; also for digging of wells.

28. Day can be utilised for planting and purchase of cattle and grain.

29. Marana Yogam all day and night; to be avoid for all purposes.

30. L.D. makes the day unfit for new beginnings and auspicious works.

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NOVEMBER 1959

BY MIHIRA

[The following forecasts based on Janma Rasi are 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 lesser proportion. The predictions given below are based not upon conjecture, 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 travels in Libra till 14th, then enters Scorpio. Mars moves in Libra till 22nd, then goes to Scorpio. The other planets do not change signs during the month. Mercury in Scorpio turns retrograde on 14th. Venus moves from the beginning of Virgo to the end of Virgo within the month. Jupiter and Saturn are in Scorpio and Sagittarius throughout, respectively. Rahu and Kethu continue their retrograde motion in Virgo and Pisces respectively.

1. Mesha (Aries).—*Venus and Rahu in 6th; Sun and Mars in 7th and 8th; Jupiter and Mercury in 8th; Saturn in 9th; and Kethu in 12th.*

General.—There is only one planet that is good for the month and that is Mercury and he is free of check. Still, Mercury's influence in transit may not amount to much. The other planets, transit evil signs only. Of these Venus, Sun and Saturn are under check throughout and Jupiter for the greater part of the month. This would be of help in reducing their evil effects. But the month is likely to be troubled throughout and generally prove to be disappointing in most respects. Tedious journeys, health troubles, quarrels, humiliation and varied anxieties, losses, grief, liability to accidents, litigation, increased and heavy expenditure, losses, troubles and difficulties caused by rivals and enemies, fruitless enterprises, etc., are the sort of troubles that may have to be experienced in some form or other during the month. Amidst all these, occasional success, auspicious events in the house, some steadiness and happiness, gains, etc., are also probable now and then. It would better to be careful in all matters from domestic to professional enterprises during the entire month. Of the three stars of the sign, the least troubled will be those born under Krittika, next in rank comes those born under Bharani and those born under Aswini come last though the difference between these two may not be much.

Health and Domestic.—Health of self as well as that of other family members are liable to be affected adversely and ailments ranging from mere indigestion to high blood pressure may be present in your case, off and on, throughout the month. Fever, 'heat' troubles, dysentery and other rectal ailments may also trouble you according to the nature of the system. Wife and children may be subjected to various ailments. During journeys which should be avoided as far as possible, you must guard yourself against fatigue as well as against accidents. The domestic circle will not be without quarrels, bickerings and misunderstandings and peace of mind will be almost entirely absent because of this and other causes.

Finance and Speculation.—Finances cannot but suffer during the month and everything will take a downward course. Not that the usual avenues of income will fail, they will quickly disappear in constantly increasing demand for items of expenditure, new and old, not the least part of it will see cost of medicines and doctor's bills. The redeeming feature of this that money will be found for all this and without much difficulty. But there will be need for watching the outlet carefully, otherwise not all your resources will be found adequate and may have to resort to borrowing which should be avoided as far as possible. Under such transit influences, it would be only folly to speculate.

Real Property, Services, Profession, etc.—Though matters pertaining to real property will follow the general downward trend as in all other matters, there are some favourable elements that would prevent things from going too far. Some unforeseen factors are even likely to favour them and it is up to those interested to utilise the favourable influences to the utmost. There may not be much to complain of in the matter of yield and rentals but disputes are likely to arise and even litigation threatened in some cases. Of course, it need not be stressed that litigation should be avoided as far as possible as the result is not likely to be in favour of mirasdars or landowners generally. The services are bound to suffer during the month. There may be setbacks, official frowns and disfavour. Impediments even in normal routine matters are liable to occur and frustrate not only your hopes but also make you apprehensive as regards the future. By strict adherence to your duties and not looking to right or to the left, you should be able to escape the baneful effects of the evil transits. Profession and business come within the affected sphere and it is better to avoid new enterprises of any magnitude during the month and not take undue risks.

Women.—Women as such are likely to feel the adverse effects as any others and should go about wearily in all matters that are germane to their sex. There is a likelihood of their suffering from the malice of others of their own sex and separations and estrangements are only too probable. The probability through reunite, of danger of dishonour or disgrace should be had in mind. Some may have to pass through the throes of confinement with all its apprehensions and forebodings especially if it is the first occasion. It is also better not to be too active socially, giving parties or attending them and so forth especially if long travels are involved.

Fortunate Dates.—Personal and private affairs—5, 9, 20, 27, 30; money dealings—1, 6, 16, 18, 22, 27, 30; short journeys—2, 7, 11, 21, 25, 30; long journeys—2, 6, 11, 21, 26, 30; real property affairs and academical activities—6, 9, 20, 21, 25, 28; excursions and love affairs—5, 10, 20, 25, 27, 30; service affairs—2, 7, 11, 21, 25, 29; partnership matters—1, 6, 16, 18, 22, 27, 30; insurance activities—5, 9, 20, 27, 30; professional and business—9, 13, 23, 28, 30.

Critical Dates.—Personal and private affairs—3, 7, 11, 18, 22, 29; money dealings—3, 4, 11, 13, 15, 19, 24; short journeys—5, 9, 13, 16, 20,

24; long journeys—3, 9, 16, 20, 24, 27; real property matters and academical activities—1, 4, 7, 14, 15, 22, 29; speculation and love affairs—4, 7, 15, 23, 29; service affairs—5, 9, 13, 16, 23, 26, 30; partnership matters—4, 7, 11, 15, 19, 23; insurance activities—4, 7, 11, 14, 22, 29; professional and business enterprises—4, 7, 11, 15, 18, 22, 26.

Chandrashtama from about midnight of 1st till sunrise of 4th and again from about noon of 29th till the end of the month.

2. Vrishabha (Taurus).—*Venus and Rahu in 5th; Sun and Mars in 6th and 7th; Jupiter and Mercury in 7th; Saturn in 8th; and Kethu in 11th.*

General.—Venus and Jupiter are in favourable signs throughout the month and remain unchecked. Sun and Mars are good before change of sign on 14th and 22nd respectively and are also free of vedha so long. Mercury and Saturn are evil for the entire month but Saturn is under check throughout and Mercury for the greater part of the month. Sun is under check so long as he is evil. Thus while the good elements are free of vedha, only Mars of the evil planets is free of check for a part of the month. This will be reflected in better results for the month in general and the first half will be much better than the second. General success, gains, peace of mind, success over rivals and enemies, acquisition of articles of luxury and their enjoyment, good health, study of new subjects, auspicious events and celebrations, honours from elders and superiors, meeting of welcome relatives and friends are the good things to be expected from the favourable transits of the month, especially during the first half. Troubles from friends and relatives, ill-health, losses and anxieties, family and domestic difficulties, misunderstandings and quarrels, obstacles in enterprises, tedious and wearisome journeys, etc., are the troubles that may be caused by the evil transits in force during the second half. Of the three stars of the sign, those born under Krittika will fare best, and those born under Rohini will fare worst and those born under Mrigasira will fare nearly equally with those born under Krittika.

Health and Domestic.—Good health will be experienced during the greater part of the month. Towards the close however, stomach troubles, dysentery, fever, may be present according to constitutional susceptibility. But at the same time be apprehended that the troubles will be serious. Avoid journeys as far as possible, as they may be a cause for disturbance of health. Domestic comforts, peace and harmony will be enjoyed and home will be pleasant and satisfying. There may be an auspicious event too, increase in number of family by birth or otherwise. Some care however in dealings with relatives will be necessary during the last week; otherwise some misunderstandings and quarrels may arise.

Finance and Speculation.—With so many planets favourable, finance will be one of the bright spots during the month. There will be quite sizable gains from more sources than one though they may fall short slightly below expectations. Still with the available resources and some restraint as to the outlet, quite a good month can be made of it financially. But to avoid disappointment, too much expectations should not be entertained and enterprises should be confined mostly to the first half only. Conflicting influences prevail in the matter of pure speculation and there are many chances for losses as for gains. Therefore it is better to avoid speculation and some unnecessary bother for which there is no positive corresponding advantage.

Real Property, Services, Profession, etc.—There is nothing specially favourable or unfavourable in matters related to real property though the general position may be said to be quite good so far as rentals, profits, etc., are concerned. Friction in your dealings with others connected with land, tenants, agents, co-owners, Government, etc., is probable and may give rise to apprehensions and anxieties as regards the ultimate outcome of all this. It is necessary however that quarrels at any cost and litigation as far as possible should be avoided in assertion of your rights. The reason is that though your cause may be just, you may be able to get justice. The first half is undeniably good for the services and much may happen to favour them. You may gain a point or two over your rivals. You should be all out to exploit the good influences of the first half but whether you succeed fully or not, you should lie low during the second half as by injudicious action on your part, you may lose the fruits of the first and may even actually encounter setbacks. There is just a chance that the unexpected element may enter and bring some advancement not necessarily during the first half, for during the first half, it would be unexpected. A generally good month for the profession and business especially who handle business professionally on behalf of others such as lawyers, administrators, brokers, insurance agents, etc., as also receivers.

Women.—The month, rather, the greater part affords excellent prospects for matters in which the fair sex are interested as such and the acquisition of luxury items dear to their heart, dress, fineries, social engagements, parties, excursions and so forth. There may even occur a pilgrimage which will afford satisfaction and delight. The second half is not good generally but more especially the last week should be avoided for most of their activities. Even if travelling is necessary, they should not travel alone and without proper escort.

Fortunate Dates.—Personal and private affairs—1, 6, 16, 18, 22, 27, 30; money dealings—2, 7, 11, 21, 25, 30; short journeys—6, 9, 20, 21, 25, 28; long journeys—9, 13, 23, 28, 30; real property matters and academical activities—5, 10, 20, 25, 27, 30; excursions and love affairs—2, 7, 11, 21, 25, 29; service affairs—1, 6, 16, 18, 22, 27, 30; partnership matters—5, 9, 20, 27, 30; insurance activities—2, 6, 11, 21, 26, 30; professional and business enterprises—9, 13, 23, 28, 30.

Critical Dates.—Personal and private affairs—3, 4, 11, 13, 15, 19, 24; money dealings—5, 9, 13, 16, 20, 24; short journeys—1, 4, 7, 14, 15, 22, 29; long journeys—4, 7, 11, 15, 18, 22, 26; real property affairs and academical activities—4, 7, 15, 23, 29; speculation, excursions and love affairs—5, 9, 13, 16, 23, 26, 30; service affairs—4, 7, 11, 15, 19, 23; partnership matters—4, 7, 11, 14, 22, 29; insurance activities—3, 9, 16, 20, 24, 27; professional and business enterprises—4, 7, 11, 15, 18, 22, 26.

Chandrashtama from sunrise of 4th till about sunrise of 6th.

3. Mithuna (Gemini).—*Venus and Rahu in 4th; Sun and Mars in 5th and 6th; Jupiter and Mercury in 6th; Saturn in 7th; and Kethu in 10th.*

General.—Mercury and Venus are the good transits for the entire month. Of these, Venus is under check throughout. Sun and Mars become favourable after change of sign and are free of vedha so long. Jupiter and Saturn are evil for the entire month but are under check; so their adverse rays will not affect much. Therefore mixed general effects alone can be expected for the month and though conditions may be somewhat difficult at the opening of the month, there will be improvement as the month advances and the second half will be better than the first, and the last week the best part of the month. General

success, gains, triumph over rivals and enemies, happiness and peace of mind, purchase of luxury items and their enjoyment, popularity and good name, increased power and influence, good news, excursions, auspicious events in the house, etc., are the sort of good things that are probable from the favourable transits of the month. During the first half, however, there may be much trouble from enemies and rivals, sorrows, separation from relatives, ill-health, mental agitation, losses and worries, quarrels and disputes, failure in undertakings, etc., are probable. Of the three stars of the sign, those born under Mrigasira and Punarvasu will reap better results from the favourable transits and suffer less than those born under Aridra.

Health and Domestic.–Though there may be deviation from normal health, off and on, during the first half of the month, they will not be of much account. The children's health too may need some attention and precautionary measures taken against prevailing epidemics. There is a liability to accidents during this part of the month which too should be kept in mind. In the domestic sphere too, it is the first half that is liable to suffer through quarrels and misunderstandings with near and dear relatives and harmony spoiled. All this of course give place to domestic harmony, happiness, auspicious events and celebrations, etc., visit of welcome friends and relatives, etc., during the second half.

Finance and Speculation.—Unexpected events may happen in regard to finance this month and they will be bad or good according as they happen during the first or second halves respectively. Liability to losses due to various causes is present during the first half and losses through theft in the house or office are not excluded. Therefore you should take appropriate care and be watchful throughout. Even success in financial ventures may be endangered during this part of the month whereas the position will be just the reverse during the 2nd half. Gains, success in enterprises, prosperity, gains through land—agriculture, manuring etc., or profession, etc., may be enjoyed. At the same time, there will be a tendency to free expenditure which should be curbed. Speculation during the first half is absolutely prohibited but permissible during the second.

Real Property, Services, Profession, etc.–Real property affairs are specially favoured this month though this does dot mean everything will be rosy all along the line. The income and rentals will be quite satisfactory and may register an alround increase and may even touch peak during the month, especially towards the close. But strenuous and hard work will be required to achieve the results. There is also a liability to damage through pests or other unforeseen causes, like floods, etc. Though results may not approximate to the amount of labour and trouble involved, there will be substantial general improvement in all matters pertaining to land, be it agricultural, or mining or other interests. The month is perhaps best situated with regard to the services; promotion, higher pay or increased status, popularity in the office, additional powers, etc., are due during the month especially during the latter half. Chances may occur for specialising and improving your knowledge through travel or in special technical institutions (foreign)? Anyhow you should display sufficient merits which attract the increased interest of those in authority above you. Conditions in profession and business will be above average and quite satisfactory and those connected with the practice of healing or the army or naval affairs, will fare better in general than the others.

Women.–This is a very good month for the fair sex in all matters in which they are peculiarly interested. In all matters, they can rely on the co-operation of relatives, neighbours and the opposite sex especially. But certain consequences that are not quite desirable may arise by being over-optimistic or careless in certain matters which should be noted and corrected before they proceed too far. Especially in their relations with the opposite sex. A good percentage of the unattached born under the sign will find themselves matched and in a few cases there is bound to be some disparity socially or intellectually between the two, but there are good prospects of good harmony and a happy domestic life.

Fortunate Dates.—Personal and private affairs—2, 7, 11, 21, 25, 30; money dealings—6. 9, 20, 21, 25, 28; short journeys—5, 10, 20, 25, 27, 30; long journeys—9, 13, 23, 28, 30; real property matters and academical activities—2, 7, 11, 21, 25, 29; excursions and love affairs—1, 6, 16, 18, 22, 27, 30; service affairs—5, 9, 20, 27, 30; partnership matters—2, 6, 11, 21, 26, 30; insurance matters—9, 13, 23, 28, 30; professional and business enterprises—2, 6, 11, 21, 26, 30.

Critical Dates.—Personal and private affairs—5, 9, 13, 16, 20, 24; money dealings–1, 4, 7, 14, 15, 22, 29; short journeys—4, 7, 15, 28, 29; long journeys—4, 7, 11, 15, 18, 22, 26; real property affairs and academical activities—5, 9, 13, 16, 23, 26, 30; children's prospects and affairs, courtship and love affairs—4, 7, 11, 15, 19, 23; service affairs and prospects—4, 7, 11, 14, 22, 29; partnership matters—3, 9, 16, 20, 24, 27; insurance activities—4, 7, 11, 15, 18, 22, 26; professional and business enterprises—3, 9, 16, 20, 24, 27.

Ghandrashtama from about sunrise of 6th till forenoon of 8th.

4. Kataka (Cancer).—*Venus and Rahu in 3rd; Sun and Mars in 4th and 5th; Jupiter and Mercury in 5th; Saturn in 6th; and Kethu in 9th.*

General.—Venus, Jupiter and Saturn are in favourable signs for the entire month. But Saturn suffers check for the entire month, Jupiter for the greater part, while Venus alone is free. Sun, Mercury and Mars are evil for the whole month. Of these, Mars is under vedha for the greater part, Sun for the first half while Mercury is free. Therefore the good and bad influences of the month appear to be almost well balanced not only in numbers but also in the matter of distribution of vedha. Therefore the month can be expected to yield only mixed results in general and no part of the month being worse

(*Continued on page 975*)

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THE DISEASES OF THE LUNGS

(*Continued from page 937*)

The point I want to impress is that conjunctions, combinations, aspects, bad positions, etc., in the 3rd house from Lagna or Chandra Lagna, and the position of 3rd lord in particular, are all relevant factors in deciding T.B. The greater the afflictions to the 3rd lord and 3rd house (with reference to Lagna and Moon), the more deadly is the disease. The milder the affliction, less fatal is the disease.

I will suggest to talented medical astrologers like Dr. Jagannatha Rao and others to study a number of horoscopes who have been cured of T.B. and those who have become victims to this deadly disease, so that by empirical analysis, it could be ascertained when and how the disease would make its appearance and how it would be cured.

THE MAGI PRIESTS—IRANIANS OR LEMURIANS

(Continued from page 936)

the bodies thus brought into being would be made use of by the future prophets. In this way, it is said, three prophets would be successively given birth to by virgins without any male intervention. Their names are given as *Hoshedar-Mah*, *Hoshedar-Bamee* and *Saoshyant*. At the time of the last prophet, Saoshyant, humanity as a whole will have reached superhuman stage; Ahriman will be no more, he having served his purpose; sin, disease and death will disappear and men will live on as youths of sixteen summers.

Thus the Magi Priests of Iran must have gone to Bethlehem, sincerely believing that the time of fulfilment of the old prophecy of Jamasp Hakeem and the promise of God to send future prophets to carry on the work of Lord Zarathushtra, was near at hand. In particular, they must have been impelled to make the pilgrimage by their sacred belief that the prophet about to be born would have a physical body which was linked with the holy body of their Prophet, Lord Zarathushtra, whom God had ordained the father of future prophets.

Even assuming for the sake of argument that the Magi Priests came from a region which formed part of the continent of Lemuria, somewhere in the Arabian Sea near the West coast of India, as suggested by my learned friend, I humbly submit that there is no historical or scientific proof of the fact that such a region at all existed *at the time of birth of Lord Christ*. I do not dispute the fact of Lemuria, but it should be borne in mind that the said continent was submerged lacs of years before the birth of the Prophet of Nazareth and it is patently absurd and futile to resurrect it to suit this proposition.

Again, assuming such a region existed in the Arabian Sea about 2000 years back, the Magis would be said to have gone to Israel from the south and *not from the east*. It was only from Iran, a country situated on the eastern border of Israel itself, that the Magis could be said to have come from the east.

From what has been stated above, it will be absolutely clear to any impartial student that there is not an *iota* of sense in the proposition that the Magi Priests went to Bethlehem from Lemuria. Proofs, historical, scriptural and ethnological, are all against this proposition.

It will be admitted by all sincere students that in such matters a line has to be drawn somewhere between theories based on known historical and/or scriptural or scientific facts and those based on conjectures and surmises founded merely on irrelevant materials and immaterial considerations. I am only wondering why some Hindu scholars should fight shy of giving credit that is *rightly* due to the ancient Iranians (the forefathers of the Parsis of India), who were the very kith and kin of the Hindus of yore, and more so when I find that in such attempts the Hindu scholars often go to the length of making statements which are palpably anachronistic. No one disputes the great antiquity of the Indian Aryan civilization, but at the same time it is quite fair to expect that they do not attempt to belittle other contemporaneous Aryan civilizations without any reasonable grounds.

As the question of Lemuria props up very often, I have collected some materials thereon which I beg to place before my learned readers.

Lemuria was the cradle of the third Root Race, the Atlantean being the fourth, and the Aryan being the fifth in point of time.

The continent of Lemuria covered "the whole area from the foot of the Himalayas which separated it from the inland sea rolling its waves over what is now Tibet, Mongolia and the great desert of Shamo (Gobi); from Chittagong, westward to Hardwar, and eastward to Assam. From thence, it stretched south across what is known to us as Southern India, Ceylon, and Sumatra; then embracing on its way, as we go south, Madagascar on its right hand and Australia, New Zealand and Tasmania on its left, it ran down to within a few degrees of the Antarctic Circle; and from Australia, an inland region on the Mother Continent in those ages, it extended far into the Pacific Ocean, beyond Easter Island, which now lies in Lat. 26° S. and Long. 110° W." Secret Doctrine, Vol. III, Pp. 323-4.

Lemuria "extended in the shape of a horse-shoe past Madagascar.....through Atlantic upto Norway..." (*Ibid*, Pp. 332).

"Later the continent of Lemuria broke asunder in many places and formed new separate continents. Nevertheless, neither Africa nor the Americas, still less Europe, existed in those days; all of them slumbering as yet on the ocean floors. Nor was there much of present Asia; for the Cis-Himalayan regions were covered with seas, and beyond them stretched the lotus leaves of Shvetadvipa, the countries now called Greenland, East and West Siberia, etc." (*Ibid*, Pp. 327).

This was over a million years ago

".....there was a time when the Indian Peninsula at one end of the line, and South America at the other (were) connected

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by a belt of islands and continents....." (*Ibid*, Pp. 326).

The Lemurians built great images *nine yatis high* (*i.e.*, 27 feet), the size of their bodies. The gigantic statues discovered on Easter Island as also on the outskirts of Gobi are all between 20 and 30 feet high.

The woolly-haired Negroes are the only remnants of the Lemurians today.

" The later sub-races of Lemurians built their first rock-cities out of stone and lava". (*Ibid*, Pp. 317).

" There were civilized people and savages in those days as there are now." . (*Ibid*, Pp. 318). Lemurians were the earliest *physical* men. Their evolution, says occult sources, started about 18,000,000 years ago. (*Ibid*, Pp. 357). The previous races had only ' shadow bodies '.

The one-eyed giants of folk-lore were really Lemurians. The two front eyes were developed as physical organs only in the beginning of the fourth Root Race, whose cradle was the lost continent of Atlantis, *Atala* of the Hindu Puranas.

Lemuria was destroyed by subterranean *fires* and lava, whereas Atlantis was destroyed by *deluges*. A major part of Atlantis, *viz.*, *Ruta* and *Daitya* Island continents, perished some 850,000 years ago, towards the close of what is known among geologists as the Miocene Age. The east remnant of Atlantis, the island of Posedonis, went down in the year 9564 B.C. in a great deluge which is referred to in the Rig Veda, the Vendidad and the Jewish Bible and by Plato. By that time the earth took on more or less its appearance of today and *no major changes at all have taken place since then*. Surely, there is no evidence of any sort to show that at the time of birth of Lord Christ any trace of even the continent of Atlantis, leave aside the question of Lemuria, at all existed on the physical plane!

I may add that " between the two catastrophes (*viz.*, the destruction of the continents of Atlantis and Lemuria), a short period of about 700,000 years elapsed." (*Ibid*, Vol. IV, Pp. 348).

There is enough positive scientific evidence to substantiate the above statements, but due to lack of space it is not possible to give it here.

PREDICTING SPECIFIC EVENTS BY MEANS OF TRANSITS—VI

(*Continued from page 932*)

forces. Nevertheless once again Rommel succeeded in cutting the land contact with Tobruk on December 2nd. On December 5th, Rommel counter-attacked ineffectively, his trouble in all probability being the transit of Neptune over *β Virginis* (natal Saturn).

On Thursday, December 18th, after a three-day battle near Gazala in which Rommel counter-attacked with all the forces he could muster, the savage assaults were beaten off and his troops were pursued by the Desert Rats who advanced 30 miles. Note the heliacal rising of the New Moon of that day at Sagittarius at 26° in square with Rommel's birth star *β Virginis* over which *Neptune* was transitting.

On Wednesday, May 27th, 1942, Rommel began a new advance. Had he chosen well according to the stars? Well, *Neptune* was at Virgo 27° 8′ and therefore still right over *β Virginis* (=natal Saturn his horoscope ruler); *Jupiter* at Gemini 26° 53′ was squaring that same point, the ambient being Jupiter square Neptune; *Saturn* and *Uranus* were conjoined at Gemini 2° 25′ in opposition to *β Scorpii* (natal Mercury). Configurations which were not at all auspicious to say the least. It is not surprising therefore that by June 1st, Rommel had failed to break the British lines. In fact, by June 4th, he had had quite enough of the battle of the gap. On June 5th, therefore, the initiative passed to the British.

On Saturday, June 13th, 1942, Rommel launched his new big offensive which seemed to be aimed at breaking through the right wing of the British Eighth Army. Note that this day, the 13th, saw the heliacal rising of the New Moon at Gemini 22° comprising a heliacal rising of Mercury. *Saturn* was at Gemini 4° 36′ opposing *o-Scorpii* (Rommel's natal Mercury). But *Jupiter* was then at Cancer 0° 42′ trining the natal Uranus at his zenith. Would that melange of configurations help him to pull it off? Well, the battle raged violently throughout Sunday and Monday. However, by Tuesday June 16th, it became clear that the Eighth Army had suffered a setback, for Rommel's troops were again south of Tobruk. By that date *Mars* had reached Leo 2° and was in sextile aspect with *Uranus*, forming a highly successful ambient for a general, whose horoscope ruler is *Uranus*.

On Sunday, June 21st, 1942, Tobruk fell—a great victory for Rommel. But was it really a great victory after all? The question is asked because of the effect that disaster produced in Whitehall. The news had caused a violent wave of indignation in London where the feeling was widespread that the disaster could and should have been avoided. That anger found expression in the appointment of General Montgomery to command the Eighth Army, thus bringing to this theatre of war the very man who was destined

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to enact the role of Rommel's Nemesis. However, let us note what were the configurations on Sunday, June 21st. First it was a Sunday—Rommel's lucky day. But the heliacal rising on that day occurred at Gemini 29°, and in the afternoon the *Moon* conjoined *Neptune* at Virgo 27° immediately over *β Virginis* (natal Saturn) in square with the place of the heliacal rising. Therein, in fact, is to be found the true significance and real omen concerning the future.

So now we arrive at the date when Genl. Montgomery sent his momentous telegram announcing that he had taken over command of the Eighth Army. For it was from that very moment that Montgomery and Rommel prepared for the real duel to the death. Now at long last Rommel had to meet the strategy of a Sun in Scorpio man who was every bit as willy as he was; and one, moreover, who had discovered Rommel's Achilles heel! For Montgomery had instantly grasped the secret behind Rommel's successes, realising that the trick consisted of luring British tanks to attack his armour which was carefully covered by well-concealed anti-tank gun emplacements. Then, when the British armour had been knocked out or decimated, Rommel's own armour was free to roam the desert and effect deep thrusts. Montgomery was resolved not to be caught by that kind of trick. On the contrary, he was busily preparing a number of traps for Rommel to fall into.

This takes us to the date of Saturday, October 24th, 1942 when the great battle of Alamein began.

The first thing to note is that the battle opened under the full Moon. This full Moon was exact at the time of the heliacal rising when the Sun rose at the first point of Scorpio with the full Moon setting at the first point of Taurus. Which means that the Sun-Moon opposition was straddling the horizon circle of Montgomery's chart. *Mars* (Montgomery's horoscope ruler) was then conjoined with *Venus* at Libra 24½°, but was at the same time in exact square with *Jupiter* (Montgomery's birthday planet). Fortunately, Jupiter was simultaneously trining Montgomery's natal Sun from Cancer 24½°. So that the ambient for the actual day certainly had its difficulties.

However, it was Rommel who faced the major difficulties to begin with. For observe that the Sun at the heliacal rising was about to transit his natal *Uranus* (ruling planet) at the zenith, opposed by the Moon from the nadir. That *Uranus* was opposing his natal Mercury. That *Saturn* retrograding at Gemini 11° 46′ was soon to repass over *Σ Tauri* (natal Neptune). That the *Jupiter* square *Mars-Venus* ambient was much more badly placed for him than for Montgomery, even though Jupiter was similarly trining his natal Sun.

Nevertheless the situation at the beginning was still touch and go, and Montgomery himself believes that the real crisis of the battle occurred on *Sunday* (Rommel's lucky day!) October 25th when the British Commander-in-Chief had occasion personally to intervene with certain corps commanders in order to ensure the carrying out of his orders in reverse of their own defeatism.

At 11 a.m. on *Thursday* (Montgomery's lucky day!) October 29th, the Commander-in-Chief of the Eighth Army suddenly resolved to change his plan, deciding to attack Rommel's forces at the point of juncture of the German and Italian forces. Note that the heliacal rising of that day occurred at Scorpio 5° which is Montgomery's Point Ascendant, and that at 11 a.m. the Moon was trining the Sun from Cancer 5°. Two days later that Moon would be conjoining *Jupiter* at Cancer 25° in trine with Montgomery's natal Sun. This was in fact the very day Montgomery had chosen for "Operation Supercharge". However, Montgomery decided to postpone it until 1 a.m. November 2nd, 1942 at the very moment at which *Mars* would be at the first point of Scorpio and would be transitting the point where occurred the heliacal rising which saw the opening of the battle. Note that *Mars* was due to transit over Rommel's *210-G. Virginis* (natal Uranus) at his zenith on November 6th—by which time Rommel's forces would be completely smashed and routed.

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The battle of Agheila was fought and won by Montgomery on December 15th/16th when the Sun was transitting his natal Moon in trine with the progressing Moon in Aries. Then began the advance on Tripoli which British troops entered at 4 a.m. Saturday, January 23rd, 1943.

On Saturday, March 6th, 1943 Rommel counter-attacked twice, His attacks were beaten off and he lost 52 tanks which—Montgomery laconically observes—would have been of great value to him at Mareth. Notice the proximity of the transitting Saturn at Gemini 6° 20′ to Rommel's *Σ* Tauri (natal Neptune).

Montgomery has written: "by 9 a.m. March 28th, we were in possession of the famous Mareth Line after a battle lasting only a week." The 28th was a Sunday (which normally would have been Rommel's lucky day), but unfortunately for the German

(Continued on page 978)



FOR NOVEMBER 1959

[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 D.R. MUNSIFF, B.Sc. (Econ.), (London), B.A. (Hons.), (Bombay), *5/1, Russel Street, Royal Court, Calcutta–16.*

Astrological Section

ONCE again, I take my deductions, for the month of November, Stock exchange trends from the map drawn for the Sun's entry into Vrischika (Scorpio) and not relying on the lunation chart. I do so, because, the preceding eclipses link up the different countries of the world. Next, the effects of eclipses will be apparent in the financial sector immediately. I find that such effects are more stimulated by the Sun than the Moon.

I would request the readers to mark closely the map drawn for Bombay, which, with a few modifications in the number of degree on the cusps, will hold good for the whole of Central India including the Capital town Delhi. The 9th degree of Sagittarius (Dhanus) rises and its ruler, resides in the 12th house. Fortunately it is in its own sign and well aspected by Rahu, Neptune, Sun and Mars. But Saturn is in the 1st house with Moon in the 8th house and Rahu in the 10th house.

Note the concentration of planetary forces in the 11th house, Sun, Mars, Neptune and Mercury representing the soul, martial strength, deceit and treachery, and diplomacy respectively.

The ruler of the 2nd house Saturn is in the 1st; the ruler of the 5th is in the 9th and the ruler of 8th, Moon is in its own sign. Saturn suffers from a square aspect of Rahu. Immediately after the square aspect is separated, it is likely to be dull for two or three days, in stock markets, but thereafter, the values will rise. I would request the readers to concentrate their attention on iron and steel, coal and to a certain extent, jute industries. Mars in his own sign with Sun and in good aspect with Saturn, Pluto and Neptune, will revive the markets rapidly. The bears must come out of the market, soon after the 24th. I expect the grip on stocks and shares, to be apparent, from the 28th October onwards. On 30th and 31st, rise in the stock markets is possible.

The beginning of November is again marked by a square aspect between Jupiter and Pluto. The square is always a very strong discordant aspect. Therefore this square between Jupiter and Pluto will prove to be bullish. This will be supported, a week later, by the semi-sextile aspect between Jupiter and Neptune. Therefore upto the 11th Nov., there will be a steady and progressive rise in the stock exchanges of India. There will be a pause and a little recession may take place on the 13th, 14th and 15th. But from 16th onwards, the values will be ascending. This will continue right till the end of the month with a pause on 25th, 26th and 27th.

This year, the stock exchange movements have been marked by quick and sudden fluctuations. The bull market has not yet exhausted itself and it has still a lot of time to run. But short-sellers will be caught badly as they have been caught so many times during the year.

Economic Section

As a result of the progressive tyranny of the ruling party and the common herd mentality of our representatives in the legislature, it was natural that some would break away at least from it. It is a commentary on our political acumen that the break away transpired so late as recently with the efforts of Rajaji. But the chief props of Rajaji do not inspire any respect among the public. They merely represent political opportunism trying to map up the lustre that Rajaji sheds.

But what is the programme of this newly constituted party? It is primarily banking on the opposition of the public to state trading in grains, and at the same time trying to arouse the indignation of the farming class against the co-operatives. There is no class of people who deserve the wrath of the public more than those who have been dealing in grains. This particular class of people is very prodigal with their contributions to all political parties and has escaped the public chastisement. Rajaji is wrongly defending this class and is making a big political mistake in relying on their support.

Next on the question of co-operatives, the opposition of Rajaji is misconceived. The Congress party of which Rajaji was a member, was wedded to the principle of co-operation; of course, he has a right to change his mind and if his experience has taught him that co-operatives are not good for the country, he must openly do so stating his reasons. But before he does so, it will be salutary to state the cause against him. As a member of the Congress party and as a luminary who occupied some of the highest offices of the State under the Congress banner, he is as much responsible as any one else for the annihilation of the middle class of which the agricultural class in the shape of landlords was an important constituent element.

When the annihilation of the landlords was planned, these leaders of the Swatantra party did not even utter an audible whisper against it. Were not some of the Swatantra leaders responsible for this for they were also in the sacred circle of the Congress leaders that framed the political and economic policy on the planks of which the last election was fought?

What did the industrialists do? In order to draw away the attention of the people from their misdeeds, they allowed those middle classes to be sacrificed hoping that the few hands of radicalism will not fall on their heads. But when this class of people of traders and merchants has to face only a part of what the agriculturists suffered, they are squeeling.

But if we do not recollect the past and look to the future, is this policy of opposition to the principle of co-operation likely to take us anywhere towards our goal of a higher standard of our life. Today 70% of our people are found in villages. An uplift in their standard of life can alone lead to a better life for India. Further a higher standard of their life can be achieved only if a better yield of agricultural crops is produced. Such a higher yield is not possible without the aid of machinery, fertilisers and other scientific processes of tilling the land. Now that the class of landlords

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is destroyed, there is no other alternative left except to invest capital on land and improve the methods of farming which could be possible only through the mechanism of co-operation. In fact there is no industry today which requires more capital per unit of land and per unit of man than agriculture. At present our methods of cultivation are so primitive that even a slight improvement in the methods will lead to such an improvement in the yield of crops that the food problem will be a tale of the past. Further if the co-operatives come into existence, they will prove a bulwark against the onrush of communism. If the Jews coming from all parts of the world speaking different tongues and with no common way of life can unite in co-operatives, there is no reason why our masses would not do so if they are led properly.

If any new party wants to win the election, it must formulate a programme to fight corruption and ameliorate the day-to-day grievances of the people. Let the party organisers open up the office in every town and have an advertisement inserted in any one of the widely-read newspapers inviting complaints from the public about their real grievances against public authorities and semi-public bodies. Let the party workers investigate into those complaints and expose the corrupt practices that have now penetrated through the thick walls as well as the guards and sentries; let them initiate a policy to redress the day-to-day tyranny of the landlords against poor tenants in the town; let them prosecute the adulterers of food and purveyors of spurious drugs; let them frequent the courts of law and expose the evil practice of postponement of cases so that a case is not decided, until after a lapse of two to three years; let them help the small traders and merchants who have to waste their time and money in visiting the various officials who never come in time to the offices nor fill in their proper quota of hours of duty; let them visit the district headquarters agricultural officers and find out the trouble that every agriculturist meets with in purchasing seeds and manures. If they do all these to fight nepotism in every sector of public life, the victory at the election is in the lap of the party which does it.

The Congress party will never have the courage to do all these things. But is the Swatantra party prepared to do so? It remains to be seen. No amount of rhetoric about freedom can at all now rouse the people because the content of freedom is within the grasp only of a privileged few. If we were to describe freedom, it would really mean today a release from the petty tyrannies which when added up over a period mean the travesty of justice which the erudite mind of Rajaji can well comprehend.

Further, if Rajaji succeeds in fighting co-operatives, will he show a practical way of raising the standard of life and restore to the middle class their rightful place in society? Will he also show the way to absorb the teeming millions of unemployed? If Rajaji were to analyse the trends of history, he would find it worthwhile redressing the grievances in a practical manner.

BY MANUBHAI P. SHUKLA,
"Shukla Vas",
P.O. Patri, (Dt. Ahmedabad).

November 1959 is a contemporary month with lunar *Karthika* commencing on a Sunday. *Dwitiya* (2nd lunar day) falls on a Monday in *Anuradha* constellation, occupied by Jupiter. Pournima (Full Moon) falls on a Sunday in *Krittika* constellation, ruler of that month. There are five Sundays and Mondays during this lunar month.

This lunar month is ruled by Mercury and *Hemantha Ritu* (winter season) by Jupiter. Mercury transitting through Scorpio, gets retrograde on the 14th lunar day, Saturday (14th November 1959) sets in the west on 17th November 1959 Tuesday, gets combust on 24th November 1959 and rises in the east on 30th November 1959. The season lord Jupiter gets combust on 21st November 1959; Mars lord of that sign (Scorpio) where Sun, Mercury and Jupiter are traversing, enters this sign on 24th November 1959 in a state of combustion.

Jupiter in an accelerated nation, has already entered Jyeshta constellation on 22nd November 1959. Democratic and newly invented planet Herschel gets retrograde on 27th November 1959 in *Aslesha* constellation, in trine aspect with *Karthika Amavasya* (New Moon) and the five planets—Sun, Moon, Mars, Mercury, and Jupiter.

Solar ingress into Scorpio on 16th November 1959 occurs at 14-47 hrs. (L.M.T.) in *Rohini* constellation on Monday, the 1st lunar day of the dark half. The rising navamsa is a critical point, for change in commercial and political fields. Sun passes this point on 16th November 1959; Mars on 24th November 1959 and retrograde Mercury does so on 28th November 1959. Mercury rises and gets direct in this very navamsa. Mercury comes very nearer to earth on 26th November 1959. All these aspects will cause rise and fall in market trends and weather conditions as well.

Kethu Ascdt.		Moon	
	Solar Ingress Chart 16-11-1959 at 2-47 p.m. (L M.T.)		
Saturn	Sun Jupiter Mer. (R)	Mars	Venus Rahu

Jupiter, the lord of ascendant and 10th, is placed in the 8th along with Mercury (lord of 4th and 7th), Mars (lords of 2nd and 9th) and Sun (lord of the 6th). Malefic planet Saturn is in the tenth sign, but actually in the 9th house. Moon is in the 2nd house, aspected by Mars, Sun, Jupiter and Mercury (R). Venus ruler of 8th and 3rd, is placed in the 7th house, aspected by Saturn. Herschel is in the 5th house, in trine to Sun, Mercury and Jupiter, and square to Mars. Thus the 2nd, 5th, 8th and 10th house affairs will be more in limelight. It is not a favourable chart, considering the position of Saturn, as a ruler of the 12th house.

Scorpio is hemmed in between Saturn and Mars. Moon is well placed in the 7th house. So the planetary positions do not indicate a very hopeful time for the summer season crops. Thus seeds, oils and cotton will remain high in prices. If Moon happens to be in Taurus, at the time of Solar ingress into Scorpio, all sorts of grains, glassware, salt and chemicals should be stocked, and disposed off during the next two months, where prices are on the progressive side.

The efforts of the Indian Government to bring down the prices of grains, etc., will be successful to some extent in industrial areas and principal towns.

New York Stocks.–Saturn and Rahu are forming square to each other and Herschel and Jupiter trining each other. Therefore reactionary declines are possible during this month, but it will prove good for future rise. Some good declines are anticipated in chemicals, oils and steel industries till 24-11-1959, specially on dates 5, 6, 7,

12, 13, 14 and 23. From 24-11-1959 to December 1959, New York stocks and shares exchange will witness prosperity.

London Stocks.—The ruling planets (Mars and Herschel) of Britain and U.S.A. are in square aspect in the beginning of this month. London stocks will be affected by the political causes of these two nations. Rails, mining and utility scripts will experience selling waves along with liquid fuel till 24-11-1959. British foreign trade and financial conditions will improve and prosper. During the bearish dates, as mentioned in the New York stock exchange column, it is advisable to purchase, especially, between 14th and 23rd.

Indian Stocks and Shares.—At Madras the New Moon occurs in the 3rd house. Mars is squarring Herschel. Parallel aspect between Mercury and Jupiter indicates earth tremors, rail disaster, strikes in the communication departments, especially in railway workshops and aeronautical industries. Rubber, coffee, tea and plantation shares are likely to suffer on account of the communists' activities. The first fortnight is of bearish nature but improvement will be seen during the second one.

At Calcutta.—The New Moon occurs in 12th house. Jupiter, the ruling planet of the ascendant, is transitting through the ascending sign. So the communists will continue trying their schemes till 6–10–1959, but their efforts to put down the present ministry will prove of no avail. Trade and business will get new life during the Durga Pooja holidays. The stocks are considered worth buying at the end of the first fortnight. Improvement is indicated thereafter.

At Bombay.—The New Moon occurs in the 12th house. Mars and Herschel are posited in the 12th and 9th house respectively. Herschel is transitting towards the M.C. point. Mars and the Sun are squaring the ascendant by 21st November 1959. These are termed as Sinister squares. Shares and stocks would be very nervy and pass through severe drops. It is advisable to close the stock and share exchanges to avoid severe declines from 21-10-59 to 21-11-59. There are two *Vyathipatha Yogas* during this month and crisis are their outcome.

Cotton Market.—This section is unfortunate during Diwali holidays. On 7–10–59 Rahu enters Piscean navamsa of *Uttaraphalguna* constellation. This navamsa is very sensitive to elevate cotton prices. Note the ascending price level till 8–12–59. Cotton crop will suffer destruction, on account of natural causes, such as pests, excessive rains or drought conditions. Second lunar day falls on Monday. Full Moon day and 1st lunar day, falling on a Sunday, and duplication of Ekadasi, indicate bullishness in cotton prices. Mercury–Jupiter conjunction will keep cotton prices within narrow fluctuations till 5th. Buying is advised on 5th. Thenceforth till 21st, cotton prices will keep on improving. 22nd to 24th, reactionary fall, at higher rates is probable, while 25th to 28th similar improvement is definite.

Bullion Market.—Amavasya (New Moon) synchronising with the solar ingress moment indicates bullish tone. Taking into account the planetary *vedhas* (checks) during this month, major malefic planet Rahu continues to disturb the supply problem. Venusian entry into Virgo will cause selling for profits. Reactionary trends will be in force between 3rd and 13th for silver and 6th to 10th for gold. From 14th to 25th again improvement will be shown in both. But drastic fall is indicated during last 4 or 5 days. Care and caution on your part is essential. To bulls and stockists, it is my opinion that bullion rates will be dropping down from this month. Import restrictions will be most likely rigid.

Seeds Market.—There had been rains in excess during this monsoon in northern parts of India and Bombay State, which are principle centres of productions. In these columns, we had presaged bountiful crops and exports of seeds, oils and oilcakes and it had surpassed all past figures. Neptune continues its transit through *Swati* constellation which dominates seeds and oil markets. Entry of Jupiter into *Anuradha* constellation on 1–10–1959 will cause good crops. Only Saturn continues to affect the crop conditions in western parts of India. Crops in Brazil, Argentine, Africa and China will not be in a state, to export stocks, to India, in the next year. So the holders of new stocks of export items, can do well, by remaining alert, for foreign demands. The month opens with a bullish tone. Mars is in its weaker state and may not favour the speculative guns. But, exporters will do good business and get good profits through vegetable products and oilcakes. Till 22nd, the trend seems to be bullish, but reactionary declines are not ruled out, during 7th and 14th, and 25th and 28th. This will apply to all seeds including sarsoo.

Yarn and Art Silk.—This section will have improvement throughout the month, on account of improved position of the export items. As the month progresses, prices will go upwards.

Chemicals.—The current month can be divided in two sections. First fortnight will be sluggish and the second will be improving, upto next month. Especially red and white sorts will be in good demand. Acids and Mercury will again shoot up in the second fortnight.

Grains Market.—*Karthika* month begins on a Sunday. The full Moon day of lunar *Karthika* falling in *Krittika* constellation, and the phases of Jupiter and Mercury, during this month, indicate steady bullish tone in bajree, joowar and pulses. Good rice and wheat crops, from mofussil, will keep the price levels down. As Amavasya (New Moon) falls on a Monday, the month will see some decline in this section. Edible oils and ghee will remain dear.

Sugar and Goor.—Duplication of *Ekadasi* (11th lunar day) on a Tuesday and a Wednesday, and Mars transitting through its sign Scorpio will gradually raise the jaggery prices with reaction. But the Jupiterian entry into *Anuradha* on 22nd forctells, good crops of sugarcane, in Maharashtra and Northern India. In short planetary positions indicate very steady market in the spot position. The export is very likely to be postponed during this, and the following month, to give relief to the consuming masses in India.

Rubber Market.—The demand will improve in the export of rubber in Ceylon, Malaya and Indonesia, as the month progresses. Some speedy rises are anticipated during the second half of this month and coming month.

Black Pepper.—This section seems to be very steady during the first fortnight, but good demand is very likely to spring up in the next fortnight and the following month, when Mercury becomes direct in Scorpio and conjuncts Mars and Jupiter.

BY A. P. SATHE
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Readers would recall that in my annual report, I had stated clearly that due to Jupiter transitting Scorpio, Government might take up the foodgrains distribution in their hands. The question of State Trading Corporation, handling all foodgrains, seems to be under active consideration. In Bombay State, sugar has already come under control, and distribution is arranged to the public through authorised dealers. This

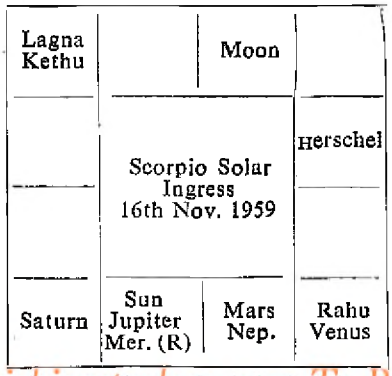
measure is being enforced when Jupiter entered Anuradha constellation. This transit is bullish in nature to some extent; since Jupiter transitting over Saturn's constellation cannot be said to be favourable or to show his natural tendencies. It is therefore doubtful how far the measure taken at this juncture would be helpful for the public. On 22nd November 1959 Jupiter enters Jyeshta nakshatra or constellation in Scorpio. This constellation is ruled by Mercury. Jyeshta falls in the *Naidhana* group of nakshatras. As a natural benefic, Jupiter must be doing good, while transitting the 11th house from Capricorn, the rising sign of India, but does not own benefic houses. I am doubtful therefore whether this measure now taken by the Government, or that is now under contemplation would be helpful, nor I feel when Jupiter changes the constellation on 22nd November 1959, will add more hardships for the masses and fresh incentives for malpractices in the system of distribution of foodgrains.

Among the other major planets, Rahu and Saturn continue their sojourn through Uttaraphalguna and Moola respectively throughout the month. In my article for October 1959 I did not discuss at length the effects of Rahu transitting in Uttaraphalguna, since this position is going to continue for a long time and I wanted to give detailed indications in my coming issues. Let me however point out here that Rahu transitting this constellation, which falls in 'Janma' or natal group of constellation would add to the hardships and natural repurcussion, in prices of commodities so essential for daily maintenance

This would therefore show, that in the long run, prices of essential commodities, in general, would still be rising rather than coming down. But this is a general line, and one has to look to monthly minor planetary changes for looking to short lines. That traders and readers should not loose sight of the general line that I discussed the major transits.

Solar transits in Libra and Scorpio

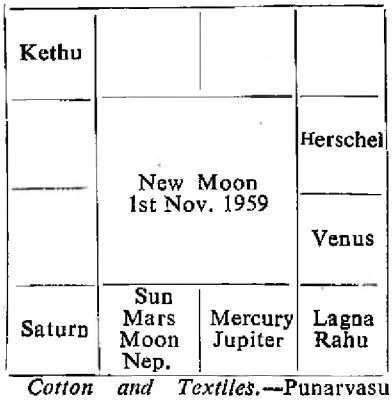
Already I have stated in my last report and also in my general commodity report in the annual magazine for January 1959 that the solar ingress on 17th October would prove to be bullish. It is necessary for us to study this chart in the light of the minor changes in November 1959. Venus, on 2nd November, enters Virgo—her sign of debility—and associates with Rahu and aspected by Saturn. This factor should help in pulling down the prices from peak levels steadily. At the commencement of the month Sun and Mars transit through Swati–a constellation denoting *Satvik* tendencies though under the rulership of Rahu. This transit may not prove to be so bullish for commodities in general, excepting oilseeds section. From the peak levels, commodities would slowly come down during these 15 days upto Sun's entry into Scorpio though the trend may be reactionary and cannot be said to show mandi conditions. Scorpio solar entry chart shown below would reveal that in



this chart Lagna lord Jupiter is in association with Sun posited in the 9th house along with Mercury retrograde. Moon occupies Rohini constellation, signifying bearishness in commodities. Sun and Jupiter combination also indicates bearishness and it may therefore be stated that this period would be little bearish till such time Mars does not join Sun, Mercury and Jupiter in Scorpio. Martian entry into Scorpio on 29th November 1959 would bullish after that date. Solar ingress chart should again witness a rising trend.

New Moon on 1st November 1959

Lagna rising is Virgo, falling in the 9th house of India. This fact denotes that trade, especially international, would have good fluctuations and good activity would be witnessed during this month. Stocks and exportable commodities should show good activity. The chart would show conflicting situations. Mercury in friendly constellation Anuradha and also being lord of Lagna in association with Jupiter does not indicate bullish factor. 2nd house is associated with malefics—Sun and Mars and 2nd lord is in 12th house. Saturn aspects the Lagna. These positions are bad and show the trade would be hard hit in the initial stages. Mercury getting retrograde on 14th November, Sun entering Scorpio on 16th and finally Mars entering Scorpio on 24th, point out that the latter half would show good rise in foreign trade, exports and stock prices would show improvement.



Cotton and Textiles.—Punarvasu constellation is still under vedha. Martian transit in Swati upto 10th is somewhat bearish and in Visakha it is bullish slightly from 10th to 29th. Venus however in debility transits in Hasta from 13th and Mercury in Anuradha throughout (retrograde from 14th) are factors denoting bearishness. As discussed in Solar Ingress chart upto 24th, prices of this section, also would come down. Martian transit in Visakha and solar transit in the same nakshatra, and Mercury and Jupiter remaining under vedhas might show occasional spurts, but upto 24th they must take advantage to sell. After 24th, prices would show good rise—6th mandi; 7th to 13th bothways—little rise; 14th to 19th—teji; 20th to 23rd—mandi; and 24th to 30th—bullish.

Oilseeds.—Saturn in Moola is not a factor for helping rise in this section and Mercury also is weak upto 14th as said above. Rahu in Uttraphalguna is a factor showing good demand in exportable items. Transit of Sun in Swati along with Mars show rise in oilseeds, Satabhisha being under vedha, would cause prices of castors and other exportable seeds to show rise. Prices of foodgrains may not be so strong as Jupiter and Mercury are in vedha to Aslesha, ruling sarson, rai, and such other oilseeds used more for food. Here also more rise would be witnessed after 24th. 1st to 10th steady, 11th to 23rd bothways more fall and 24th to 30th rise. From 14th divergent trends would be seen. While groundnuts, sarson would be remaining weak and even showing declines, castors and linseeds would show rise.

(*Continued on page 978*)

STARS IN THEIR Seasons

BY M. V. RAMAKRISHNAN, M.A., L.T.

Night Sky in November 1959

Zodiacal Constellations

THE zodiacal constellations that are visible this month at about 9-30 p.m. in the night are, from west to east, Capricorn (Makara), Aquarius (Kumbha), Pisces (Meena), Aries (Mesha), Taurus (Vrishabha) and Gemini (Mithuna). Capricorn is approaching the western horizon, while Gemini is peeping above the north-eastern horizon. Pisces is very nearly overhead. Aquarius has crossed the meridian, while Aries and Taurus are approaching the meridian. The asterisms Aswini and Bharani of the Aries group are in a favourable position for observation. Also Rohini and Krittika, the asterisms of the Taurus group shine out very bright in the eastern sky.

Non-Zodiacal Constellations

Among the non-zodiacal constellations, Draco, Aquila and Lyra are setting in the west, while Canis Major and Argo Navis are rising in the east. The stars, Altair of Aquila and Vega of the Lyra group, are seen close to the north-western horizon. To the east of Lyra is seen Cygnus, the great cross of the northern sky; its principal star Deneb shining prominently. The small but attractive constellation, Dolphin (Dhanishta), is seen between Aquila and Cygnus. The constellations Cassiopeia, Andromeda and Cetus are crossing the meridian; Pegasus and Cepheus have already passed the meridian, while Perseus is approaching it.

This month three bright constellations attract our attention; and they are Orion, Auriga and Eridanus. Orion consists of seven bright stars, of which two are of the first magnitude and five are of the second magnitude. The leading star is Betelgeuse at the eastern end of uppermost side of the lozenge-shaped group. At the western end of the upper side is Bellatrix, and below it at one end of the lower side is the first magnitude bluish white star Rigel. Starting from the foot of Orion near Rigel runs a long winding group of stars, covering a large tract of the southern sky. This is Eridanus or the celestial river. It contains as many as three hundred stars visible to the naked eye. Yet none of them is brighter than the third magnitude, except the last star called Achernar which is even much brighter than Aldebaran. At this time of the year it is seen directly in the south.

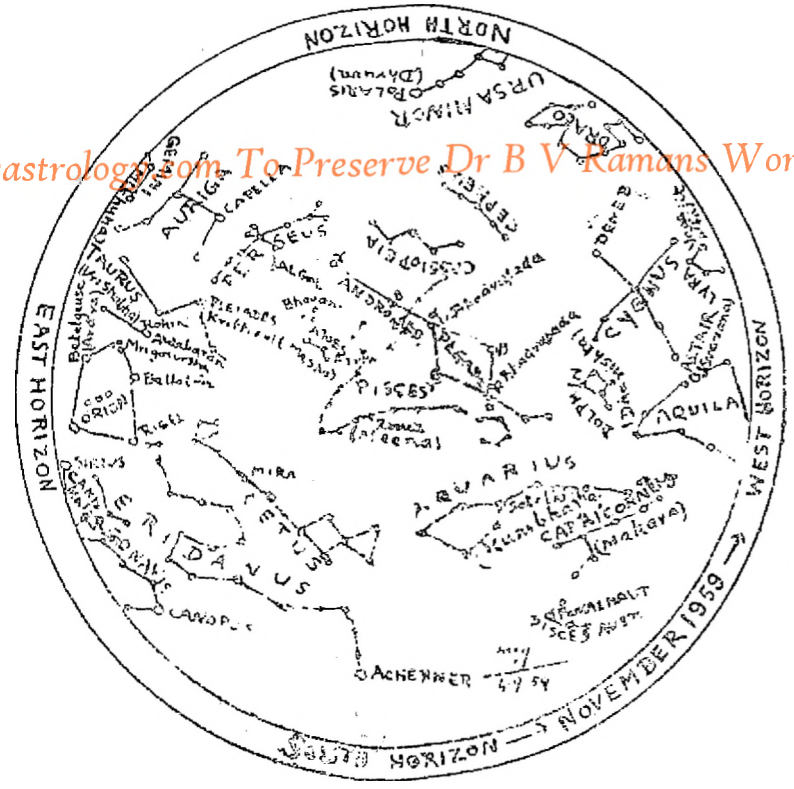
Lunar Asterisms

The lunar asterisms that can be identified in the visible hemisphere are Sravana in Aquila, Dhanishta in the Dolphin, Satabhisha in Aquarius, the Bhadrapadas in Pegasus and Andromeda, Revati in Pisces, Aswini and Bharani in Aries, Krittika and Rohini in Taurus, Mrigasira and Aridra in Orion.

The Milky Way

The Milky Way is seen passing through or between the constellations Orion, Gemini, Taurus, Auriga, Perseus, Cassiopeia, Cygnus and Aquila. It is now seen lying east and west across the middle of the northern sky.

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[The chart should be held in such a way that the horizon marked at the bottom in the chart corresponds to the horizon the observer is facing. Then the constellations he sees before him from the horizon to the zenith will be found in the chart from the bottom to the centre. The constellations to his right and left will be found in the corresponding positions of the chart].

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HOW IS THIS MONTH?

(*Continued from page 965*)

or better than any other. Domestic troubles, impediments and sorrows, quarrels and disputes with friends and relatives, harassment by rivals and enemies, mental agitation, separation from relatives, evils arising through bad company, deceit, losses, purposeless enterprises are the likely evil results for the bad transits. On the other hand, favours from elders and superiors, auspicious functions and celebrations, purchase and enjoyment of luxury items, good and wealthy friends and help through them, success over rivals and enemies, successful enterprises, increased influence and position, happiness and general prosperity are the good results. Of the three stars of the sign, those born under Punarvasu and Aslesha will fare much better generally than those born under Pushya.

Health and Domestic.—Health will be somewhat troubled off and on throughout the month. Fever, digestive troubles, rectal ailments like diarrhoea and dysentery or general debility and ill-health will be what one is to expect for the month. Children too may suffer from ailments peculiar to childhood. Minor accidents may occur during the second half. Beyond some general bickerings and quarrels, nothing will take place in the domestic circle that is capable of causing serious disturbances. A lot of difficulties will be caused by your own near relatives which may even cause you some monetary losses, with consequent agitation of your mind and temper. The only best thing to do is not to take such occurrences seriously.

Finance and Speculation.—The conflicting nature of the transit influences will be reflected in the financial sphere also. Both gains and losses, success and failure in enterprises, etc., will be the general rule. Both may be of a sudden and unexpected nature that have nothing to do with your forethought or prudence. Adverse political factors, Governmental action, popular movements, etc., may be the causes. What you can do is not to jump at every fact as apparently promising opportunities may end disastrously. The closing part of the month will be best financially with the above uncertainties. Speculation cannot be expected to fare well and should be thoroughly abstained from.

Real Property, Services, Profession, etc.—The conflicting influences operate similarly also in matters pertaining to real property. Unexpected factors will both help and hinder all affairs. But in this particular sphere, there will be more suffering and troubles and untoward events than beneficial happenings. There will be cause for much disappointments also. Political events and Governmental action too may cause great confusion and apprehensions and there will be very little that you can improve by your own endeavour. The first half of the month may prove worse in the matter of yield and rentals also and dealings with tenants, agents, etc, may become a delicate matter. Even here you can do very little by losing your temper and quarrelling, but a tolerant and sober attitude will help a great deal. There is nothing to be said about the services as the good and bad elements are likely to cancel each other out and the month may prove uneventful and sterile for all that. But there is a lot that you can do to improve your chances by quiet, patient and unstinting hard work as when the chances which are found to occur in the near future, come, this work of yours will be remembered and will facilitate your advancement. In the case of the profession and business, the movement will be bothways, success and profits will alternate with failure and losses throughout and it would be better not to venture too much or stake too much in your enterprises but follow the tide of events unresistingly.

Women.—During this month, the peculiar influences at work in regard to matters that appertain to the fair sex as such, are likely to favour or hinder them according to their temperament, that is to say the bold and venturesome, will get much better results than those who are shy, timid and sensitive. The former type can afford to take risk and in doing so may get away with it with flying colors but the latter rather not do such things. But in normal routine matters, there may not be much difference between the two and each may do as well as the other. The month is good for excursions, picnics, parties and so forth as well as allied activities, interest in fine arts, music, etc.

Fortunate Dates.—Personal and domestic matters—6, 9, 20, 21, 25, 28; money dealings—5, 10, 20, 25, 27, 30; short journeys—2, 7, 11, 21, 25, 29; long journeys—2, 6, 11, 21, 26, 30; real property matters—1, 6, 16, 18, 22, 27, 30; speculation and children's affairs—5, 9, 20, 27, 30; service affairs and prospects—9, 13, 23, 28, 30; partnership matters—5, 9, 20, 27, 30; insurance activities—9, 13, 23, 28, 30; professional and business enterprises—5, 9, 20, 27, 30.

Critical Dates.—Personal and domestic matters—1, 4, 7, 14, 15, 22, 29; money dealings—4, 7, 15, 23, 29; short journeys—5, 9, 13, 16, 23, 26, 30; long journeys—3, 9, 16, 20, 24, 27; educational and academical activities—4, 7, 11, 15, 19, 23; speculation, children's affairs and prospects and love affairs—4, 7, 11, 14, 22, 29; service affairs—3, 9, 16, 20, 24, 27; partnership matters—4, 7, 11, 15, 18, 22, 26; insurance activities—4, 7, 11, 15, 18, 22, 26; professional and business enterprises—3, 7, 11, 18, 22, 29.

Chandrashtama from forenoon of 8th till about sunset of 10th.

5. Simha (Leo):—*Venus and Rahu in 2nd; Sun and Mars in 3rd and 4th; Jupiter and Mercury in 4th; Saturn in 5th; and Kethu in 8th.*

General.—Mercury and Venus are the only planets who are in favourable signs for the entire month. Venus is free of vedha throughout but Mercury is under check for the first three weeks. Sun and Mars are good before change of sign, that is till 14th and 22nd respectively. Thus Jupiter and Saturn are the only evil planets for the entire month, but this is no special feature of this month as they are slow moving planets and continue in the same sign for a long time. So it is good thing that they are under check throughout as each planet is the vedha planet for the other. In a month of generally mixed results, the first half rather the first three weeks will be better than the rest of the month. Happiness, good friends, gains, trumph over rivals and enemies, special honours, popularity, good health, comforts and luxuries, success in enterprises, prosperity, educational successes, academical triumphs, all kinds of enjoyments are what are legitimately expect during the first half of the month. The evil planets may be the cause for some mental agitation, increased demands upon the purse, losses, false implications, humiliation, losses through deceit, evils arising from unsavoury friends and associates, quarrels and disputes with friends and relatives. Of the three stars of the sign, those born under Uttaraphalguna will fare best during the month in all matters, next comes those born under Poorvaphalguna and last only those born with Makha as their birth star.

Health and Domestic.—Health will be fairly well maintained throughout the month. Even during the second half or last week, there will not be actually any illness but some general debility or mild digestive troubles. But there may be a lot of mental agitation and anxieties about the health of some member within the domestic circle probably a son or a daughter whose condition may require

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more than ordinary care and treatment. Otherwise there may not be much trouble at home or lack of harmony and the month will be passed without any bickerings, quarrels or misunderstandings—one of the least troubled months in the whole year in this respect.

Finance and Speculation.—Finances may prove to be one of the bright spots of the month and there will be more than the average gains and from more than one source too. At the same time it has to be observed that expectations may not be realised to the full because of the limiting influence of Saturn's aspect. Those whose means of gain are not quite straight, not to say of the blackmarketeers, will reap the greatest results and the month may prove a record in this respect for them. But the month will be hard on speculators, especially those who operate on margins. Though there may be some initial gains, they will be offset by subsequent losses. In some cases, the losses may even be steady.

Real Property, Services, Profession, etc.—Real property will be the best feature of the month. Profits and rentals will be satisfactory nearly throughout the month and may even proceed to above average levels. The month is also highly favourable for planning for the future as many good ideas are likely to be hatched out that will prove successful in the future. It may not be possible to specify which sphere will turn out best, but those in which modern methods and mechanisation are involved, will perhaps yield the most beneficial results. Relationship with tenants, agents, etc., also ought to improve and prove generally satisfactory. The services too are likely to be favoured especially during the first 2 or 3 weeks. For some at least, there will be acquisition of new position or status, recognition of merits by superiors in office, special honours, enhanced salary, etc. Towards the close of the month however, during the last week, some amount of care should necessarily be exercised in your dealings with superiors, interviews, etc., as there is a likelihood of your actions and speech being misconstrued and misinterpreted, however well intended your actions and speech may be. The returns from profession and business will be much above average during this month though there may be setbacks off-and on during the month.

Women.—The month may not prove as favourable to the fair sex as may be expected under the circumstances and their relationship with the opposite sex may not prove quite happy during the major part of the month. They may also have to suffer through envy from members of their own sex affecting them and their reputation in a variety of subtle ways. They also may lose through the dishonesty of their servants which may cause them petty losses. They should not also move indiscriminately in crowded places in street or places of entertainment, lest they lose some of their belongings by theft. On the whole, not a good month for having any sort of ambitious programmes, socially or for excursions, picnics, parties, etc.

Fortunate Dates.—Personal and private affairs—5, 10, 20, 25, 27, 30; money dealings—2, 7, 11, 21, 25, 29; short journeys—1, 6, 16, 18, 22, 27, 30; long journeys—5, 9, 20, 27, 30; real property matters and academical activities—5, 9, 20, 27, 30; speculation, children's affairs and love affairs—2, 6, 11, 21, 26, 30; service affairs and prospects—9, 13, 23, 28, 30; partnership matters—9, 13, 23, 28, 30; insurance business—2, 6, 11, 21, 26, 30; professional and business enterprises—1, 6, 16, 18, 22, 27, 30.

Critical Dates.—Personal and private affairs—4, 7, 15, 23, 29; money dealings—5, 9, 13, 16, 23, 26, 30; short journeys—4, 7, 11, 15, 19, 23; long journeys—3, 7, 11, 18, 22, 29; real property matters and interviews—4, 7, 11, 14, 22, 29; speculation, children's affairs and love affairs—3, 9, 10, 20, 24, 27; service affairs and prospects—4, 7, 11, 15, 18, 22, 26; partnership matters—4, 7, 11, 15, 18, 22, 26; insurance activities—3, 9, 16, 20, 24, 27; professional and business enterprises—3, 4, 11, 13, 15, 19, 24.

Chandrashtama from about sunset of 10th till about midnight of 12th.

6. Kanya (Virgo).—*Venus and Rahu in 1st; Sun and Mars in 2nd and 3rd; Jupiter and Mercury in 3rd; Saturn in 4th; and Kethu in 7th.*

General.—Venus is the only planet in a favourable sign for the entire month and he is free of vedha. But he is in his sign of debility and so not in a position to help much. Sun and Mars become good after change of sign on 14th and 22nd respectively and so long as they are good, they are also free of check. But before change of sign when they are evil, they are under check. Mercury and Saturn are in unfavourable signs for the entire month but they are under check throughout. Thus though the favourable transits make a poor show for the month, the evil elements though more numerous are all under check without exception. Therefore the month will not be eventful in any sense neither for good nor for bad and be generally nondescript. Still the second half will be much better than the first in a general sense, and some happiness, success, domestic comforts, friendship with men of position and power, gains, luxuries in dress, ornaments, etc., educational successes, enjoyments, etc., are promised by the good transits in force during this part of the month. Some troubles too may be caused by the evil transits such as tedious journeys, separation from family and friends, death of relatives, evil associations, failure in enterprises, unwelcome changes, enmities, disgrace, etc. Of the three asterisms of the sign, those born under Uttaraphalguna and Chitta will fare much better than those born under Hasta.

Health and Domestic.—The first half of the month may witness some health troubles but generally they will not be of much account. They may take shape in bilious and windy complaints and these may be generally eliminated by care as to diet and general habits. Though the evil transits have not much direct adverse effect upon bodily health, they will be responsible for a lot of worries, mental irritation, apprehensions and anxieties of all sorts. Enmities with relatives both inside and outside the domestic circle are likely to arise in consequence. Loss of friends and relatives are also liable to cause much sorrows and unhappiness. There may be unwelcome changes in work or environments adding further to the already existing troubles.

Finance and Speculation.—The second half will be in much better shape during the second half than the first. There will be enough of worries and troubles during the first, caused by increased expenditure and even losses. Extra care in money matters and dealings is called for as losses indicated by more than one transit during the first half. Of course, all this may be remedied to some extent during the second when there will be increased gains and the expenditure too will be perceptibly less and under control. It is better not to launch in big or risky enterprises during the month. This applies with all the greater force for speculative activities especially during first half.

Real Property, Services, Profession, etc.—The month is undeniably adverse to real property interests. Even the second half when three planets transit, favourable signs cannot be said to be favourable or helpful in this respect. Rentals and income will suffer beyond all expectations and cause much worries and apprehensions. Real property owners, especially landlords may have to part with their property either by voluntary sale or involun-

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tarily through sales at a loss or on other disadvantageous terms. Though nothing may actually transpire within the month itself, this month will be full of apprehensions as regards the future. Litigation though threatened should be avoided at any cost. The first half is as bad for the services as the second half is good. Displeasure from Government, superiors in office and troubles through them, loss of status, position, or employment—all this may actually happen or simply threatened. Such conditions will witness appreciable betterment in the course of the second half, especially during the last week. Gradually recognition from superiors, restoration of status will take place. Even the unemployment will get into some work though temporarily. The profession and business will not escape the brunt of the evil transits and suffer diminition during the major part of the month. The closing part of the month however will be somewhat better.

Women.—This month is perhaps most suited for the fair sex in respect of their peculiar interests, however bad or indifferent it may be in other respects. They will be able to secure around co-operation in almost all of their activities and moderate success will attend their parties, excursions, shopping, expeditions, acquisition of luxuries, etc. But the scope for success is not infinite but only within well defined limits, beyond which if matters are pushed there will be only defeat and disappointment. Wedlock is probable in the case of a good many of the unattached during the month. The month is also promising for courtships and love affairs.

Fortunate Dates.—Personal and private affairs—2, 7, 11, 21, 25, 29; money dealings—1, 6, 16, 18, 22, 27; short journeys—5, 9, 20, 27, 30; long journeys—1, 6, 16, 18, 22, 27, 30; real property affairs and academical activities—2, 6, 11, 21, 26, 30; speculation, children's affairs and prospects and love affairs—9, 13, 23, 28, 30; service affairs and prospects—9, 13, 23, 28, 30; partnership matters—2, 6, 11, 21, 26, 30; insurance activities—5, 9, 20, 27, 30; professional and business enterprises—2, 7, 11, 25, 30.

Critical Dates.—Personal and private affairs—5, 9, 13, 16, 23, 26, 30; money dealings—4, 7, 11, 15, 19, 23; short journeys—4, 7, 11, 14, 22, 29; long journeys—3, 4, 11, 13, 15, 19, 24; real property affairs and academical activities—3, 9, 16, 20, 24, 27; speculation, children's affairs and love affairs—4, 7, 11, 15, 18, 22, 26; service affairs and prospects—4, 7, 11, 15, 18, 22, 26; partnership matters—3, 9, 16, 20, 24, 27; insurance activities—3, 7, 11, 18, 22, 29; professional and business enterprises—5, 9, 13, 16, 20, 24.

Chandrashtama from about midnight of 12th till afternoon of 15th.

7. **Thula (Libra).**—*Sun and Mars in 1st and 2nd; Jupiter and Mercury in 2nd; Saturn in 3rd; Kethu in 6th; and Venus and Rahu in 12th.*

General.—Jupiter and Saturn, two major planets and Venus are in good signs for the entire month. But all these three planets are under check throughout the month. Mercury, Sun and Mars are evil for the whole month; of these, though Sun and Mars suffer vedha all along, Mercury remains free. Therefore it is clear that the month will not be notable for good or bad and nothing of importance either way may be expected for the month in general, though mixed in character. Various health troubles, troublesome and purposeless journeys, obstacles in all matters, mental apprehensions and anxieties, quarrels with friends and relatives, losses, separation, troubles through rivals and enemies, disgrace and dishonour, scandals and unjust blame, etc., are the likely results for the evil transits of the month. But gain of items of luxury and enjoyment, gains, pleasures, prosperity, increased influence, happiness, success in undertakings, triumph over rivals, auspicious events and celebrations, etc., are the good things to be expected from the good transits. But as already observed neither good prospects nor the evil will function much because of vedha or interplanetary inhibition. Of the three stars of the sign, there may not be much of difference in the translation of the planetary rays but those born under Chitta and Visakha will fare generally better than those born under Swati and suffer less.

Health and Domestic.—Though there may not be any serious breakdown in health this month, chronic sufferers from such complaints as high blood pressure, heart disease, stomach and chest pains, respiratory and eye diseases will do well to take due care of their health from the side of prevention rather than combat them after their onset, which is always more difficult and unsatisfactory. In the domestic sphere, too, conditions may not prove quite happy in a general sense. Actually there may not be any specific cause for unhappiness or sorrow but neither will there be complete harmony. In bad cases, it may amount at most to a state of dignified separation and only temporary even then.

Finance and Speculation.—Conditions will be quite good and above average so far as financial matters are concerned. Gains will accrue through many sources consequent upon success in almost all of your ventures. During the first half especially the good influences can be exploited to the full. During the second half though conditions still continue to be favourable, financial worries in some form or other cannot perhaps be avoided as also a few minor losses as well. But, on the whole, even during the second half, there will not be much to complain of provided one does not take on too risky enterprises. The same observations also apply to speculation where cautions and sober operations may bring in some gains which will be limited and not adequate to the labour and risk involved.

Real Property, Services, Profession, etc.—Real property conditions will not be satisfactory from the point of view landlords and landholders as well as for the tenants and workers in the land. Yield and rentals are liable to be affected adversely by many causes, such as floods, pest or other acts of nature and all this may have unpleasant reactions, and give rise to quarrels and disputes. In any event it is essential that you should not take the law into your own hands and resort to law should be had only as a last resort. There is always a danger of defeat in such matters during the month. This month should be devoted to steady quiet routine work only and no innovations should be attempted. Inspite of some setbacks which are inevitable, on the whole, the services will do quite well this month. It may be that some bold action is called for to produce results favourable to you and advance your interests. To take such action will be quite legitimate this month such as bearding the lion in its den or have it out with the boss. Even so you should be careful not to be rash or overstep your limits.

(*Continued on page 979*)

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MARKET FORECASTS

(*Continued from page 972*)

Metals and Bullions.—Transit of Sun and Mars in Visakha must be said to be bullish. Jupiter in Anuradha also helps to rise. Only in the initial stages upto 6th, solar transit in Swati shows decline in metal values. From 7th to 21st prices of precious metals would be steady, showing even little rise. Jupiter getting free from martian vedha and Pushya coming under vedha of Jupiter, prices might show small setback, and again pushed up after 25th. Ending days would be highly bullish in both yellow and silver metals. Other metals would maintain, steady prices.

Chemicals and Salts.—Aridra constellation remaining free from any benefic or malefic influences and *Sankranti* indications being not good, prices of chemicals would come down to some extent during the month, specially between 13th to 25th.

Foodgrains.—Both rice and wheat would show a rising tendency. Specially wheat prices would go hard.

Stocks and Shares.—Navamsa positions of both Rahu and Saturn improve from 4th evening. *Amavasya* (New Moon) chart indicates that after 14th stock values should show rise. It may be safely predicted that till 14th markets would be dull without much activity and somewhat bearish but from 14th onwards steadily bullish trend would emerge. 1st to 13th bearish; 14th to 19th slightly bullish; 20th to 22nd reactionary fall; 23rd till end teji.

PLANETS AND PEACE OF MIND

(*Continued from page 928*)

Eleventh Bhava–(In affliction)—The native is sad for want of friends. His friends induce him to take dangerous steps in his personal matters with the result his peace of mind is shattered. He involves himself in crimes for the sake of his friends and suffers the consequences later.

In good position.—He gets a number of good friends who advise him, convincingly to be calm even in the matters requiring serious steps to be taken. His pleasure is multiplied by the association of his friends and his pangs divided. He receives constant assistance from his friends.

Thus, the mind is the agent of receiving pleasure or pain through the twelve Bhavas and reflecting them. Peace of mind will be present only in the nativities, having almost all the Bhavas least afflicted.

PREDICTING SPECIFIC EVENTS BY MEANS OF TRANSITS—VI

(*Continued from page 968*)

Commander-in-Chief, Saturn on that day stood at Gemini 7° 50′, and therefore passing over Σ Tauri (natal Neptune).

That saw the end of Rommel in Africa. The war on that continent came to an end on May 12th, 1943.

On Friday, April 23rd, 1943, Montgomery himself went down with tonsillitis. Note that the heliacal rising of that day occurred at Taurus 2° and remember that Taurus is the sign that has a direct connection with the throat. Saturn, conjoined with Venus at Gemini 10° 25′, was opposing the Moon—providing a not very encouraging ambient for health conditions. Jupiter from Cancer 17° 54′ was squaring Montgomery's natal Uranus in his 12th house (sickness)—a doleful but not too distressing aftermath for a victorious general who had succeeded in kicking Rommel out of Africa.

(*To be continued*)

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HOW IS THIS MONTH?

(*Continued from page 977*)

Otherwise more evil is likely to result than good. Perhaps this month is most favourable for the profession and business who will get results above average in their activities and work. There is scope for considerable expansion in either.

Women.—It is better that women restrict their outside activities to the minimum during this month as conditions are not very propitious for matters pertaining to them by reason of their sex and confine themselves to home and household work such as cleaning up, re-adorning, painting the walls, needle work, etc., etc. When they go out for any purpose, social activities or other work, the probability though remote of danger of dishonour or disgrace should be had in mind. It is better they do not travel alone or visit crowded places or the streets or places of entertainment.

Fortunate Dates.—Personal and private affairs—1, 6, 16, 18, 22, 27, 30; money dealings—5, 9, 20, 27, 30; short journeys—2, 6, 11, 21, 26, 30; long journeys—2, 7, 11, 21, 25, 30; real property matters and academical enterprises—9, 13, 23, 28, 30; speculation, children's affairs and love affairs—9, 13, 23, 28, 30; service affairs and prospects—2, 6, 11, 21, 26, 30; partnership matters—5. 9, 20, 27, 30; insurance activities—1, 6, 16, 18, 22, 27, 30; professional and business enterprises—6, 9, 20, 21, 25, 28.

Critical Dates.—Personal and private affairs—4, 7, 11, 15, 19, 23; money dealings—4, 7, 11, 14, 22, 29; short journeys—3, 9, 16, 20, 24, 27; long journeys—5, 9, 13, 16, 20, 24; real property matters and academical activities—4, 7, 11, 15, 18, 22, 26; speculation, children's affairs and love affairs—4, 7, 11, 15, 18, 22, 26; service affairs and prospects—5, 9, 13, 16, 20, 24; partnership matters—3, 7, 11, 18, 22, 29; insurance activities—3, 4, 11, 13, 15, 19, 24; professional and business enterprises—1, 4, 7, 14, 15, 22, 29.

Chandrashtama from afternoon of 15th till early morning hours of 18th.

8. Vrischika (Scorpio).—*Jupiter and Mercury in 1st; Saturn in 2nd; Kethu in 5th; Venus and Rahu in 11th; and Sun and Mars in 12th and 1st.*

General.—Venus in 11th is the only good transit influence for the month. No other planet is in an auspicious sign for even part of the month. But Venus is unchecked throughout. Sun, Mars, Jupiter and Saturn as also Mercury are all in evil signs only. But it is somewhat computing to note that all these planets except Saturn are thoroughly under vedha and so their evil rays are inhibited and do not amount to much. Still in transit, Venus is no match against Saturn in 2nd and the month can prove to be quite uncomfortable, even troublesome generally and in some special matters also. Obstacles and setbacks in enterprises as well as in normal routine matters, delays, tedious and aimless travels, loss of prestige and honour, sorrows, quarrels with friends, varied anxieties, money losses, ill-health, separation from relatives, misunderstandings, troubles through increased enemy activities, low and undesirable company and difficulties and losses arising therefrom, deaths among relatives, etc., are the likely results which will trouble you in some form or other though they may never assume serious proportions. The only relieving feature will be that in all your trials, you will get whatever help you want from your friends and sympathisers which will serve to make the troubles appear less irksome. Of the three stars of the sign, those born under Visakha and Jyeshta will fare better and suffer less than those born under Anuradha.

Health and Domestic.—No doubt there will be upsets in health but because the planets lack strength in their affliction, they will prove to be mild and easily amenable to treatment. Chronic sufferers should necessarily take measures against fevers, blood pressure, heart troubles, stomach and respiratory ailments and eye disorders. Bronchial respiratory affections should be attended to with more than ordinary care. The wife's health too may need some attention. There is nothing to be mentioned about domestic affairs which will be quite uneventful. There may be some minor bickerings and differences which will not reach the state of quarrels. But in regard to dealings with relatives outside the domestic circle, considerable patience and prudence will have to be exercised to avoid troubles and loss. Their apparently well-meant 'advice' should be carefully scrutinised as there is sure to be a catch somewhere.

Finance and Speculation.—Financial stress and worries will be more or less a regular feature of the month. Losses in dealings and transactions and in enterprises may take place and further add to your problems. Unexpected items of expenditure will crop up to complicate the position still more. During journeys you should take special precautions against losses by theft. Beware of confidence tricks all along. Of course there may accrue gains from the usual avenues and there may not be failure in that. But they will prove grossly inadequate. No doubt speculation will be tempting as a means by which you can solve your financial problems and there may be some initial successes also to tempt you further. But at the end your losses will exceed your gains and so keep away from speculation.

Real Property, Services, Profession, etc.—Real property matters sufficiently bad at the beginning will deteriorate more and more as the month advances and assume fairly serious proportions towards the close of the month. Landlords and landholders especially will have much to apprehend as regards the future because of impending legislation to curtail their holdings without adequate or satisfactory compensation. There will be also considerable disappointments on the part of those sought to be benefitted because of their attitude that the "reforms" do not go far enough. Anyway there will be only confusion and strife in the matter of collection produce, rentals, manoeuvrings of both sides, and so on and so forth. The services are not likely to profit much this month. It will be good if *status quo* is being maintained. But there is nothing in the transit influences to affect them directly either for good or for bad and so if routine is kept up to rigidly and conscientiously, the month can be expected to pass off peacefully and without loss of honour or prestige. Inspite of prevailing transit influences, there will be greater activity on the profession and business though it may prove to be of the hectic type and not the result of natural expansion and healthy endeavours.

Women.—The month is generally not unfavourable for matters connected with the fair sex as such, that is the transit influences are neutral in this respect. Those who have natural pluck, and are bold and venturesome may carry on as usual and attain success in their activities which are normally due but the timid and sensitive had better keep to their homes and not attempt or indulge in activities beyond their capacity as there will be absolutely no luck factor to bring matters to a successful conclusion. However the month is good for excursions, picnics, outings and pleasurable activities in general.

Fortunate Dates.—Personal and private affairs—5, 9, 20, 27, 30; money dealings and transactions—2, 6, 11, 21, 26, 30; short journeys—9, 13, 23, 28, 30; long journeys—6, 9, 20, 21, 25, 28; real property affairs and in-

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terviews—9, 13, 23, 28, 30; speculation, children's affairs and love affairs —2, 6, 11, 21, 24, 30; service affairs and prospects—5, 9, 20, 27, 30; partnership matters—6, 16, 18, 22, 27; insurance activities—2, 7, 11, 21, 25, 30; professional and business enterprises—5, 10, 20, 25, 27, 30.

Critical Dates.—Personal and private affairs—4, 7, 11, 14, 22, 29; money dealings—3, 9, 16, 20, 24, 27; short journeys—4, 7, 11, 15, 18, 22, 26; long journeys—1, 4, 7, 14, 15, 22, 29; real property affairs and academical enterprises—4, 7, 11, 14, 22, 29; speculation and children's affairs—3, 9, 16, 20, 24, 27; service affairs and prospects—3, 7, 11, 18, 22, 29; partnership activities—3, 4, 11, 13, 15, 19, 24; insurance matters—5, 9, 13, 16, 20, 24; professional and business enterprises—4, 7, 15, 23, 29.

Chandrashtama from early morning hours of 18th, till afternoon of 20th.

9. Dhanus (Sagittarius).—*Saturn in 1st; Kethu in 4th; Venus and Rahu in 10th; Sun and Mars in 11th and 12th; and Jupiter and Mercury in 12th.*

General.—No planet can be said to be in a favourable sign for the entire month. Sun and Mars are the only planets that transit favourable signs for at least part of the month as they are good before change of sign, that is till 14th and 22nd respectively. They are also free of check. All the other planets are only in evil signs except it be that Jupiter in 12th may not be considered as transitting an outright inauspicious sign. Of the other three p anets, Mercury, Venus and Saturn, Venus is under check throughout, Mercury for the greater part of the month but Saturn not at all. From all this it can be inferred that in a month of mixed results generally, during the first half good results and during the latter, evil results alone will predominate. Success in enterprises generally, gains, happiness, honour, auspicious events and celebrations, purchase and enjoyment of articles of luxury, etc., are what one may expect during the first half. During the second half none of the planets are favourable. General debility and ill-health, apprehensions as regards future, journeys to distant places, loss of friends, loss of money, failure in undertakings, increased heavy expenditure, quarrels and disgrace, defeat in contentious matters, troubles through rivals and enemies, etc., are the unwelcome possibilities. Of the three stars of the sign, the best results and least suffering will be the lot of those born with Uttarashada as their birth star, next come those born under Moola and last only come those born under Poorvashada.

Health and Domestic.—While the first half will be fairly healthy, the second half will not be so. Some general debility alone may be present during the first two weeks, whereas, eye troubles and bilious complaints may be superadded along with fever. Due rest and ordinary care as to diet and general habits should suffice to avert these ailments or bring them to a speedy termination. As regards domestic circle and the social sphere, it may be next to impossible to avert quarrels and misunderstandings with relatives and friends, even though you may be taking the best of care of yourself and be guarded in speech and actions. So it is unnecessary to enjoin the strictest control of temper under any circumstances.

Finance and Speculation.—There is not much to expect that can be favourable in financial matters during the month especially during the second half. There will be some gains and success in enterprises during the first half but all this are liable to be washed away during the latter part and acute problems that are difficult of solution will have to be faced. Losses in enterprises will be rather the rule than the exception as there will be no less than four planets in the twelfth house during this part of the month, one of which will be Mars. Therefore it will be imperative that waste and extravagance of any sort should be discouraged and expenses kept under strict control. No part of the month can be said to be favourable for speculative transactions.

Real Property, Services, Profession, etc.—There is a probability that real property interests may not suffer like the other spheres of activity but then it will be rather a matter of degree. Even here no positive good can be expected even though the evil transits may not entail much of suffering during the month itself. There is also a probability that some additions to your holdings may take place during the month, but its actual utility or benefits arising therefrom will be questionable in the long run. Therefore before making any investments it would be necessary to exercise much prudence and consideration of pros and cons to reach final conclusion. The services will be the least troubled and most favoured during the month and this observation holds good only for the first half. Popularity, advancement, fame and credit, preferments, etc., are probable. In the case of some this part of the month will be the last chance for new position and honours during the year and so the utmost should be made of the influences and try to rope in all help that you can secure for this end. During the second, the less such attempts are made the better as the influences abruptly change for the worse. In a way, the profession and business are also favoured and it would be better to follow the general trends in any matter rather than attempt to force any results. That way there will be minimum loss and maximum profits.

Women.—This month cannot be said to be favourable to the fair sex in any sense and the less the activities they indulge in and the less the hopes they entertain, in less measure will be their disappointment also. The home is the best place for them without exception. Whatever outside activities they may attempt they are only likely to end in failure. Even at home, it is best to stick to routine matters, cleaning up, house warning, arrangements, freshening up by painting, etc., or quiet reading. Avoid the opposite sex as much as possible and withdraw into yourself and contemplate.

Fortunate Dates.—Personal and private affairs—2, 6, 11, 21, 26, 30; money dealings—9, 13, 23, 28, 30; short journeys—9, 13, 23, 28, 30; long journeys—5, 10, 20, 25, 27, 30; real property matters and academical activities—2, 6, 11, 21, 26, 30; speculation, children's affairs and love affairs—5, 9, 20, 27, 30; service affairs and prospects—1, 6, 16, 18, 22, 27, 30; partnership business—2, 7, 11, 21, 25, 30; insurance activities—6, 9, 20, 21, 25, 28; professional and business enterprises—2, 7, 11, 21, 25, 29.

Critical Dates.—Personal and private affairs—3, 9, 16, 20, 24, 27; money dealings—4, 7, 11, 15, 18, 22, 26; short journeys—4, 7, 11, 15, 18, 22, 26; long journeys—4, 7, 15, 23, 29; real property matters and academical activities—3, 9, 16, 20, 24, 27; speculation, children's affairs—3, 7, 11, 18, 22, 29; service affairs—3, 4, 11, 13, 15, 19, 24; partnership business—5, 9, 13, 16, 20, 24; insurance activities—1, 4, 7, 14, 15, 22, 29; professional and business enterprises—5, 9, 13, 16, 23, 26, 30.

Chandrashtama from the afternoon of 20th till about sunrise of 23rd.

10. Makara (Capricorn).—*Kethu in 3rd; Venus and Rahu in 9th; Sun and Mars in 10th and 11th; Jupiter and Mercury in 11th; and Saturn in 12th.*

General.—Sun, Mercury, Venus, Mars, Jupiter—all these planets transit favourable signs during the entire month. No doubt the efficacy is to some extent spoiled by two of them,

Mercury and Venus being under check throughout the month. But it is a point greatly in favour that the Sun and Jupiter whose influence in transit count for most, are both good and free of vedha. The only evil planet for the month is Saturn and he is under check all along. Therefore the good influences are greatly in predominance over the evil which may be said to be practically nil as Saturn in 1st is nothing peculiar for this month. Thus the general prospects for the month are seen to be bright. General success, gains, luxuries, triumph over rivals and enemies, influential friendships and associations and benefits arising therefrom, prosperity & happiness, good health, auspicious events in the house as also celebrations, new studies and increase of knowledge, etc., are the good results that will be the natural expression of the beneficial transits in force. Some quarrels, disappointments, grief from loss of relatives and friends, minor losses and ill-health will be all that the single evil transit may be also to accomplish. Of the three stars of the sign, those born under the asterism of Uttarashada and Dhanishta will derive much better results from the good transits than those born under Sravana.

Health and Domestic.—Good health throughout the month will be the rule. But this is only so far as your health is concerned. The children's health may have to be safeguarded and prophylactic measures taken as against prevailing epidemics if any. If ailments are present at the opening of the month, they will quickly disappear under appropriate treatment taken during the month. It would be advisable to begin treating yourself this month in case you are suffering from complicated chronic diseases which have so far resisted remedial measures. So far as domestic happiness and harmony is concerned as also the celebration of auspicious events and occasions this month is easily the best in the whole year.

Finance and Speculation.—With lord of 1st and 2nd houses in 12th, the month cannot be expected to yield maximum results in the financial sphere, inspite of the fact that almost all the transits are favourable. Mounting expenses will also be one of the causes for the unsatisfactory condition of finances during the month especially towards the close of the month. But such a state can be combated by early attention to the outgoing expenditure items and cutting short most rigorously suspicious items. By these means this month can also be made to be one of the best in the year. The same observations can be applied so far as may be to speculation also. With good care and restraint and never venturing too far success can be achieved and sizable gains made. But it would require superhuman control to retain them by subsequent imprudent deals.

Real Property, Services, Profession, etc.—Real property interests are also favoured generally this month. Rentals and profits will be quite satisfactory and there is scope also for acquisition of new holdings by purchase or otherwise. Landed and mining interests specially will stand to gain much. But some changes too may arise and all of them may not be for good. Damage to property may also arise through various causes, political, accidents, acts of nature, etc. The worst of the thing is that there is very little that you can do by your own actions to avoid them. But when the situation in some way worsens and you think of resorting to legal action, you should think twice before doing so. The month is good for the services, in fact it can be said to be one of the best months in the whole year. New position and honours, attainment of your long cherished ambitions and desires, promotion or other desirable changes are due and may take place within the month itself. In a few cases for some reason or other, they may be postponed to the next month. As much will naturally depend upon favourable reports about your works, you should take care to be efficient and equip yourself fully with the necessary qualifications lest the influences pass you by for lack of basic requirements. The profession and business too stand to gain much this month and will witness all-round expansion.

Women.—This month is one of the best in the year for the fair sex as well. They may witness the fulfilment of their most ardent desires and longings in the course of the month, such as purchase of items of luxury in dress, ornaments, household gadgets, radio, etc. Then circle of friends and admirers will widen and success in social activities, parties, excursions, picnics, garden parties assured. The unattached among them may suddenly find themselves engaged and married and move to entirely new and romantic surroundings. Some may have to endure the pleasure and pains of the throes of confinement, may be for the first time.

Fortunate Dates.—Personal and private affairs—9, 13, 23, 28, 30; money dealings—9, 13, 23, 28, 30; short journeys—2, 6, 11, 21, 26, 30; long journeys—2, 7, 11, 21, 25, 29; real property affairs and academical activities—5, 9, 20, 27, 30; speculation, children's affairs and love affairs—1, 6, 16, 18, 22, 27, 30; service affairs and prospects—2, 7, 11, 21, 25, 30; partnership business—6, 9, 20, 21, 25, 28; insurance activities and enterprises—5, 10, 20, 25, 27, 30; professional and business enterprises—1, 6, 16, 18, 22, 27, 30.

Critical Dates.—Personal and private affairs—4, 7, 11, 15, 18, 22, 26; money dealings—4, 7, 11, 15, 18, 22, 26; short journeys—3, 9, 16, 20, 24, 27; long journeys—5, 9, 13, 16, 23, 26, 30; real property affairs and academical activities—3, 7, 11, 18, 22, 29; speculation, children's affairs and love affairs—3, 4, 11, 13, 15, 19, 24; service affairs and prospects—5, 9, 13, 16, 20, 24; partnership business—1, 4, 7, 14, 15, 22, 29; insurance activities—4, 7, 15, 23, 29; professional and business enterprises—4, 7, 11, 15, 19, 23.

Chandrashtama from about sunrise of 23rd till forenoon of 25th.

11. Kumbha (Aquarius).—*Kethu in 2nd; Venus and Rahu in 8th; Sun and Mars in 9th and 10th; Jupiter and Mercury in 10th; and Saturn in 11th.*

General.—Mercury, Venus and Saturn, are all in good signs during the whole month. Though Mercury is under check throughout, Venus and Saturn are free entirely. Sun and Mars become favourable after change of sign on 14th and 22nd respectively. Good or bad, Mars is under check throughout but Sun is under check only so long as he is evil. Jupiter is the only planet who is in an unfavourable sign for the entire month and he is under vedha during the greater part. Thus the good elements are seen to be in preponderance. This feature will be naturally reflected in the results of month. But the second half will be much better in general than the first as five planets are in good signs during this part of the month. Success generally, gains, good friendships and advantages therefrom, triumph over rivals and enemies, prosperity and happiness, gain of luxuries, good health, auspicious events and celebrations, increased popularity and fame, attainment to a good position, etc., are the results to be expected during the second half of the month. During the first half, however, there is scope for some troubles such as receipt of bad news, death of friend or relative, unwelcome changes in work or environment, scandals and bad name, ill-health to children, tedious and wearisome journeys, enmities with elderly people, quarrels,

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etc. Of the three stars of the sign, those born under Dhanishta and Poorvabhadrapada will fare much better and suffer much less than those born under Satabhisha.

Health and Domestic.—Even during the first half, no actual illness need be apprehended. At the same time, it has to be observed that there is likely to be loss of vitality and general debility and this may arise from various causes, through previous sickness, acute or chronic or even through loss of blood caused by some injuries during the month itself. Besides, there will be cause for some mental agitation, worries and anxieties. But all this are liable to be set right during the second half when recovery from illness and restoration to health will take place. The domestic circle too will be only very little disturbed during the first half when perhaps some minor bickering take place. Peace and harmony with celebration of auspicious events and functions will take place in the second half.

Finance and Speculation.—Finances may be even said to be specially favoured during this month, more especially the second half. In the earlier half it may be difficult to avoid some losses, financial worries, etc. But whether these take place or not, there may arise some enmities on account of money. In the second half gains, success in financial ventures, professional and business successes, capital appreciation of your holdings, etc., will take place and your money problems will to some extent at least be solved. But these observations should not encourage you into speculative activities in which several circumstances will continue to cause only heavy losses. Very adverse influences prevail in regard to this matter.

Real Property, Services, Profession, etc.—Real property interests are also helped by the transit influences in force during the month and gain of lands, houses, etc., can be envisaged as among the possibilities for the month as also capital appreciation of your holdings in planting and mining shares. But there are some contrary influences as well which are likely to create up and down movements and even violent fluctuations. But, on the whole, the situation is likely to be more satisfactory than has been the case for some time past. There will be nothing to complain of in the matter of yield and rentals which may reach above average levels. Conflicting influences converge upon matters pertaining to the services and their prospects, in some cases they will be helped and in others now. Still it can be expected that the second half will be free from troubles such as displeasure of superiors, unforeseen setbacks, etc. Many of the unemployed will be able to secure employment during this part of the month and those who have been employed on a temporary basis may find their post made permanent. Considerable increased activity and expansion will be witnessed in the case of the business and the profession with adequate and satisfactory results in gains, profits and increased income.

Women.—The month, the second half especially is favourable for the interests of the fair sex. They can indulge in all activities germane to their sex moderately with hopes of success and satisfaction. Society ladies especially will have quite a good time. They will have occasion to entertain valued and honoured friends and relations whose advent is always welcome and they will occasion also to visit places where they are being received and honoured. Shopping too will be a delight as they can succeed in getting objects and items that have been long their dream but unattainable till now. But there are limitations and such investments should be moderate and not beyond one's capacity. Otherwise there may be source of mental irritation later on.

Fortunate Dates.—Personal and private affairs—9, 13, 23, 28, 30; money dealings—2, 6, 11, 21, 26, 30; short journeys—5, 9, 20, 27, 30; long journeys—1, 6, 16, 18, 22, 27, 30; real property affairs and academical activities—1, 6, 16, 18, 22, 27, 30; speculation, children's affairs and love affairs—2, 7, 11, 21, 25, 30; service affairs—6, 9, 20, 21, 25, 28; partnership business—5, 10, 20, 25, 27, 30; insurance activities—2, 7, 11, 21, 25, 29; professional and business enterprises—5, 9, 20, 27, 30.

Critical Dates.—Personal and private affairs—4, 7, 11, 15, 18, 22, 26; money dealings—3, 9, 16, 20, 24, 27; short journeys—3, 7, 11, 18, 22, 29; long journeys—4, 7, 11, 15, 19, 23; real property matters and academical activities—3, 4, 11, 13, 15, 19, 24; speculation, children's affairs and love affairs—5, 9, 13, 16, 20, 24; service affairs and prospects—1, 4, 7, 14, 15, 22, 29; partnership matters—4, 7, 15, 23, 29; insurance activities—5, 9, 13, 16, 23, 26, 30; professional and business enterprises—4, 7, 11, 14, 22, 29.

Chandrashtama from forenoon of 25th till past noon of 27th.

12. Meena (Pisces).—*Kethu in 1st; Venus and Rahu in 7th; Sun and Mars in 8th and 9th; Jupiter in 9th; Mercury in 9th; and Saturn in 10th.*

General.—Jupiter in 9th is an undoubtedly good transit influence, one of the very best. But he is under vedha throughout and is the only favourable transit for the month. Hence, there is not much to be hoped from Jupiter. Saturn in 10th, a malefic in an Upachaya house cannot be said to be altogether evil nor wholly good either. All the other planets Mercury, Venus, Sun and Mars are all in evil signs only. These planets are under check only before change of sign, Mercury alone being thus affected throughout. At least for this if not any other, the first half will prove less troublesome than the second. On the whole not a good month in general and full of troubles, mishaps, apprehensions and forebodings. Bad associations, quarrels, loss of status, enmities with elders, humiliation and despondency, losses, accidents, tedious and wearisome journeys, general debility and ill-health,

(*Continued on page 984*)

EIGHT-PLANET COMBINATION

(*Continued from page 926*)

the trigger releasing the power of some great more or less secret movement. Some kind of corporative state is most likely to take the place of the dictatorship, as a natural development of the prevailing socialistic trend.

The eclipse in Aquarius is also opposite to the Mars-Pluto conjunction in the 7th house of the Chinese Popular Republic chart, so, if there is any danger of war, this may be one of the hottest places. For the greater part of America, the eclipse comes more or less nearer to the 7th house cusp, so that it should affect mostly her relations. On the other hand, because of the dominating position of Neptune, in the Xth house from the Sun-Moon, the general move toward some kind of socialization is likely to prevail everywhere.

And many other things may happen which can hardly be predicted, through the impact of the Law of Causation, which is always supreme, even while acting orderly through the moving frame of the planetary pattern.

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Sayana Positions of Planets on 1st November 1959, true for 5–30 a.m. (Indian Standard Time).

Graha (*Planet*)			*Kranti* (*Declin.*)	*Sphuta* (*Long.*)	*Kshepa* (*Lat.*)
			° ′	° ′	° ′
Sun	☉	...	14 S 7	7 ♏ 49	...
Moon	☽	...	11 S 33	1 ♏ 35	2 N 59
Mars	♂	...	13 S 41	1 ♏ 13	0 N 11
Mercury	☿	...	23 S 4	1 ♐ 6	2 S 45
Jupiter	♃	...	20 S 37	5 ♐ 14	0 N 33
Venus	♀	...	3 N 14	5 ♍ 40	0 S 5
Saturn	♄	...	22 S 46	2 ♑ 59	0 N 39
Uranus	♅	...	15 N 14	20 ♌ 45	0 N 41
Neptune	♆	...	12 S 9	6 ♏ 45	1 N 43

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THE SUN

The Sun begins his journey from 16th degree of Nirayana, Libra enters Nirayana Scorpio on 15th and goes upto the 16th degree of the same sign. His southern declination increases from 14° 7′ to 21° 29′.

SOLAR CONJUNCTION AND ASPECTS

Sqr. with Moon on 7th at 7 p.m.
Parallel— do. on 1st at 0 hr.
Parallel— do. on 6th at 3-30 p.m.
Trine— do. on 10th at 6-30 a.m.
Square—Uranus on 14th at 9 a.m.
Opp.—Moon on 15th at 3 p.m.
(F. Moon)
Parallel—Mer. on 23rd at 6-30 p.m.
Square—Moon on 23rd at 6-30 p.m.
Conj.—Mercury on 24th at 4-30 p.m.
Parallel—Pluto on 25th at 2- 0 p.m.
Square— do. on 29th at 8- 0 a.m.
Conj.—Moon on 30th at 2-16 p.m.
(N. Moon)

THE MOON

She starts from the 17th degree of Nirayana Libra, and after completing a round of the heavens, goes upto the 10th degree of Nirayana Vrischika. She crosses the celestial equator on 11th and 25th. She attains Perigee on 2nd, Apogee on 17th and again Perigee on 30th. She attains maximum southern declination on 4th, and northern declination on 10th.

LUNAR CONJUNCTION

Conj. with Mer. on 2nd at 8- 0 p.m.
,, Jupiter on 3rd at 1- 0 a.m.
,, Saturn on 4th at 9- 0 p.m.
,, Uranus on 23rd at 1- 0 a.m.
,, Pluto on 24th at 5- 0 a.m.
,, Rahu on 26th at 4- 0 a.m.
,, Venus on 27th at 7- 0 a.m.
,, Hers. on 28th at 3- 0 p.m.
,, Mer. on 29th at 7-30 p.m.
,, Mars on 29th at 10-0 p.m.
,, Jupiter on 30th at 9- 0 p.m.

MARS

He starts from the 17th degree of Nirayana Libra, enters Nirayana Scorpio on 22nd and goes upto the 6th degree of the same sign. His southern declination increases from 14th to 20th degree and forms the following aspects with other planets :-

Opp. with Moon on 15th at 4- 0 a.m.
Sqr.— Uranus on 21st at 6- 0 a.m.
Conj.—Mercury on 28th at 7-15 p.m.
,, Moon on 29th at 10-0 p.m.

MERCURY

He goes from the 10th to 18th degree of Nirayana Scorpio, gets retrograde on 15th and goes back upto 4th degree of the same sign. He attains the greatest elongation on 3rd and goes to Perihelion on 27th. His southern declination decreases from 23rd to 18th degree. He sets in the west on 18th and rises in the east on 28th. He forms the following aspects with other planets :—

Square with Pluto on 6th at 2- 0 a.m.
Conj —Jupiter on 6th at 3-30 p.m.
Opp.—Moon on 17th at 1- 0 a.m.
Conj.—Jupiter on 17th at 8-30 p.m.
Parallel—Saturn on 18th at 11-30 p.m
Square— Pluto on 21st at 1-30 a.m.
Parallel—Jupiter on 21st at 7-15 p.m.
Conj.—Sun (Inf.) on 24th at 4-30 p.m.
,, Mars on 28th at 7-15 p.m.
,, Moon on 29th at 7-30 a.m.

VENUS

He moves from the 30th degree of Nirayana Leo to 30th degree of Nirayana Virgo. He attains greatest elongation on 12th and crosses the celestial equator on the same day. He forms the following conjunction and aspects with other planets :—

Opp. with Moon on 11th at 10-30 a.m.
Conj.—Rahu on 13th at 2- 0 a.m.
Square—Saturn on 14th at 2- 0 a.m.
Conj.—Moon on 27th at 7- 0 a.m.

JUPITER

He moves from the 14th to 20th degree of Nirayana Scorpio. He sets in the west on 23rd. He forms the following conjunctions and aspects :-

Conj. with Moon on 3rd at 1- 0 a.m.
Square—Pluto on 4th at 5-30 a.m.
Conj.—Mercury on 6th at 3-30 p.m.
Opp.— do. on 17th at 1- 0 a.m.
Parallel— do. on 18th at 11-30 p.m.
Conj.—Moon on 30th at 9- 0 p.m.

SATURN

He moves from the 12th to 14th degree of Nirayana Sagittarius. He forms conjunction with Moon on 4th at 9 p.m.

RAHU

He moves back from the 11th to 9th degree of Nirayana Virgo. He forms conjunction with Venus on 13th at 2 a.m., and with Moon on 26th at 4 a.m.

URANUS

Uranus goes from 28° 54′ to 29° 14′ of Nirayana Cancer and gets retrograde on 27th.

NEPTUNE

Neptune goes from 14° 52′ to 15° 54′ of Nirayana Libra.

PLUTO

Pluto goes from 13° 57′ to 14° 18′ of Nirayana Leo.

POURNIMA (FULL MOON) AND AMAVASYA (NEW MOON) TITHIES

Commencing moment of the Pournima Thithi on 14th at 12-52 p.m. (I.S.T.) for the meridian of New Delhi (77° 13′ E., 28° 39′ N.)

Nirayana Positions of Planets

Ascendant 297° 23′; 10th house 220° 36′; Sun 209° 23′; Moon 17° 21′; Mars 204° 31′; Mercury 228° 5′; Jupiter 226° 12′; Venus 162° 48′; Saturn 252° 20′; and Rahu 159° 27′.

Commencing moment of the Amavasya Thithi on 29th at 6-7 p.m. (I.S.T.)

Nirayana Positions of Planets

Ascendant 48° 26′; 10th house 302° 29′; Sun 224° 42′; Moon 212° 42′; Mars 215° 11′; Mercury 213° 43′; Jupiter 229° 32′; Venus 179° 1′; Saturn 253° 52′; and Rahu 159° 27′.

HOW IS THIS MONTH?

(*Continued from page 982*)

obstacles and setbacks in undertakings, unfounded charges, troubles through the opposite sex, scandals, etc., are the likely results for the evil results of the month. But the entire month will not be one continuous run of ill-luck in all matters and will be punctuated by spells of success and prosperity. Of the three stars of the sign, those born under Purvabhadrapada and Revati will generally suffer less than those born under Uttarabhadrapada.

Health and Domestic.—Health is liable to be affected rather badly during the month, though after all nothing is likely to prove serious or make you bedridden for a long time. People with habitual high blood pressure should certainly be careful and not do things that are likely to put it up higher. 'Heat' troubles are also probable. Accidents resulting in wounds causing loss of blood and other complications are not improbable. Blood poisoning in such cases is an ever present probability and hence prompt measures should be taken even with regard to slight injuries. Quarrels and misunderstandings with wife and other members within the domestic circle are very probable and you should guide your speech and actions always with this in view. There may be additions to family members by birth or otherwise.

Finance and Speculation.—Money matters cannot but be affected adversely. Income and gains will become less and expenditure items multiply like anything. It will not be good to spend as in other months and expenditure should be cut out rigidly. Losses too may take place. Misunderstandings on account of money are quite likely during the second half. Financial enterprises may not bring in the expected results and may even end in losses. So no enterprises involving the least risk should be indulged in during this month. Even inroads on previous savings may be found necessary because of frequent demands and the failure of usual avenues of income. Speculation will appear enticing but would end only in losses.

Real Property, Services, Profession, etc.—Real property interests will suffer like other spheres of activity but at any rate not so much. Yield and rentals will be reduced no doubt but not so much as one may apprehend. But any summing up of the position with regard to matters pertaining to real property is likely to be upset by unexpected elements taking a hand, such as acts of God, Governmental action, unrest among tenants, fraudulent agents, etc. But Jupiter's favourable influence will effectually prevent matters going too far in any direction. In the majority of cases, conditions will be found tolerable for the greater part of the month. It is no use trying new innovations this month generally. Nothing favourable is in store for the services. This does not mean that there will be setbacks either. But the month can be utilised for increasing your efficiency and completing all tests lack of which will be normally a bar to further advancement, as the influences can be exploited to that end at least, no promotion or preferments being possible within the month itself, except where the directional influences also take a hand. With some difficulty some of the unemployed can get the work though on a temporary basis. The last week or ten days will be the best part of the month to which none of the disabilities aforementioned are applicable. This observation applies equally well in the case of the profession and business.

Women.—There is nothing that is specially favourable or unfavourable for the matters in which the fair sex are peculiarly interested, and a normal routine in all such matters may be expected. But it is quite another thing to expect success in matters, that are out of routine and required special efforts, or co-operation from others, or others in which the expenditure of considerable amounts are involved such as the giving of parties, purchase of luxury items that are costly or expensive travels. For such extra activities, the month is thoroughly unsuitable. It will be quite proper to attend to only ordinary and routine duties throughout the month for all concerned be they rich society ladies or commonfolk.

Fortunate Dates.—Personal and private affairs—2, 6, 11, 21, 26, 30; money dealings—5, 9, 20, 27, 30; short journeys—1, 6, 16, 18, 22, 27, 30; long journeys—5, 9, 20, 27, 30; real property matters and academical enterprises—2, 7, 11, 21, 25, 30; speculation, children's affairs and love affairs—6, 9, 20, 21, 25, 28; service affairs and prospects—5, 10, 20, 25, 27; partnership matters—2, 7, 11, 21, 25, 30; insurance activities—1, 6, 10, 18, 22, 27, 30; professional and business enterprises—2, 6, 11, 21, 26, 30.

Critical Dates.—Personal and private affairs—3, 9, 16, 20, 24, 27; money dealings—3, 7, 11, 18, 22, 29; short journeys—3, 4, 11, 13, 15, 19, 24; long journeys—4, 7, 11, 14, 22, 29; real property affairs and academical activities—5, 9, 13, 16, 20, 24; speculation, children's affairs and love affairs—1, 4, 7, 14, 15, 22, 29; service affairs and prospects—4, 7, 15, 23, 29; partnership business—5, 9, 13, 16, 23, 26, 30; insurance matters—4, 7, 11, 15, 19, 23; professional and business enterprises—3, 9, 16, 20, 24, 27.

Chandrashtama on 1st till midnight and again from about noon of 27th till about noon of 29th.

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RAMAN PUBLICATIONS

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WEATHER FORECASTS FOR NOVEMBER 1959

By D.R. MUNSIF, B.Sc. (Econ.) (London), B.A. (Hons.), Bombay

ONE usually expects the first nip of winter in the beginning of November but this year all over India, it will be late. If one looks at the map of Sun's entry into Scorpio, Sagittarius is on the ascendant and Gemini on the descendant. Next the most important house for determining the weather is the 4th house which is hot and dry. Further its ruler Mars is posited in his own sign Scorpio, establishing stormy weather. But fortunately Mars falls in the 11th house in conjunction with Sun, Neptune and Mercury.

Saturn is in an angle for Central and Western India and Moon is posited in his own sign the 8th house. Therefore the weather will be dry, hot and windy with a little nip only, when Saturn's cycle is stimulated. Since monsoon is now over, there is no detailed forecast about weather. Generally the temperatures all over India will be normal. 28th and 30th of October, 2nd, 12th, 13th, 18th, 19th and 22nd of November will be found to indicate that the cold weather is not far off.

A Rational Approach to Directional Prognostication (*Contd. from page 922*)

FOR MERCURY, VENUS AND JUPITER

Asterism	*Part of the body*	*Result*
1, 2, 3	Head	Sorrow
4, 5, 6	Face	Gain
7 to 12	Hands	Calamity
13 to 17	Stomach	Gains
18, 19	Generative organs	Loss
20 to 27	Feet	Fame

FOR SATURN AND THE NODES

Asterism	*Part of the body*	*Result*
1	Face	Sorrow
2 to 5	Right hand	Happiness
6, 7, 8	Right leg	Travel
9, 10, 11	Left leg	Loss
12 to 15	Left hand	Gain
16 to 20.	Stomach	Pleasures
21 to 23	Head	Happiness
24, 25	Eyes	Happiness
26, 27	Back	Danger

These observations will go a long way in dating the event and in determining the precise nature of the event. The confusion that has been set afoot by the directional system can be resolved by working either on the one-degree arc or on the three-degree arc in conjunction with the dasa system and the transit influences. Then alone can we succeed in rationalising astrology.

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Prof. B. V. RAMAN

Sri B. V. Raman, Editor, THE ASTROLOGICAL MAGAZINE, left by plane on 4th October 1959 for Bombay *en route* to London and New York to attend the **International Congress of Astro-Science** at New York. He will also address the Special Conference of Astrologers organised by the Astrologers' Guild of America. He will tour the States and Europe delivering lectures on Astrology and Indian Culture in New York, Washington, Boston, Cleveland, Chicago, Los Angeles, Hollywood, San Francisco, London, Oxford, Cambridge, Brussels, The Hague, Paris, Munich, Vienna, Geneva, Milan, Rome, Athens and Cairo.

At the Air Port he was given a warm send-off by his family members, relatives, a large number of friends and members of the Staff.

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FOR NOVEMBER 1959

Nirayana positions true 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	195 58 43	196 45	195 23	219 16	223 24	149 50	251 9	160 7
2	Monday	196 58 46	211 50	196 4	220 21	223 36	150 45	251 14	160 4
3	Tuesday	197 58 51	226 57	196 45	221 24	223 49	151 41	251 19	160 1
4	Wednesday	198 58 59	241 56	197 26	222 24	224 2	152 37	251 24	159 58
5	Thursday	199 59 8	256 39	198 7	223 20	224 15	153 34	251 29	159 54
6	Friday	200 59 18	271 0	198 49	224 13	224 27	154 31	251 35	159 51
7	Saturday	201 59 30	284 56	199 30	225 2	224 40	155 29	251 40	159 48
8	Sunday	202 59 44	298 28	200 11	225 46	224 53	156 27	251 45	159 45
9	Monday	203 59 59	311 38	200 52	226 25	225 6	157 26	251 51	159 42
10	Tuesday	205 0 15	324 28	201 34	226 59	225 19	158 25	251 56	159 39
11	Wednesday	206 0 33	337 2	202 15	227 27	225 32	159 25	252 1	159 36
12	Thursday	207 0 53	349 24	202 57	227 47	225 45	160 25	252 7	159 33
13	Friday	208 1 14	1 35	203 38	228 0	225 58	161 26	252 13	159 29
14	Saturday	209 1 36	13 39	204 20	228 5	226 11	162 27	252 19	159 26
15	Sunday	210 2 0	25 38	205 1	228 1 R	226 24	163 28	252 24	159 23
16	Monday	211 2 26	36 33	205 43	227 47	226 37	164 30	252 30	159 20
17	Tuesday	212 2 53	49 25	206 24	227 23	226 50	165 32	252 36	159 17
18	Wednesday	213 3 22	61 17	207 6	226 48	227 3	166 35	252 42	159 14
19	Thursday	214 3 52	73 9	207 48	226 3	227 16	167 38	252 48	159 10
20	Friday	215 4 25	85 5	208 30	225 8	227 29	168 41	252 54	159 7
21	Saturday	216 4 59	97 8	209 11	224 4	227 42	169 45	253 0	159 4
22	Sunday	217 5 35	109 20	209 53	222 52	227 55	170 49	253 6	159 0
23	Monday	218 6 13	121 46	210 35	221 34	228 8	171 53	253 12	158 57
24	Tuesday	219 6 52	134 31	211 17	220 13	228 21	172 58	253 18	158 54
25	Wednesday	220 7 32	147 39	211 59	218 51	228 34	174 3	253 24	158 51
26	Thursday	221 8 15	161 13	212 42	217 31	228 47	175 8	253 31	158 48
27	Friday	222 8 59	175 16	213 24	216 15	229 0	176 14	253 37	158 44
28	Saturday	223 9 45	189 47	214 6	215 6	229 13	177 20	253 43	158 41
29	Sunday	224 10 32	204 44	214 48	214 6	229 26	178 26	253 50	158 38
30	Monday	225 11 20	219 57	215 31	213 16	229 39	179 32	253 56	158 35

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Daily Guide

FOR NOVEMBER 1959

BY MIHIRA

1. SUN.—L.D. 1 till 2–10 a.m. (night) then L.D. 2. Swati till 2–20 p.m. then Visakha. A.M.: Not favourable for changes; beware, lest in a confidential mood you betray your personal secrets to others during conversations; bad for changes; avoid suspicions and new friendships, indiscreet actions; beware of loss through fraud and unsound speculation. P.M.: Continues unfavourable, liability to accidents, scandals and disgrace, bad for changes and removals, losses through Governmental action, etc.

2. MON.—L.D. 2 till 11–55 p.m. then L.D. 3. Visakha till 12–45 p.m. then Anuradha. A.M.: A favourable period generally conducive to success, dealings with relatives, love affairs, courtships, gifts and benefits from and through women, business matters and advancement, journeys, contentious matters like litigation, new friends, etc. P.M.: Continues less favourable for all above matters till afternoon. *Evening and night*: Not good in general; bad for dealings with public *en masse*, etc.

3. TUES.—L.D. 3 till 9–30 p.m. then L.D. 4. Anuradha till 11–10 a.m. then Jyeshta. A.M.: Ordinary influences prevail neither good nor bad; mildly favourable for work with instruments, or tools, approaching for loans, commencing litigation, employing servants, etc. P.M.: Not good for any purpose and all new beginnings to be avoided; specially unsuitable for dealings with opposite sex in general, also courtship and love affairs.

4. WED.—L.D. 4 till 7–15 p.m. then L.D. 5. Jyeshta till 9–30 a.m. then Moola. A.M.: Unfavourable and inauspicious in general for all purposes; specially bad for interviews, seeking favours, dealings with women, courtship and love affairs, dealings with Governmental and corporate bodies, contracts, etc. P.M.: Bad for all matters connected with real property, planting and mining interests, dealings with officials, superiors, servants, beware of losses by theft.

5. THURS.—L.D. 5 till 5–5 p.m. then L.D. 6. Moola till 7–55 a.m. then Poorvashada. A.M.: Highly favourable in general, good for journeys and travel, musical artistic interests, new attachments, romance, athletic activities, sports, business interests, removal of enmities, benefits through influential women. P.M.: Throughout unfavourable; bad for journeys, new enterprises, dealings with opposite sex, courtships, social activities, litigation, dealings with lawyers in general.

6. FRI.—L.D. 6 till 3–0 p.m. then L.D. 7. Poorvashada till 6–30 a.m. then Uttarashada till 5–20 a.m. (night) then Sravana. A.M.: A highly favourable period, good for success in all matters, dealings with relatives, courtship and love affairs, gifts and benefits from women, journeys, business activities, literary and journalistic enterprises, planning. P.M.: Only adverse influences prevail throughout; bad for changes removals, dealings with Governmental or corporate bodies, also dealings with relatives.

7. SAT.—L.D. 7 till 1–15 p.m. then L.D. 8. Sravana till 4–30 a.m. (night) then Dhanishta. A.M.: Favourable in general, good for journeys, professional and business enterprises, litigation, literary and journalistic activities, dealings with relatives, courtship and love affairs, etc. P.M.: Unfavourable; liability to quarrels, accidents, losses, bad for dealings with Governmental or corporate bodies, contracts and agreements, physical and athletic activities, sports, etc.

8. SUN.—L.D. 8 till 11–50 a.m. then L.D. 9. Dhanishta till 4–5 a.m. (night) then Satabhisha. A.M. *Till sunrise*: Unfavourable for all matters in general. *After sunrise till noon*: Mildly favourable for all matters in general; good for real property interests, acquisitions, etc. P.M.: Bad for dealings with superiors, employers, interviews, legal matters and litigation; extravagant tendencies should be checked and control over speech essential.

9. MON.—L.D. 9 till 10–50 a.m. then L.D. 10. Satabhisha till 4–0 a.m. then Poorvabhadrapada. A.M.: Good for real property interests, changes, removals, investments, new friendships, dealings with the public but not favourable for litigation, dealings with professional people like lawyers, dealings with employers, superiors, etc. P.M.: Not favourable for journeys, changes, removals, but favourable for artistic interests, music, fine arts, etc.; not unfavourable for journeys, excursions and the like.

10. TUES.—L.D. 10 till 10–20 a.m. then L.D. 11. Poorvabhadrapada till 4–25 a.m. (night) then Uttarabhadrapada. A.M.: Good for all physical activities, sports, athletics, business advancement, energetic canvassing and so forth; also good for seeking favours from women of influence and position, journeys, dealings with public, taking part in public meetings, debates, etc. P.M.: The same influences continue though less powerful; no contrary influences prevail.

11. WED.—L.D. 11 till 10–15 a.m. then L.D. 12. Uttarabhadrapada till 5–25 a.m. (night) then Revati. A.M.: Good for all dealings with opposite sex in general, also courtship and love affairs, excursions, picnics, etc. going to entertainments, or taking part in them, dealings with relatives, etc. P.M.: Contrary influences prevail; not good for any of above activities; bad for investments, real property interests, dealings with superiors, Governmental and political or corporate bodies, interviews, etc.

12. THURS.–L.D. 12 till 10–45 a.m. then L.D. 13. Revati whole day and night. A.M. *Till sunrise*: Not bad for journeys, changes, removals, literary activities, etc. *Till noon*: Bad for all matters in general; liability to accidents, falls, likelihood of losses by theft through servants, dealings with relatives, superiors, Governmental or corporate bodies, changes, removals, contracts. P.M.: Not favourable for journeys, profession, business or litigation.

13. FRI.—L.D. 13 till 11–45 a.m. then L.D. 14. Revati till 6–50 a.m. then Aswini. A.M.: Not generally very favourable, but short of litigation, investments of importance, journeys, etc., all overs matters can be attempted. P.M.: Not good for dealings with opposite sex, courtship, love affairs, excursions and picnics, real property interests; avoid suspicions or undesirable friendships, financial enterprises, speculation, etc.

14. SAT.—L.D. 14 till 1-10 p.m. then L.D. 15 (Poornima). Aswini till 8-40 a.m. then Bharani. A.M.: Generally favourable; good for real property interests, investments, dealings, etc., also favourable for public and popular activities, journeys, exploration of new fields, exploitation of new ideas, etc. P.M.: Becomes unfavourable for all of above matters as influences are exactly opposite in nature; also evil for dealings with Governmental and corporate bodies.

15. SUN.—L.D. 15 (Poornima) till 3-0 p.m. then L.D. 1. Bharani till 11-0 a.m. then Krittikai. A.M.: Bad for journeys, liability to losses, accidents, bad for all physical activities, athletic pursuits, etc., real property matters, investments, sales, etc; build ing operations, beginning of any new enterprises, innovations, experiments, etc. P.M.: Continues bad for journeys, excursions, dealings with employers, superiors, likelihood of losses through false friends, deceit, etc.; avoid opposite sex.

16. MON.—L.D. 1 till 5-0 p.m. then L.D. 2. Krittikai till 1-30 p m. then Rohini. A.M.: Ordinary influences, neither good nor bad in any particular prevail; but it is better not to begin anything of importance at this time. P.M.: Favourable for all matters connected with the opposite sex, courtship, love affairs, seeking of favours from influential persons, interviews, journeys, partnership business and activities, dealings with relatives, etc.

17. TUES.—L.D. 2 till 7-10 p m. then L.D. 3. Rohini till 4-0 p.m. then Mrigasira. A.M.: Nothing special good or bad but generally favourable for educational and academical matters and tests, interviews, journnys, business advancement, physical and athletic activities, exploiting new ideas, etc. P.M.: Continues favourable for all of above matters.

18. WED.—L.D. 3 till 9-10 p.m. then L.D. 4. Mrigasira till 6-30 p.m. then Aridra. A.M.: Very favourable for all matters in general; can be utilised for business expansion and advancement; literary and academical activities, educational pursuits, tests, interviews, planning, excursions, courtship and love affairs, financial enterprises. P.M.: Continues favourable for all above matters but not for journeys, dealings with relatives, tests, interviews, real property matters.

19. THURS.-L.D. 4 till 10-55 p.m. then L.D. 5. Aridra till 8-50 p.m. then Punarvasu. A.M.: Not favourable; bad for money dealings and transactions, likelihood losses, dealings with servants, inferiors generally, journeys, liability to false accusations and implications; also bad for dealings with opposite sex, relatives, courtship and love affairs. P.M.: Continues unfavourable, specially for dealings with Governmental and corporate bodies, interviews, contracts and agreements.

20. FRI.—L D. 5 till 0-25 a.m. (night) then L.D. 6. Punarvasu till 10-50 p.m. then Pushya. A.M.: Favourable for journeys, physical and athletic activities, sports, auspicious matters, energetic enterprises, business advancement, professional enterprises, trading, etc. P.M.: Not good for journeys but only important and long journeys need be avoided; bad for educational and academical matters, dealings with public *en masse*, interviews, etc.

21. SAT.—L.D. 6 till 1-25 a.m. (night) then L.D. 7. Pushya till 2-5 a.m. (night) then Aslesha. A.M.: Thoroughly evil for all matters in general; bad for journeys, physical activities, athletic, sports, liability to serious accidents, great care necessary in handling sharp weapons, electric gadgets, contrivances, etc.; no new enterprises recommended. P.M.: Becomes favourable for all matters in general, journeys, business expansion, trade, dealings with superiors, interviews, educational matters, tests, etc.

22. SUN.—L.D. 7 till 1-55 a.m. (night) then L.D. 8. Aslesha till 1-25 a.m. (night) then Makha. A.M.: Favourable for all matters in general, private dealings, business matters and engagements, dealings with opposite sex in general, courtship and love affairs, money dealings and financial enterprises, journeys, excursions, etc. P.M.: Unfavourable for all matters in general; bad for journeys, real property dealings and investments, physical activities, liability to accidents.

23. MON.—L.D. 8 till 1-50 a.m. (night) then L.D. 9. Makha till 2-0 a.m. (night) then Poorvaphalguna. A.M.: Evil influences predominate. *Till sunrise*: Bad for travels, liability to accidents. *After sunrise*: Conditions are better, travel, visiting new places of interest, excursions, educational and journalistic enterprises are favoured. P.M.: Again mixed influences prevail but the good elements predominate; good for business interests, but not so good for journeys, dealings with Governmental or corporate bodies, opposite sex, etc.

24. TUES.—L.D. 9 till 1-20 a.m. (night) then L.D. 10. Poorvaphalguna till 2-5 a.m. (night) then Uttaraphalguna. A.M.: Good for real property matters, investments, transactions, dealings with public, interests in fine arts, music, etc, journeys, excursions, romance, etc., social activities, mysticism, speculation, etc. P.M.: Continues favourable for all above matters, also business activities and expansion, courtship and love affairs, etc.

25. WED.—L.D. 10 till 0-20 a.m. (night) then L.D. 11. Uttaraphalguna till 1-40 a.m. (night) then Hastha. A.M.: Good for new ventures and enterprises, dealings with Governmental or corporate bodies, contracts, dealings with public, favourable for seeking interviews for exploiting original ideas, monetary activities. P.M.: Good for journeys, all kinds of physical activities, athletics, sports, energetic enterprises, business expansion and ventures.

26. THURS.-L.D. 11 till 10-55 p.m. then L.D. 12. Hasta till-0-55 a.m. (night) then Chitta. A.M.: Generally favourable for all matters, journeys, enterprises till sunrise. *After sunrise*: Not good but specially evil only for real property interests, investments, dealings with relatives especially of the opposite sex. *To a woman*: danger of slander, disgrace, monetary losses. P.M.: Generally favourable; good for business activities, monetary enterprises, social activities, dealings with opposite sex.

27. FRI.—L.D. 12 till 9-10 p.m. then L.D. 13. Chitta till 11-50 p.m. then Swati. A.M.: Good for all pleasurable activities, social enterprises, purchase of luxury items, love affairs, seeking benefits through Governmental, political or municipal bodies; changes, removals, romantic attachments. P.M.: Continues favourable for all above matters to a lesser extent; but not favourable for dealings with the public *en masse*, political meetings, address, etc.

28. Sat.—L.D. 13 till 7-10 p.m. then L.D. 14. Swati till 10-30 p.m. then Visakha. A.M. Nothing specially good or bad; mildly favourable for industrial pursuits, business activities, assuming new responsibilities, etc., seeking new friends especially among elderly persons, interviews,

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P.M.: Favourable for all above matters to a much greater degree; but not conducive for dealings with opposite sex, courtships or romance, likelihood of quarrels and unpleasantness.

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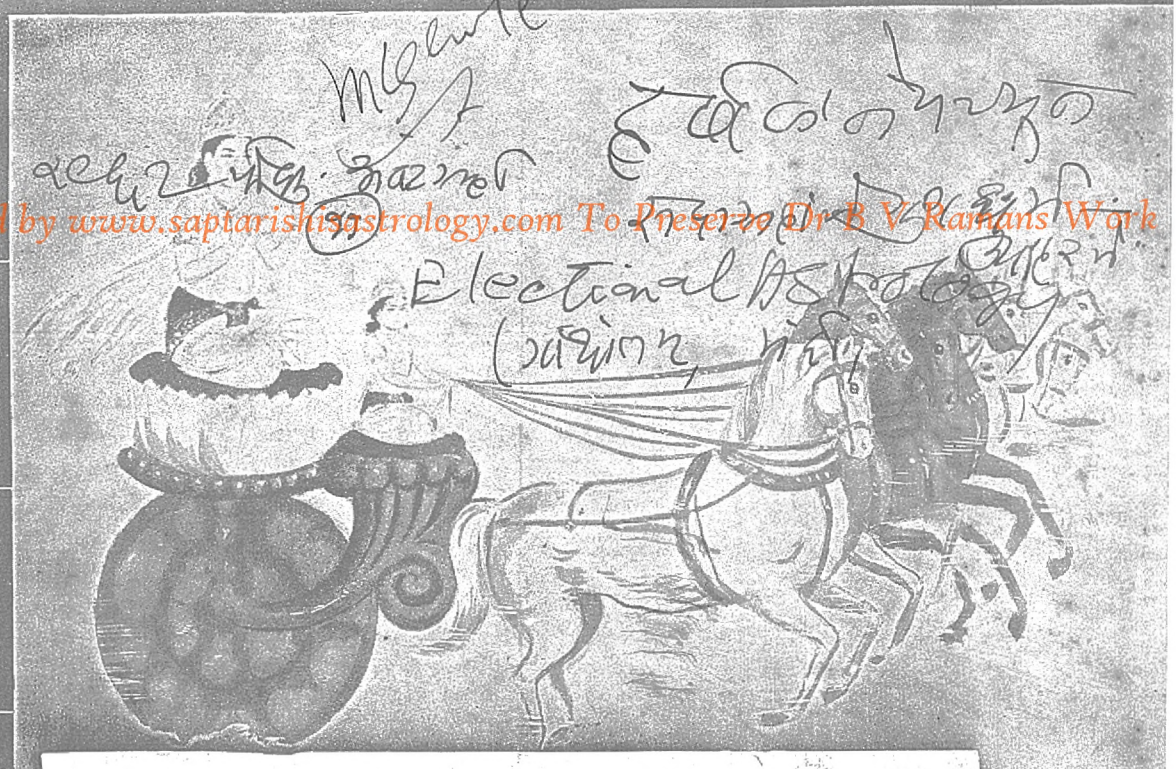
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DETAILED CONTENTS PAGE.

1. India's Contribution to Astrology ... 995
2. As It Strikes Me
   By Bhrigu 1003
3. Nestor of the Netherland Astrologers ... 1005
4. Determination of Profession
   By K. V. Sivarama Iyer 1006
5. Yoga, Psychology and Parapsychology
   By Dr. V. M. Bhatt, B.A., M.B.B.S. ... 1013
6. The 1962 Eight-Planet Combination and World Affairs–A Symposium
   By Jashbhai R. Vadalia, LL.B. ... 1015
7. Predicting Specific Events by Means of Transits
   By W. J. Tucker, D.Sc., Ph.D. ... 1017
8. Effects of Old Planets
   By B. M. Sivaramiah 1021
9. The Question of Considering Herschel and Neptune
   By S. S. Pendharkar 1023
10. Astrology as a Practical Science
    By K. S. Gopalan 1027
11. Electional Astrology
    By K. V. Sivarama Iyer 1029
12. Lessons in Astrology
    By Prof. M. Ramakrishna Bhat, M.A. ... 1031
13. Pandit Nehru—A Numerological Study
    By Edwin H. Alexander 1033
14. Letters to the Editor 1035
15. Book Reviews
    By Dr. R. Nagaraja Sarma, M. A., ... 1039
16. Your Scientific Difficulties Solved
    By Mihira 1041
17. Stars in their Seasons
    By M. V. Ramakrishnan, M.A., L.T.... 1044
18. Hints for Agriculturists (Dec. 1959)
    By Mihira 1045
19. Airways Guide for December 1959
    By Mihira 1046
20. Market Forecasts for Decmber 1959 ... 1047
21. Astronomical Notes for December 1959
    By S. K. Kar, B.Sc. 1051
22. Weather Forecasts for December 1959
    By D. R. Munsif, B.Sc. (Econ.), (London), B.A. (Hons.), (Bombay) ... 1052
23. Ephemeris for December 1959 ... 1053
24. How is This Month (December 1959) for You?
    By Mihira 1054
25. Daily Guide for December 1959
    Mihira 1066

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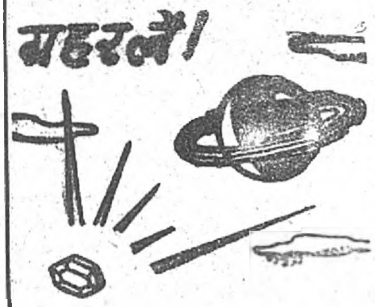
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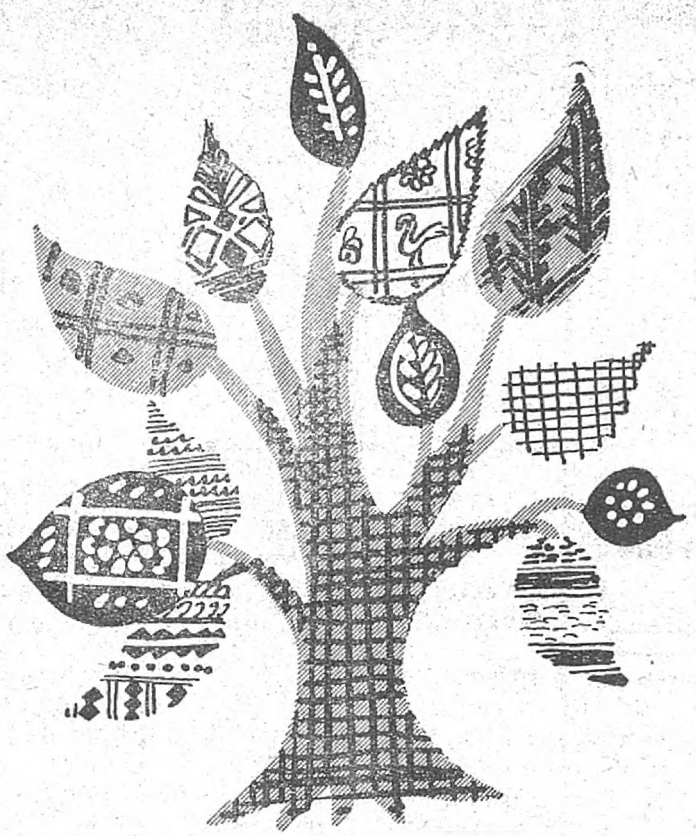
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A Summary of Address delivered by Prof. B. V. Raman, Editor, THE ASTROLOGICAL MAGAZINE, to the International Congress of Astro-Science, on 7–10–1959 at New York.

ESTEEMED FRIENDS :

I ventured to accept the kind invitation of Dr. Adrian M. Ziegler to address the International Congress of Astro-Science because of the conviction that the honour is one that is meant more to India and Hindu astrology, which it has been my great privilege to expound and practice for over 25 years than to me personally. From another point of view, I felt that it gave me an opportunity not only to meet learned astrologers and astrological exponents in America, and to acquaint myself with the great work carried on by them but also to tell the American people, something about the ancient system of Indian astrology, its importance and its potentialities for research and practical use. Today is an auspicious occasion in the whole of India, being the day of Saraswathi Pooja, a day specially dedicated to the invocation of the Goddess of learning and wisdom and I feel that it is of great significance that my first address on Hindu astrology in America should coincide with such an auspicious date and I therefore foresee a period of co-operation between American and Indian astrologers to achieve the common goal of promotion of astrology on right lines.

No doubt the West, particularly the great democracy of America, has made tremendous discoveries in the fields of the physical sciences, the biological sciences and the technical and the technological sciences. Never has this influence of science been more dominant than today when phenomenal progress has been achieved and when man is looking forward to reaching the planets, the stars and even the outer-space. But despite all this, modern science or at least the trend of modern scientific thought seems to have failed to take note of the fact that there is a unique branch of knowledge bequeathed to us by the ancient Sages which links man with the celestial order, which seeks to establish a type of causal relationship between happenings on the earth and changes in the heavens and which enables man to know and to improve himself and thereby to know and to understand others. It is unfortunate that some of the astronomers are loud in their condemnation of astrology, forgetting the fact that what they call astronomy is only a part of astrology, being only a means to an end. They do not seem to realise that if at all there is any subject in the world that has tried to tackle the problem of life in its various aspects, it is astrology. If the basic issue of freewill *versus* determinism is involved in this question, it only shows that astrology goes to the very root of life and man's experience as an individual and as a species. With all the costliest instruments and fabulous sums of money spent, the greatest astronomers of the world, in giving us a picture of the universe, do not seem to have improved on what the ancients have already discovered. Astronomy is an exact science. Yet no two astronomers seem to agree, whether the universe is finite as Dr. Einstein conceives or infinite as Prof. Ernest Brown thinks. Of course all astronomers say that there are millions of universes. But please note that the ancient Hindu Sages addressed God as *Akilandakoti Bramanda-*

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nayaka or the lord of millions and billions of *Bramandas* or Universes. And modern astronomers do not seem to have much improved on this picture of the ancients. Has any astronomer been able to answer man's most vital question about himself and the world? Some scientists are also baffled how astrology came to be discovered at such an early epoch. Its principles are far from dubious or simple. It is scarcely conceivable that they were hit upon by accident. Even if by some extraordinary brain-wave somebody conjectured that there might be a correlation between man's life-history and the configurations of planets at his birth time, still it would have needed the life work of many researchers to accumulate the data from which the main astrological laws could have been derived. Compared to this, the achievements of Copernicus, Kepler and Newton appear indeed very modest.

Being conscious of the fact that I have the privilege today to address distinguished astrologers having come from different places, it would be presumptuous on my part to try to make a case for astrology. I believe the day is long past when one could sit and debate whether astrology is science or superstition or correct or incorrect.

In the course of my address to you this evening, I would like to tell you something about the antiquity achievements and background of Indian culture, how Hindu astrology views the question of determinism and freedom and how it tackles the problem of man's ability to mould his future to some extent. I shall also try to tell you some distinctive features of Hindu astrology.

Ancient Maharishis or Sages were past masters in every branch of knowledge. As early as 1872, the Edinburgh Review observed, "The Hindu is the most ancient nation of which we have valuable remains and has been surpassed by none in refinement and civilization; though the utmost pitch of refinement which it ever attained preceded in time the dawn of civilisation in any other nation of which we have even the name in history". In every feature of national and cultural life the Hindus were in the top rank. The antiquity of Hindu civilisation is amazing. Nations have risen and fallen, empires founded and disintegrated but the Hindu civilisation and culture that saw their rise and fall, their foundation and destruction still remains. Count Bjornatjerne conclusively proves that Hindu astronomy was very far advanced even at the beginning of Kali Yuga, *i.e.*, about 5000 years back. A word about the Yugas or cycles of years. It has been suggested in ancient works that each one of the Mahayugas—and a Mahayuga is equal to 4320000 (four millions, three hundred and twenty thousand) years may represent certain waves of evolution. Of course these cycles may not correspond entirely with modern geological periods. What is most astonishing is, *Surya-siddhanta* gives the age of the solar system and according to this, in the current year the age is 1,972,949,099 (one thousand nine hundred and seventy-two million, nine hundred, forty-nine thousand and ninety-nine) years or roughly 2000 million years. According to Sir James Jeans, the age of the earth based on geological, or astronomical data is about 2000 million years. Even if the Hindus knew nothing but made only shrewd guesses, the agreement between Jeans and Surya-sidddhanta on this point is remarkable. You will see ladies and gentlemen, I have given some evidence of the highly developed scientific thought amongst the ancient Hindus. My object in pointing out all these is to suggest that long before the dawn of what is popularly called the period of authentic history, great strides had been made in ancient India in almost all branches of knowledge and that it is not quite safe to assume as correct, the opinions of scholars who have tried to trace the origin of Hindu astronomy or Hindu astrology to Grecian or Chaldean sources.

There is hardly a modern science with which the Hindus were not acquainted in some form or other. With a flexible and perfect language like Sanskrit in their hands, the thoughts of the great savants revealed the solutions of the sublest problems of philosophy or psychology. It is no exaggeration to say that there is no other nation in the world which has been able to keep its ancient literature in tact as we Indians have been able to do. The very works of the Rishis or the great sages on every conceivable subject—philosophy, grammar, physical and chemical sciences, engineering, botany, medicine, sculpture, dancing, music, agriculture, physiology, yoga, astronomy and astrology, have come down to us in their entirety and we can see in them a clear picture of their achievements. That picture is indeed helpful not merely in reconstructing world history but also in patterning our lives on healthy, mental, moral and spiritual lines. There are aphorisms full of wisdom as to imprint themselves on the human mind, by assimilating which even ordinary men can become wise. What is most important to note is that the knowledge possessed by the Hindus—philosophical, scientific or astrological—was far more deeply based on and intimately correlated to the realities of life than dreamt of in modern times.

Apart from the Hindu contribution to world culture and civilisation in general, which it is not

my intention to deal with in detail today, there are three aspects of human knowledge, *viz.*, Yoga, Vedanta and Jyotisha or Astrology—which have been fully systematised and completely developed. You have all heard of what yoga is. It is not an occult or mystical science. It is intensely practical. It enables one to secure mental equilibrium, poise, health and spiritual satisfaction. The father of Yoga is the great Patanjali who is said to have lived about 5000 years ago. He defines yoga as *Chitha Vrithi Nirodhaha*, i.e., inhibition of the function of the mind brought about by practice and freedom from attachment. This inhibition or control of the mind becomes yoga only when the mind is so far inhibited that the presiding spirit—what is generally called the soul or *Atman* or the life force—becomes free from its shackles and abides in its own pure nature. Astrology and Yoga are intimately connected as in a way yoga provides some of the remedies needed to set right what we call 'afflictions' in horoscopes. So far as *Vedanta* is concerned, it is the last and the most important of the *Darsanas* or the six classic systems of Hindu philosophy, enabling man to understand the ultimate Reality and know the difference between God, Matter and the World.

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The third and perhaps the most important subject with which we are now concerned is however Jyotisha, *i.e.*, astronomy *cum* astrology. In ancient India, unlike today, astronomy has never been divorced from astrology. Millenia before the Christian era, centuries before the time of Egyptian, Babylonian and Greecian civilisations, the Hindus studied astrology and astronomy and developed it in a scientific manner. To do so effectively, they invented Algebra and Trigonometry and they fashioned them to the needs of their astrology. Apart from the Vedas in which Indian astronomical and astrological thought have their firm roots, there are a large number of treatises supposed to be revelations and others written by distinguished seers and authors. According to tradition, there are 18 Sages who are supposed to have propounded the grand science of Jyotisha, *i.e.*, astrology *cum* astronomy. (And they are Surya, Pitamaha, Vyasa, Vasishta, Atri, Parasara, Kasyapa, Narada, Garga, Marichi, Manu, Angirasa, Lomasa, Paulasa, Chyavana and Yavana. Of all these authors, it is the Sage Parasara's works that form the basis of Hindu astrology of today). Two books—one on astronomy, *viz.*, Surya Siddhanta and the other on astrology proper, *viz.*, Parasara Hora stand pre-eminent today, as the most authoritative and they are held in great esteem and reverence by Hindu astrologers. However sceptical one may be regarding the great antiquity of these works, it can be clearly shown that they are at least five thousand years old and that the subject matter of them was discovered and planned entirely by the Hindu genius. According to Surya-siddhanta Jyotisha, *i.e.*, astronomy-*cum*-astrology is the foremost *anga* or limb of the Vedas, which is secret, supreme, pure and exalted science. The Vedas are supposed to be the repositories of all knowledge, and astrology has been called *Vedha Chakshu* or the eye or the vision of the Vedas. The Veda meaning wisdom, is the accepted name for the highest spiritual truth which the human mind is capable of grasping. It is the work of the Rishis or seers. "The truth of the Rishis are the products of spiritual intuition—Divya Drishti or divine vision. The Rishis were able to discover the eternal truths by rising their life-spirit to the plane of immortal spirit. Their utterances are based not on transitory vision but on a continuous experience of resident life and power. When the Veda is regarded as the highest authority, what is meant is, that the more exacting of all authorities is the authority of facts". And astrology has its origin in the Vedas. Thus you will see that a very important place has been given to astrology in India. It must be noted that in the Hindu philosophical system in which astrology has its roots, the short span of life whose problems seem beyond our ability to solve, is but a small section of our destiny and the chief value of astrology lies in its use in determining the relationship which this life bears to the whole. The modern theory of evolution deals only with the past and fails to formulate any law for the future. It is essentially materialistic and has got nothing to say of the spirit which governs that matter and shares its future course of destiny through the series of progressive expansions or unfolding. Man's existence here, says one of the disciples of the great Sage Kapila, the first evolutionist in the world, is a more repetition and reproduction of his other previous existences. His present existence is but a link in the chain of eternal existences connecting the past with the future. In his each birth, he carries one step forward the inceptive purpose of his creation, to its goal and consummation, until he attains the one in which the past, present and future are blended together and Time and Space are annihilated.

The entire fabric of Hindu astrology therefore rests on the broad principle of evolution in Time. The Hindu astrologer believes that man's actions in this world have a long tie with his moral principles. To him this cult seemed to conform with perfect logic. Then the vision of the trans-migration of souls and the results of his past life

repeated in the present floated before him. Naturally he went on reflecting what those results meant and how far they affected, deterred, and facilitated his present life. Being guided by a series of observations and intuition he discovered that certain mathematical co-ordinates gave satisfactory answers to his queries re-divining of future events. In Sanskrit, astrology is called Jyotisha. Jyothi means light and light is all pervading and comprehends everything in nature. It is also called *Hora Sastra* or the Science of Time for it unravels what is contained in the womb of Time. According to Indian tradition, the horoscope indicates the results of past Karma.

The theory of Karma is based on the cause-effect relationship not only on the physical plane but also on the mental and moral planes. In physical phenomena, the cause and effect relationship can easily be demonstrated but in regard to Karma theory the effect of action cannot be physically analysed. The law of Karma operates through a series of births. Man has to suffer the consequences of his actions until he succeeds in regulating his actions by true knowledge and wisdom. Astrology and Karma are therefore inter-related. The horoscope reveals the consequences of our actions which we do not remember in this life and are untraceable in this birth. The result of our unknown action is what we call 'fate' or adrishta. Many people in the West seem to imagine that the theory of Karma is based on fatalism and predestined necessity and that therefore it leaves no room for individual development. This is not a correct idea. According to Hindu texts, when one dies, his soul which is enveloped in a subtle sheath and invested with the sum total of good and bad Karma passes after some time into another plane leaving off his gross body as a man casts off his worn-out clothes and puts on new ones. His reincarnation will then take place in a physical body corresponding with the deeds done by him in his previous life. The processes of death and birth go on until Moksha or final liberation. The Karma is the result of our actions and our actions are due to our thoughts and hence it is man who creates his Karma for it is the product of his thought. There are three categories of Karma. The first is Sanchita or the accumulative or those that are lying latent like seeds stocked up in granary for fruition in future lives. The second is *Prarabdha* or operative—those whose machinery has been set in motion towards their fruition in the present life and third is *Agami*, those that are contemplated to be done in the present life. There is nothing that can stop the machinery that has been set going and therefore it is the effects of the Prarabdha Karma that we are experiencing in our present lives. In other words the horoscope indicates the Prarabdha portion of our past Karma—being our destiny in this life. Therefore astrological predictions are tendencies of nature in their way towards fulfilment or manifestation and we can either strengthen or weaken their momentum in the desired direction by recourse to suitable remedial measures prescribed in ancient astrological books. In this connection I may also casually refer to what Varahamihira, one of the greatest astrologers and scientists of India who lived in the 1st century B.C., says about astrology. According to him just as a lamp reveals the nature of different objects at the onset of night or darkness, astrology reveals the results and consequences of Karma done in previous lives.

There is also another important question to be examined. Man suffers and enjoys the fruits of his past Karma. What part do planets play in this game? Do they blindly and mechanically indicate the current of human destinies or is there any active agency on the part of the planets? If a man loses his son, he suffers for his Karma, which might consist in his having caused a similar affliction for somebody in his previous birth and not because Mars occupies the 5th house in the horoscope. Ancient classical texts after describing the various planets, their dimensions, distances, etc., use the word *Tanniyamaha* meaning the existence of an activie, intelligent or astral cause behind the physical mass of the planet. It is a bit difficult to conceive an active agency as possessed by the planets when viewed from a purely materialistic angle. Some educated and enlightened Indians taking their stand on classical texts think that there is nothing repugnant to our mind in the idea that the planets together form a body of executive officers, charged with the duty of rewarding and punishing humanity for their past Karma by the command of the Most High.

Whether we call it deterministic principle or Karmic indication or planetary influence—the name does not matter—the fact is that the existence of correlations between planetary dispositions in the heavens and happenings on the earth, is clearly demonstrated. Astrology cannot be called a science in the narrow sense of the term because science deals only with material objects. If by the term science is meant knowledge co-ordinated, arranged and synthesised, then astrology is certainly a science. If a scientific definition of astrology could be attempted, we may say that astrology is the empirical systematisation of the idea that radiation is the determinant of all terrestrial phenomena and the first human attempt to apply mathematics to biology. Just because the orthodox scientist feels that the underlying conceptions of astrology are not possible to be

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reconciled with the general account of the universe, as understood by him, it does not mean that astrology is no science.

Broadly speaking Hindu astrology can be brought under three important divisions, viz., *Siddhanta*, *Samhita* and *Phalita*. Siddhanta is astronomy proper. The Hindus studied astronomy in a scientific manner and they devised a sidereal zodiac studded with what they call the 27 asterisms or star-groups and this zodiac forms the basis on which the different predictive methods have been developed. The Hindu zodiac commences from the end of the star Revati which is identified with the modern *Zeta Piscium*, and this shows a fundamental difference from the European system of reckoning in which all longitudes are measured by arcs of the ecliptic the origin being the equinoctial point at the time of observation. This does not mean that precession was not known to the Hindus. The very Sanskrit terms *Sayana* and *Nirayana* to distinguish between the two zodiacs mean with precession and without precession.

The *Samhita* portion generally deals with natural phenomena, including what is now called Mundane Astrology. The best and the most authoritative works on the Samhita are *Brihat Samhita* by Varahamihira, who lived about 2000 years ago and *Garga Samhita*, which is a much earlier work. Earthquakes, floods, volcanic eruptions, growth of plants, rainfall, changes in weather, political catastrophes, mass frenzy, wars, downfall of kingdoms and rulers, mass migrations, economic crises, patterns of political thought have all received considerable attention in the hands of these Samhita writers. Some of your own country man like Dr. Stetson have suggested the existence of correspondences between the appearance of sunspots and business depressions. And books on Hindu astrology written 25 centuries ago give a detailed exposition of the sunspots and their effects on terrestrial phenomena. The ancient texts say that during sunspots the heat radiated from such hollow regions is considerably higher than otherwise thus bringing about variation in the solar constant for the particular time and for the particular region of the earth which may be pointing towards such a stress of radiation. With the aid of the present day advanced science, it should be possible to know the particular stages of sunspot activity and the terrestrial regions particularly exposed to such activity. According to *Brihat Samhita*, "spots appearing on the Sun's disc bring danger to people in the direction in which the spots make appearance on the disc". The disasters occurring are not only natural—such as destruction of crops, earthquakes, floods, thunderbolts, drought, etc., but also affect the people, *viz.*, death of the rulers, outbreak of diseases, mass movements and the like. In *Garga Samhita*, there is a clear description of the results flowing from the appearance of the spots in different shapes. The subject has been dealt with in such detail that one who is well versed in this ancient lore can get a very good picture of the results. Here is a fertile field for study and investigation for astrologers to undertake. The effects of sunspots change according to the constellations which the Sun occupies. Thus if the Sun is in Aridra (6th asterism) which is said to be ruled by Rahu or the Moon's ascending node, there will be severe loss of life due to floods. Hindu astrologers have recognised that the geocentric positions of planets, stars and the earth create their own gravitational fields and these field-forces along with stellar and cosmic radiations are responsible for the variegated display of changes introduced by their actions on the animate and inanimate systems of this universe. No critic of astrology can deny that there is a correspondence between the low and high oceanic tides and the luni-solar movements. The Hindus have developed to considerable perfection the principles pertaining to the effects of the luni-solar movements on human psychological phenomenon and on human affairs in general. There is a statement in the ancient works which reads that the 8th lunar day removes the disease or cures the ailment. This day is recommended for commencing medical treatment or for undergoing surgical operation. According to a leading Indian doctor who has been trying to combine astrology with medicine in his daily practice, on this day, the Sun and the Moon being 84° to 92° apart diminish each other's attraction for fluids. The blood in the human beings remains thus comparatively in an undisturbed state from the outside influences and any treatment on this day, is supposed to be more effective if it is properly chosen. Here is a dictum from ancient astrological works written over 2000 years ago, which is quite scientific and which is being followed all over India. From a medical-astrological point of view the 14th lunar day, *i.e.*, when the Sun and the Moon are about 156° to 168° from each other and especially when it is 167° is considered very important as it is said to mark a critical phase during serious illnesses while skin diseases, insanity, and epilepsy become more virulent just when the 29th lunar day ends and the New Moon is about to commence. When the Sun and the Moon are capable of pulling at the oceans and drawing the water up, the human organism, composed as it is of various cells is also capable of responding to the

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lifting forces of the Moon. Intense emotional disturbances take place on these days and hundreds of cases are on record showing deaths on the 29th and 30th lunar days. It is amazing that Hindu astrological writers were able to find, thousands of years ago such intimate correspondence as exists between planetary movements and menstrual periods of women. An ancient text of 2000 years ago says: *Kujenduhethu Prathimasamarthavam* meaning that the menses in a woman sets in every month when the Moon is in a particular position from the ascendant and that it is due to the interaction of the Moon and Mars. It looks as though this theory of Varahamihira was corroborated, after 2000 years by the Swedish scientist Arrehenius when he says that menstruation occurs in a large number of women at one particular time. Or take the question of birth of children. When examining the 5th house, methods are given to find out the fertility or otherwise of the couple by a consideration of what are called *beeja* (seed) and *kshetra* (or bed)—representing as they do not merely the sperm and the ovum but the active agency or life element which really makes the male and female fluids suitable for the entry of a new soul. The husband and wife may be physiologically normal. Their sex relations may be happy. But still if their *beeja* and *kshetra* lack the element or fertility—and this is ascertained by taking into consideration the positions of the Sun, Venus and Jupiter in the case of a male and Mars, Moon and Jupiter in the case of a female, the couple will not bring forth any issues. This is a very important astrological maxim enabling us to judge with a fair degree of accuracy, whether one will have children or not. It is only after ascertaining this, the number of issues to be born will have to be determined. Lakhovsky claims that the act of fertilisation between the sexes is itself not sufficient to produce the living being. He says that at the moment when fertilisation occurs, it is necessary that certain cosmic radiations materialise within the fertilised egg. The ancient Hindu astrologers knew this and suggested indirectly that the *kshetra* and *beeja* deficient in vitality were proof against the materialisation of such cosmic radiations with the result there would be no pregnancy. According to Hindu astrology, if the Sun is in the 1st house, he gives bodily pains, and causes diseases in the childhood. Another physicist friend of mine who has been working on certain ancient astrological theories in the light of modern physics says that these results assigned to the situation of the Sun in the 1st house will be found to be in line with experimental physics if we attach any significance to the statements of physicists that just before sunrise or immediately after sunrise, if the sky is clear, the radiation received on a surface normal to the rays is still strong. The astronomical position of the Sun is always in the 1st house during or just before or after sunrise. Such instances, I think, must suggest that Hindu astrological principles have a sound basis.

Great significance is attached to birth in specific constellations and lunar days. Based upon the distance of the Moon from the Sun, and of the Moon from the first point of constellational Aries, the Hindus have made classifications of human beings corresponding to thirty lunar days and the 27 constellations. Whoever is born under a particular lunar day and constellation is stamped by the character of that combination. Thus, for example, one born on the first lunar day, *i.e.*, when the distance between the Sun and the Moon is 12° is said to be *Vyasanasakta Chithashva*, i.e., always given to worrying. Similarly birth in different constellations confer certain well-marked psychological characteristics. For instance, one born in Aswini or the first star, will be strong in mind but not sincere; fickle but merciful and attains the favours of the high-ups and women by the art of flattery. He will be handsome, generally fortunate, dexterous, intelligent and of martial habits. One born in Makha or the 10th constellation will be quarrelsome in habit, possessing great courage, having keen perception, has little wealth and children, respects the parents and the elders, and is capable of attempting great things in life. These influences are however largely affected by counter-influences. The lunar day influences are more important. If a particular lunar day and a particular constellation fall on the same day, it has special significance attached to it and can clearly impress its effect upon the person. The influences due to the lunar day and the constellation occupied by the Moon can enable one to construct a fairly accurate psychological picture of an individual pointing out his temperament, his likes and dislikes, his aptitudes, his moods, his abilities and weaknesses thus enabling him to know what he is. This information can be of the greatest practical importance for him to adjust himself towards his kith and kin and towards the society in general. As a general rule, whatever other potentialities there may be in the horoscope, the manner of their manifestation is subject to the overall psychological background due to the lunar day and constellation of birth. Thus one born on a day when Dhanishta (23rd asterism) and the 8th lunar day coincide will be cruel-hearted, vindictive and easily amenable to vices of women. If, in the horoscope of such a person, potential combina-

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tions which would make him a ruler are present, he will become a tyrant, bent on inflicting misery on the people. If birth occurs on a Tuesday coinciding with the constellation of Jyeshta and 14th lunar day, it is called Marana Yoga or death-dealing combination. The person will lack constructive ability. He delights in harming others. He never succeeds in life but has generally to meet with reverses. Any work commenced on such a day is not likely to produce long or lasting effects.

According to Hindu theory, in a *Vinadi* (or 24 seconds of time), a normal human being inhales and exhales six times so that in a sidereal day the number of breath-intervals will be 21,600 corresponding to the 21,600 minutes of arc in the celestial circle. When a horoscope shows a crisis in health at a particular period, the native is advised in advance to regulate his breathing, that is have recourse to certain types of *Pranayama*, by means of which the number of inspirations and expirations in a day is reduced with corresponding intake of a greater quantity of *Prana* or the vital air.

I should like also to briefly tell you, and I am sure most of you already know—certain other distinctive features of Hindu astrology apart from the differences in the zodiac employed. Hindu astrology does not take into account the extra Saturnine planets, *viz.*, Uranus, Neptune and Pluto. The Moon's ascending node, *viz.*, Rahu, and the Moon's descending node, *viz.*, Kethu, are given great prominence. Even though the Hindus were aware that the Sun is a star; the Moon, a satellite of the earth; and the nodes, points of inter-section between the orbits of the Sun and the Moon—all these were termed planets for astrological purposes. The term 'planet' for the Sun, the Moon and the nodes in modern astronomical parlance is no doubt a misnomer, but the Hindus had their own reasons to call them Grahas, which for want of a better term, in English, we call as planets. Graha in Sanskrit means a "centre of energy" capable of the properties of attraction and repulsion. You will thus see that in Hindu astrology when the term planet is used it may be the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn or the Moon's ascending or descending node. It is mainly on the nine planets, 12 signs and 27 constellations that the entire predictive art of the Hindus has been developed.

Some of the general principles such as rulerships, exaltations, etc., are common to both the Hindu and Western systems. But regarding aspects, there is divergence. For example, Western astrology considers, a square or an opposition as always bad and a trine or a sextile as always good. According to Hindu system, however, no aspect by itself can be good or bad. It is the nature of the planets involved in the aspect and the type of ownership they held with reference to the ascendant, that determines the nature of the aspect. An aspect like Moon–Jupiter square or opposition, in the words of Mr. Carter for instance denotes in addition to the "same good humour that we find with the good aspects, a more restless and sometimes even combative disposition". But I think on the whole you consider a square aspect as bad. But according to Hindu astrology, such a disposition causes what is called Gajakesari Yoga—indicating respect, name, fame and position. Even here, the nature and extent of fame or position rests upon the type of lordship, the two planets hold with reference to the ascendant, the nature of the constellations held by them and the vitality the two planets have secured and so many other factors such as their dispositions in the various sub-divisions, etc. Where for example the ascendant is Sagittarius with Jupiter in the constellation of Moola (*i.e.*, the 19th) and the Moon in Pisces—in the constellation of Purvabhadra (25th), the fame and name will be on the plane of philosophy, but of a non-traditional type because Jupiter would be in the constellation of the Moon's descending node, while the Moon is powerfully placed as he occupies both the sign and constellation of Jupiter; or again if we take Virgo as ascendant and Jupiter in Libra in the constellation of the node (Swati—15th) and the Moon in Aries in the constellation of Venus (Bharani—the 2nd) it is indeed a splendid combination for success and fame in occult matters which in a sense includes astrology, theosophy, and possibly psychology. In such a yoga, Jupiter aspects the 6th house giving opposition, antagonism and also success over the opponents, while his aspect on the 10th is generally favoured as it gives the person certain settled convictions, and also the faculty of provision. The other distinctive features of Hindu astrology are yogas or typical combinations of planets which enable us to ascertain clearly the rank and status of a person, and the Dasas or methods or progression enabling one to time events.

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I shall now tell you something about the remedial or the curative aspect of Hindu astrology. There is a significant statement made by the Sages, *viz*, :

Purvajanma Kritham Karmam Vyadhiroopena Peeditham
Thassantherowshadir Dhanajapa Homa Surachanaha.

i.e., the results of evil Karma express themselves as so many *vyadhis* or physical diseases, mental worries or spiritual afflictions. They can be tackled by medicines, *mantras* and yogic practices. The horoscope can be looked at from two aspects. One convinced of the theory of Karma can view it philosophically. That is the horoscope

(Continued on page 1059)

Prof. B. V. RAMAN

(By Our Correspondent)

PROF. B. V. RAMAN, Editor of THE ASTROLOGICAL MAGAZINE, arrived in New York on 6th October. On the 7th, he addressed the International Congress of Astro-Science at Hotel New Yorker, on "India's Contribution to Astrology". On the same evening, a Dinner had been arranged in his honour at the Cosmopolitan Club by Mr. Ronald Freelander. At 8 p.m., he delivered a lecture under the auspices of the Asia Society on "Astrology in Indian Social Life", at the French Institute. The lecture was largely attended, mostly by intellectuals including a number of medical men, psychologists, lawyers, etc. On the 8th, a lecture was delivered at Hotel New Yorker on "Outlook for 1960". On the 10th, he was the guest of honour at the Special Conference organised by the Astrologers' Guild of America, at Hotel Astor, in honour of his visit. Sri Raman addressed this Conference on "Astrology in India". There were several group meetings held to hear Prof. Raman speak on Indian Culture. One of the notable features is that his lectures are being attended by important medical men, psychiatrists, practising psychologists and even physicists. One such noteworthy meeting was arranged on 10th October by Dr. Percy E. Ryberg, M.D., a noted Psychiatrist of New York, at his residence. Dr. Wagner, a noted Chemist, Dr. James Stephenson, a leading Physician, Dr. Richard Barry, a noted Cancer-specialist, Dr. William Gutman and Mr. Charles Jayne were present in addition to a number of other psychologists, and others interested in astrology. Prof. B. V. Raman gave an exposition of the basis of Hindu astrology and how it could be made use of by medical men and psychologists. Prof. Raman's exposition made a good impression on those present. Throughout Prof. Raman's stay in New York, Dr. and Mrs. Hans Havemann and Mr. and Mrs. Charles Jayne took special care of his comforts.

On the 12th, a grand dinner was arranged in his honour by Mr. and Mrs. Ernest Grant at Hotel Hamilton at Washington and covers had been laid for over 100 guests, drawn from different walks of life. Prof. Raman spoke on the significance of astrology in Indian social life and how, astrology can be made use of for correcting several social ills facing modern life. Among those who attended the lecture and congratulated Prof. Raman for his "Wonderful exposition" were the noted astronomer and doctor, Dr. Gant, Dr. Russel Fields, and the noted surgeon of the Pacific Coast Dr. Langly. It must be noted that Dr. Gant has a 35000 dollar telescope in his Observatory and had made special studies of the Moon. In fact the British Astronomical Association has named one of the craters on the Moon after Dr. Gant. The next day another lecture was delivered at the Houston Hotel before a select gathering on "Yoga and Modern Psychology". Prof. Raman visited the Indian embassy. In the absence of the Ambassador at the Hague, Prof. Raman was warmly received by the First Secretary Mr. Dwarkanath Chatterjee.

Prof. Raman's lecture at Boston on 14th October was on "Astrology and Remedial Measures". The lecture was delivered at the New England Astrological Association, Hotel Lenox. It was largely attended. Prof. Raman was also treated to dinner and music by Mrs. Dorothea Lynde and there were a large number of guests. Mr. Weber, a leading astrologer of Boston took special care of Prof. B. V. Raman.

On the 15th, a lecture was delivered at Cleveland at Hotel Hollander under the auspices of the Ohio Astrological Association and there was a large gathering of men and women. The lecture was on the "Importance of Saturn in Hindu Astrology". A dinner was arranged in his honour by Mrs. Mc Bean, President of the Society. There were

(Continued on page 1059)

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ANNOUNCEMENT

The next issue of THE ASTROLOGICAL MAGAZINE (January 1960) will be the regular issue of the usual size. It will contain "World Predictions for 1960". It is not proposed to bring out the Annual Number this time. The price of a single copy will be as usual Re. 1 only.

Manager,
The Astrological Magazine.

As it STRIKES ME

BY BHRIGU

Hindu Mathematics

ASTROLOGY is based on the fact that the celestial bodies exercise an influence on the destiny of man. The same influence causes the change of seasons, rainfall, storms and the like. Countries like Babylon shared the belief that the future can be predicted from the positions of the celestial bodies. The Vedic sutras and the Brahmana recommend the idea of a lucky star. The auspicious moment has become an important factor in the social, economic, political and religious activities of the Hindus at least.

It is a firm belief that a religious function is not effective if it is not performed at an auspicious moment. We have only to remember the recent Bhakra disaster. There are numerous text-books to guide us here. The standard treatise of Varahamihira makes mention of the works of *Asita*, *Devala*, *Garga*, *Vriddha Garga*, *Narada* and *Parasara*. *Vriddha Garga Samhita* is the famous book which contains the excellent prophetic predictions concerning man. Varahamihira is famous for his *Brihat Samhita*. He divides astrology into three parts. One is the *Tantra* which is based on the astronomical and mathematical data. The second is the *Hora* which deals purely with horoscopy. Finally there is the *Samhita*, covering the whole sphere of natural astrology. This part of the science has immense potentialities to make human life happy here and hereafter.

Astronomy is connected with astrology and mathematics from the earliest times. This was required for Vedic sacrifices and for the various needs of practical life. *Jyotisha Vedanga* tells us that there is a calendar arranged on the basis of the five-year Yuga. Further development is found in *Vriddha Garga Samhita* and in the Parisishtas of the Atharva Veda, the Pitamaha Siddhanta recorded by Varahamihira and elsewhere. The *Panchasiddhantika* of Varahamihira is a handy compendium of five great Siddhantas, *viz.*, Pitamaha, Romaka, Surya and Vasishta. Romaka Siddhanta is connected with Rome and adopts a non-yuga system. Paulisa is associated with Paulus Alexandrinus, and it does not adopt a constant yuga. It gives the difference in longitude between Yavanapura and Ujjain. The Suryasiddhanta accepts the Kalpa system. None of these five Siddhantas exist in their original forms. Brahma Siddhanta forms part of the Vishnudharmottara Purana on which Brahma Gupta's Sphuta Brahma Siddhanta is based.

The Romaka was touched by Lalla and revised by Srisena. The Vasishta Siddhanta was revised by Vijayanandin before Brahma Gupta, and then by Vishnu Chandra. The Laghu Vasishta Siddhanta is not connected with the original or with the revision. The Surya Siddhanta was modernised by Lalla. The credit for the development in the field of astronomy and mathematics goes to Aryabhatta of Kusumapura who lived before the Christian era. He is famous for his Aryabhattiya. This work includes Dasagitika sutra which mentions his numerical notation and *Aryashtasata* of 108 verses which is divided into the section of *Ganitha* in 33 verses, *Kalaksaya* of time in 25 verses, and Gola (sphere) in 50 verses. His other works are not to be found. He is the first man who gave a separate chapter on mathematics in relation to astronomy. He held that the earth was a sphere and rotated on its axis. He equated the four yugas despite the traditional difference in the length. He ascribed eclipses not to the operation of Rahu but to the Moon and the shadow of the earth. There was a second Aryabhatta who wrote Arya Siddhanta which differs from the earlier.

The works of *Simha*, *Pradyumna* and *Vijayanandin* mentioned by Varahamihira appear to be lost. The *Panchasiddhantika* of Varaha declines to accept the conjunction of planets as explaining eclipses. Brahma Gupta of Billamalla near Multan who wrote his Sphuta Siddhanta in 628 and 665, gave a practical and valuable treatise.

Aryabhatta for the first time discovered the distinction between day and night caused by the rotation of the earth. Bhaskaracharya discovered the centre of gravity causing the fall of heavy things towards the earth long before Newton (17th century) found it in Europe. This same law appears also in Kasyapa Silpa. The relation between the Sun and the Moon and the earth, and other planets and the stars, the causes of eclipses, and the ebb tide and the flow tide were also discovered first in India. Arithmetic and Algebra are chiefly the first discoveries of the Hindu Mathematicians. The numbers 1 to 9 and zero (Sunya) were discovered here and spread to Arabia and

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other European countries. Aryabhatta, Bhaskaracharya and Brahma Gupta solved such problems of Algebra as came to be known in Europe not before the 17th and 18th centuries. Baudhayana and Apastamba (2nd century B.C.) dealt with geometrical theorems and showed how to draw a square equal to a triangle, and a circle equal in area to a square. In trigonometry the Hindus discovered the *sine* long before it was found out in Europe in the 16th century by Briggs. Bhaskaracharya explained the method to find the length of sides of equilateral and equiangular figures of 3, 4, 5, 6, 7, 8 and 9 sides drawn within a circle in comparison with its diameter.

Mathematics comprising geometry (*jyamiti*), algebra (*bijaganita*) and arithmetic (*ganita* or *ankasastra*) are direct descendant from astronomy. The origin of geometry is traced to the architectural measurement of altars, which were required for the great *Soma* sacrifice. They were made in ten different shapes as enumerated in the *Sulba-sutras* (200 B.C.) or supplementary positions of *Kalpa sutra* of Baudhayana and Apastamba. These altars refer to the construction of squares and triangles; the relation of the diagonal to the sides; the equivalence of rectangles and squares; and the construction of equivalent squares and circles.

Aryabhatta was the first to insert a definitely mathematical section (*ganita*). "He deals in it with evolution and involution, area and volumes, progression, algebraic identities, and indeterminate equations of the first degree ($ax+by=c$)": It defines that the product of three equal numbers is a cube and it also has twelve edges. His notation is expressed in consonants, *viz.*, K and M for 1 to 25, Y to H for 30 to 100, vowels denoting multiplication by powers of 100, A being 100 and B 1000.

Brahma Gupta's work covers the ordinary mathematical operations, square and cube rules, rule of three, interest, progressions, geometry, including treatment of the rational right-angled triangle, and the elements of the circle, elementary mensuration of solids, shadow problems, negative and positive quantities, cipher, surds, simple algebraic identities, indeterminate equations of the first and second degrees in considerable detail, and simple equations of the first and second degrees, and cyclic quadrilaterals being specially treated.

The Ganitasara Samgraha (9th century) of Mahaviracharya gives many examples of solutions of indeterminates but not the cyclic methods of Brahmagupta; introduces geometrical progressions, and deals with eclipses, but he has no formal algebra. The *Trisati of Sudhana* (born 991) deals, in addition, with quadratic equations. The *Bijaganita* of Bhaskaracharya which agrees with Brahmagupta, contains the fullest and most systematic account of algebra, and his *Litarati* includes combinations. The *Bashkali* manuscript of the 3rd or 4th century also refers to Hindu mathematics.

Even Prof. Keith does not believe in the Greek influence on Indian mathematics. "The facts are that, as regards indeterminate equations, the Greeks by the 4th century achieved rational solutions, not necessarily integral, of the equations of the 1st and 2nd degree and of some cases of the 3rd degree. The Indian records go distinctly beyond this". Brahmagupta shows a complete grasp of the integral solution ($ax + by = c$), and indicates the method of composition of the solution of $ox^2 \pm = q$. Bhaskaracharya adds the cyclic method. The combination of these two methods gives integral solutions, the finest thing achieved in the theory of these numbers. "To find an ultimate Greek origin for these discoveries" concludes Prof. Keith "seems due rather to a *parti pris* than to justice".

In regard to geometry both Indian and Grecian mathematics shows from 300 A.D. "an absence of parallels, nor gives a theory of proportion, while the traditional inaccuracies are common". The independence and originality of Indian mathematics have been defended on the score that the love of dealing with large numbers and making calculations is recorded early for India. The abacus was invented in India and the numbers of the West were borrowed from India, words for numbers are used in the unique system of Aryabhatta. The figures of the Brahmi or Kharoshthi notation in Asoka inscriptions have no place value which is actually found in inscriptions from the ninth century onwards. But the Indian figures were known in Syria in 662 A.D. "The probability still remains that India did render a great service in this regard and in any case excelled Greece" concludes Prof. Keith.

India has also inspired the Arabic mathematics. The algebra of Md. Ibl Musa (782) bears the Indian influence. Arabian science from 771 "borrowed freely from Indian astronomy, translating and adapting both Aryabhatta and Brahmagupta".

Coincidences with the Chinese mathematics are numerous and interesting. The so-called Chinese invention of the system of nakshatras found in early Indian astronomy is undeniable. Indian influence on China is

(*Continued on page 1058*)

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Th. J. J. Ram—Nestor of the Netherland Astrologers

ON December 19th of this year, Mr. Ram hopes to celebrate his 75th anniversary.

We will herewith give a brief summary of his many merits towards the expansion and development of modern astrology (to be further developed in a following series of articles in this journal). In 1917, Mr. Ram joined the Netherland Astrological Association, engrossing himself in and extending the work of the founder of the Association, A. E. Thierens, Ph.D., who had shown that the coherence of the 12 signs of the zodiac was at the same time a static as well as a dynamic whole, formulated as "The Object" or "The law of 12". Ram showed that next to an object, a subject must always be present, developing its own course, by receiving its experience by and in the object.

This personal subjective development, has in the Netherland Astrological circles since then been known as "The law of 7".

Mr. Ram had his own conception of the house system, the so-called Ascendant-Parallel-Circle system, in which the factors Time, Place and Force (influence) were compounded to a pure, harmonious unity, use being made of the afore-mentioned 3 factors, each in itself forming the one-sided basis of the house systems of respective Regiomontanus, Campanus and Placidus.

Because in judging the value of the subject in a horoscope, great value has been attached to the position of ruler I in house and sign,—that is to say of the ruler of the rising sign—this ruler standing for the conscious I of a being, Mr. Ram had difficulties with the interpretation of horoscopes with the signs of Taurus, Gemini and Cancer as ascendant. The use of the classic rulers of these signs, Venus, Mercury and the Moon, did not offer any interpretations as an answer to the reality.

It was thus, that through long years of experimenting on the one hand, and through theoretical deductive considerations on the other, that he came to the drawing up of an ephemeris of the 3 real, however still undiscovered rulers of these signs, an ephemeris, which since then has been indispensable in the Netherland Astrology.

In connection with this, he came to a distribution of the thus formed 12 planets in four groups of traids, respectively called *ich-es—Uberich* and *Uberes*, whereby the Moon has been assigned an important function outside the so-called sign rulership.

Analogical with the distribution of positive and negative signs, Mr. Ram divided the houses in the same way, furthermore fixing the house-cusps by means of position circles.

This lead furthermore to an analogical localisation of the planets in the horoscope, also by means of position circles leading to the so-called *active* planet positions, that can be seen as *individual* positions, in contrast to the *longitudinal* or *collective* positions from the ephemerides, from which the individual positions are derived for a certain horoscope. (They conform to these which Johndro called the horizontal-longitudinal positions).

In classic astrology it occurred many times, that the position of a planet near the cusp of a house, was said to influence the neighbouring house, this in order to avoid discrepancies between the horoscope and the reality of a person's life.

By applying the abovementioned methods to both houses and planets, Ram made it impossible to transmute planets from one house to another. Popularly said: Planets stand and work out, where their active places are.

The distribution and combination of the position of planets in positive/negative signs and positive/negative houses, has fundamentally enlarged the interpretation of horoscopes.

In principle, Mr. Ram entirely renewed the doctrine of aspects as a dynamic cycle of two planets, running from one conjunction to the next, whereby the slowest was viewed as *resistance* and the faster one–the departing planet–as *force*.

Through this force, the created arch from the first conjunction to the opposition, was called the outgoing arch, with the therein contained *outgoing aspects* in contrast to the aspects falling on the incoming arch from the opposition to the next conjunction, which are called *incoming aspects*.

The conceptions *outgoing* and *incoming* lead to totally different disposed astro-psychological estimations.

An analogy of this can be seen in the development of the Moon phases from New Moon to the next New Moon.

That which Thierens had done in regard to the 12 zodiacal signs, was used by Mr. Ram in regard to the 12 houses or sectors, as they are called nowadays in the Netherlands.

(*Continued on page 1059*)

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Determination of Profession

BY K. V. SIVARAMA IYER

AT a time when men and women alike irrespective of caste, creed or nationality are free to choose any profession they like from among countless openings within their reach, the astrologer on whose lot it is to pinpoint the exact line of profession to a native's horoscope finds himself in a very embarrassing situation. Just a study of the strange paradoxes we encounter day-to-day in our age will reveal to us the importance of fixing up the planetary instinct of the native for his chosen line of profession sufficiently early. Without taxing the patience of my readers too much may I cite some instances? In a family of four brothers, the eldest brother becomes a doctor, the next a pilot, third a musician while the youngest chooses for himself the profession of a teacher. Then again we meet with a Brahmin who takes to driving a motor car, a Kshatriya in the role of a cook, a carpenter by heredity as a doctor, a purdha woman as a nurse and a harijan as a teacher. These examples go to prove that while heredity and tastes point in one direction, when it comes to the question of eking a livelihood, the actual choice of profession more frequently than not swings in a diametrically opposite direction.

Quite recently I had occasion to watch the glass blowing process in a glass factory, I saw one workman taking molten glass from the oven by a special type of apparatus and blowing the molten material so drawn to a particular shape. Immediately thereafter he passed on the half formed material to his compatriot nearby who in his turn blew at it and contributed his share for refining its shape. He then turned over the thing to another man standing by his side who gave it the perfect form and shape of a hurricane lantern chimney. On discreet enquiries I came to know that these persons were engaged in the same work for the past twelve years. At one end of the manufacturing department I saw some women engaged in breaking glass pieces They were breaking into pieces the finished products that turned out to be substandard material so that the salvaged glass pieces could once again be sent back to the smelter. These women were engaged in breaking and breaking the substandard materials all through the day for so many years. On seeing these people at work and happening to be appraised of the grim fact that they have had to do the same monotonous work all through the day for a period of years together, I felt that I would have given anything just to learn the exact planetary combinations of these men and women which forced them to this sort of drudgery. In most of the factories where division of labour and mechanisation form the keynote we meet with men and women doing the same work all through their days of employment. It would certainly be of interest to us to probe into the planetary combinations of these people and arrive at a correct inference as to the particular combination that has literally reduced and transformed them into mere robots. A sample survey of the planetary combinations of a shorthand typist, a commercial traveller, a sample distributor, a bus conductor, a taxi driver, a pilot, a broker, one engaged in promoting birth control and distributing birth control appliances, or even a black marketeer promises to be highly interesting, useful and instructive.

Determination of the most suitable profession of the native by a study of the planetary combinations is one important aspect of astrology which calls for research and experiments. Serious thought and undivided attention are yet to be bestowed on this phase of the science and to me it appears that the time and labour spent on such research will not be in vain if we can thereby forecast with reasonable accuracy sufficiently in advance the aptitudes and inclinations of children for their most suitable profession. If we succeed the parents decidedly stand to gain a lot. They can direct the education of their children along the right path far in advance. Had this been possible we could not have had as many frustrated parents as we come across today. Just visualise the sad plight of a father who in the fervent hope of making a doctor of his beloved son spending all he has, only to be miserably disappointed to find his son wasting all his money and giving up the medical course and dissipating himself in all sorts of vices. A few who manage to scrape through and become doctors curiously enough are found fit for everything excepting curing patients. Hundreds of instances can be cited of Law graduates choosing the profession of teachers and Masters of Arts and Mathematics working as quill drivers. Many of the anomalies and incongruities could have been avoided had we been able to advise the well-meaning parents of these children on their natural instincts by the aid of astrology. In the interpretation of the science we are prone to make mistakes but it is my conviction that astro-

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logy can at least greatly minimise the number of round pegs in square holes like the examples I have referred to above.

The profession of a native—the way by which he is destined to earn his livelihood is indicated by the 10th Bhava (stronger of the two, one counted from the ascendant and the other from the Moon). A strong planet in the 10th Bhava also shows the line of profession. If more than one planet occupy the 10th Bhava the strongest planet decides the issue. If the 10th Bhava is void of planets the strength of the Bhava points out the vocation of the native.

Though the 10th Bhava is the prime indicator a comprehensive study of all the other Bhavas is also found by experience to be an unavoidable and essential factor in the determination of the calling of an individual. The strength of the lord of the ascendant, his relative position in the horoscope and the various aspects of the other planets on him, etc., besides showing the courage and ability of the native also decides how far he is entitled to enjoy the fruits of the actions or to what extent he is disposed to act. The educational attainments which play a very important part in the determination of profession have to be looked into. The mental calibre of the native is to be assessed. Health, physique and longevity are to be studied and weighed. The general luck in life, the ways of income and gain, nature of external help, the marital relations and the aiding or detracting nature of the life-partner's horoscope, etc., are also to be scrutinised before finally deciding on the nature of profession of a native. It is therefore clear that to correctly hit at the life's profession of a native an extensive study of the entire horoscope, I mean of all the 12 Bhavas in their relation to the 10th, is absolutely essential.

To begin with we shall note the general indications imparted by the 10th Bhava when it falls in the various signs. *Aries*—When the 10th Bhava happens to be Aries (either from the ascendant or from the Moon) the following are said to be the various means of earning a livelihood. (1) Gardens—gardening, etc. (2) Own sons—through their efforts, help, luck, etc. (3) Friendship with landlords. (4) Farming. (5) Essences-making, manufacturing, or dealing in them. (6) All jobs pertaining to trade. (7) Gambling. (8) Dealing in or handling past or dead affairs—Historical research, etc. Characteristic nature—Cruel and immoral deeds.

Taurus.—(1) Work connected with terrestrial vehicles of all sorts. (2) Cattle-dealing in them, keeping diary farm, etc. (3) Birds—catching them, dealing in them or taking care of birds in zoos. (4) Animals like deer, etc. (5) Storing cereals like paddy and the like—keeping of grain stores or dealing in them. Highly noble and moral.

Gemini.—(1) Sea-borne trade-shipping and all maritime activities. (2) Pearls, precious stones, etc., conches and other rare and costly articles got from seas. (3) Vessels of all kinds—making, keeping, or dealing in them. (4) Astrological or other calculations. (5) Drawings or other allied artistical work. Kingly, noble and famous.

Cancer.—(1) Weapons-making, trading or using them. (2) Fire—being near fire, boilers, smelters, etc. (3) Trading in women. (4) Pearls—gathering or trading in them. (5) Black arts and magic. Intelligent, quiet and pleasant.

Leo.—(1) Gems, precious stones, gold, silver, etc.—gathering them or dealing in them. (2) Operating or making machines, etc., in connection with the above. (3) Ores—Iron, aluminium, gypsum, etc. (4) Farming. (5) Trading in cattle or dealing in paddy. Cruel, sinful and taking delight in horrible deeds.

Virgo.—(1) All kinds of work connected with terrestrial vehicles. (2) Collecting or dealing in gems, precious stones, gold and the like valuable metals. (3) Scents and spices. (4) Music—all artistes. (5) Painting. (6) Writing. Honourable and gentlemanly.

Libra.—(1) Giving advice to others and instructing them on proper lines of action. (2) Exchanging gold and other valuables. (3) Carrying on different kind of lawsuits in courts and jobs connected with litigation, etc. (4) Markets and other places of merchandise—all jobs connected with them. (5) Being a broker. (6) Dealing in cattle, cereals, corals and conches, fish and the like. (7) Growing vegetables and edible roots. (8) Artistical work—decorations, etc. Kind, humble and moral.

Scorpio.—(1) Fair sex—by constantly moving with them, pleasing them, or by attending to their various needs. (2) Farming. (3) By being always active and energetic. (4) Stealing. (5) Attending on kings and the rich. (6) Medical advice and treatments. (7) Dealing in iron and iron articles. (8) Dealing in cereals. (9) All sorts of evil deeds. Irreligious and immoral.

Sagittarius.—(1) All work connected with the ruling of the country—Ministers, Commanders-in-chief, etc. (2) Dealing in cows, oxen, buffaloes and horses. (3) Keeping cavalry. (4) Firewood—forestry, etc. (5) Logs of wood—dealings in wood. (6) Birds—dealing in them, etc. (7) All kinds of machinery. (8) Accountacy—calculations of all

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sorts. (9) Astrology and astronomy. (10) Medicine—Doctors and druggists. Kingly, famous and ever ready to render service.

Capricorn —(1) Trading in all kinds of things got from water. (2) Trade with foreign countries, shipping, etc. (3) Gardening. (4) Making or dealing in all kinds of furniture and other luxury articles. (5) Distilling essences or dealing in them. Immoral and irreligious.

Aquarius.—(1) All work connected with weapons and fire. (2) Stealing and cheating. (3) Digging and other spade work. (4) Carrying loads. (5) Cooly work of all kinds. (6) Shouldering weighty articles—all muscular labour. Faithless, ingratious and greedy.

Pisces.–(1) All work connected with water and weapons. (2) Seduction and debauchery, dealings with women. (3) Dealing in horses or keeping them. Intelligent, kind and obliging.

The second important point to be looked into in determination of the calling of a native is the study of the navamsa of the lord of the 10th Bhava. For this, the strengths of the planets —Sun and Moon—and of the ascendant are to be accurately assessed and weighed. The navamsa of the lord of the 10th Bhava counted from the strongest of the three is to be noted. The type of work or job indicated by the lord of that navamsa will be the native's profession. These indications if properly interpreted are seen to aid the astrologer in finding out the line of profession of the native.

When the lord of the navamsa happens to be the Sun the native is said to earn his bread by trading in medicines or by administering them; marine activities and all jobs connected with water and water transports; trade; work of gathering or dealing in corals and pearls; carrying messages; scouting; hiking and walking; giving advice; teaching mantras and vedas; all jobs connected with essences and spirits; buffoonery; reading, teaching and explaining Puranas or religious texts; and by attending on kings or other great personages.

When the navamsa of the 10th lord falls in the Moon's sign the native's profession will be trading in articles obtained from water or grown in water; farming; moulding clay and all work connected with mud and earth; discussions and arguments; walking distances; acting in dramas and the like; putting on fanciful dresses and masquerading; and doing business in clothes and piecegoods.

Mars indicates all jobs connected with iron, silver, gold and allied metals; discussions and quarrels and litigation; cruel and inhuman actions; all work near and with fire; fighting and service in army and all kinds of brutal and hard-hearted actions.

In the navamsa of the 10th lord falls in a sign owned by Mercury the native will be engaged in all kinds of artistical work; in literary and other cultural jobs; in astrology and astronomy in teaching religious texts and vedas and in giving advice.

Jupiter makes the native serve the learned and the gods; teach children; read or lecture or explain religious texts and Puranas lecture and expound law and justice or do religious propaganda.

Venus as the lord of the navamsa causes the native deal in gold, silver and precious stones; all work connected with them can be attributed to the native. Jobs having a direct bearing on elephants, horses, etc., can also be ascribed. Trading in cattle, jaggery, milk, curds, and butter also form the profession of these types of people. Hotel business is also indicated by Venus. Those who earn their living by running or errands of the fair sex fall under this category.

Saturn as the lord of the navamsa of the 10th lord fills the native's life with all jobs of a despicable nature. Masonry and carpentry work of every description, carrying loads on heads and shoulders, butchery and allied cruel deeds are ascribed to this class of people. Sometimes these people are seen carrying tales and making quarrels from which they eke out their living.

In all these cases the types of jobs as indicated by the Karakatvas of the different planets are also to be examined and studied comparatively with the above before finally judging the life's profession. If the lord of the navamsa of the 10th lord (strongest of the three) falls in his own sign, Navamsa, Drekkana, Hora, Thrimsamsa or Moolathrikona or in his exaltation degree or in a friendly sign and is endowed with all kinds of strength it is to be learnt that the native will lead his life happily with a noble and exalted profession. The strength of the lord of the 10th Bhava, that of the lord of the navamsa of the 10th lord, their benefic or malefic nature, their positions in the chart, aspects of other planets on them, combinations with other planets and the states in which they are placed are also to be minutely examined.

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Indications given by the different planets when they occupy the 10th Bhava are to be studied next.

Sun.—According to one school of thought the actions of the native with the Sun in the 10th will be kingly, fruitful and bold while another view holds that the native will have to do differ-

ent kinds of jobs. Combined with Mars, Sun in the 10th Bhava indicates service of wages, a good study of the sciences like astrology, palmistry, etc, performance of tantric rites and the like. Such natives are prone to do cruel and harsh deeds. Sun and Mercury point out a merchant having all sorts of marine and mercantile activities, trade with foreign countries, dealings in corals, pearls, conches and allied water-borne valuable articles and salt too. Farming can also be said to engage the serious attention of these people. Sun in combination with Jupiter confers kingly duties which will be successfully manned by these people. Jobs calling for undaunted energy, boldness and nobility and tactfulness will fall to the share of those who have the Sun-Jupiter combination in the 10th Bhava. Sun and Venus make the native depend on his relatives and clever in running on errands of the fair sex from whom will be the major part of his earnings. Such people will like female supervision and are generally found to shine as courtiers. When associated with Saturn in the 10th Bhava Sun creates menials and servants, idiots and cattle-like people quite unable to understand and follow. Sun in the 10th Bhava has been said to indicate gain of wealth from one's father, and authoritative and supervisory work. People with Sun in the 10th Bhava are also seen learned in arts and music. Though they are very often rash and hasty they occupy responsible positions under the Government. A few horoscopes with Sun in the 10th Bhava belong to flourishing merchants. Attendance on Kings and the rich and earning a living thereby can also be ascribed to Sun placed in the 10th Bhava.

Moon falling in the 10th Bhava at the time of birth makes the native reticent in nature. He is likely to become a contractor who usually undertakes digging of wells and tanks and construction of temples, churches or sanitoriums. He will be energetic engaging himself in all social activities. Mercantile activities may also form their profession.

When *Mars* occupies the 10th Bhava the native will be pushing and energetic, active, bold and forward in everything. They will have very strong tendencies to do cruel and harsh deeds as well as brutal and despicable actions. People engaged in all sorts of work connected with cavalry or keeping or dealing in horses or elephants will have Mars in the 10th Bhavas of their horoscopes. Thieving, all kinds of underhand dealings, hunting and immoral actions show Mars in the 10th Bhava. Mars and Mercury when fall in the 10th Bhava make the native skilled and bold in the use of weapons. Such people are seen to earn their livelihood by exercising their brains and intelligence. Mars and Jupiter create army chieftains and commanders-in-chief. Travelling agents, travellers and merchants dealing in gold, gems, etc., have the combination of Mars and Venus in the 10th Bhavas of their charts. Rash actions, horrible and despicable sometimes, are caused by Mars associating with Saturn in the 10th Bhava. Mostly such people are seen idle, sickly and lethargic. Gain of wealth from enemies is also indicated by Mars in the 10th Bhava. Planning for towns, buildings and other projects is seen to be the profession of the natives who have Mars in the 10th Bhavas of their charts. Some are seen holding responsible positions in Devasthanams and allied departments. Generally people with Mars in the 10th Bhava are seen to have income in different ways enabling them to lead good and luxurious lives.

Mercury when posited in the 10th Bhava shows that the native is learned, wise and truthful. With clear thinking and hard and bold work, such people are very often seen to bring to fruitful end any work begun by them. They will be flourishing in commanding or supervising or authoritative positions in life according to the strength of the planet. In combination with Jupiter in the 10th Bhava Mercury confers leadership on the native and enables him to win laurels. Mercury and Venus shape Governors or ruling chiefs or ministers of States. When associated with Saturn, Mercury very often bestows skill in making vessels, toys and other articles with clay. Instructors in arts and handicrafts will have this combination. Writing, drawing and painting also form the professions of these natives in a general way. More often than not those engaged in dealing with books or libraries are seen to have this combination in the 10th Bhava. Income of wealth from one's relatives is the general indication given by Mercury in the 10th Bhava. Lawyers are also seen to have Mercury in the 10th Bhava. People whose main earnings arise from instigating others to go to Courts of Law for litigations, etc., also belong to this class. Mercury alone in the 10th Bhava is seen to confer honour, nobility and fame on the native who will be either a Governor or a State representative.

Jupiter in the 10th Bhava shows that the native is liberal minded and entitled to do ministerial work. Very often they will be respected and famous. The ability to find out ways and means of doing things will be vested in them. They are generally seen completing the undertakings com-

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menced by them. Such natives will be mostly connected with the ruling of the country or similar professions honourable and grave. In combination with Venus in the 10th Bhava Jupiter places the native in quite an enviable position under the ruling authority with a kingly and luxurious life. Such a native will be an adviser to many. When associated with Saturn Jupiter makes the native do despicable deeds. Gain of wealth through one's brothers is also indicated by Jupiter in the 10th Bhava. Learned and wise the native in whose chart Jupiter shines in the 10th Bhava is very often seen to be a landlord or one possessing good wealth.

Venus–Work requiring manliness is bestowed on the native by Venus in the 10th Bhava. He will be highly skilled in litigations, etc. Nobility will characterise his actions. He will be respected for his work. Venus indicates work in all arts and sciences as well as their intelligent application. Lawyers, Governors, Collectors and Ambassadors come under this group. Foundations for things of high magnitude are often laid by men having Venus in the 10th Bhavas of their horoscopes. Venus and Saturn in the 10th Bhava create an artist or a painter or a maker or dealer in scents or scented articles or spices, powders, medicinal drugs, inks, colours and lime. A man of medicine may also fall under this type. Venus in the 10th Bhava is indicative of gain through the fair sex. Deans of Universities, Educational Directors and Professors are seen to have Venus in the 10th Bhava. Such natives are highly respected for their knowledge and are seen to lead excellent lives.

Saturn in the 10th Bhava has been said to make the native do low and despicable actions. Such natives will generally be fickle minded, unfit for steady application to a job in hand. Weak or sickly and they will be always perplexed in work. Another school of thought lays down that Saturn in the 10th Bhava makes learned and forceful leaders of armies. Heads of co-operative societies and Panchayats are very often seen to have Saturn in the 10th Bhavas of their horoscopes. Gain through servants is indicated by Saturn in the 10th Bhava. Some with farming as their life's profession are seen to fall under this group. People going to foreign lands to eke out their living are invariably seen to have Saturn in the 10th Bhavas of their horoscopes. (*Varahamihira* says that Saturn in the 10th Bhava makes the native valorous and learned in sciences and sastras. Saturn in the sign of Jupiter or in his own house or in his exaltation sign renders the native highly beneficial effects. Sasa Yoga brings out the same principle. Aspects and combinations with benefics deprives Saturn of his intrinsic malefic nature. Saturn in the 10th Bhava is said to aid the native in getting riches through employing a good number of servants (workmen). The native will have his income by supervising the work of his employees. *Saravali* also supports this view. *Satya Samhita* beautifully describes the effects of Saturn in 10th Bhava. A powerful Saturn in the 10th Bhava with aspects and combinations of benefics makes the native a landlord or an official with judicial and ministerial powers. The author of *Chamatkara Chintamani* holds that Saturn in the 10th Bhava tends to destroy the parents of the native even during the latter's young age and make the native prove a bane to his wealth and farms.)

The fourth important point to be looked into in the determination of profession of a native is the study of effects when the lords of the different bhavas fall in the tenth. The following general indications will be highly useful. The lord of the ascendant in the 10th Bhava ensures the native gain from Governmental bodies by intelligent and constructive service. The lord of the 2nd Bhava posited in the 10th shows acquisition of wealth from kings or ruling authorities by supervisory or authoritative work. The lord of the 3rd Bhava makes the native an ardent worker for social welfare. Service under Government is indicated by the 4th lord placed in the 10th Bhava. Minis-

(Continued on next page)

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terial jobs and ruling of countries fall to the lot of those in whose charts the lord of the 5th Bhava occupies the 10th. The 6th lord when he falls in the 10th Bhava shows a native of cruel and despicable deeds. Unlawful acts, underhand dealings to upset constituted authorities and plotting against moral and social codes can be attributed, beyond doubts, to those who have their 7th lords posited in the respective 10th Bhavas. If the concerned planet happens to be a cruel one the despicable nature of the native's crooked mind will be tenfold strong while his words will be harsh and haughty. The lord of the 8th Bhava posited in the 10th makes the native do all kinds of dirty and sinful actions. If the 8th lord is a malefic the native will be extremely idle and lethargic. Nobility will characterise all actions of the native in whose horoscope the lord of the 9th Bhava occupies the 10th. Such people will be leaders of men. The lord of the 10th Bhava posited in the 10th makes the native highly honoured and respected placing him in a very influential position in the Government of the country. The lord of the 11th Bhava falling in the 10th endows on the native much wealth and gives him an honoured position in the ruling of the country. The lord of the 12th Bhava in the 10th drags the anger of the ruling authorities and makes the native do different kinds of jobs.

Effects of combinations of three planets in the 10th Bhava are also to be noted. A few are given below :

Sun, Mars and Saturn.—Men of all kinds of despicable and cruel deeds including murder.

Sun, Mercury and Jupiter.—Professors, authors and advisers.

Sun, Mercury and Saturn.—Soldiers, dealers in weapons or those engaged in ammunition making.

Sun, Jupiter and Venus.—Authors, scientists, ambassadors and those engaged in research work.

Sun, Jupiter and Saturn.—Bold and courageous warriors, advisers, Representatives or Ambassadors.

Mars, Mercury and Venus.—Designers, men of artistic tastes, ornament makers or dealers.

Mars, Jupiter and Venus.—Bold and noble State Representatives and men of diplomacy.

Mars, Venus and Saturn.—Men of too many jobs.

Mercury, Venus and Saturn.—Poets, authors and writers. Also pugilists, weight lifters and travellers.

The very broad indications laid out in the texts as to what would be the nature of the life profession of a native when a particular sign happens to be the 10th Bhava or when such and such a planet or group of planets are posited therein are only hand posts from where we are to work out, think and draw out conclusions. Remembering well that astrology is a science of tendencies the learned astrologer should find out from the planetary positions in the horoscope following the textual hints the probable line of profession the native might follow and then employing his cogent and logical arguments based on experience should correctly hit at the exact calling of the native.

The accurate fixation of the means of earning livelihood of a native these days by studying the planetary dispositions in the horoscope has been rendered wildly complicated by the diverse methods employed to earn the day's bread, some of which like the catching of frogs and the shooting of dogs are quite abominable and even undreamt of. To draw out a list for ready reference showing particular planetary combinations for particular jobs cannot also be thought of; for we have doctors with Mars, Saturn, Jupiter and Venus as navamsa lords. The same planetary positions are seen in the horoscopes of soldiers, pilots, compounders, artists and bus drivers. Accountants, lawyers and stenographers have almost identical planetary combinations as far as their 10th Bhavas are concerned. Any amount of effort or study or experiment, I am lead to believe, cannot help one to state unerringly and conclusively that such and such a planetary combination indicates a stenographer, a clerk or a photographer. A single individual embraces a number of professions which have nothing in common whatever—a lawyer first, then a teacher, then an accountant, a store-keeper, and lastly an Ayurvedic Medicine shopkeeper and all through life a hand to mouth living. Rahu, Saturn, Mars and Moon posited in the 10th Bhavas or owning the 10th Bhavas or being the navamsa lords have made teachers and professors. How far Saturn or Mars or Rahu have a bearing on the teaching profession is a topic yet to be investigated, studied and analysed. How far a Saturnian doctor can be successful in his profession is a subject for intensive study. There are many points of relation in the planetary combinations of a horoscope, still hidden and untranslated, holding a strong sway over the Karmas of the natives. These points though quite elusive shine out to the mind of a duly qualified astrologer. We may observe that the profession of a native is not wholly controlled or finally indicated by the 10th Bhava or its lord or the navamsa of the 10th lord alone but that a comprehensive study of the entire horoscope combined with the highly merited moral life of the astrologer may help him to name out the exact profession of the native with unerring accuracy.

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Yoga, Psychology and Parapsychology—XVII

BY DR. V. M. BHATT, B.A., M.B.B.S.

THE seventh category of evidence for survival in the spiritual world is what is called cross-correspondence. In this a part of a message is given by a spirit of the dead to one medium at one place and simultaneously, the second part of it to another medium in the second place, distant from the first, and at the same time the third part to another medium in the third place, different and distant from the first two places, the medium being ignorant of one another and of the message as a whole, but the parts fitting into each other, and intelligible only when put together and not otherwise. This gives a convincing proof of the fact that the message is given by one intelligent discarnate being, with a purpose to prove his identity. Tyrrell has given a chapter to this phenomenon (Chap. 17) in his book and Sir Oliver Lodge has made frequent references to it in his book *The Survival of Man.* Dr. Reynold Johnson alludes to it in his book *The Imprisoned Splendour* and Bishop Leadbeater has dealt with it in his book so often quoted. All these authors consider that it is a valuable proof of the identity of the spirit, deliberately sending a planned message, through different mediums, simultaneously at different places at a distance, without knowing one another, and the message being complete only when the pieces of it are put together. They have adduced proofs from several cases from the literature. I will quote briefly only one simple case from Leadbeater's book. It is known as the "Kildaire Club Case". It is published by Mr. Carrington in his book *Psychical Phenomenon and the War* (Pp. 284), recounted by Count Hammon. It is summarised as follows:—

On Monday, May 14, 1917, a seance was attended by the Count in which Mrs. Harris was the medium. Among those present was Dr. Hector Munro. There, after many convincing conversations, a spirit said "I want to send a message to my father". Asked who he (the spirit) was, he replied:—"I was an officer recently killed in Flanders." But though he told his name often, it could not be heard distinctly. Then he told his message thus; my father lived near Dublin and he will be found in the well-known Kildaire club". His father's name was also not distinctly heard. But one gentleman knew the club. Then the spirit was asked to complete the message again. He said: "My father is very much worried over my loss. But tell him I am alright. I want someone to tell him that I want to send this as a test message that he should no longer worry about me. He goes to mediums in Dublin, and I send him messages through them, but I want this to be sent to him as a test message". Then he gave again his father's name and his christian name also. The latter could be heard distinctly but not the former. However, the gentlemen interested in this case, sent a letter to the secretary of the club, giving out all the details. After a few days, the father replied: "I have had messages from my son, recently killed in Flanders, saying he had sent me a message, through a medium in London, that he had difficulty in getting the name and address, but he wanted to give me a 'test'." Here two mediums, one in Dublin and another in London, got messages from the same spirit, who wanted to convince his father that his son, and none else, was sending out the consoling messages with a set of purpose that one message could be used as a test message to corroborate the other. Several cases are given by these authors to convince the readers about the truth of phenomenon. In one case, Myers and Gurney were conversing with Sir Oliver Lodge through Mrs. Willett, and the messages bore out Myers erudition from some of the philosophical terms such as "interactionism", "..... epiphenominalism", etc., which he alone could use, the medium being innocent of them.

In *The Superphysical,* Osborne gives some elaborate experiments of cross-correspondences with the medium "Margery", Dr. Crandon's wife (Pp. 230). I need not copy them here, as a general pattern of his experiments is the same as given above. But I cannot resist the temptation of quoting Sir Oliver Lodge's remarks on these experiments. He says in his *Survival of Man,* (1911, Ed. V, Pp. 336). "We find deceased friends—some of them well-known to us and active members of the P.R. Society while alive,—especially Gurney, Myers, Hodgson,—constantly purporting to communicate with the express purpose of patiently proving their identity and giving us cross-correspondences between different mediums. We also find them answering specific questions in a manner characteristic of their own personalities, and giving evidence of knowledge appropriate to them".

The last and final conclusive evidence hinges on reincarnation or rebirth. If we get some small innocent children or adults,

who had never known about reincarnation, give some verifiable details of their past lives, and if these details are verified by perfectly disinterested reliable witnesses, then this positive but objective evidence would hit the last nail in the coffin of scepticism about the survival in the spirit world. Fortunately psychical research workers have found a few well authenticated reliable cases in the vast literature on the subject. Bishop Leadbeater has quoted some cases in his often referred book *The Other Side of Death.* (Pp. 702–715). Similarly, Osborne has discussed this subject in *The Superphysical*, and has quoted many cases in support of it (*vide* Ch. XV). Dr. Reynor Johnson has treated the subject elaborately in his book *Imprisoned Splendour* (P. 381) and quotes the subjective testimonies of Prof. Lutoslawski, a polish scholar and of J. Krishnamurthy as direct evidence on the point. Bishop Leadbeater too has emphatically declared that he did remember a large number of his own past births but he frankly admits "it would not be a proof for others" (Pp. 715). But the cases quoted by him especially the one published by the *New York Times* on 16th September 1923 under the signature of Rai Bahadur Sham Sunderlal, concerning the past life memories of a four-year boy Prabhu, and amply proved by objective evidence deserves mention. Similarly the life history of a previous birth, given by a ten-year girl Shanta, related by Mr. Radhika Narayan from Delhi, and proved to the hilt with the objective evidence by the late Pandit Madan Mohan Malaviya, founder of Benaras Hindu University throw a flood of light on this doctrine of reincarnation and therefore of survival in the spiritual world. This case will be found abridged in *The Superphysical* (Pp. 281). We Hindus never question the doctrine of reincarnation, as we sip it with our mothers milk and experience its truth in our everyday life by varied psychic phenomenon from reliable sources. The recently published book *The Search for Bridey Murphy* by Morey Barnstein in U.S.A. points a new way to establish the truth of this doctrine. Dr. Sir Alexander Cannon has proved in *Power Within* by over one thousand experiments of regression that there is a core of truth in this doctrine. All this evidence is so overwhelming that it cannot but convince an impartial seeker of the truth of this principle of reincarnation. In a small space, I can only indicate the sources of evidence on this point. I think I need not burden the minds of my readers by quoting a few extracts from these resources. The chapter has already been too much lengthy, and I do not wish to strain their patience any more by adding similar evidence for survival.

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The 1962 Eight-Planet Combination & World Affairs—A Symposium

[As readers are aware, there is going to be a combination of eight planets in Capricorn (Aquarius according to Sayana or the Movable Zodiac), in February 1962. The subject has been dealt with by us not only in August 1957 issue of THE ASTROLOGICAL MAGAZINE *under the caption* **The Third World War,** *but reference has also been made to this great concentration of force in one part of the heavens, in our inaugural address to the All-Kerala Astrological Association, at Trichur. This unique celestial combination seems to have excited the curiosities of a large section of the educated public to such an extent that many of them have suggested the subject being discussed in a more detailed manner.*

Those intending to participate in this symposium can prepare a suitable paper and send the same for publication. It is left entirely to one's discretion whether to interpret the combination astrologically or astronomically, on the basis of the Nirayana or Fixed Zodiac or Sayana or Movable Zodiac. You have to set out what in your opinion, are the likely results to happen as a consequence of this eight-planet combination in the world as a whole ; with reference to the different countries ; and/or in regard to individuals born in different signs. All points of view—whether based on ancient classical writings or on modern western texts or on one's own experience, are welcome.

PAPER No. 11—BY JASHBHAI R. VADALIA, LL.B.

WITH thanks to the Editor Sri B. V. Raman for his timely open invitation to participate in the symposium "The 1962 Eight-Planet combination and World Affairs", I put my humble views before the readers through the columns of THE ASTROLOGICAL MAGAZINE.

Especially in these days when it has become a fashion with the so-called advanced people to propagate that they do not believe in astrology and that astrology is nothing but a humbug, the learned Editor Sri B.V. Raman's devotion to the subject of astrology is highly appreciable and he deserves congratulations.

The eight-planet combination takes place on 5th February 1962. All planets except Rahu will be in Capricorn (*Makara*) according to Nirayana theory and in Aquarius (*Kumbha*) according to Sayana theory. We Indians are inclined towards Nirayana theory in astrology which is now considered better than the Sayana. Our ancient literature on astrology is on the Nirayana basis and hence I put below my views as per that system.

We are eager to know the two-fold effects of the combination (1) with reference to different countries, and (2) in regard to individuals born under different signs.

As regards the effects of the "Eight-Planet combination" on the different countries it will be interesting to note that as the constellations affected are Uttarashadha, Sravana and Dhanishta the countries affected will be parts of India, Pakistan, Iran, Afghanistan, Greece, Bulgaria, Egypt, Algeria, Hungary, Germany, England, Portugal, France, United States of America and Russia.

The combination takes place in the sign Capricorn (*Makara*) ruling politicians and military dictators and the armies and also the lower class people. The combination is accompanied and followed by solar eclipses on 5-2-1962, 31-7-1962 & 25-1-1963. All these suggest a bad time for the established governments, labour classes and the diplomats. The solar eclipses also suggest spreading of epidemics, ruins due to floods, loss of crops, earthquakes, etc., in the affected areas.

With the curiosity to know what will happen in other part of the globe, one is naturally more inclined to know about the events 'at home'. I may therefore first of all discuss the effects of the combination of planets and eclipses 'at home'.

India

The combination takes place in the 5th house from India's ruling sign. It takes place in the 11th house from the Lagna and 5th house from the Moon in the chart of the Indian National Congress. This is not a healthy thing for the normal administration of the country.

Bihar, Punjab and Uttar Pradesh will be affected most. Some calamities from natural phenomenons like floods, earthquakes and epidemics are likely to trouble the people in this area. Loss of crop is also feared.

As *Makara* is a watery sign the coastal areas are also liable to affliction. General administration in the affected areas will undergo much stresses and the present government may have to face crisis.

The country's financial position in general is likely to suffer much though in the long run no financial crisis need be feared. However financial tensions will be there which may last upto the end of 1963. Troubles at the borders will reach a climax and the Indian armed forces may be put in a position to reply in the same coin.

Pakistan

The present Military Government may have to undergo great changes. It is very hard indeed to say whether General Ayub Khan will be able to come out safely from the affliction. There will be serious dissatisfaction among high officials of the Pakistan armed forces; as a result some big changes are anticipated.

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Parts of Punjab and Bengal which now comprise Pakistan territories, are likely to undergo calamities through floods and epidemics. People will suffer most and may try to overthrow the present administration.

Burma

The combination and the solar eclipse take place in the 3rd house from Lagna and fifth from the Moon in the Independent chart of the country. Lord of the seventh, that is, Venus is afflicted. This is really a very hard time for this country and the country's administration will undergo changes more than once.

United Arab Republic

The 9th house from the ascendant and eleventh from the Moon is afflicted in the chart of the United Arab Republic. It is also not a happy time for Colonel Nasser as the 3rd house from the Lagna and the house occupied by the Moon are afflicted.

It is quite possible that Egypt may be made a battle-field and its relations with the communist countries will suffer. The country will suffer a great loss and main role will be played by Israel.

Indonesia

The 5th house from the ascendant and eleventh from the Moon is afflicted in the Republic chart. Lord of the ascendant is in the 5th house and will be under affliction.

Dr. Sukarno's ascendant and Moon are badly afflicted. Thus it is very hard times for the country. Some civil war will be inevitable and Dr. Sukarno's position will be threatened. The country will have to face a war-like situation.

Great Britain

Venus, the ruler of the chart, is afflicted by the combination and the solar eclipse. This will be a critical time for Britain. It is likely that Great Britain will involve herself in some strife in the Middle-East. The chart on the whole reveals that the effects will be quite temporary and the country will wisely take herself out of the strife at the end, though after a good stroke on its prestige.

U.S.A. and U.S.S.R.

No indications are seen of any direct war between these big nations of the world. However they may involve themselves in the internal problems and peace of other nations with conflicting interests with each orher.

The circumstances will make the leaders of both the nations wise enough not to involve themselves in the direct warfare and it is not too much to say that much of the future of the world depends upon the steps taken by these two big nations of the world. The combination does not suggest any world war and hence the atomic war need not be feared.

The U.S.S.R. will see some changes in the present Presidium, which may help the lifting of the iron-curtain and the rigidity for which the country is well known.

People and the statesmen in the U.S.A. will try to understand more and more the opposite block, which may lead to some distant future solution of their disputes by 1967 or so.

While concluding the effects of the combination and the solar eclipse on the world, I may say that I do not see any chances of world war affecting the world at large and shall no atomic war need be feared. Only military moves between nearby countries with conflicting interests are foreseen. Some interested countries may jump into the troubles and may make the situation worse. The trouble will start from about July or August 1961 and may last upto the beginning of 1963.

According to my humble opinion the end of this strife will force the leaders of the nations to be more wise and sensible, thus bringing some better situation at the end of the strife.

At the same time it will be interesting to note the effects of the combination and the solar eclipse on the individuals born in the different signs. As this is a transitory effect I shall discuss the effects from the position of the Moon and not the Lagna. However one will get more light if he reads both the readings from his Moon and Lagna point and come to a conclusion after considering both the readings.

Mesha (Aries).—The combination takes effect in the 10th house. The persons in service need great care. They should keep to strict routine. It will be risky for them to try any change in the service. Health of father or grandfather will require great care if the Sun is weak in the horoscope.

Vrishabha (Taurus).—Persons born with Moon in this sign need not fear too much. Nothing need be feared in particular.

Mithuna (Gemini).—As the 8th house is afflicted, the health will require utmost care, especially if any malefic is in the 8th house in the horoscope. The finance is also affected adversely. They will be required to spend a good amount after their health.

Kataka (Cancer).—The health and the mood of the partner-in-marriage require great care and attention during the period. If the Lagna or 7th house in the horoscope is occupied by a malefic the native should be more cautious and avoid any danger regarding this house.

It will also be wise to keep in control your mood otherwise some conflicts will unnecessarily be created by your hasty steps

(Continued on page 1050)

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Predicting Specific Events by Means of Transits—VII

BY W. J. TUCKER, D.Sc., Ph.D.

IN this article it is proposed to test the method of transits on the horoscopes of two secret service women agents who were decorated for distinguished services in the Second World War: *Odette Marie Celine Brailly*—world-famous under the simple name of *Odette*—and *Georgette Robinson*.

Odette's birth time is unknown, and her horoscope has been rectified. Her birth date was Sunday, April 28th, 1912, so that her epoch occurred on Sunday, July 9th, 1911 when the ruler of the day—the *Sun*—was conjoined with *Neptune* in Cancer—a fact which indicates the Point Ascendant as *Cancer* 21°.

Georgette Robinson's birth time was given to me by her father and mother as 9 p.m. She was born at Wasmuel, Belgium, Tuesday, November 30th, 1920.

Note that the "Secret Service Planet" *Neptune* was at the Point Ascendant of both these girls. Note too that both were born under certain identical configurations, namely: *Sun* square *Herschel*, *Mercury* square *Neptune*, *Venus* trine *Jupiter*. In both horoscopes *Mars* is seen to be void of aspect.

Odette was born on a *Sunday* so that her birthday planet is the *Sun*. Cancer being her ascending sign, the *Moon* is her horoscope ruler. Her Sun was in the Venus-ruled sign of Taurus, so that obviously the influence of *Venus* is very important in the life of this noble woman. So observe the important fact that at her birth Venus and Mercury were conjoined in Aries at the zenith.

	Venus 19-30 Mercury R 18-53	Sun 7-45 Saturn 21-27	
Uranus 3-25	Solar Chart of Mr. Odette 28th April 1912		Ascdt. 21-0 Neptune 21-11 Mars 12-45
Jupiter 14-17		Moon 1-30	

Note that her birthday planet—the *Sun*—is in her 10th house. Manifestly it is also the symbol of Odette's father, Sergeant Brailly (*Croix de Guerre avec palme, Medaille Militaire*), who was a soldier in the 1st World War but who was blown to bits by a high explosive shell after the battle of Verdun when Saturn and Neptune were conjoined in Leo, square to Odette's natal *Sun*.

Odette's biographer, Jerrard Tickell, states that just before her eighth birthday, Odette went blind. He records:

> "The whole world that she had known faded into total darkness and it was only on the painful screen of her mind that she could project the beloved sight of eager horses walking, trotting, tossing their heads in the sunshine, cantering, and breaking into a joyous gallop. For a long time she could not be comforted. And then her ear-drums began to understand fully what they had hitherto merely received and to distil into her consciousness patterns of light. Her melancholy took the rhythm of Chopin watzes and her finger-tips—already acquiring a sensitiveness which they have never lost—danced to the formal cadences of Mozart.
>
> "Almost reconciled to blindness because of the acute perception that it had brought, Odette was led one day by her mother to a despised old man, a herbalist who lived in a back street and brewed noisome potions. The specialist had failed. How could this old man with the dirty waistcoat succeed?.....
>
> "Within a fortnight, Odette saw things dimly. With infinite care and patience, the veils of darkness were allowed to flutter down and she saw clearly after two years."

Odette's 8th birthday occurred in 1920 so that we must investigate the cosmological pattern of that period in order to gain an appreciation of what actually happened. Undoubtedly the following major configuration which formed in March 1920 was responsible: *Neptune* conjunction *Jupiter* square *Mars*. Neptune and Jupiter being conjoined at Leo 9° (therefore square to Odette's natal *Sun*—her birthday planet), and Mars being at Scorpio 9°.

It must also be observed that *Saturn* at Odette's birth was at *Taurus* 21½° and therefore at the beginning of the area covered by the group of nine stars called the *Pleiades*, the brightest of which *Alcyone* lies at *Taurus* 29°. This group of stars was observed by Claudius Ptolemy eighteen centuries ago to have a special connection with blindness.

Thus the clues provided throw into relief on *Monday*, March 8th, 1920 as being the vital date when Odette was stricken with blindness. For that was the day on which (*Neptune* conjunction *Jupiter*) square (*Mars* conjunction

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Moon) was exact, and when *Venus* was squaring Odette's natal *Saturn* from Aquarius.

Now the heliacal rising of March 8th, 1920 occurred at *Pisces* 17° and it would be necessary for *Uranus* to transit that precise point before the damage could be fully restored. That transit would not occur before July 1923. So that the *New Moon* of that particular month would be the phenomenon of exceptional importance. That lunation occurred on *Saturday*, July 14th at *Cancer* 21°—therefore transitting *ν-Geminorum*, (*i.e.*, natal *Neptune* at the *Point Ascendant*), and in trine with *Uranus* which was then at *Pisces* 17° 22′. A fortnight later, namely July 31, 1923, *Uranus* was at *Pisces* 17° exactly, and so transitting the precise point where the heliacal rising of the lunation had occurred on March 8th, 1920.

Odette's biographer says :

"In the early spring, Odette caught fever and spent most of the summer in bed." Unfortunately he omitted to say what year! However, the stellar indications themselves enable us to fix with precision the date when the trouble must have been precipitated. And so we point to the significant date of Wednesday, March 5th, 1924 when the lunation occurred at *Pisces* 14½° in conjunction with *Uranus* and squared by *Jupiter* in Sagittarius, which latter planet was in the vicinity of *μ Scorpii*. Nevertheless the real *cause* was Neptunian and is to be located at the very opening of 1924 when *Neptune* was squaring Odette's natal *Saturn*, to be *precipitated* by the configurations of March 5th. Cosmologically, the infection would not be cleared up until after *Neptune* had again squared Odette's natal *Saturn* in September 1924 under the ambient of *Neptune opposition Mars*. Only from that point could there be real recovery.

"In the early spring of 1942, the late Commander Rodney Slessor, R.N.V.R., went to the microphone and broadcast a talk to the nation," writes Odette's biographer. Will biographers start to learn the supreme importance of providing exact dates? That form of laxity appears to be occupational disease to which biographers are particularly prone.

Slessor's purpose was to ask the public to send into the Admiralty all picture postcards of continental resorts including snapshots taken on holiday abroad. Odette responded to the appeal. But she made the mistake of sending her photos to the War Office instead of to the Admiralty. It was this simple contact that was to result in a mother of three small children becoming a secret service agent! (Odette had married Roy Sansom in 1931. Francoise was born in 1932 and, soon afterwards, the young Mrs. Odette Sansom sailed across the channel to make her home in England." Lilly was born in 1934 and Marianne in 1936. But as the biographer has merely given the year in each case and never the date, we have to omit these important events from our stellar review). However, the vital letter from the War Office was received by Odette on June 28th, 1942, fixing on appointment for 11 a.m. Friday, 10th July.

June 28th, 1942 was a Sunday—the ruler of which is Odette's birthday planet. It was also the date of the Full Moon (Sun in Cancer—Moon in Capricorn). But how did Odette receive the letter on a Sunday? (There are no postal deliveries on Sundays). Did it reach her by despatch rider? The fact that *Uranus*, *Saturn* and *Venus* were all three conjoined in Gemini in trine with Odette's birthstar *o-Virginis* (natal *Moon* in 3rd house—communications) provides the answer and signals the importance.

Odette kept the appointment for the 10th July. At 11 a.m. on that day the *Sun* was at *Cancer* 17½° in the immediate vicinity of her Point Ascendant and in transit-phase of birth star *ν-Geminorum* (natal *Neptune*, the secret service planet).

On June 28th at the time of the Full Moon the Sun's position had been *Cancer* 6° and on July 10th *Jupiter* was transitting over that same point.

The proposition to join the secret service as agent was put to Odette. At the very moment the Moon had conjoined *Venus* (Venus was theplanet in power that day, for it was a Friday). That Moon–Venus conjunction was opposing *μ Scorpii* (natal Jupiter) and therefore inciting caution. Which was probably why Odette did not directly accept but said she would think about it. However, the *New Moon* of Monday, July 13th, 1942 was to form at *Cancer* 20½° right at her Point Ascendant, and on that day was transitting over *ν-Geminorum* (natal *Neptune*–the secret service planet!) Odette telephoned acceptance.

At the completion of her training, Odette received her final instructions, reading :

"*Most Secret*

Operation : Clothier.

Third amendment to final instructions for 'Lize'. You will report to the R.T.O. at Paddington at 10 a.m. on 10th October, travelling under the name of "Odette Bedigis", a civil servant, for which necessary documents are attached. You will proceed to Redruth in Cornwall where transport

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has been arranged to convey you to a hotel and subsequently to the airport. You will proceed by bomber to Gibraltar and thence by felucca as previously arranged. This cancels first and second amendments to your final instructions."

The bomber took off with Odette at 2 a.m., Sunday, October 11th, 1942. Odette was born on a Sunday—a day that normally should be lucky for her. *The bomber crashed on take-off, but Odette was unhurt.* Notice that October 10th, 1942 was the date of the New Moon *and the heliacal rising of Mars.* That New Moon formed at *Libra* 16½° near Odette's nadir, in opposition to birth star *Σ-Piscium*(natal Venus-Mercury conjunction).

Odette went to Gibraltar by boat instead of by 'plane.

Notice that Odette's actual secret service work in France began in November 1942 when *Neptune* was transitting *o-Virginis* (natal Moon in the 3rd house).

It was on February 24th, 1943, when Mars reached *Capricorn* 21° in opposition to *v-Geminorum* (natal *Neptune*), that Odette had her encounter with Hugo Ernst Bleicher of the counter-espionage section of the German army. This German spy asked her to put him into touch with the War Office in London. To one who is capable of interpreting the significance of Mars-opposition-natal-Neptune in Odette's horoscope, such a red-light signal is unmistakable. She radioed London about it, and the department instantly realised that the organisation had been betrayed. They sent immediate orders to dissolve the circuit and clear out.

On Friday, April 16th, 1943, Odette and Raoul (Captain Peter Churchill) were arrested, and on Saturday, May 8th arrived at Fresnes prison near Paris for interrogation by the Gestapo. Herr Bleicher tried to induce her to reveal what she knew. *Jupiter* was then at *Cancer* 20° at her Point Ascendant and about to transit *v-Geminorum* in square with *Σ-Piscium.* Odette refused to talk.

On Tuesday, May 25th, 1943, Odette was brought to the torturers of the Gestapo. They demanded to know the whereabouts of Arnaud, Roger, and a certain document. Odette said she had nothing to say. Thereupon the torturers burned her back with a red-hot poker. Finding that ineffective, they proceeded to wrench out each of her ten toe-nails.

It being *Tuesday*, *Mars* was in power, and the ambient of that particular Tuesday was *Mars-opposition-Neptune* (Neptune was at *Virgo* 29½° in the vicinity of Odette's natal Moon *o-Virginis*). *Saturn* was at *Gemini* 14° 18′ in exact opposition to her birth star *μ Scorpii*(natal Jupiter). *Jupiter* was at *Cancer* 22° 57′.

On Friday, May 12th, 1944, Odette was taken from Fresnes prison. Ultimate destination: *Ravensbruck.* The *Sun* was transitting *δ Arietis* (natal *Saturn*). *Neptune* was transitting *o-Virginis* (natal Moon—3rd house). *Mars* was at her Point Ascendant. The day being Friday, *Venus* was in power, and she was transitting *27 Arietis* (Odette's natal Sun).

Odette entered *Ravensbruck* on *Tuesday*, July 18th, 1944. The Sun was at *Cancer* 26° (it was two days prior to the eclipse of the Sun). *Neptune* was still transitting *o-Virginis* (Odette's natal Moon). But the ambient of the day was provided by *Moon* conjunction *Saturn*—a conjunction which occurred in the 12th house: *Prison.*

The unforgettable experiences and maltreatment suffered by Odette in Ravensbruck are set forth in detail in her biography and need not be repeated here. We pass on to *Monday*, April 16th, 1945 when the Commandant of Ravensbruck received direct orders from Himmler that all persons detained in the Bunker were to be executed immediately. That order was promptly carried out, except in the case of seven prisoners, one of whom was Odette. For reasons known only to himself, Fritz Suhren had spared the lives of these seven.

The *Sun* on that day was at Odette's zenith, and was conjoined with *Venus.* But *Mars* was in her 8th house (death house) opposing *Jupiter.* What, then, stayed the hand of the executioner? Was it because of the ambient of *Sun* conjunction *Venus* at her zenith?

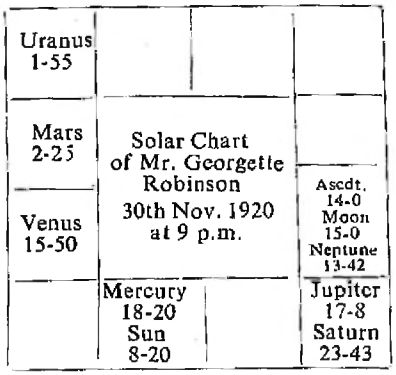
At midnight on April 27th, just as her birthday was dawning, Fritz Suhren came to Odette's cell and told her she would be leaving at six o'clock in the morning. Her anniversary that year was Saturday—Saturn's Day. But the news itself had been given to her under the Full Moon of April 27th when the *Sun* was at *Taurus* 7°.

On Thursday, May 3rd, 1945, Fritz Suhren drove Odette to the Americans and surrendered to them. On this Jupiter's Day the Moon in Capricorn was trining Jupiter in Virgo, forming a spectacular ambient. Mars in Aries was opposing Odette's *o-Virginis* (natal Moon) when the prisoner of Ravensbruck ordered the Commandant Fritz Suhren to hand over to her his revolver—which he did. Note that *Venus* and *Mercury* were conjoined at Aries 18½° *Σ Piscium* (the birth star marking the birth conjunction of these same two planets). Odette's rebirth was occurring.

So ends the war-time saga of this extremely brave George

Cross heroine: Odette Sansom, M.B.E., *Legion d'Honneur*.

We now turn our attention to the horoscope of *Georgette Robinson*.



The great adventure started for this young woman on Wednesday, May 15th, 1940. When her home-town, Mons in Belgium, was bombed by the Luftwaffe five days after the invasion of the low countries by the Nazis. This bombardment signalled to the Robinson family that it was time to leave if they were to hope to get to a French port and over to England. So their car joined the endless procession of refugees on the highway leading to France—a procession that was constantly being bombed and machine gunned by the Luftwaffe. Thus it was indeed the day of a big change in the life of Georgette, and the heralds of that change were: Jupiter in Aries in the 9th house, and *Neptune* at Virgo 22° 49′ transitting *v-Leonis* (natalSaturn)

Unable to reach a port, the family finally settled down as refugees to the beautiful town of Lourdes in the south of France. Presently, Mr. Robinson began quietly and imperceptible to organise an escape route for refugees by means of which they could be passed over the Pyrenees into Spain.

Furnished by her father with a forged identity card, Georgette travelled from Lourdes to Licq (a village at the edge of the Pyrenees) as his representative charged with arranging with the leader of the Basque guides the procedure that must be followed to pass a pipe-line of refugees over the mountains into Spain. It was an evening of March 1941 (Georgette herself cannot recall the exact date, but it was probably Monday, March 27th when the eclipse of the Sun occurred at Aries 6½° trine *a-Scorpii*). *Uranus*, at Taurus 23⅓°, was in Georgette's 10th (father's) house trining *v-Leonis* (natal Saturn). *Saturn* himself was at Taurus 12° 47′ at Georgette's zenith, conjoined with *Jupiter*.

On Thursday, Aug. 7th, 1941, Georgette had trouble with the Vichy police. A member of the Robinson organisation had betrayed her. It was the day of the Full Moon and the *Sun* at Leo 14° was transitting *k-Cancri* (natal *Neptune*). Fortunately *Jupiter* at Gemini 15° 28′ was in sextile aspect to *k-Cancri*, protecting Georgette. Though the police chief knew very well she had been travelling with a forged identity card, he turned a blind eye to it.

On Sunday, September 21st, 1941, a new *carte d'identite* was forged for Georgette in the name of *Nelly Marie Duparc*. The Sun was eclipsed at Virgo 28° and therefore in the vicinity of *v-Leonis* (Georgette's natal Saturn). The heliacal rising of that day was a heliacal rising of *Neptune*. Neptune was at Virgo 27° 28′ trined by *Saturn* from Taurus 28° 27′.

On Monday, March 16th, 1942, Georgette and her father were arrested. The *Solar Eclipse* of that day occurred at Pisces 25° in opposition to *v-Leonis* (natal Saturn). *Saturn* was at Taurus 24° trining *v-Leonis*, and it was probably this trine that saved Georgette from committal to prison. *Mars* was at Gemini 5½° in opposition to Georgette's natal Sun (*a-Scorpii*). Georgette was released, but her father was committed to the prison of Tarbes.

In September 1942, Georgette began to reorganise the escape route under her own leadership and with totally new personnel. The same devoted Basque guides were employed, however.

The New Moon of Thursday, September 10th occurred at Virgo 17° 8′. It was an eclipse of the Sun and it transitted *o-Leonis* (natal Jupiter) on this Jupiter-ruled day.

So successful was the escape route that more than a thousand soldiers, airmen and refugees, were passed over the Pyrenees into Spain under the noses of the German forces, the Gestapo, the Vichy police, and the frontier guards. The Basque guides—who alone could render the feat possible—would not listen to any proposal from anyone to guide refugees over the Pyrenees, unless they were authenticated by Georgette. So the *Deuxieme Bureau* (the French Scotland Yard) who wanted to pass selected men of their own, were forced to come to Georgette to seek her aid. This was a fact which gave Georgette a chance to bargain with them. She agreed to pass their men through into Spain provided that they for their part agreed to organise the escape of her father from the Military prison in which he was incarcerated under sentence of death.

On Thursday, December 24th, 1942, Georgette had the audacity to present herself at the Military prison near Perigeux, armed with a forged warrant and papers authorising her to visit her father. In that way she was able to give him an indication that his escape from prison had

(*Continued on page 1043*)

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Effects of Old Planets

BY B. M. SIVARAMIAH

THIS is an answer to the article on "Effects of New Planets" by Rao Saheb K. Gopalakrishnamacharya that has appeared in August 1958 number of THE ASTROLOGICAL MAGAZINE at Pp. 757, wherein the learned writer has lucidly discussed the astrological cause for the failure of the marriage of an educated and employed comely lady, and ably shown how the presence of the new planets, Neptune and Uranus (extra-Saturnines) is of much consequence indeed, as illustrated by the lady's horoscope.

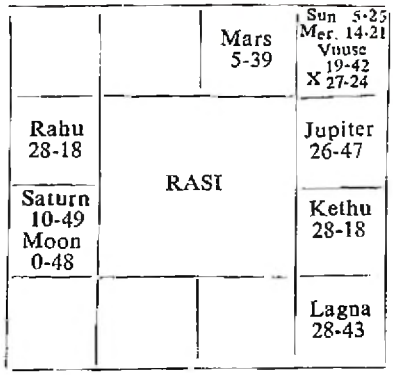
As we know, these planets are foreign to our ancient Astrology which depends only on our usual 9 planets (intra-Saturnines) as encompassing and influencing all the results or effects of worldly life, for astrological investigations, ignoring the more distant, scarcely visible, lethargic celestials, the 'New' planets, however huge they may be far there, as of little consequence.

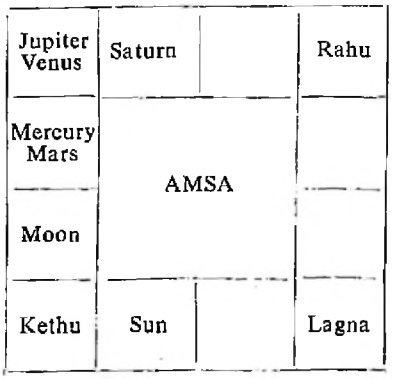
The learned writer has put up both the Nirayana and the Sayana charts for the lady, and a Solar Return for 1957, and given a comparative study of them and drawn his conclusion—that the 'New' planets only could make possible the break of marriage almost settled, and that without them we have no indication for the frustration encountered from amongst the old school of planets.

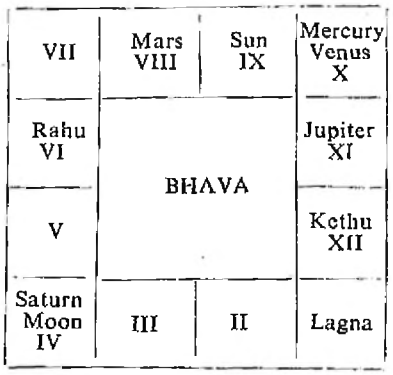
The Rao Saheb may be right, but still I have wondered and worried myself whether the 'old' planetary system by itself has not been sufficient to indicate this 'break' effect, and whether we have not got clues enough in the old Nirayana chart only for shrewdly finding this mishap to occur, inspite of satanic Uranus and Neptune lurking behind! I am only a (hobbyist) student of astrology, and I cannot match the high intellect of the Rao Saheb, and I wish an abler pen had handled this controversy than my humble self, but still I shall endeavour to give only a plain and simple study of the sufficiency of the intra-Saturnine planets to influence all our life matters, taking up the very example of this lady's case.

Making use of the Nirayana birth chart of the lady as given by Sri K.G.K. Acharya, I have herewith given the Rasi, the Navamsa, and the Bhava charts for her, and tried to show from them that this 'break' could be seen without the aid of the so-called new planets.

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Be it noted, however, I am writing more for students of astrology like me than for its masters, and my treatment will be easy and fundamental so as to be followed by all, and not expert. So, some latitude has to be allowed me if I am a little elementary in my hypothesis.

Born in the constellation of Uttarashada, the balance of Sun's Dasa at birth is given as 4 years, 4 months and 17 days. It is said that it was during the sub-period of Jupiter in Rahu Dasa, the question of marriage cropped up with a proper groom, almost settled, and mutual correspondence went on for nearly 6 months in furtherance of the fixture, and that the marriage was almost in sight. But suddenly and unexpectedly, it is said, the would-be bridegroom wrote curtly and cancelled the engagement on a trifling pretext, as soon as Saturn's sub-period ushered in at the heels of the Jupiter Bhukthi. Exalted Jupiter, lord of 7, brought in a good chance for the woman during his Bhukthi, says the writer, but 'strong' Saturn spoiled the whole thing. He also hints that very probably Jupiter being *Shadashtaka* with the Dasa lord Rahu, the good effect became infructuous, and leaves it there to proceed on his case for the 'New' planets. He has also

doubted the appropriateness of applying the Vimshottari Dasa in preference to Shatabdika (as per Parasara) since this is a case of Vargottama Lagna native. But the Vimshottari system being in vogue and found satisfactory generally all over India let us see if on the premises laid down there is any necessity to call in the new planets to explain the sad frustration effect

Rahu, Jupiter and Saturn are the planets concerned in this affair, as also Mars (lord of VIII), Moon (dispositor of Jupiter, and associate of Saturn), Venus (marriage-maker), and Mercury (lord of Lagna as well as associate of Venus). We have ample directions in our astrology to evaluate the influence or power of these planets under Shadbala, Shadvarga, Ashtakavarga, Tarabala, etc., tabulate and compute them to see what each planet can or cannot do for the native in a certain circumstance. It is for us, as the necessity of the case dictates, to enter into and see on all these tests, or any one or two of them. I do not propose to enlarge on, or worry the reader on the details of all these, which interested reader can work out for himself, but I will confine myself to a line sufficient for the point raised, leaving the rest for others to fill. Herewith I give a table of the star value (Tarabala) of these 7 planets for comparison at a glance :—

Planet	*Star position*	*Star lord*	*Tarabala*
Rahu	Purvabhadra	Jup.	Pratyak
Jup.	Aslesha	Mer.	Nidhana
Saturn	Sravana	Moon	Sampath
Moon	Uttarashada	Sun	Janma
Mars	Krittika	Sun	do.
Venus	Aridra	Rahu	Kshema
Mer.	Aridra	Rahu	do.

From this, it can be seen that as both Rahu and Jupiter are under malefic star influence (with reference to the birth star) at their very inception, Rahu Dasa Guru Bhukthi itself is not a fruitful period for the native. The Dasa lord is in an unfavourable constellation (pratyak or upsetting) governed by Jupiter, the bhukthi lord, who is himself in a very bad star influence (Nidhana or death), governed by Mercury, Lagna lord, himself governed by Rahu again. The vicious circle of influence is at once seen here 'debilitating', our exalted Jupiter! Besides the *Shadashtaka* (6-8) as between the Dasa and Bhukthi lords, Rahu and Jupiter, there is Dwirdwadasa (2-12) between Jupiter, Bhukthi lord, and if we only remember that marriage is in question now, both Mercury and Venus being ruled by the vily Rahu once again. In addition, Mars (lord of VIII), who is in Saturn's amsa ruled by Sun it may be noted, is throwing his wicked glances on Jupiter and as lord of VIII from VIII, also both in the Lagna and navamsa charts he is a powerful malefic for the native. And last, though not the least, there is *Shadashtaka* (6-8) as between Jupiter, lord of VII in XI and Moon lord of XI in IV and Saturn lord of VI who is in Mars' amsa, and in the nakshatra ruled by Moon, have both gone over to IV house in the Bhava, the house of domestic happiness, if we only remember happiness by marriage is also in question. All this internal trouble was there and more!

Hence it was all an 'abortive' attempt—this marriage business—and it would not have ensured long or happily to the native's benefit even if it had hastened to materialise, as lord of VII Jupiter is not quite well placed in the chart, governed as he is by Mercury his enemy in X, and though exalted in rasi he has fallen and begun to rise again (see navamsa). In my own experience a planet, especially Jupiter, is better when he is approaching his exaltation than when he has passed it. I have a planet (Saturn) both exalted and retrograde in my chart in XI and in *Nidhana* (death) and a Jupiter approaching exaltation, but not exalted, and in *Nidhana* too, and I know how they have been useful to me. I have another planet (Sun) passed exaltation, but in *Kshema* (safety) and so a little bit better. I cannot forget my experience.

In this we cannot but perceive that just as Saturn in the amsa of Mars has tried to reach and encompass the IV and affect the IV house of happiness, and if Saturn has dulled it Mars has embittered it. (Compare Rasi and Bhava positions of Saturn and Mars in respect to IV). There is a sort of mutuality or exchange aspect between Mars and Saturn (for doing evil) in this horoscope, and they have vied with each other.

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Under these circumstances, the affairs of VII (marriage) have been spoiled, but my own feeling is that as Moon and Saturn, governed by Moon, in *Sampath* (wealth) constellation, both in the IV house aspected by Venus and Mercury, both in the *Kshema* (safety) constellation from the X house (suggesting her vocational position has something to do with her marital happiness—it was interference by Saturn once, it may help by Moon another time) it was after all for her good in the end. Fortunately there is no mutual (4-10) aspect between Mars and Saturn here. In my humble opinion, Rahu Dasa Venus subperiod may be a more favourable period for marriage for the native (note Venus with Jupiter in VII in navamsa, with Mercury, lord of Lagna, in Bhava X aspected by Moon, the dis-

(*Continued on page 1038*)

The Question of Considering Herschel and Neptune

BY S. S. PENDHARKAR

THERE has been apparent, of late, a growing tendency on the part of certain followers of Hindu predictive astrology to include for purposes of prediction, the recently discovered planets Herschel and Neptune. They assert that, if Hindu astrology is to keep pace with the rapidly progressing world, old prejudices must be cast off. They seem to have strong reasons to believe that both Herschel and Neptune play important roles in the lives of human beings. On the other hand, orthodox Hindu astrologers show a marked unwillingness to consider the alleged importance of these planets and with equal force assert, that it is not given to either Herschel or Neptune to control any part of human destiny. In view of this tug-of-war it become necessary to put the whole matter to a searching and critical examination. We shall begin with a revision of the nature and significations of the planets, Herschel and Neptune and then, with the aid of a few actual charts decide upon the justification of considering these planets as factors influencing human affairs.

I am fully aware of the fact that a few examples are not enough to establish the truth or otherwise of an important rule. But I am sure that the examples such as I have chosen will at least aid some clarification and better understanding of our problem if not complete solution or enlightenment. In fact this article does not seek in the least, to pronounce judgment on the issue. It's role is less authoritative inasmuch as it seeks to place before the readers the mass of evidence on either side of the question and leaving them to arrive at their own conclusions in the light of such observations as the author deems it fit to make from time to time.

The nature of Herschel is said to be eccentric, electric and changeable. It represents abruptness, originality, genius and subtlety of idea, being the higher octave of Mercury. Some authors for instance Alan Leo, regard it as the essence of all planets. All that is unlimited and unbound is said to come under his dominant influence and sudden events of a catastrophic nature are attributed to him. With him it is the unexpected that always happens. The generality of authors give the position of this planet by house, predominance over his position by sign, though of course he is said to own Aquarius and to be well placed in the other two airy signs. As for aspects to Herschel the inharmonious aspects such as the square, the opposition, and the conjunction of the Moon and the Sun are said to be unfavourable as regards health and longevity and may cause accidents to the body of the person. He is said to make astrologers, airmen, electricians and antiquarians.

The planet Neptune is said to be moist in nature. He has largely to do with the psychic and the emotional sides of human nature. He is said to make the native amiable and good natured but the native is liable to be irresolute and inclined to shrink from responsibilities. Some are inclined to the view that he affects the subconscious mind rather than actual physical events. He is said to be well placed in Cancer and Pisces. But he is generally regarded to be a malefic unless well fortified. The inharmonious aspects to him of the Sun and the Moon are not conducive to firmness of character or balance of mind.

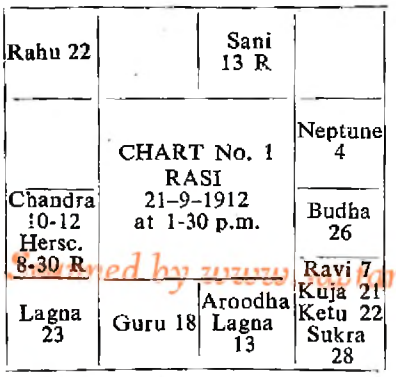
Our revision having concluded we shall examine a few actual charts to see how far the influence of these planets is actually felt. We must however bear in mind that some of the results attributed to Herschel are also attributed to Mars and Saturn in Hindu astrology. Similarly each of the planets Venus, Kethu and the Moon is said to produce some of the results attributed to Neptune. Since we are concerned only with the question of the advisibility of considering Herschel and Neptune for purposes of prediction based on the Nirayana system the horoscopes used for examination must be Nirayana. The value of the Ayanamsa used by me is the one adopted by Prof. B. V. Raman. For the present at least the aspects to these two planets to be employed must perforce be those used in Western astrology. I propose to deal first of all with the part these planets are said to play in matters of health and longevity.

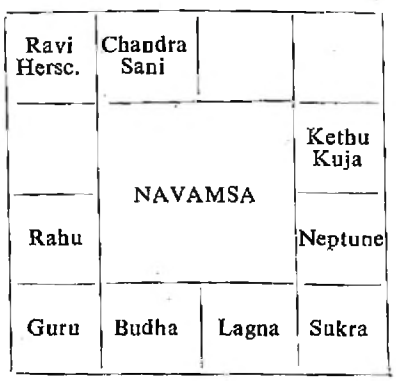
Chart No. 1 is a case of still birth. The birth time is correct since the birth took place in a hospital. This chart has been taken from the late Sri V. G. Nawathe's *Jathaka Sangraha*. I have converted the original Sayana chart into a Nirayana one.

A still birth is an occurrence both rare and catastrophic and as such absolutely in keeping with the bizarre nature of Herschel. In fact this is a fit case for Herschel if ever there was one. Neptune should also be expected to play a major role. We must pause here and reconsi-

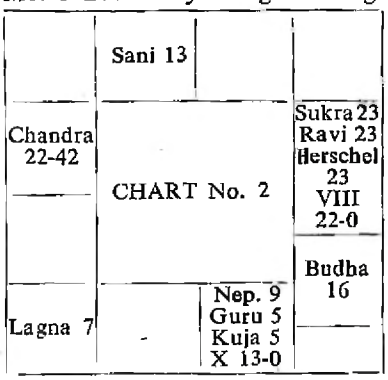
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der the questions we are called upon to answer to justify the inclusion of Herschel and Neptune. The two questions are (1) whether the inclusion of these planets enables one to account for the strangeness of the incident, and (2) whether their exclusion denies one an access to the knowledge of this catastrophe. For the claim for inclusion of these planets, can be justified only when it is established beyond reasonable doubt that their exclusion would mean the loss of a definite clue to the nature of the incident. Let us now look at Chart No. 1. The





Moon is conjunct Herschel and both are in opposition to Neptune. Apparently the claim seems to be justified. I say apparently because, there is a hitch. For how does Herschel indicate the birth of a dead child by occupying either Capricorn or the junction of 1st and 2nd houses? And again how does Neptune indicate the same by occupying the 8th house? It is of course held by certain authors in the West that the inharmonious aspects between the Moon and Herschel, the Moon and Neptune and Herschel and Neptune are not conducive to either physical or mental soundness and may indicate a catastrophe. It occurs to me that as these aspects take place over the 2nd and the 8th, one the house of death and the other the house of longevity. They should be construed to affect the longevity adversely and also to cause strange and sudden death. This argument is atleast sensible. But what about the aspects to the Sun? He has no inharmonious aspects according to the western system. Mars is far away and out of conjunctional orb. Let us now see what difference their exclusion makes. Lord of lagna Guru is in the 12th aspected by malefic Sani. Lagna point is powerfully aspected by another malefic Mars. The Sun *Thanukaraka* is in association with Mars, Kethu and Venus *(neecha)* the lord of the 6th. Sukra is also the Atmakaraka besides being the lord of the 6th and in deep debility without *neechabhanga*. The Dasa at birth is that of Moon the 8th lord. The birth is in a Nakshatra sandhi. In the navamsa, Venus the lord of Lagna is in debility in the 12th. Lagna is aspected by Saturn and Mars both in debility while Moon is with debilitated Sani and aspected by Guru the lord of 3 and 6. Considered from Aroodha Lagna which is 13° Thula, lord of lagna Venus is in debility in the 12th in association with three first class malefics. Guru lord of 3 (longevity), is in the 2nd (house of death). Sukra lord of 8th (longevity) is in 12th (house of loss). Any astrologer of some standing would concur that the child will die immediately if it is not already dead. The question now is: does either Herschel or Neptune or do both of them together improve in any way the judgment based on a system that excludes them? I leave the answer to the intelligent reader with a request that he or she weigh the mass of evidence on either side and arrive at his or her own conclusions. We shall now go over to Chart No. 2 which is that of Mr. P.B. Shelley the great Eng-



lish poet. This chart is even better suited for our purpose than Chart No. 1. Sukra the 6th lord is with Ravi the lord of body and Herschel and all of them are in exact degree conjunction right over the 8th cusp. All the three are quincunx to Moon. Shelley was drowned in the sea at the early age of thirty as a result of a boat disaster. As expected Herschel has brought upon sudden and accidental death by his conjunction with the Sun on the 8th cusp and his quincunx position with the Moon. The cause of death, *viz.*, drowning is also explained by the disposition of the Sun and Herschel in the watery sign of Cancer. Neptune's association with Jupiter the ascendant lord and Mars a malefic in opposition to Saturn adversely affected the longevity. Let us now see what we learn if we drop out Herschel and Neptune. Ravi the *Thanukaraka* who is also the *Atmakarka* (he is actually 35 minutes ahead of Sukra) is on the 8th cusp with Sukra the lord of 6th in a watery sign. Guru occupies the same

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degree as Kuja and both are aspected by Sani. Mutual aspects between Sani and Kuja indicate catastrophe. From Chandra Lagna, lord of Lagna Sani is in debility though with *neechabhanga* in the 3rd house. Chandra the 6th lord is in lagna. Ravi the body indicator and Atmakaraka is in 6th. Budha the 8th lord aspects lagna. The accidental nature of death is indicated by mutual aspects between Moon the 6th lord and Mercury the 8th lord. I shall again leave the conclusion to the reader. For my part I am inclined to the view that at least so far as the question of health and longevity is concerned Herschel and Neptune can be of some help only to the followers of the western system of prediction. They are superfluous to the system of Nirayana Hindu Predictive Astrology. The reason is very simple. The western system lays great emphasis on the natural significations (*Naisargika Karakatwa*) of the planets; leaving out their temporal significations due to theis various lordships of houses. In short the western system does not take into consideration the *Bhavesh Phalam*, *i.e.*, results accruing from the lordships of the planets. This deficiency may be said to be supplemented by Herschel and Neptune.

In this connection it will be interesting to study Chart No. 3. This is the chart of the late

Sani 21 R		Chandra 8	
Guru 26 R	CHART No. 3		Sukra 27
Lagna 5 Hers. 5 Nep. 8		Kuja 12	Budha 8 Ravi 13

Pandit Ishwarchandra Vidyasagar the great social and educational reformer of Bengal. Here Herschel and Neptune are in conjunction and Herschel is right on the lagna point. Both Herschel and Neptune are quincunx to Moon while Neptune is square Mercury and the Sun. Herschel is also square Mercury. Both Herschel & Neptune are in a fiery sign (even according to Sayana) uncongenial to their nature. We now come to another aspect of life which these planets are said to influence, *viz.*, mental stability and the working of the mind. In Mr. C.E.O. Carter's opinion the Herschel-Neptune conjunction makes the native "self-willed and frequently extremely able", though he says nothing about their effects on health or longevity. But it is normal to expect that natural malefics as they are, they should influence both the health and the longevity of the native adversely when occupying the Bhava Madhya of lagna in an uncongenial sign. Add to this their quincunx to the Moon their square to Mercury the planet of intellect and Neptune's square to the Sun the *Thanukaraka* and we have the picture of a person extremely intelligent but self-willed, perverted in views and cynical. Health and longevity also cannot be expected to be above average. The fact is that Pandit Vidyasagar lived upto the age of 71, was a man of simple habits, cool and clear thinking, deep understanding of all matters and sober views, though a reformer. I do not intend to impose upon the reader my conclusions. I shall only say that the followers of the Hindu system of predictive astrology can make proper use of Herschel and Neptune in predictions but certainly not in the same manner as that of the westerners. I assert, inspite of the contentions of certain adepts to the contrary, that both Herschel & Neptune can be exploited to help us in a finer and greater understanding of a chart. But at the same time I do not think that we are poorer without them. The two statements are neither inconsistent nor contradictory. They simply mean that those of us who do not possess much intuition and find it difficult to solve the numerous problems of a native's life with the aid of only ten planets (the Saptagrahas, the nodes and Gulika)can bestow consideration on Herschel & Neptune with some profit. In my next article I propose to enquire into the alleged influence of Herschel & Neptune over certain other affairs of life, *viz.*, marital happiness, intellectual ability, financial status, etc., and also to place before the readers certain rules formulated by me for rendering the services of Herschel & Neptune available for purposes of prediction to the followers of the system of Nirayana Hindu Astrology.

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Astrology as a Practical Science

BY K. S. GOPALAN

MY interest in Astrology dates back to the year 1921 when I was nine years old. A *Sadhu* (mendicant) appeared in front of the post office at which my father was a postmaster. Pointing out to me, the *Sadhu* exclaimed!—"This boy will be brought up by his maternal uncle". Pointing out to my brother, he uttered!—"This boy will have two wives; I can say this from the way he is blinking". Referring to my sister who was of marriageable age at that time and inspite of vigorous efforts, no suitable bridegroom could be found, the *Sadhu* said: "Go eastward and within a few miles, you will get a husband for her". Referring to my mother, the *Sadhu* predicted that she would unexpectedly get a new house to live in and also two thousand rupees. To my father he remarked: "White ants are going to eat away the main rafter of the house". No questions were put to him to elicit the above answers. For all these predictions, he wanted to be paid only a quarter anna (2 naya Paise in present coinage) which was paid and he gladly accepted.

As there was no high school in those days in the town in which my father was a postmaster, I was sent to my uncle's house at District headquarters for my further studies. My sister could get a husband from the very direction pointed out by the *Sadhu* within a few miles. My school master gave some examples of how to use the words 'no sooner' 'as soon as' and 'immediately after' and the examples were as follows:

"*As soon as* I heard the telegram, I wept aloud. *No sooner* I heard the telegram I wept aloud. *Immediately after* I heard the telegram, I wept aloud". I was reciting these examples in my study at night and they were ringing in my ears and vibrating. Next morning, a telegram was received intimating my father's death. "Coming events cast their shadows before". The *Sadhu's* prediction of the 'main rafter of the house, *viz.*, my father being the main rafter (support) of the house being eaten away, like white ants eating away the rafter, was fulfilled. Soon after my father's death, my maternal grandfather built a new house at his village and settled my mother and other family members there. My mother also received on my father's death a sum of Rs. 2,000 insured by my father. I, however, continued to reside with my uncle.

When I finished my scholastic career, I used to spend my time in pursuit of astrology, which is a hobby with me. My brother was married to a relative girl. Her sister was also of marriageable age and the mother of the girl put the question to me when she would be married and what sort of husband she would get. After having a look at the horoscope of the girl, I predicted that she would be married as a second wife but the husband would be quite a young man and there would not be much difference in age between the two. Exactly as I predicted, she was married as a second wife and the husband was not much older than the girl. The husband was no other person than my own brother whose first wife died 3 years after marriage. The *Sadhu's* prediction of my brother having two wives (*Dwikalatra Yogam*) and my prediction of the girl becoming the second wife and that too to a young man had coincided and proved cent per cent true.

I give predictions free of charge to those who come to me but as for myself, I consult competent astrologers in the field. One of the astrologers in Andhra, a professional, of course, whom I consulted regarding my marriage wrote to me that 'marriage will not be early or easy but you will ultimately be married in your 26th year and you will gain socially and financially through your marriage'. When this prediction was made, I was only 22 years old but my marriage was settled and the date also fixed. I was about to write to the astrologer that I was going to be married in my 22nd year and not in 26th year as predicted by him and his prediction was bogus but before I could do so, a telegram was received stating that my marriage was postponed. Ultimately, I was married in my 26th year as predicted by the astrologer but to a different girl and I gained socially and financially through that marriage. My wife's gold ring was missing from the house. The astrologer whom I consulted told me that the maid servant of the house (he gave description of age, colour, etc., of the said servant and the fact of her being a virgin (Kanya)) had stolen the ring and hidden it behind the threshold of the backyard of the house and if tackled gently, the ring would be delivered. Accordingly, she was tackled and she removed the ring from the very spot pointed out by the astrologer and returned the ring to me.

One of my nephews, a B.Sc. has no belief in astrology. To make him believe in it, I predicted that his wife was going to

(*Continued on page 1030*)

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Be Weather-Wise

BY K. SREENIVASIAH

MUCH old weather lore is reliable; the winds, the clouds and other physical manifestations are indeed the true weather prophets of Nature.

The weather lore associated with the colours of the sky, for instance. A red sky at the time of sunset is caused by dust particles in the atmosphere, which scatter light. There can be a large number of dust particles in the atmosphere only if the weather is dry. A dull, grey sky, on the other hand, can occur only if the air is moisture-laden. Hence a red sky at the time of sunset is generally taken to indicate dry weather coming on from the west, and a grey sky to indicate bad weather. In the same way extreme visibility is an indicator of rain.

Sky colours

What weather lore has to say about the sky colours is as good as our modern knowledge of the phenomena.

Evening red and morning grey
Help the traveller on his way.
Evening grey and morning red
Bring down rain upon his head.

Of course these sayings depend for their value on the direction in which the traveller is travelling.

As a result of systematic study a number of rules have come to be formulated regarding the significance of the sky colours. A red sunrise is said to indicate rain or snow within 24 hours seven times out of ten; a red sunset at least 24 hours of fair weather two times out of three. A pale yellow sky in winter is again said to forecast a 60% risk of rain within 24 hours.

The weather lore associated with the colours of the moon is also of some value.

Pale moon doth rain,
Red moon doth blow,
White moon doth neither rain nor snow.

And:

If the moon show a silver shield
Be not afraid to reap your field;
But if she rises haloed round
Soon we'll tread on deluged ground.

A white moon and the moon with a silver shield are common phenomena on dry cloudless nights. But what is a pale or a haloed moon due to? It is a meteorological fact that the presence of cirrostratus clouds often makes the moon look pale or haloed. Cirrostratus clouds run ahead of a depression. A red moon frequently shows high humidity in the atmosphere, a condition that often prevails prior to wind and rain.

Cloud forms

Clouds are perhaps the truest weather indicators. It is said that there are more reliable cloud rules than pressure rules. You find the sky threatening, and it does often rain. Similarly the promise of fine weather generally comes true when it is indicated by white fleecy clouds.

The presence of cirrus clouds often implies a depression, associated with wind. In the popular lore cirrus is referred to as mares' tails, fillies' tails, the scratchings of a hen, the painter's brush, etc. The sayings about it are of some value:

Hens' scarts and filly tails
Make lofty ships carry low sails.

Again:

Trace in the sky the painter's brush:
The winds around you soon will rush.

If there are cirrostratus clouds in the sky sometimes haloes are formed round the sun and moon. Cirrostratus clouds are composed of ice particles, and the haloes round the sun and moon are formed when their light is refracted by the ice-crystals. The presence of cirrostratus clouds is a fairly sure sign of rain associated with an active depression. The weather lore associated with the haloes of the sun and moon has some truth.

When the sun is in his house it will rain soon,

And

The moon with a circle brings water in her beak.

According to the weather experts the probability of rain is greater after the halo is seen than before; the probability is greater in winter than in summer; the brighter the halo the greater the risk of rain; and the bigger the ring the nearer the rain.

One expert concludes: "As a rough rule you can reckon that there is a two to one chance of rain occurring within 12 or 18 hours of the appearance of the halo."

Plants and birds

Certain plants, birds and insects are also excellent prophets. It is also common experience that table salt cakes, soot gets heavier and starts to fall, seawood looks wet, ropes tauten and the hair becomes unruly when the air becomes muggy, indicating the approach of a warm front.

The pink-eyed pimpernel is sensitive to weather changes. If

(*Continued on page 1030*)

Sreenivasiah Astrological Consultancy, Tirupur

Electional Astrology—VI

BY K. V. SIVARAMA IYER

The Nine Evil Periods

THESE are to be strictly avoided for all Muhurthas.

(*a*) Mandi

Jet black, long and lanky, in the form of a serpent, having five faces with re-hue eyes and protruding, curved, thick teeth, ruthless and extremely ferocious, iniquitous and vile, viciously sinful, striking terror and dismay is Mandi, the son of Saturn, the causer of death and fear.

This Mandi rules over certain hours of the day and night which are to be studiously avoided for all functions.

Days of the week	*Rising Time of Mandi Day*	*Night*
Sun.	10 hrs. 24 mts.	4th hr.
Mon.	8 hrs. 48 mts.	2 hrs. 24 mts.
Tues.	7 hrs. 12 mts.	48th mt.
Wed.	5 hrs. 36 mts.	10 hrs. 24 mts.
Thurs.	4th hr.	8 hrs. 48 mts.
Fri.	2 hrs. 24 mts.	7 hrs. 12 mts.
Sat.	48th mt.	5 hrs. 36 mts.

The above are Mandi periods for days and nights of equal lengths. The exact periods are to be found out by calculation based on the times of sunrise and sunset for each day.

Divide the daytime into eight equal parts. The first part is ruled by the planet owning the week day. The seven other parts are governed by the owners of the other week days in order. Thus the planet dominating the first division will again come to rule the eighth division. In the same way if the night time is divided into eight equal parts the ruler of the first portion will be the lord of the fifth week day counted from the owner of that day. The portions of the day and night that fall under Saturn's rule are termed as the periods of Mandi. There are also other different opinions current regarding the period of Mandi.

This rising time of Mandi is considered good for storage of grains, smearing medicated oil on the body to cure rheumatism, etc., commencing harvests, starting trade and mercantile activities, repayment of loans, beginning treatment of diseases, fixing pillars and doorways of buildings and for the ceremony of bringing the new crop of the year into the house.

(*b*) Vishti

The following are the *Vishti* periods on the different lunar days :

4th day after the N. Moon		2nd half
8th day	,,	1st half
11th day	,,	2nd half
Full Moon day		1st half
3rd day after the F. Moon		2nd half
7th day	,,	1st half
10th day	,,	2nd half
14th day	,,	1st half

Eight kinds of *Vishtis* are named by Sripathi.

One hour and twelve minutes towards the end of the *Vishti* period are to be avoided for all Muhurthas. (Opinions differ widely on this *Vishti* period also. According to one school of thought *Vishti* falls on the former halves of the fourth and eleventh lunar days after the new Moon and on the latter halves of the full Moon and the eighth lunar days. On the third and tenth lunar days after the full Moon *Vishti* occurs during the first halves and during the second halves on the seventh and fourteenth).

(c) *Visha Ghatikas* (the poisonous parts of constellations), (d) *Ushna Sikhas* (the unsuitably hot portions of asterisms),(e) *Argala*, (f) *Sarpamasthaka*, (g) *Lata* and *Vaidhrita* (caused by the Sun and the Moon) are also to be avoided for all Muhurthas

(Any good almanac will give the above periods.)

(i) Gandantha

The last twenty four minutes of the signs Cancer, Scorpio and Pisces, and the first twenty-four minutes of Aries, Leo and Sagittarius are termed *Rasi Gandanthas*. A period of one hour and twelve minutes towards the ends of the fifth, tenth and fifteenth lunar days and the beginnings of the first, sixth and eleventh lunar days is termed as *Thithi Gandanthas*. Two hours each towards the end of Aslesha, Jyeshta and Revati and at the commencement of Aswini, Makha and Moola are known as *Nakshatra Gandanthas*.

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These *Gandantha* periods are quite inauspicious for all Muhurthas.

The rising sign should be free from all sorts of evil influences mentioned above. The whole of the sign is to be avoided for all auspicious functions in which *Mandi*, *Visha* and *Ushna* affect the latter half.

If these affect at the commencement of a sign the portion of the sign after the poisonous moments can be taken for Muhurthas.

Only the exact periods of *Sarpamasthaka*, *Gandantha*, *Ekargala* and *Vishti* are unsuitable for Muhurthas in a sign. Other degrees of the sign unaffected by any of these are good.

The constellation affected by the middle portion of *Lata* or *Vaidhrita* is also to be entirely avoided.

The evil effects of Mandi need not be taken into account if the

(Continued on next page)

ASTROLOGY AS A PRACTICAL SCIENCE

(Continued from page 1027)

conceive shortly and give birth to a girl. He retorted that he would see that his wife did not conceive. As predicted, his wife conceived and gave birth to a female child. When I pointed out to him about the correctness of my prediction, he said: "It is a usual thing for a newly married couple to produce children" but he had conveniently forgotten his bet that his wife would not conceive.

A friend of mine who was issueless wanted to know when he would get a child. I told him that he was not destined to be blessed with a child. He said that a professional astrologer had told him that he would get an issue in his 45th year and I told him that my reading was different. He is past 48 and still without issue.

My grandfather on my wife's side is a veteran amateur astrologer and he predicted at the time of my marriage that my horoscope was so good that my rise in profession would be by leaps and bounds with increments of 50 rupees at each stage of promotion and his prediction had come true. He also told me that pinning his faith in astrology and the bright future shown by my horoscope, he selected my horoscope for my marriage with his grand-daughter as he was sure that I would rise far above the sphere of life into which I was born.

The above instances in real life are enough to establish that the science of astrology is not false. No rhetorical or theoretical explanations are required to vindicate the cause of astrology and to repudiate the defamations on the astrological science by those who have no faith in it. The proof of the pudding is in the eating and practical examples of predictions having come true ought to be enough to dispel the doubts of doubting Thomases and Bhides regarding the part played by astrology in human life.

BE WEATHER-WISE

(Continued from page 1028)

its petals are closed during the daytime, it is found to "betoken rain and foul weather; contrariwise, if they be spread abroad, fair weather." The daisy and the chickweed behave in a similar way to the rise and fall of humidity in the atmosphere. The main part of the "everlasting flower" remains pointed to the direction in which the damp air blows.

"When the swallows fly high the weather is going to remain beautiful; when they fly close to the ground a change can be expected." This is generally found to be true. Swallows eat insects which they catch in the air. When the weather is fair the insects fly fairly high; when the air cools off, indicating a cold front bringing rain, the insects come down to take shelter in their hideouts. The swallows in order to catch the insects also come down to low levels.

Aches and pains

Some of the aches and pains that human flesh is heir to are correlated with the humidity of the air.

Old sinners have all points
O' the compass in their bones and joints.

Someone has referred to the "torpid liver and inflammatory rheumatism as the most insistent weather prophets known to suffering mortals."

Physicians have found physiological causes for the pain felt in old scars and fractures at changes of the weather. Healthy tissue reacts to the humidity of the air. If this reaction is interrupted by old scars, a specification may result.

Nearly as good

Most of the weather rule based on thunder and the rainbow are also accepted as generally true.

Thunder in spring
Cold will bring.

And

Rainbow in the morning, sailors take warning;
Rainbow at night, sailors delight.

In default of instruments and meteorological departments man in former times relied on weather lore for his weather knowledge and guidance. Modern science has shown that much of the weather lore is as good as the instruments and the departments.

—*Courtesy, Mysindia.*

ELECTIONAL ASTROLOGY

(Continued from previous page)

planet owning the week day of Muhurtha is a benefic and is posited in the rising sign with *Shadbala* strength. A benefic of *Shadbala* strength posited in a kendra or thrikona destroys many evils.

The harmful effects of *Vishti* are lessened to a minimum if the lord of the rising sign is a benefic of good strength with the navamsa falling in his own sign.

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"SRI RAJESWARI",
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DEPARTURE OF
Prof. B. V. RAMAN
TO NEW YORK.

(By Rambler)

THE Local Press of Bangalore and Outside have already reported in full about the departure of your distinguished Editor, Prof. B. V. Raman, to the United States of America and Europe. As one who has been an invitee to all the functions associated with the departure of Sri B. V. Raman to U.S.A., I will be failing in my duty, if I did not press and compel you to publish Staff participations. The Staff was not behind with the other friends and admirers in feeling proud of the unique distinction conferred on the Editor, B. V. Raman, as the Vice-President of the **International Congress of Astro-Science.**

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With characteristic humility, the competent and efficient staff of Raman Publications & Press has echoed the sentiments expressed by other eminent persons in the field of Hindu Astrology. In fact, they have summed up his services to Hindu Astrology in their **Bon-Voyage Address** as under :

"More competent and learned people than our humble selves like **Andhra Sammelana, Kerala Astrological Conference, Graha Nakshatra Phaladesh Sanshodhan Mandal,** in paying eloquent tributes to your god-fearing nature, compassion for the suffering, high literary gifts, have publicly acknowledged your unrivalled authority and unequalled services in the field of **Hindu Astrology**".

Prof. B. V. Raman suitably acknowledged the willing co-operation of the members of the staff and expressed his gratitude to them.

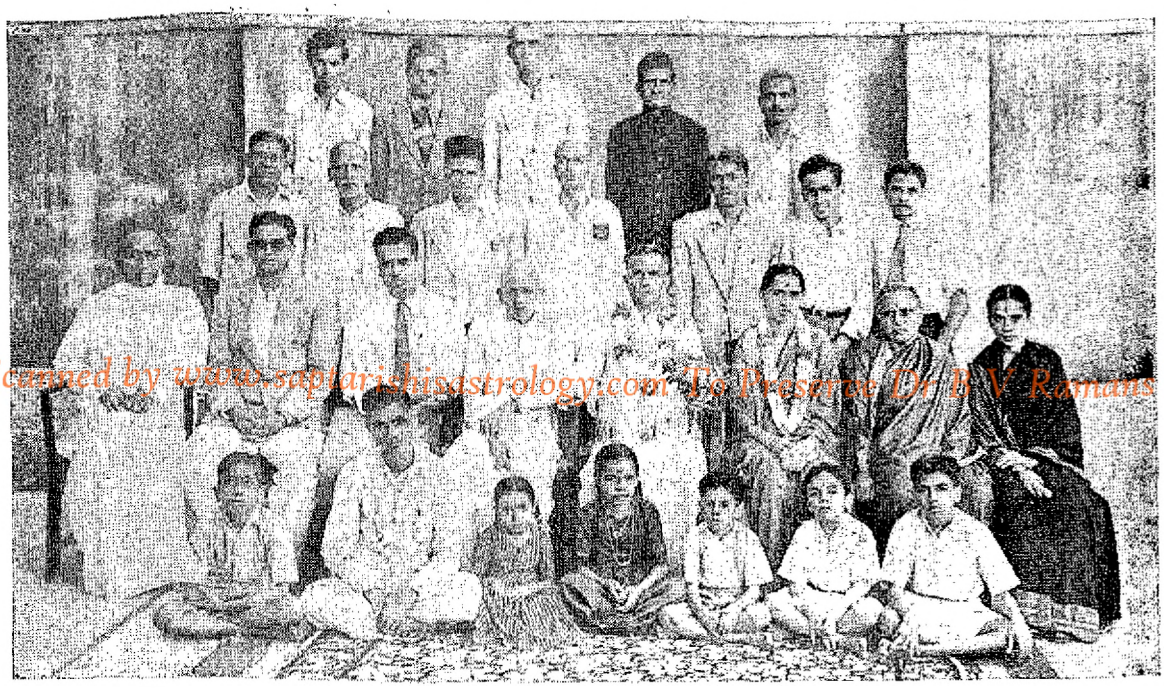
Departing is always associated with mixed feelings. There is a feeling of joy for the honour and pain for the momentary seperation. This is illustrated by the three group photos, which I importune you to publish in your esteemed journal.

Raman Publication's & Press

BANGALORE-20

Staff Bon-Voyage Address Group Photo

TAKEN ON 3-10-1959 WITH INVITEES



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Sitting:—S. Srikantiah, T. S. Subramanyam, Venkateswaran, B. Laxminarain Rao, Prof. B. V. Raman, Mrs. Raman, Mrs. Laxminarain Rao, B. Sarojamma.

Ground:—Prakash, H. N. Narasappa, Shantu, Gayatri Devi, Sachidanada Babu, Niranjan Babu, Kumaru.

Family Group Photo

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4th OCTOBER 1959



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2nd Row:—Chi. Niranjan Babu, Kumari Gayatri Devi, Chi. A. K. Kumar, Chi. Sachidananda Babu.

Sitting:—Prof. B. V. Raman.



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"BON-VOYAGE" at Bangalore Air Port by Family Members, Relatives, Staff and Friends on 4—10—1959.

Pandit Nehru—A Numerological Study

BY EDWIN H. ALEXANDER

IT was astrologically predicted long ago that India would become a World Power of the future, that in Europe, the Conservatives would become more liberal and that the Democrats would turn more to the right. Recently, I have calculated many Numeroscopes, for the Indian University students here in London, and am deeply impressed, and also somewhat disturbed at their potency, and superior indications, in contrast to European charts, which are either difficult of judgment or feeble. National Karma, manifests itself through individual Karma. I point this out, because India's first Prime Minister, who is not favourably disposed to Astrology, and its kindred subjects, may be interested to learn that his name and birth date are not devoid of Kabalistic and theosophical significance. The generally accepted birth date of Pandit Nehru, is Thursday, 14th November 1889, Allahabad, India. The son of a wealthy lawyer, and a Kashmiri Brahmin by caste, this statesman began life under the best advantages. In Pandit Nehru's case, it was necessary to calculate the name values, and combine them with the birth date. Two esoteric compounds were obtained from the birth-data, *i.e.*, 15 and 33, the latter numeral repeating itself in the name of Jawaharlal, which shows courage; the name Nehru is pivotal. The inner urge ruler is 3; all aspects of the numerals cannot be given here; but on the constructive side indicates self-expression and talent; on the negative side, shows worry and disparagement. The personality number is 6, and one of its excellent indications is that the individual is deeply interested in home policies, and family, though, adversely points to false pride. The destiny number is the regent 9, and its government is over world travellers, ministers, lawyers and philanthropists. The compound from the birth date is interesting. Some Kabalists assign 15 on the material plane, to events which are predestined. The birth path ruler is the domestic number 6 governed by Venus. This figure places Pandit Nehru, alongside Abraham Lincoln and the Kaiser, whose life path it was. The first American and Nehru have the two best laws of correspondences, out of the three. It can be safely admitted that in their home policies they were on constructive ground.

In calculating the life data which was divided into three parts, *i.e.*, major and minor Arcana, and Pivotal Pears, as many as 35 important years were revealed. Experience has proved that world conditions act as a pressure on the destiny. Only the most significant periods can be dealt with here. Biographers, who have stressed so much the year 1916, when Nehru married, and met Mahatma Gandhi fell into the minor arcana, and is therefore not quite as important, as historians would have us believe, but it was the year 1919 which is the strongest of all, and epochal. In 1929 Pandit Nehru became elected President of the Congress Party. This year appears in the pivot section, his successive elections in 1936 1937 and 1946, come up in the major and minor arcana respectively. Curiously the historical date 1947, when he became first Prime Minister of the New Dominion of India does not appear at all. The creation and bestowal of this office was—but putting on the chimney after the house had been built. As the natural law of periodicity is not shown, the destiny is directed from the outside. The birth took place in 1889—Universal Ruler Saturn in the heavy or major cycle of Mercury in Sagittarius—and is indicative that the mental determination would interest itself in commercial and industrial matters. The surprise of this study occurred in the working out of the pinnacles, which are excellently spaced and numbered. Here is the most significant answer to Nehru's success. The first pinnacle which is personal is governed by the numeral 7 and points to difficulties, introspection and spiritual and mental development, educational matters and specialisation. At 30 years of age in 1919, with a law of correspondence and age points that seem to show predestination, with an accurate fledging, his disposition well in hand, and the welfare of his people at heart, he embarked on his career, and entered his second pinnacle which was to last nine years until 1928. This era was ruled by the number 4, and placed Nehru on the square. It was a time of slow building, constant endeavour and service. The third spire, governed by the master numeral 11 (eleven) is indicative of fame, inspiration and the reaching for ideals. This pinnacle closed in 1937, in the year of Nehru's re-election as President of Congress. This year is also repeated in the *Major Arcana*. The last stage of the life's attainments is the best period, ruler 1, and lasts until close of life. In 1938 Pandit Nehru entered this pinnacle, and it gives opportunities to be at the *head of things*, an active time filled with changes.

The industrialisation of India, which is a policy of Pandit Nehru, is attracting world interest, and owing to their excellence Indian goods are well in demand especially in England. The commercialization of a nation will not make it a Utopia because, the businessman wants power and monopolies, therefore India could, quite within reasonable time, become a World Economic force from the outside, yet be torn with bitter feuds from the inside a common feature of business nations.

In the Decan of seven of Scorpio (20° to 29° 59′) of the Astro-Tarot in which Pandit Nehru is placed, its symbolical keynote is *illusionary success*. We all must hope and pray, that for the good of India, it will not strike a chord in the achievements of Pandit Nehru.

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[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 columns.—*Ed., A.M.*]

Dear Sir,—The books and the magazine articles are indeed interesting and fascinating. I am amazed to learn that this branch of science has been developed by the Hindus to such a high degree. May I congratulate Professor Raman on his concise and clear way of presenting this subject to the reader and student. Thank you.

New York. L. REINHOLD.

Medical Astrology

Sir,—I am deeply interested in "Medical Astrology" in your June 1959 issue by Dr. Jagannatha Rao in which he discusses the astrological susceptibility of those who contract elephantiasis (also known as filariasis) as being governed by afflictions between Mercury (which governs nerves *inter alia*), Venus (which governs lymphatics *inter alia*) and Saturn (which governs connective and fibrous tissue, cold and—a fact which Dr. Rao apparently overlooked insects).

Malaria is also a disease of which an insect (the mosquito anopheles, female) is the host. It is therefore my idea that should your learned physicians be not too much prejudiced against astrology, they would find those most susceptible to malaria have Saturn afflicting Mars. We have a disease in the United States of America called "Rocky Mountain Spotted Fever" which first afflicted cattle, later mankind, which was found to be spread by a wood tick (Dermacentor venustis), a disease marked by chills, fevers, pains in the muscles and joints and eruptions of livid spots. It is possible that your eminent physician who understand astrology might (if this disease also exists in India) learn who is, and who is not, susceptible to this disease; Saturn, Mars and Venus again being involved but in a different way from both elephantiasis and malaria. As you know, malaria is caused by at least four varieties of the genus Plasmodium.

As you probably know, the laws of many States of the United States of America forbid the practice of astrology for gain or profit. Also, I believe that the laws of *all States* and *Territories* (including the District of Columbia) prohibit diagnosing diseases unless one is licensed to do so. To obtain such a license, one must attend college and then three years of medical school, where one is taught that astrology is a false science. The only physician licensed to practice in the United States of America who believes in astrology, and whom I have heard does believe in astrology as a means of diagnosing illnesses, is Dr. Wm. M. Davidson of Chicago, Illinois. He is often confused with a physician of the same name on our west coast.

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Dr. William J. Tucker's *Astro-Medical Diagnosis* has not to my knowledge been reviewed by the American Medical Association as promised me by its President (due to the fact, probably, that he does not understand astrology or does not believe it). But Dr. Tucker writes me that he is swamped with inquiries about diagnosing diseases which physicians cannot diagnose, as a result of his book; and that it is selling well, but not to physicians.

Williamsport. EDWARD W. WOODS.

Astro-Phoebia

Sir,—The perfections of a Science are only known when we read its literature and apply its rules to the existing order of human relationship—vide *Brihat Jataka* translation by late Prof. B. Suryanarayana Rao, page 61 bottom. In a News Magazine issue of Saturday, May 2, 1959, it is published that the Chief Minister of Uttar Pradesh Dr.Sampurnanand "displayed courage when he maintained that there was nothing disreputable about astrology, the scientific study of which proved that 74 per cent of the predictions turned out correct". In this era of developing destructive weapons, a Government controlling the destiny of nations would do well to establish centres of learning for study of Jyotisha Shastra. Bangalore with its salubrious climate and far away from being influenced by political or other upheavals, should well prove suitable for the establishment of a Technical College in this science and the Editor of THE ASTROLOGICAL MAGAZINE should guide the same as his experience would prove very valuable (*vide* page 29 of *Brihat Jataka* translation). One has to concur with the views of the contributor to THE ASTROLOGICAL MAGAZINE under the caption "When and How in Astrology—Page 743, December 1951 that "it behoves every sincere student of astrology, therefore, to strive to find the solution of this problem". Before expounding on the particular event of the marriage of a female referred to therein, it should be borne in mind very clearly :

Jyotisha Shastra is an exposition of the energising effects of planets. If it is stated that planets are acting it should be understood that their energising effects are meant.

Centuries back when communications were not so easy as we are now learning was transmitted by word of mouth and by scribes putting them on palm leaves or parchment.

Vakya Panchangas therefore are individualistic in nature due to the knowledge given us from one particular meridian centre. The variations noticed are not indicative of disruptions in planetary motions.

Our theory, backed by experience of centuries, is based on a fixed zodiac only and referring to seven planets although the galaxy holds crores (*kotayaha*).

As expressed by that contributor " not to run away with the belief that the western system is superior to the eastern" we should equip ourselves with and completely master the literature published by the Editor of this Magazine.

Now with the particular case mentioned herein the following should have dawned on the *Valluvan* who arrived at this Dasa balance "as it did not however fix this period of marriage". There should be consistency in astronomical calculations. Otherwise there is bound to be disappointment in prognostication. In depicting a corrected picture, recourse was made to the planetary longitudes of 13th July 1951—the date of marriage and to the *Drik Panchanga* published under the auspices of Kumbakonam Matam for birth longitudes. For calculations to the *Graha and Bhava Balas* by B. V. Raman and *How to Judge a Horoscope* for prognostication. Also to a Tamil Goniometry (Jothida Ganitham) published about 45 years ago.

Birth 27-5-1932 at 6-59 a.m.	*Marriage 13-7-1951*	
	Calculation	*as per A.M.*
Sun—Rohini 2 ...	2-28-29	2-28- 5
Moon—Satabhisha 2	6-10-11	6- 8- 5 (Swati)
Mars—Bharani 2	2-13- 6	2-12-20
Mer.—Bharani 4...	3-16- 9	3-16-19
Jup.—Aslesha 2 ...	11-21-14	11-21-43
Venus—Punarvasu 1 ...	4-12-16	4-12-10
Saturn (R) Sravana 1 ...	5- 6-59	5- 5-25
Rahu—Purvabhadra 3 ...	10-18-46	10-20-47

Moon meandering through the zodiac has, at the birth of this native, a calculated motion of 766'.12" and a total duration of Satabhisha (Moon's longitude at birth 10s-9°-33') 25 hrs. 4 mts. leaving Rahu Dasa unexpired as 14 yrs. 1 month 10 days. Partnership for this native with Sun in Taurus and Moon in Aquarius is considered by Allen Leo as propitious; and life partnership, according to our system, would take place when Jupiter and Saturn progressed to the position of opposition as at birth. But the energising effect of Jupiter as owning 8th and 11th houses was not favourable till Saturn's major period in the sub-period of Mercury whose energising effect caused the formation of joint life as lord of 2nd & 5th house in Kethu's Antharam. All this reasoning is of course after the events, but with meticulous care in calculations of Graha and Bhava strength, the relative positions of planets having potential energy to fructify an event a well-versed astrologer should prove of immense value to a society or a nation.

Jamshedpur. P.B.S. IYER.

Signs on Fingers

Sir,—Readers of THE ASTROLOGICAL MAGAZINE must be benefitted by the highly informative article 'Significance of Finger-Prints in Palmistry' published in the July number of 1959.

I find that according to *Samudrika Sastra* the more the number of signs on fingers the more the native abhors procrastination; absence of sign on the thumb indicates that the native has to spend for the cause of parents; and absence on pointer means that the native is not careful about expenditure. I observe that ridges tend to be circular on thumb and elliptical on other fingers. In my humble opinion the whorl, a fine sample of which has been supplied by the esteemed contributor is the 'Sankha' sign and samples of 'Chakra' sign on thumb and on other fingers are supplied herewith, though these are of eccentric variety and not of the concentric type which are extremely rare to be met with. It is rather difficult to ascertain certain signs mentioned in the old Hindu works as descriptions are unfortunately wanting. It appears that the term 'chakra' has been loosely used to mean both chakra and sankha signs. It may also be mentioned here that no line or sign should be judged singly for correct interpretation. It will be highly pleasing to see samples of concentric circular sign (an ideal chakra) in these columns in a future date.

Thanking you very much,

Calcutta. SURATH KUMAR MONDAL.

Blindness

Sir,—With reference to a *case of blindness given by Mr. Kasi Aiyer of Chittoor in the column of the 'Letters to the Editor' of the June 1959 issue of THE ASTROLOGICAL MAGAZINE on page 559, I endorse the following opinions in the light of the horoscope erected for the time given.

At the time of birth, Chandra Dasa, Rahu Bhukthi and Kethu interperiod was running. Lord of Lagna Venus in the 12th along with Moon, lord of Dasa—the former debilitated and the latter devoid of Pakshabala and eclipsed—denotes the loss of sight clearly. Mercury lord of 12th denoting left eye is along with Sun lord of 11th eclipsed. Sun stands for right eye and also Karaka for eyes in general *Chakshossuryo Ajayatha*. Here Jupiter as lord of 3rd and 6th, though a natural benefic, is a malefic for Thula Lagna. He is in the Lagna along with Sun, Mercury and Rahu. Jupiter also becomes the lord of the house occupied by Gulika and Gulika aspects the 12th from the 6th. Saturn from the 3rd aspects the 12th. Saturn is in the junction of two signs: Sun stands for the right eye and the Moon for the left eye. After 29-4-1959 Guru Bhukthi comes. Guru is in the 3rd house in Gochara. He comes to the 2nd house on 22nd June 1959.

* *Rasi.*—Thula Lagna and Jupiter; Scorpio–Saturn; Pisces–Kethu and Mandi; Taurus–Mars; Virgo–Venus, Ravi, Moon, Rahu and Mercury.

Navamsa.—Thula Lagna; Aquarius –Jupiter; Pisces–Saturn, Mars and Kethu; Aries–Moon; Gemini–Venus; Cancer–Mandi; Leo–Ravi; and Virgo–Rahu and Mercury.

Balance of Chandra Dasa.—7 years, 7 months and 17 days.

Propitiation for Sun and Moon in its proper manner, respectively done on their week days can aid speedy recovery of the eyes. Guru as lord of the 4th asterism (*Kshema Thara*) may bring back the eye-sight.

Before the end of Jupiter's sub-period, we can expect recovery. For, by that time, by secondary direction, Moon will progress into Lagna bhava gradually approaching the conjunction of Jupiter after escaping from its node.

Kadavam. A. VENKATACHALAM.

Widowhood

Sir,—Mr. B. Lakshminarain Rao has invited opinions from the students of astrology on a query raised by him in respect of a horoscope of an unfortunate female, who has become a widow in her 15th year, *vide* April 1959 issue of THE ASTROLOGICAL MAGAZINE. Such cases are not few and it is really a very pitiable and cursed life of a girl who becomes a widow soon after her marriage without enjoying the marital happiness whatsoever.

There may be splendid Rajayogas as stated by Mr. Rao in the chart before us, but they are totally useless in so far as her *Saubhagyam* is concerned. The 7th house in the present case has to tell its own tale. It may be noted that the 7th house is occupied by Kethu, while its ruler Mars also happens to be the lord of the 12th house (*Duritham*) Jupiter rules the house of (*Mangalyam*) marital welfare (8th). If we judge the horoscope with respect to the previous birth of the native by taking the 5th house as the Lagna, it will be very interesting to note that (*i*) the 7th house is subject to Visha Yoya caused by the Moon–Saturn combination occurring in it, (*ii*) the 7th lord Jupiter (also lord of the house of Sukham) is situated in the house of *Duritham* (12th), and (*iii*) the house of *Mangalyam* is owned by Mars. It will be most significant to note an outstanding feature in the nativity, *viz.*, (*i*) the 7th lord Jupiter, disposed in the house of *Duritham* in her previous life, is now acting as the ruler of *Mangalyam* or marital welfare, disposed in the house of Sukham in this life and (*ii*) Mars, the ruler of her *Mangalyam* house in her past life, is now acting as the 7th lord in this life. Mark that both these planets are mutually opposing each other. It is this evil configuration coupled with other combinations denoting widowhood, which is responsible to cause widowhood to the native during the Budha Dasa, Kethu Bhukthi and Guru Antara, Kethu is situated in the 7th

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house owned by Mars, occupying an inimical sign Kumbha and aspected by 8th lord Jupiter. Major lord Mercury owns the 7th house (*Marakasthana*) from the Moon. Taking the 7th as the Lagna of the husband, Budha owning the 8th occupies the 7th (*Marakasthana*) therefrom, and is heavily afflicted by dire malefics like Saturn, Mars, Rahu, Kethu and the Sun, while Jupiter owns the 2nd (*Marakasthana*) and the 7th house. Thus, if the native was predestined to be a widow in her 15th year, I fail to understand how a mortal on this earth can avert such a catastrophe by getting her married after the said predestined period. The example of Satyavan Savitri fully supports my contention. The parents of Savitri knew full well that their daughter was destined to be a widow and yet they could not avert her widowhood by marrying her, after the predestined period. The God of death (*Yamaraj*) took away her husband at the destined hour. It is another matter that Savitri got her husband back from Yamaraj by some other source with which we are not concerned at all. Similar is the case of Markandeya who was destined to die at the age of 16 years. In this case also, Yamaraj had come to take away the life of Markandeya at the destined time. However, it was Lord Siva, a supernatural power, who averted his death. There is yet another instance of *Parasara*, who could not avert his death by snake-bite, even if he knew that it was so destined. We have many other instances from our sastras sacred texts wherein, none could avert any happening which was destined in his life. After all, it is the Almighty who can do and undo anything. We, human beings, cannot alter a thing done by Him. There is a proverb that, marriage and death, are in the hands of the Almighty, the Supreme Power. In the atomic age, the world is becoming more and more materialistic, with the result that the spiritual and religious aspect of life, which is now being forgotten, requires a serious consideration in this age.

Nadiad. M. D. TRIVEDI.

II

Sir,—For a true research, I request Sri Rao to give publicity to the horoscope of the groom of the virgin widow, whose horoscope was published in his letter under "A Baffling Horoscope" on page 399 of April 1959 issue of THE ASTROLOGICAL MAGAZINE.

Present day marriage rules have since erased the question of virgin widowhood. Still it is worth reading such horoscopes.

It has been my firm conviction after continued observance of such horoscopes that virgin widowhood does occur only when the planets are well situated. They are sent to the world for *tapasya* and *loka seva* to atone for sins of a previous birth and attain Divinity.

In this connection, I publish the following sloka told by Lord Siva to his consort *Uma* in *Karma Vipaka*, vide 145th Adhyaya, Maha Bharata, *Anusasana Parva*.

Brahmacharyam Param Soucham
Brahmacharyam Param Thapaha
Kevalani Brahmacharyena
Prapyathe Paramam Patham

Brahmacharya (austerity) is best purification.

Brahmacharya is the best *tapasya*. Salvation is attained by *Brahmacharya* alone.

Bolangir. TRIBIKRAM PUROHIT.

The Evil of Mars

Sir,—It is a well-known principle of astrology that when Mars occupies the Ascendant, 2nd, 4th, 7th, 8th and 12th houses, it is *Kuja dosha* (malefic effect of Mars). Just as every rule has an exception to it, there are also some exceptions to the rule of *Kuja dosha*. It is said that "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*" (vide B.V. Raman's *Electional Astrology*). Some other exceptions are also mentioned therein, *viz.*, Mars in the 4th causes no *dosha* if the sign is Aries or Scorpio. Mars has no malificence, if the 7th, is Cancer or Capricorn etc." *Vide* April 1953 issue of THE ASTROLOGICAL MAGAZINE.

Srimati Bijoli Das has stated in her letter published in the February 1959 issue of THE ASTROLOGICAL MAGAZINE that, for a person born in Thula Lagna (Libra), Mars in the 7th is not very evil for marriage, because his inauspicious and destructive influence are greatly neutralised, for he is in his own sign, and, consequently the position of Mars in Aries in the 7th does not indicate the death of partner. This statement appears to have been made on the strength of a rule that a planet posited in his own sign is auspicious and promotes benefic results of that house. However, she concedes at the same time that Mars is a malefic, and so, in married life, the native will be confronted with quarrels and separation. Sri Vadalia has also supported the views expressed by her and stated that for Thula and Makara Lagnas, Mars in the 7th house or aspecting the 7th does not cause the death of the partner though he plays mischief and unhappy union, etc. If Mars in his own or exaltation sign is held to be an exception to *Kuja dosha*, or if Mars in his own house in the 7th, is auspicious and promotes benefic results of the house, I really fail to understand how the so-called auspicious Mars in his own sign in the 7th would attribute evil results as narrated by the learned writers. If a native is subject to the quarrels and separation and is bereft of all marital happiness in life, such a condition is more dreadful than death of the partner.

It will be very significant to note that even though Joseph Stalin had Mars in Aries in the 7th house in his chart, Sri B. V. Raman has observed while dealing with his horoscope that the presence of Mars in the 7th suggests two marriages, vide *Notable Horoscopes*. "Malefic role of Mars" in marriage, by Sri P. Damodaran Nair, is a very interesting and instructive contribution, worth studying by the students of astrology. In Chart I of the said article, we find exalted Mars in the 4th house along with Rahu. It may be noted that Mars posited in his exaltation sign is an exception to *Kuja dosha* as stated above. However, while dealing with the said horoscope, Sri Nair observes that, "It is the malefic influence of Mars that is indicated here. Note also that it owns two unfavourable houses, the 2nd and 7th from the Ascendant". The native is said to have lost his wife within five years of marriage, *vide* January 1954 issue of THE ASTROLOGICAL MAGAZINE. It will thus be seen that Mars in his own or exaltation sign, as an exception to the rule of Kuja dosha, is not at all applicable to the above two cases. Moreover, according to my humble opinion, the exception that Mars in his own sign or exaltation sign is quite in conflict with the exception that Mars has no *dosha* if the 7th house is Cancer or Capricorn, or that Mars in the 4th has no *dosha*, if the sign is Aries or Scorpio. How to reconcile these exceptions which are quite contrary to each other?

Kuja dosha is said to play its prominent role in matrimonial problems. A rule is therefore laid down that a person having such a *dosha* ought to be necessarily married to a native having a similar *dosha*. The reason behind this, is, to balance the said *dosha*, just as two negatives make one positive. But, marriage union of a prospective bride and bridegroom is strictly prohibited, if either of them has no such *dosha*. However, eminent astrologers on this side consider Saturn in positions, as those of Msra, as an antidote, to *Kuja dosha*, and

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approve such unions. Srimati Bijoli Das has also quoted a citation of *Garga* from *Brihajotisara* in this respect for critical research, *viz.*, "If Rahu and Saturn occupy Lagna, 4th, 7th, 8th, and 12th houses, then *Kuja dosha* will be ineffective, etc." This is, therefore, really a very important question that requires utmost consideration, whether or not Saturn in positions of Mars, can act as an antidote to *Kuja dosha*, and such unions are ever advised to be mated with.

Nadiad. M.D. TRIVEDI.

Astrological Significance of Basic Instincts

Sir,—The articles under the above caption, published in January and March 1959 issues of THE ASTROLOGICAL MAGAZINE, in two parts, have been dealt with and interpreted well, with horoscopic examples, where necessary.

Astrological analysis and synthesis in respect of different sorts of instincts correlated with different kinds of sign shave be enrendered well.

Let us illustrate the horoscope of Stalin, the political hero of Russia, in this respect. Hence, for his horoscope, pages 464 and 465, May 1955 issue of THE ASTROLOGICAL MAGAZINE are referred to.

In Stalin's horoscope, the striking features in respect of zodiacal signs and instincts correlated therewith, are the sign Libra with Venus and Aries with Mars, which represent food seeking instinct and combat instinct respectively Libra is fully aspected by Jupiter, the greater benefic. His aggressive instinct and food seeking instinct (better modified) react upon each other. Mars in the 7th adds to his aggressive quality. His is the adage that end justifies the means. He was said to be "a man of steel". Aquarius which rules the Creative Instinct (Instinct of Construction) is made strong in the chart with Jupiter in Vargottama. Russia will never forget him for her (Russia's) development (*i.e.*, the political hero).

For full-fledged interpretation, analysis and synthesis, not only the basic instincts of signs are vitally necessary, but also the other factors, *e.g.*, strength of the chart as a whole, planets, planetary permutations, etc. The basic instincts as explained in the articles referred to above are a great help to the study of a horoscope. Such articles are really welcome. It is God's will to make more and more successful and prosperous the issues of THE ASTROLOGICAL MAGAZINE.

Seraikella. J. MAHAPATRA.

EFFECTS OF OLD PLANETS

(*Continued from page 1022*)

positor of Jupiter, lord of VII, and Rahu being in Mercury (amsa). But this is only by the way.

Hence, the learned readers will see that there is intrinsic blemish with the 'old' planets rely for the unfortunate misturn of affairs in this case, and one need not have to look upto Uranus and Neptune, or Pluto for this. The learned writer himself conceded at the end of col. 1 on page 757 that 'strong Saturn though far away from the cusp of IV spoiled the whole affair' (exalted Jupiter bringing in a good proposal as ruler of VII). Sure, he does not look upon Saturn (whom he is quoting) as a 'new' planet.

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BY DR. R. NAGARAJA SARMA, M.A., Ph.D., D.LITT.

THE RELIGIONS OF MANU—By Hustar Smith—(Mentor). Pp. 336. Price 50 c.)

In this volume, the author, who is described as a Professor of philosophy and Lecturer on philosophical subjects, has given a graphic account of different religions which are live, active and dynamic. It is sometimes derisively said that religions have only museum value. That it is not so bad as all that and religions are matters of life and death, are the important truths sought to be emphasized in this work. Hinduism, Buddhism, Confucianism, Taoism, Islam, Judaism, and Christianity are the great religions essentials of which are expounded in this publication with clarity and insight.

The work is written in such a manner as would make ready appeal to all thinking men and women whatever their personal religion. There are errors in the chapter on Hinduism. These seem inevitable in the writings of foreigners. But, the seventh step of yoga being numbered as 8th, or conversely, the eighth step being described as the "seventh" could not be condoned.

LANGUAGE—By Joshua Whatmough—(Mentor). Pp. 240. Price 50 c.)

Prof. Joshua Whatmough, head of Department of Linguistics, and professor of comparative philology at Harvard, has, in his original work on language scientifically sought to relate language with other disciplines and branches of knowledge like Neurology, Statistics, Symbolic Logic, and by means of this comparative study and analysis thrown considerable light on the evolution of language. The mechanics and dynamics, historical evolution, and anthropological progress of language, meaning and connected symbolism are expounded with vision and vigour, and though, the mystery of language is not completely solved, the work goes a long way to shed illumination on more than one dark corner, of scientific linguistics. Study of all about language had been carried to perfection by Panini, in his *sutras*, (Apothegms) on Sanskrit Grammar.

It is still a mystery what sort of language Adam and Eve spoke. Whatever it is, language wields tremendous influence over the minds of men and women, and without the mechanism of language, thought cannot be conserved and communicated. The present volume is the result of systematic original research and it will be accorded a ready welcome in academic and scientific circles.

THE STORY OF JAZZ- By Marshall Stearns—(Mentor). Pp. 272. Price 50 c.)

Even amongst the Europeans and Americans there are some who do not like Jazz. Some have a ear for music. Some have not. But, majority of mankind feels some fascinations for music. Marshall Stearns, who is described as an authority on Jazz, who is founder and Director of Institute of Jazz - studies in New York, and who is a well-known lecturer on the theory, technique and practice of Jazz, has written a thrilling story of the evolution or development of Jazz from the earliest African times, down to the present period of magnificence of Jazz in New Orleans. The prehistory of Jazz, New Orleans Background, the American Background, the process of diffusion during the Jazz-age, Jazz Yesterday and Today, the Nature of Jazz, and Jazz Tomorrow, constitute the seven chapters in the course of which, the history of Jazz is narrated. A well-formulated definition of Jazz is given on Pp. 200. The predominant or outstanding components or con tituents of Jazz are said to be—European harmony, Euro-African melody and African rhythm. It is absolutely clear that Negro contribution to the development of Jazz has been remarkable. Socially and politically, Negroes may be disliked, but, they cannot but be liked by those who like Jazz. Music is a great harmonizing and socializing force. Students of comparative musicology and music would immensely like the volume

THE AZTEC—By Victor W. Von Hagen—(Mentor Ancient Civilization. Pp. 224. Price 50 c.)

The Aztec people acted in accordance with the commands of their Gods. They waged wars, fought, conquered, sacrificed, and established themselves in Mexico. How did all this happen? The story is told by Victor W. Von Hagen, in this volume, which traces the history of the Aztec people ever since they set foot on the Mexican soil and created their own civilization. Their culture and civilization seem to have been greatly advanced. They had made considerable headway in city-planning, writing, sculpture, and in other matters and they were following the custom of human sacrifice. Roundabout 50 pictorial illustrations and 16 pages of photographs make the volume attractive, and it is, however not known exactly, when the *first man* arrived in the Americas. The life of the Aztec in times of peace and war, their social patterns, marriage rites and ceremonies, their gods, their religion and sacrifices, and other details are described in this work which brings before the mental eyes of readers a striking picture of the primitive people portrayed.

They were worshippers of Sun-God, and they frequently went to war the motive being both economical and religious. It is tragic to read the brief account of the fall of the Aztec. The Spanish conquest drove the Aztec into the limbs of oblivion. Students and research-workers in history and archaeology will find the work vastly stimulating, and a trustworthy source of reference.

THE STATESMAN—By Henry Taylor (Mentor). Pp. 160. Price 50 c.)

There are statesmen and statesmen. In these days, of the Adult Vote and Democracy it is difficult to judge who are the best and most successful statesmen and why. But, then, Henry Taylor, as early as 1836 wrote the statesman giving a list of certain personal traits, qualities or requirements for one to be a successful and efficient statesman. Gladstone himself is said to have been deeply impressed by the publication, and Taylor's work has now, been published, with a "New Introduction", by C. Northcote Parkinson. Statesmen throughout the world have many problems to solve, many situations to meet, and many questions to answer. These questions and problems may range between the intensely personal one of selecting a wife or bride, and the profoundly, momentous problem of declaring war or maintaining peace.

In more than one country today, absolute mediocres are found to be statesmen, and they seem to be getting admirably on. The dictum is—to get in is to get on.

In some other modern Governments, dictators have been dismissed from office overnight as it were, and

new dictators spring up next morning. Statesmen habitually consider themselves indispensable for cosmos and cosmic affairs, but, they would do well to know that with every tick of the clock, they and their coveted office are steadily marching to divinely ordained end. Introduction is written in a masterly manner.

THE GREEK PHILOSOPHERS—By Rex Warner—(Mentor). Pp. 240. Price 50 c.)

It has been admitted without doubt or challenge that European culture and civilization as they stand today, are the outgrowth of Greek philosophy and intellectual evolution. It would be legitimate to investigate in what manner precisely, Greek Thought has influenced modern European culture. Towards that end, knowledge is essential of the contributions made by the line of distinguished Greek philosophers. In this volume, an account is given of the different systems of philosophy and as far as possible, the philosophers have been made to speak for themselves. The account covers the entire period beginning from the period of philosophy in Ionia and ending with the period of decline of philosophy under the Roman Empire. Thales, Socrates, Plato, Aristotle, Plotinus and others have been chosen, and Rex Warner's account is able and appealing, charming and convincing. Going through the different philosophical systems, one is bound to entertain the feeling strongly, that though laboratory sciences have advanced in the present period, modern philosophical systems have had nothing new to say—not said by the Greek philosophers centuries ago. The contribution made by Greek philosophical systems and ancient Indian systems of the Vedanta can never be superseded by any modern brand of *philosophic nouvelle*.

MAN—HIS FIRST MILLION YEARS—By Ashley Montague—(Mentor). Pp. 192. Price 50 c.)

The story of Man's First Million Years, is told in this arresting volume, by Dr. Ashley Montague, who believes that the anthropologist, more than any other scientist has a significant part to play, and a vital and substantial contribution to make in establishing international harmony and World Peace. Dr. Montague, in the course of his anthropological survey of the origin, and evolution of Homo Sapiens, emphatically states, that notwithstanding certain differences and idiosyncrasies, nations that inhabit the globe are practically the same, in possessing higher feelings and nobler instincts.

Dr. Montagu's survey runs from pre-historic times down to the present day. The differences noted are due to environmental demands each nation or community had to meet, in the march of evolution. Primitive man first learnt the use of fire. Today, life is largely controlled by gas, electricity, and so forth. It is too early to state in any dogmatic manner, in what direction future evolution would proceed. The proper study of mankind is Man, or conversely, the proper study of Man is mankind.

The history of evolution of individual, tribe, group, family, community, society, notion and other units is narrated, in this volume with conspicuous success and distinction. While, poets and artistes of a particular type have exaggerated the value and significance of sex, the anthropologists are convinced that sex is exclusively the arrangement or contrivance of nature, for the perpetuation of a given species. The volumes here noticed, have all been published by the New American Library of World Literature, 501, Madison Avenue, New York-22, N.Y.

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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*) It is generally stated that lord of Lagna posited in 8th house becomes weak. Does he gain any beneficial strength if he is retrograde also. (*b*) Suppose Jupiter has come to Virgo from Libra by retrogression, for which of the two signs are his effects to be considered? (*c*) What are the effects of exalted Mars aspecting exalted Sun? Does it come under the rule that one exalted planet aspects another exalted planet, the native becomes a beggar? (*d*) Lord of Lagna Venus is exalted in 6th house. Does this exaltation lose strength in any way since it occurs in a dusthana? (*e*) Lord of 1st in 2nd, lord of 2nd in 11th and 11th lord in 4th. Does this give rise to any yoga? (*f*) Gemini Lagna: Mercury, Saturn and Sun in Libra. Is there any yoga?

A.B.C., Bombay.

Ans. (*a*) No doubt Lord of Lagna becomes weak in 8th. But retrogression gives a different kind of strength that is lord of 1st in 8th will be much weaker if he is not retrograde at the same time. (*b*) For natal astrology, he is to be considered as if in Virgo. For transits, it should be considered that he continues in Libra. (*c*) There is no rule in any standard texts that it is harmful for one exalted planet to aspect another exalted planet. The aspect will be all the more powerful and beneficial because of exaltation. (*d*) Lord of Lagna in 6th makes him weak. This weakness will be overcome to a great extent if he is exalted. (*e*) This is not a recognised yoga. (*f*) Mercury is ruler of Lagna kendra. Saturn is ruler of 9th, a kona. Their combination gives rise to Rajayoga. The presence of Sun if close enough to cause combustion will make the Rajayoga more or less ineffective.

Q. 2. (*a*) If Mars is situated in 10th from Moon, it is called Bhadra Yoga. Moon is 80° (in Capricorn) and Mars is 250° (in Virgo). From Moon 80° to Mars 80° 9th house parts are over. So are we to say Bhadra Yoga? (*b*) Saturn is in 10th house from Lagna. Venus is in the kendra and Moon is in kendra. Then what is the name of that yoga and its results?

V.M., Avanigadda.

Ans. (*a*) If Mars is in 10th from Moon, it is not called Bhadra Yoga. If Moon is in Capricorn, it cannot be 80°. If Mars is in Virgo, it cannot be 250°. The expression "9th house parts are over" is neither astronomical nor astrological. It is not known what is meant thereby and so there is nothing to be answered. This is an example of how a question should not be put. (*b*) It cannot be said from the data whether any yoga results or does not result.

Q. 3. (*a*) Longitude of Venus 0-8° 14′ 37″. What is the Navamsa-Gemini or Virgo? (*b*) What book do you suggest for Horary Astrology?

B.N.B., Bengal.

Ans. The degree shows that Venus is in 3rd navamsa. 3rd navamsa from Aries in Gemini. So navamsa is Gemini. If the longitude of Venus were to be 0-18° 0′ 0″ it will be in sixth navamsa. 6th navamsa from Aries is Virgo. So navamsa will be Virgo. (*b*) *Shatpanchika or Jinendra Mala* are good works on Horary Astrology.

Q. 4. (*a*) What yoga is formed or what does it signify if Jupiter which is an angle (10th house) in Taurus has got full Drishti on Moon in Scorpio in 4th house from Lagna? (*b*) What is the effect if Rahu is situated in 9th house in Aries from Lagna and 6th from Moon? (*c*) What is the effect of the following aspects: Saturn in 5th house in Sagittarius aspecting Mars and Mercury posited in Aquarius?

N.G.M., Palghat

Ans. (*a*) The yoga is called Gajakesari Yoga. (*b*) Rahu in ninth from Lagna improves the mental qualities and gives success in educational, legal or religious studies. Favourable for voyages and foreign affairs; some dreams and prophetic intuition. If in sixth from Moon favours the health and strengthens the body. Faithful and honest employees, gain through service; fortunate by means of father's kindred and by small animals. (*c*) Saturn is in the sign of a planet neutral to him. As Jupiter's position is not stated, it cannot be judged whether he is in a friendly sign or inimical sign. Mars is in the sign of a planet neutral to him but who has become friendly by their occupation of 3rd and 11th signs from each other. Mercury has become an intimate friend of Saturn. Saturn is the ruler of 6th and 7th from Lagna. Mercury has become a malefic by being in association with and aspected by a malefic. Mercury and Mars are enemies. They are in occupation of 7th and are aspected by ruler of 7th from a double-bodied sign. Mercury is ruler of second 'family'. It is very probable that the native will have to marry more than once; his health will suffer, he may suffer if he undertakes long journeys or voyages or obstruction and obstacles be placed against taking such journeys. There will be also obstacles in accumulation of wealth. The number of issues will be limited and a few may die.

Q. 5. Jupiter owning 9th and 12th houses is posited in 3rd from Lagna and Moon and is Vargottama in the nativity of a male. What will be his effects when his dasa comes as 6th in life?

P.V.R., Nagercoil.

Ans. Jupiter's dasa coming as 6th in life is said to be evil only from the point of view of longevity. Otherwise it is good. If the longevity of the nativity is estimated to take the native beyond Jupiter's period, (short life, medium or long life as the case may be) Jupiter will not act as maraka. His period therefore need not be considered as evil for other purposes than for questions of longevity.

Q. 6. (*a*) In *Phaladeepika*, it is stated that when the planets mutually exchange places, a Parivarthana Yoga is formed. There are 66 such interchanges. Discuss briefly how to view separately the specific results of each kind of Parivarthana with reference to the two bhavas involved in each case. Suppose there is Parivarthana (exchange) between lord of 3rd and 7th houses. What specific results are to be expected therefrom? (*b*) On Pp. 208 of March 1948 issue of THE ASTROLOGICAL MAGAZINE, the Editor has stated that considerable fortune is indicated if Jupiter is placed in 2nd house. Does this hold good if Jupiter is ruler of 6th, 8th or 12th houses? (*c*) Evil planets in the 6th must be declared to be inauspicious and not producing good results. (Vide *Brihat Jataka*, Pp. 306, 3rd edi-

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tion, by B. S. Rao). Presence of a malefic in the 6th gives success over enemies and redemption from debts (*Astrology for Beginners* by B. V. Raman, 6th edition, page 69). How to reconcile these)? (*d*) In July 1948 issue of THE ASTROLOGICAL MAGAZINE, you have stated that in a female horoscope, Moon in the 7th house combined with a malefic like Mars or Saturn causes co-wife distress. What would be the position if the combination is found in a male horoscope or if Rahu as a malefic conjoin Moon in the 7th house in a male or female horoscope? (*e*) A planet debilitated in rasi is exalted in navamsa. What does it signify? (*f*) A planet exalted in rasi is debilitated in navamsa. What does it signify? (*g*) How to find out from a given horoscope that it belongs to a millionaire? (*h*) It is generally stated that a neecha planet inspite of his bhanga, if he occupies 6, 8 or 12 will make a king, a beggar, etc. (*i*) Jaimini Sutras, *vide* Adhyaya 2, Sutras 2 and 4 repeat lords of 1 and 8 if one happens to be in movable and another in a common sign cause both long and short lives but the notes and table widely differ. Will you please enlighten? (*j*) Suppose the lord of a sign in which a debilitated planet stands is in an angle from Lagna according to bhava and not by sign. Does this cause Neechabhanga? *R.R., Hyderabad.*

Ans. (*a*) It is not possible to give in these pages the specific results of each of these 66 forms of exchange, as there will be no room for any other question in the coming issues. The 66 forms are classified in Phaladeepika itself thus Dainya Yoga (30) Khala Yogas (8), Maha Yogas (28)—total 66.

Dainya Yogas.—Exchange of lord of 12th with any other house lord (11) and lord of 6th with any other houses except 6 and 12 (10) plus lord of 8th in exchange with any house lord except 6, 8 and 12 (9)—Total 30. The man born in Dainya Yoga will be a fool, will be reviling others and commit sinful actions. He will be always tormented by his enemies, will speak woundingly, and will be unsteady in his mind. Interruptions will rise in all his undertakings.

Khala Yogas.—Exchange of lord of 3rd with any of the remaining 1, 2, 4, 5, 7, 9, 10 and 11 the lord of any of which occupies 3rd—total 8. The man born in Khala Yoga will at one time become haughty and foul tongued while at another time gentle in speech. Sometimes he will attain all kinds of prosperity, while at other times he will have to endure much distress, poverty, misery and the like.

Maha Yogas.—Total 28 are found thus (*1*) Lord of Lagna in exchange with any one of the remaining 2, 4, 5, 7, 9, 10 and 11 (total 7). (*2*) Lord of 2nd house in exchange with lords of any one of 4, 5, 7, 9, 10 and 11 (total 6). (*3*) The lord of 4th house in exchange with 5, 7, 9, 10 and 11 (total 5). (*4*) Lord of 5th house in exchange with lords of 7, 9, 10 and 11 (total 4). (*5*) Lord of 7th in exchange with lords of 9, 10 and 11 (total 3). (*6*) The lord of 9th in exchange with lords of 10 and 11 (total 2). (*7*) Lords of 10 and 11 in exchange (*1*). Grand total 28. The person born in Maha Yoga will be repository of the blessings of the Goddess Lakshmi and will be a lord and wealthy. He will wear clothes of variegated colour and bedeck himself with gold ornaments. He will receive rich presents from his sovereign and certain powers will also be conferred on him. He will command vehicles, wealth and children. (*b*) No, because his beneficence is to a great extent lost by ruling malefic houses. (*c*) There is no conflict whatever. In *Brihat Jataka*, Varahamihira states the view of Satyacharya in the passage quoted *Sathyaha Kathayathi*. It is Bhattotpala's interpretation that is embodied there, *e.g.*, in the case of 6th house which signifies enemies. Benefics there will destroy enemies, while malefics will increase them. What is mentioned in B. V. Raman's book is Varahamihira's own view as propounded in *Laghu Jataka*. (*d*) As there cannot be co-husband distress, the combination does not apply and is peculiar only to female horoscopes. (*e*) For all practical purposes, the effects of exaltation will be maintained. (*f*) For all practical purposes, the effects of debilitation will be visible. (*g*) By constant practice and judgment and observation of such horoscopes. (*h*) Please quote authority for the statement. (*i*) Your doubts will be cleared if you refer to section 104–7 in *Studies in Jaimini Astrology* by B.V. Raman. Short life is indicated when one is in movable and the other in common sign or if both are in fixed signs. Medium life when both are in common signs or one in a movable and the other in a fixed sign. Long life when both are in movable signs or one in common and the other in a fixed sign. (*f*) It is the bhava position that is relevant.

Q. 7. (*a*) Is retrograde Jupiter in debilitation strong or weak? (*b*) Malefics in 3, 6 and 11 give good results. Does weak Moon in 3 or 6 give good results? (*c*) Does a planet get neechabhanga if the lord of that sign is strong in Shadbala but not in kendra or kona from Lagna or Moon? (*d*) In page 49 of *Astrology for Beginners*, it is stated that Jupiter and Venus ruling kendras become inauspicious. Are the quadrants to be counted from Lagna or from any other house? (*e*) Ref. Neechabhanga article Pp. 419 of 1947 July issue of THE ASTROLOGICAL MAGAZINE. The view as to which planet has caused the bhanga is not clear. Please explain. (*f*) What is meant by the expression "eclipsed by the Sun" or Sun's rays and when does this happen? (*g*) If a debilitated planet is in the same sign of an exalted planet does it cause neechabhanga when they are more than 15 degrees apart. What is the difference between association and conjunction of planets? (*h*) It is stated that in *Dina Kootam*, that the number counted from the constellation of the girl to that of the boy should be divided by 9. When the number is just second from the girl's how to proceed? (*i*) A strong malefic in the 4th house especially Mars is not conducive to conjugal happiness. What does it mean? Can it not be modified by other favourable factors present in the horoscope such as by Jupiter's aspect from the 12th? *R.R., Hyderabad.*

Ans. (*a*) According to Uttara Kalamrita, any debilitated planet in retrogression has powers equal to exaltation. (*b*) Weak Moon means Moon weak in Shadbala strength. This term does not mean necessarily that Moon is a malefic. It is decreasing Moon that is considered to be a malefic. A weak Moon in any place can give only poor results good or bad. Malefic Moon in 6th an Upachaya can give good results though only natural malefics are powerful in Upachaya signs, like Mars, Saturn, Sun, Rahu, Kethu, etc. (*c*) No. (*d*) The kendras are to be reckoned from Lagna or Moon. (*e*) There the author of the article gives 3 instances of Sun in debility and says that Saturn (the planet who will be exalted in Libra) and not Mars (in whose sign Sun will be exalted) has caused the cancellation of debility. According to him, Saturn is the planet that should be looked to for cancellation of debility. (*f*) Eclipsed by Sun is synonymous with 'combustion'. Combustion arises in the following cases and is given in all text books on Astrology.

Mars when within 17 degrees of Sun.
Mercury when within 14 degrees (but when retrograde 12 only).
Jupiter when within 11 degrees.
Venus when within 10 degrees (but when retrograde 8 only).
Saturn when within 15 degrees.
Moon when within 12 degrees.

(*g*) Association and conjunction mean the same thing. In Hindu Astrology,

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planets in the same sign are said to be in conjunction or association. (*h*) Two divided by nine gives quotient "0" and the remainder two. Two is the number. (*i*) Any evil influence is modified by other favourable factors present in that respect in any horoscope. Jupiter's aspect is effective in dispelling all evil effects.

Q. 8. (*a*) Who are the Adhi Devas for each planet? (*b*) It is stated in Uttara Kalamrita that Saturn and Venus give contrary effects in their mutual Dasa bhukthi if they are good and if they are bad, they cause good effects. How is this in actual practice? (*c*) Mars in 1, 4, 7, 8 or 12 causes death of consort How can you tell the exact period of bereavement? (*d*) When lords of Lagna and 7th house are in conjunction, there will be marital harmony. Does this always hold good? (*e*) In B.V. Raman's *Graha and Bhava Balas*, page 14, article 24, a table of permanent friendship of planets is given and therein it is mentioned that for Moon, Saturn is neutral. But in article 27, page 15, the author says as follows:—"For instance in the standard horoscope, the Moon is in Kumbha (Aquarius). The lord of Aquarius is Saturn who is an enemy to Moon, so that we say that the Moon in the Rasi occupies a Saturn's Kshetra or Varga or an enemy's varga. How are the two statements to be reconciled? (*f*) Is it a fact that if a child is born in the first quarter of Moola, the father of the child will die? What will be the effect if the father too was born in the asterism of Moola? (*g*) Is it a fact that Mercury can never be combust? (h) Does the 8th lord destroy the house in which it is posited? (*i*) Is it a fact that conjunction of planets with the Sun is always evil as they become 'Kopishta' irrespective of what the planet is or in what house the conjunction takes place? (*j*) Is Rahu specially weak in Sagittarius (Dhanus) and Kethu in Mithuna? What is meant by Kodanda Rahu? (*k*) Are retrograde planets evil whether benefic or malefic? (*l*) Is it a fact that the aspect of the 8th lord on Lagna or conjunction of 8th lord with lord of Lagna is evil or shortens life?

R.R., Hyderabad.

Ans. (*a*) The Devas are as follows: For Sun–Agni; Moon–Varuna; Mars–Lord Muruga; Mercury—Maha Vishnu; Jupiter—Indra; Venus—Indrani; and Saturn—Brahma. (*b*) This exception works in certain cases and certain cases appear to be exceptions to the rule. (*c*) This is known as Angaraka dosha and may cause death of consort, if that horoscope does not match well in this respect with the other horoscope. If not so matched, it need not necessarily cause death as if longevity is strong, it may pass off with some severe illness or accident according to the nature of the dosha. (*d*) There are always exceptions to any rule and no rule is universal. (*e*)) You have not correctly understood the meaning of the statement in the light of the contest Article 24 deals with permanent friendship and enmity. Article 25 with Tatkalika friendship or enmity, that is temporary. Article 26 with combined or mutual relations and the results for each planet according to the combined relations in the standard horoscope is shown in the same article. Article 27 refers to this combined relationship in the standard horoscope where Saturn is given as inimical to Moon in that table. Why do you perversely see only the contradiction? The context makes it clear that it is the combined relationship in the standard horoscope as the one that is referred to. So, there is nothing to reconcile. (*f*) *Vide* page 97 of *Electional Astrology* by B. V. Raman. There it is stated that the last quarter of Moola is said to cause the death of the father-in-law and that the first three quarters of Moola are highly beneficial. (*g*) It is not a fact. (*h*) It causes distress to the matters signified by the bhava. (*i*) Except combustion, there is no other disability for conjunction with Sun. (*j*) There appears to be no authority for this statement. (*k*) Retrograde planets are considered strong whether benefic or malefic. (*l*) It will have such an effect unless counteracted by other factors present in the horoscope.

PREDICTING SPECIFIC EVENTS BY MEANS OF TRANSITS—VII

(*Continued from page 1020*)

been planned. Georgette's birthday planet *Mars* was on that day at Sagittarius 6½° about to transit over *a-Scorpii*, which gave her the courage for the purpose. But observe the menacing *Saturn* at Gemini 7° in opposition to that star and *Mars*. Georgette was in infinitely greater danger than she actually realised.

Back in Pau in January 1943, Georgette, who had several men wanted by the Gestapo concealed in various hiding places awaiting transit along the pipeline, was herself being actively sought by the Gestapo who were closing in. She was warned about it by her friend the Police Commissioner of Pau who himself had orders to arrest her. Escape was therefore a matter of extreme urgency. Nevertheless she first collected her charges. In two taxis the party drove to Oloron and thence to Tardetz.

On Thursday, January 21st, 1943, Georgette and her party, led by Basque guides, began the perilous mid-winter crossing of the Pyrenees over uncharted routes taken to avoid the regular paths which were being patrolled by Nazi troops accompanied by police dogs. There were also the machine gun and searchlights posts at the actual frontier to be negotiated.

Observe that at the time of the New Moon the Sun was about to transit *β-Capricorni* (natal *Mars*, the birthday planet of Georgette). Thus the day was well chosen. However, the endurance test was supreme for a young girl of 22 who had to compete with the party of young men on a non-stop climb lasting more than 36 hours before the soil of Spain could be reached. An endurance test which was imposed by *Saturn* at Gemini 6° opposing *a-Scorpii* (natal Sun).

In this present abbreviated survey it is recognised that scant justice has been done to the war contributions of this young heroine who was to be decorated by Poland and France (Legion d'Honneur). However, the full story can be read in her own autobiography entitled *Green Avalanche* shortly to be published by The Pythagorean Press, 1690, Hanover Street, Cuyahoga Falls, Ohio, U.S.A.

(*To be continued*)

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MANAGER, *A.M.*

STARS IN THEIR Seasons

By M. V. RAMAKRISHNAN, M.A., L.T.

Night Sky in December 1959

Zodiacal Constellations

THE zodiacal constellations that are visible this month at about 9–30 in the night are, from west to east, Aquarius (Kumbha), Pisces (Meena), Aries (Mesha), Taurus (Vrishabha), Gemini (Mithuna), and Cancer (Kataka). Aquarius is setting and you can see the lunar asterism Satabhisha close on the western horizon; while Cancer is struggling to come above the horizon in the east. Pisces has crossed the meridian, and Aries is very nearly overhead. Taurus is approaching the meridian, while Gemini is seen high above the north-eastern horizon. Taurus is situated in a very favourable position for observation this month, with its first magnitude star Aldebaran shining prominently. Near Aldebaran is seen a cluster of six stars like a "V" lying on its side, with the open end of "V" turned to the east. This cluster is the Hyades. Hyades and Aldebaran constitute the lunar asterism Rohini. Within Taurus is another beautiful cluster, called the Pleiades. This constitutes the lunar asterism Krittika.

Non-Zodiacal Constellations

Of the non-zodiacal constellations, Ursa Minor, Cepheus and Cassiopeia are seen in the north. Both Cepheus and Cassiopeia have crossed the meridian. Pegasus and Andromeda have just crossed the meridian and are seen fully extended a little west of the zenith. Perseus is approaching the meridian beyond Perseus are seen Auriga and Canis Minor in the north-eastern sky. Auriga consists of five bright stars, the brightest being Capella. Close to the horizon in the south-eastern sky are seen the beautiful constellations, Orion, Canis Major and Argo Navis, starting from the foot of Orion, a little north-west of Rigel is a large stream of stars winding southward and ending in the first magnitude star Acherner. This winding stream of stars is Eridanus, the celestial river.

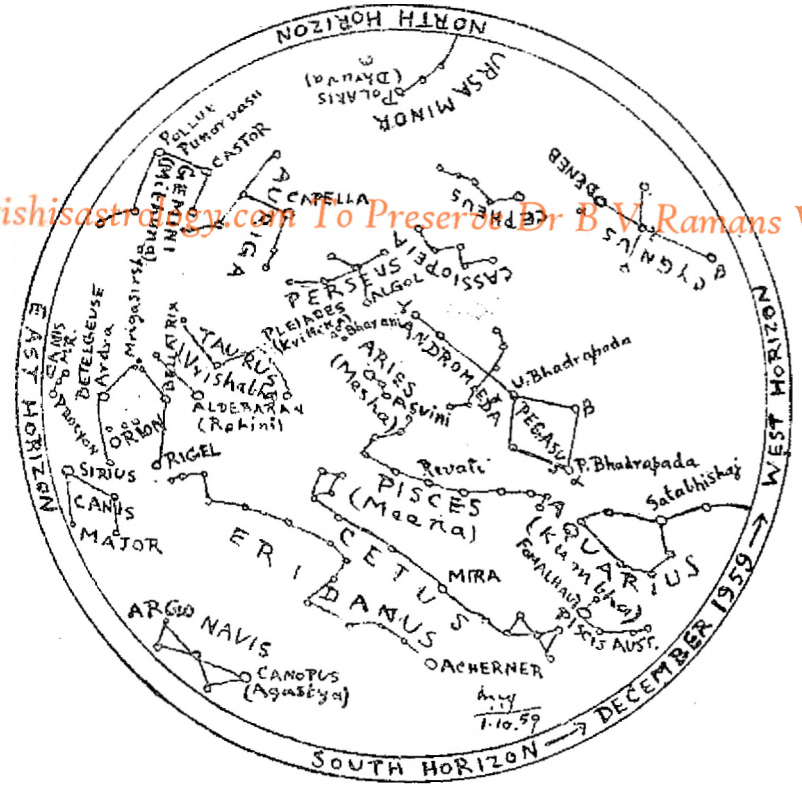
Lunar Asterisms

The lunar asterisms, Satabhisha in Aquarius, the Bhadrapadas in Pegasus and Andromeda, Revati in Pisces, Aswini and Bharani in Aries, Krittika and Rohini in Taurus, Mrigasira and Aridra in Orion and Punarvasu in Gemini, can be identified in the visible hemisphere.

The Milky Way

The Milky Way traverses the sky from south-east to north-west, passing through or between the constellations, Argo Navis, Canis Major, Canis Minor, Orion, Gemini, Taurus, Auriga, Perseus, Andromeda, Cassiopeia and Cygnus.

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[The chart should be held in such a way that the horizon marked at the bottom in the chart corresponds to the horizon the observer is facing. Then the constellations he sees before him from the horizon to the zenith will be found in the chart from the bottom to the centre. The constellations to his right and left will be found in the corresponding positions of the chart].



FOR DECEMBER 1959

BY MIHIRA

"THE progressive student will do well to remember that "destiny" properly means *whatever is possible unto us* and "fate" means the external *circumstances which appear in our pathway* to be manipulated and eventually overcome through effort and understanding. "He would slay dragons must first learn their habits". To overcome fate, we must first know our fate. Astrology points the way to that desirable information."

—*Llewellyn George.*

"Astrology is not a doctrine of fatalism. It provides us with an inventory of the working materials with which we were endowed at birth in the form of tendencies, mental capacity, physical endowments and abilities; but how we use or neglect to use the tools remains within our own jurisdiction. 'Wisdom puts an end to pain'. Through astrology, we learn how to improve our workmanship on the wheel of life and consequently to improve our fate by complying consciously with nature's laws instead of violating them". —*Llewellyn George.*

"Astro-meteorology is the art of predicting the weather from planetary aspects. This branch is again proving a popular study and has been reduced to a marvellous degree of accuracy by a number of researchers. It is not at all associated with the methods used in common almanacs and by the Government weather bureau. It is only a matter of time however when nations will generally recognise this information and include it in their present calculations, thus making their system more practical, serviceable and efficient".—*Llewellyn George.*

If ye lay bound upon the wheel of change,
And no way were of breaking from the chain,
The heart of boundless being is a curse
The soul of things fell pain.
Ye are not bound! The soul of things is sweet
The Heart of Being is celestial rest;
Stronger than woe is will; that which was good
Both pass to Better—Best.

—*Light of Asia.*

DAILY GUIDE

1. Marana Yogam till 5-45 p.m. L.D. not good till 12-25 p.m.; therefore not good for any new or auspicious beginnings; keep to routine work only; after 5-45 p.m. not favourable in general and any necessary work can be done, new beginnings, planting, etc.

2. Marana Yogam till 4-10 p.m. L.D. good for whole day; but after 4-10 p.m. asterism becomes unsuitable for any business except for purchase of cattle; keep to routine work such as digging, fencing, levelling, weeding, etc.

3. Asterism continues evil for any purpose except purchase of cattle till 2-45 p.m.; thereafter favourable generally; but as L.D. is not good for nearly whole day, keep away from important works and new beginnings.

4. The first alround good day in the month for all kinds of agricultural work and new beginnings—planting, digging wells, manuring, harvesting, storing grain, etc.

5. An ordinary good day though suited specially for commencing harvest only; manuring also can be done; for best effect, use organic manure, goat manure, etc.

6. Marana Yogam till noon; thereafter favourable generally; best for planting, purchase of grain, cattle, etc.

7. L.D. unsuited for all good works; avoid all new beginnings; after 11-50 a.m. asterism too becomes evil; hence, stick to routine works only throughout.

8. Marana Yogam till noon; but L.D. not good throughout; avoid all new beginnings throughout.

9. Yogini towards earth whole day; no ploughing, planting or manuring to be done; but harvesting and storing paddy can be done and cattle can be purchased after 1 p.m.

10. An alround good day—good for manuring, planting, havesting, storing grain, dealings in cattle, etc.; for best effect, use organic manure.

11. An ordinary day, but becomes evil in general after 4 p.m.; till 4 p.m. good for planting and purchase of cattle.

12. Asterism evil throughout day; hence whole day to be avoided for all new beginnings and important works.

13. Both asterism and L.D. evil for the whole day; keep to routine only.

14. Till 8-25 a.m. bad for all purposes; after that good for planting, harvesting, storing grain.

15. Till 10-30 a.m. is favourable for planting, harvesting and storing grain; after that it is not good for any purpose keep to routine.

16. L.D. not favourable generally till 12-35 p.m.; thereafter good only for storing grain.

17. One of the best alround good days in the whole month; any work can be begun and continued with the best of results; good also for purchase of grain and cattle.

18. Marana Yogam throughout day and night; avoid all new beginnings and important works.

19. Yogini towards sky or earth throughout day and night; avoid ploughing, manuring, planting; Marana Yogam after 7-55 a.m., avoid any new beginnings after that.

20. Asterism till 9-5 a.m. evil for all purposes; till 5-15 p.m. Yogini towards earth; therefore after 9 a.m. such works as harvest, storing grain, purchase of grain and cattle can be done; avoid all other works such as ploughing, planting, manuring.

21. Marana Yogam till 9-40 a.m.; therefore good for manuring and harvesting though it would be best to commence these only after 3-40 p.m.

(*Continued on next page*)

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FOR DECEMBER 1959

BY MIHIRA

"IN Muhurtha (Elections) it is always advisable to strengthen the ascendant and its lord and the Moon. Each type of election requires fortification of some appropriate house and planet. Even when the ascendant is strong, certain parts of it which go under the name of Lagna Thyajya should be rejected. Sometimes only fixed signs are to be chosen, sometimes only movable signs are to be chosen. Hence a reader has to very carefully understand these subtle distinctions".

—*B.V.Raman.*

"The aim of astrology is to dispel the fear of the unknown and to give scope for the free play of efforts. And Muhurtha (Electional Astrology) just supplies this want".

—*B.V. Raman.*

"Air Journeys":—Take due note of Tarabala. Let the Lagna be an aerial sign. Avoid Mars in Lagna, 7th and 8th. Let the Moon be waxing and as far away from Rahu as possible. Render the Ascendant strong by a suitable disposition of Jupiter".

—*B.V. Raman.*

Avoid Marana Yogam days and also days when Yogini is towards sky or earth. Yogini should be to the right and back and not left and towards the direction of the journey. Also consult Varasoolai and avoid that direction also". —*B.V. Raman.*

"That man should use all his faculties to the greatest possible advantage to himself and through himself to the race at large, that he should put forth all his powers in the effort to master the forces which appear to be in conflict with him would appear to be his supreme duty and his highest guerdon". —*Sepharial.*

DAILY GUIDE

1. Marana Yogam till 5-45 p.m.; thereafter safe for journeys; better avoid north.

2. Marana Yogam till 4-10 p.m.; thereafter safe; but avoid journeys towards north.

6. Marana Yogam till noon; avoid all journeys till then, especially towards west.

7. Yogini towards sky after 1-25 a.m. (night); avoid air journeys thereafter.

8. Yogini towards sky or earth day and night; avoid all air journeys especially towards north.

9. Marana Yogam after 1 p.m.; Yogini towards earth till 2 a.m. (night); better avoid all air journeys especially towards south.

15. Marana Yogam after 1-45 a.m. (night); avoid journeys thereafter.

18. Marana Yogam throughout day and night; avoid journeys especially towards west.

19. Yogini towards sky or earth day and night; avoid air journeys especially towards east.

21. Marana Yogam till 9-45 a.m.; avoid journeys till then especially towards east.

23. Marana Yogam after 9-40 a.m.; avoid journeys thereafter especially towards north.

26. Marana Yogam after 5-15 a.m. (night); avoid journeys thereafter especially towards east.

28. Yogini towards sky or earth whole day and night; avoid air journeys throughout especially towards east.

29. Yogini towards earth till 1-25 a.m. (night); Marana Yogam till 0-25 a.m. night; therefore air journeys should be completely avoided till 1-25 (night) especially towards north.

HINTS FOR AGRICULTURISTS

(Continued from previous page)

22. Till 10 a.m. good only for purchase of cattle; therefore good for all kinds of agricultural works, such as new beginnings, planting, purchase of grain and cattle, manuring, harvesting, storing grain; but as L.D. is evil after 4-40 p.m., no operation may be commenced thereafter.

23. Marana Yogam after 9-40 a.m. L.D. evil whole day; better no important works are done and routine alone kept up.

24. L.D. not good till 2-15 p.m.; thereafter alround good day; good for new beginnings, planting, harvesting, digging wells, storing grain, etc. also good for purchase of cattle.

25. One of the few alround good days in the whole month; favourable for all purposes, such as ploughing, manuring, planting, harvesting, purchase of cattle, digging wells, etc.; for best effect, use inorganic fertilisers.

26. An ordinary good day for all purposes in general; good specially for manuring and planting as well as harvesting and purchase of cattle.

27. Good for almost all purposes—an alround good day; specially good for manuring, planting, harvesting and purchase of cattle; for best effect, use organic manure.

28. Both L.D. and Yogam inauspicious throughout day and night; avoid all important works and new beginnings throughout.

29. Amavasai and Marana Yogam —no works or new beginnings to be done.

30. L.D. not good; asterism too unsuited for all new beginnings or work except purchase of cattle; better avoid even that because of L.D.

31. An alround good day; favourable for all new beginnings and works planting, digging wells, manuring and harvesting especially; also storing grain; for best effect, use a mixture of organic and inorganic manures.

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FOR DECEMBER 1959

[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 D.R. MUNSIFF, B.Sc. (Econ.), (London), B.A. (Hons.), (Bombay),
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Economic Section

At present, the economics are so intertwined with political conditions that it becomes impossible to deal with merely business economics in terms of rupees and naya paisa. It can be easily perceived from the experience of the last twelve years that the economic results have followed from the programme of action dictated by a particular political point of view.

Many a time in these columns, the problem of land has been referred to the problem of agricultural land. Today whenever the urban land is taken over by improvement trusts in big towns or by municipalities, a fair compensation is offered to the owner. Further there are organisations in society to determine a fair price; more still such decisions are made justiceable Thus natural justice is meted out.

If any industrial undertaking is nationalised, compensation has been given at the market value on the date of nationalisation or at the rate of real value as can be arrived at from the critical scrutiny of the position of real accounts. But when agricultural land has been expropriated, all the avenues of natural justice have been thrown overboard. When these measures were pushed through, the industrialists readily sacrificed this core of the middle class with a tradition of culture and moral values behind them.

Today nature is taking a toll of such unethical action; throughout India, there have been floods wrecking havoc and destruction with the result that the peasantry has suffered. A large part of the standing crops has been destroyed; their dwelling houses and huts have given way under the pressure of water and their cattle and other movable wealth have suffered still more.

Let us now see whether the governments of the various provinces can go to their succour. I venture to say that for a number of years there is no hope for the peasantry to improve its lot. With the abolition of the landed class, the peasantry can never get adequate support to rehabilitate itself. Today the peasants would need money to buy cattle and implements to re-build their huts and ploughs, and to purchase seeds for the winter crops; the more urgent demand for money will arise to repair the ravages of health.

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There is a good deal of tall talk through various organs of propaganda at the command of the government as to how much material help is being extended to the peasantry. The ministers and the political forces they command are now put to the test. I leave the readers to imagine if the organs of government will ever go to the aid of people suffering through disease—whether the small peasants will ever get loans to support the servants who drive the ploughs—the servants which can be described as indentured labour.

In old days the landlords were performing these humane tasks and as a consequence many of their loans resulted in bad debts. Now the landlords cannot recover their loans at all because in law there is an initial bias against them. Today if the peasant does not repay the loan granted by the co-operatives and other organs of government in the shape of *takkavi*, there is immediate foreclosure depriving the peasantry completely of the means of livelihood. Further the rement is to be made at the appointed time.

The principles on which these loans are now made, are entirely economic except that the peasant can obtain the loan quicker by pulling the strings and here the small officiating class of people who inspects the land and conveys the necessary economic information about the credit worthiness of the peasant proprietor can hold them all at his mercy. Under such circumstances the human conditions of life and death do not play the part at all.

Today, the uneconomic small holdings are being consolidated under some compensation to the dispossessed. Further such holdings cannot be sold except with the consent of the district collector and it has been provided that the consent will be withheld if the prospective purchaser is not a cultivator and even if he be a cultivator, his holdings at the time of purchase should be less than the ceiling that is laid down.

Can we ask today if the small peasants have got any capacity to buy any piece of land?

If the landholdings cannot be subdivided how are the descendants of the peasant proprietor who will be dispossessed to be compensated?

The dispossessed will be roaming about from place to place poaching and stealing; the persons inheriting a consolidated holding will have no cash to pay the other brothers and sisters nor are they likely to care for them. Thus family feuds will start which are already frequent enough in the Indian villages. The country will therefore pass through an acute shortage of raw materials and grains during the next three to four years. This year's floods have broken the backbone of the peasantry. They will never have sufficient wherewithal both in the shape of physical strength and material sources to raise the winter crops. Of course, there will be no foreclosures this year owing to general famine conditions.

But if the material resources of the farmers are exhausted this year, there will be still greater difficulties next year. With very little wealth at their disposal, they will be hard hit in maintaining themselves and their families and at the same time to raise crops. At the end of the next year's season, *i.e.*, in the beginning of 1961, the foreclosures at the initiative of co-operatives and other organs will start and raise a hue and cry among the villagers. Bombay is again to be sub-divided; if that be so, there is another Kerala in the offing. What is today the best administered state will fall from its enviable position.

Readers may note that even though all pointers from the economic point of view indicate a fall, the stock markets are staging a rise. The older readers will remember that when a

famine is there, the prices of all stocks and shares fall. This year's floods have been so widespread throughout India that the backbone of the purchasing power of the country is broken. More than 70% of our Indian people are living in villages and if they are impoverished, there is bound to be a depression. But the present conditions on the stock markets of India are a tribute to the Government Printing Press. The more the depression is postponed, the more severe will it be when it sets in.

Those who are in trade ought to be knowing that the forward quotations of the agricultural crops are rising much more than those for ready delivery. Specially the future quotations for oilseeds are taking a strident march reflecting the scarcity that will arise in future but the ready delivery prices of vegetable oils are lagging behind. This shows very clearly that there is hardly economic strength in the country. The readers if they believe in astrology, will take care to take hints from the future issues regarding trends in the economic life of the country. In the meanwhile, they should tighten their belts because the policies of the Goverement have created such a situation that the springs of credit flowing to the peasantry and of which they are in perpetual need have dried up.

Astrological Section

I request the readers to have a look at the map drawn for the time of Sun's entry into Sagittarius. At Calcutta the same sign is rising with the concentration of five planets Neptune, Mars, Sun, Mercury and Jupiter in the 12th house, and four planets Venus, Uranus, Pluto and Moon in the 9th house. Saturn by itself remains in the 1st house. The presence of Sun, Mercury and Jupiter in the 12th indicates treachery in diplomacy because there is a large concentration of forces in the 9th house. Further look at the conjunction of Moon and Uranus in the ninth squaring Mars and Sun, while Venus squares Jupiter; further Pluto squares Jupiter and Sun.

For the Western India, the position is a good deal different. Jupiter, Sun and Mercury move into the 1st house and Saturn moves into the 2nd house. Therefore the initiative on stock markets will remain with Bombay. Along with the unsatisfactory nature of our foreign relations, there will be a strong nationalist temper rising which will not merely sustain but raise the level of prices. There will be a strong current to discount the present and a mystic gaze towards the future. Further all the cycles between major planets are very bullish. Though the floods all over India have caused the destruction of purchasing power of the masses, yet the investing class owing to the planetary forces will remain blind to the obvious facts. The most leading force to bring about such a deception is due to Neptune which is not merely in sextile with Pluto but also in sextile with Saturn. It will raise a new class temporarily into the realm of finance only to destroy it. But this destruction is not in sight for the time being.

There will be some lucky individual with Neptune and Saturn strong and beneficially inclined in their horoscopes; in such cases they will reap a fortune during the current month. Further the joint stock companies such as Indian cable which has this joint planetary force in good aspect, will show a very remarkable appreciation at the end of the current year. I want the readers to note that this is written early in October.

Further, there is again the sesquiquadrate aspect between Saturn and Uranus on the very first day of December. But it will not bring a decline because it is subordinate to the trine between Saturn and Pluto and to the sextile between Saturn and Neptune three weeks later. The tea shares which have hitherto remained neglected will gain a little prominence; at the same time, there will be a march forward in the values of plantation shares—specially the rubber ones. Do not forget the chemicals and tobacco company shares–they will rise as well.

But all these sections must yield the limelight to the shares of sugar companies. This buoyancy will be very evident in the unofficial quotations at the end of the month when the markets will remain closed owing to Christmas holidays. The whole of this month is very bullish and therefore I do not at all propose to indicate the reactionary days because the reaction will get exhausted during the working of the day. Therefore the following days should be specially noted when the bullish forces will be specially prominent.

December 1, 2, 3, 4, 8, 11, 12, 14, 16, 17, 20, 21, 23, 27, 28 and finally the 31st.

For those of you who are specially interested in iron and steel shares, I would suggest to look for a better rate of appreciation in the value of Tata irons than in others.

To the readers of the Astrological Section, I would request to pay a little attention to my remarks in the other section as well, and accordingly suggest to dispose of the lame ducks from investment portfolio. Further, to the speculators I would suggest to book profits and not to indulge in cornering because attempts at such cornering under the aegis of Neptune do not finally succeed. Of course, the grand saviour of the big financial guns is Pluto which always brings into existence a new integration.

Finally I would like to wish, to the readers of this magazine, greetings of the season and a Happy New Year.

By MANUBHAI P. SHUKLA,
"Shukla Vas",
P.O. Patri (Dt. Ahmedabad).

Solar entry into Sagittarius, the 4th house from the ruling sign of India, and in 6th house from the ascending sign at Delhi takes place on 16th, at 5-41 a.m. (I.S.T.) on Tuesday, in *Aridra* constellation. *Aridra, Hasta, Purvashada* and *Uttarashada* are angular constellations. Hence, this ingress presages very inopportune time for Central India. Severe snowfall, earthquake or volcanic eruption in Siberia, Afghanistan, Kashmir and Italy respectively are indicated.

Jupiter rises on the 19th on the eastern side of Sun. Saturn gets combusted on 15th. Mars rises on 23rd on the eastern side of Sun. All these three planets are faster (*Athichara*) in motion, indicating settlement of several outstanding problems in the international sphere, pertaining to oil, navigation, sea-borne trade, foodstuffs and supply of implements to backward nations.

The Government should encourage Mundane Astrology, pertaining to weather, crop, epidemics, and natural calamities. Sun and Saturn in the 4th house from India's ruling sign (Kanya) and in opposition to Moon are unfavourable for the masses, crops, production, farming and mining operations. Saturn aspects Rahu placed

<table>
<tr><td>Kethu</td><td colspan="2" rowspan="3">Solar Ingress Chart
on 16–12–1959
at 5/41 a.m.
at Delhi</td><td>Moon</td></tr>
<tr><td></td><td>Ascdt.
Herschel</td></tr>
<tr><td></td><td>Pluto</td></tr>
<tr><td>Saturn
Sun</td><td>Mercury
Mars
Jupiter</td><td>Neptune
Venus</td><td>Rahu</td></tr>
</table>

in the ascending sign, is indicating to cause discontentment and impurity of blood amongst masses. This is not a fortunate month for starting or launching mass co-operative planning schemes. Saturn–Sun in opposition to Moon is unfavourable for military.

The ingress takes place on a Tuesday in *Aridra* constellation. This is a very unhappy combination. Bullion and cotton markets will pass through, an unfavourable state of affairs. Herschel and Jupiter are in favourable position. India's relation with foreign nations will be harmonious and could expect good help from U.S.A. The export trade will be on the progressive side.

December 1959 is a contemporary month with lunar Margasira, There are five Tuesdays in the month. Amavasya or New Moon takes place on a Tuesday in *Purvashada* constellation. Conjunction of Mars, Mercury and Jupiter takes place at the end of the month. They presage some natural disaster of greatest magnitude.

Fluctuating Periods.—1st to 4th steady and bullish; 5th to 7th sudden break; 8th to 10th (noon) some recoveries; 10th (afternoon) to 11th midnight decline; 12th to 16th (noon) steadiness; 16th (afternoon) to 21st morning bullish; 21st to 24th stormy fluctuations; 25th to 28th noon, good decline; and 29th to 31st steady rise.

New York Stocks.—Saturn is separating from the square of the shadowy planet Rahu, and approaching for a sextile aspect with Neptune. Overseas trade will be on the progressive side, while local demand will not be so hopeful. Sun forms 30 degrees' aspect with the lunation, which presages good rise in rubber, tea, coffee, yarn and plantation sections. Banking and electric sections as well will be on the progressive side. Bearish periods are:—1st to 3rd; 10th to 12th; and 15th to 17th. During the 2nd fortnight, there will be no uniformity in movement of prices in all stocks.

London Stocks.—In the African regions some catastrophical events are foreseen. There is a congregation of 6 planets in the 3rd house. The lunation falls in square aspect to the ascending sign and in conjunction with Jupiter. During this month, constructive measures in land and mining concerns are possible. Rubber, oil and tin concerns along with tea and coffee, will be on the progressive side as the month progresses. Textiles and woollen goods will have good export.

Indian Stocks.—Jupiter the lord of the 2nd house is forming trine with M.C., Herschel in retrograde, and Mars lord of the ascending sign, is separating from the square aspect of M.C. and Herschel. Venus and Herschel are in sextile aspect. It shows the Government would reduce tariff rates against textiles and cotton, to export larger quantity. Still Saturn transits through 2nd house which is not a favourable factor for steels, iron and mining concerns. Industrials and textiles will be more in the limelight during this month as well and steels will be very slow. Lunation takes place in the ascending house. Navigation and oil shares will be on the progressive side. Thus the month opens with a bullish tone continuing till 3rd evening. 4th to 8th, it will react on decline side, on rumours of heavy deliveries. But the scars will be outwitted from 8th afternoon and the progress will be attained through both sides. 19th afternoon to 22nd noon, again sudden good decline will be experienced. 22nd noon to 25th evening, bullish parties will be buying. 26th to end of the month, the political moves will influence the morale of the traders.

Cotton.—A bullish tone had started due to Rahu's entry in Piscean Navamsa on 7-10-1959, and it is also acting as a check on Mars' entry into Scorpio on the 24th November 1959. This check will not be long effective. Unfavourable reports of crops from U.S.A. and Egypt are in hand. Chaturdasi (14th lunar day) is duplicated. 1st to 7th is a bearish period. 8th to 20th is a strong bullish period. 21st to 31st is a very reactionary period.

Seeds.—Two yogas are missing during *Margasira*. Full Moon day falls on a Tuesday, in Mrigasira constellation. Mars–Jupiter conjunction takes place in the end of the month, while Sun–Jupiter conjunction takes place in the beginning of the month. Jupiter transitting *Jyeshta* causes vedha or check on *Pushya*. Saturn's entry into *Purvashada* on 7th December 1959 causes vedha with Kethu in *Uttarabhadra*. Good export business is indicated. Vegetable products will have good demands. The month is of a bullish tone. Hence, it is only good to buy every type and sort of seeds in good declines till the middle part of the month. The oil-cakes will be in greater demand in the second fortnight. The periods 10th to 13th, 16th evening to 18th evening, and 25th to 28th may witness decline.

Grains and Commodities.—Accelerated motion of Saturn, Mars and retrogression of Mercury are favourable for decline in grain market. It is an old aphorism, that while Saturn is in *Moola* Mercury in *Swati* and Moon in *Makha*, grains would touch the lowest prices; good for buying and selling after six months. Jupiter will be at the farthest distance from earth during this month. When this benefic planet attains this position, distinguishing power of good from bad elements disappear. Jupiter's trine with Herschel presages, the inception of State Trading Corporation in grains. 8th, 9th and 10th December 1959 are the most probable dates of changes in Central Cabinet and a like announcement of such inception.

Oils.—All sorts of oils are expected to rise. Even kerosene, petrol and liquid fuel will rise so. General rise in the international sphere will cause all round spurt.

Chemicals.—Acids, spirits, alcohol and their component parts or ingredients will witness good spurt during this month, which must have begun by 16th of the last month.

Jute Markets.—If this section has remained idle or dull till now, it will have a good spurt during this month more so from 7th December.

Sugar and Jaggery.—A time is approaching fast, when the Government will have to take over the distribution of jaggery, sugar, rice and wheat. Entrance of Saturn into Purvashada on 7th December 1959 clearly indicates such a position to happen. It lies with the business people to act cautiously. Crops will be affected and the season will be late by a month.

Tejana Markets.—It is purely a bullish month. The income will be lesser and the seasonal demand will be greater. The price levels in this section will be very high. The transit of Rahu through *Uttraaphalguna* and *Purvaphalguna*, indicates that even garlic, turmeric, onion, chillies, salt and allied items will rise during the first six months of the lunar year. Cocoanuts, grains and eatables will witness serious rises during V.S. 2016.

Bullions.—Banking concerns would experience worried times, when Mars-Jupiter conjunction takes place. Bank rates and interests would most probably increase. The conjunction takes places in 3rd house of the India's ruling sign and in the 5th house from the New Delhi chart. The value of the rupee will get lowered and so will be the case with Government loans. The first week is bearish for gold and silver, and will continue till Neptune-Venus conjunction taking place, on the 15th, the solar entry into Sagittarius will change the trend from bearish to bullish side. Diamonds, pearls and cultured pearls will be cheaper during this month.

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Artificial Silk.—The first fortnight is good for making hedge sales against the stocks held and double after the solar entry into Sagittarius. Second fortnight will have an upward trend, but, the political sphere must be carefully matched.

Rubber Markets.—The first fortnight is favourable for the stockists to clear stocks at improved demand and higher rates. Second fortnight is unfavourable for the export section and demand will disappear. A sluggish but weak market is anticipated during the second fortnight.

THE 1962 EIGHT-PLANET COMBINATION

(Continued from page 1016)

which can otherwise be easily checked with some precautionary measures if taken at proper time.

Simha (*Leo*).—The persons born with Moon in Leo are not so badly affected by the combination and they need not worry much.

Kanya (*Virgo*).—Take care of your children's health especially if Jupiter is weak or under affliction in your horoscope. Persons with heart trouble should take care of their health. Students should give up other activities and concentrate the attention on studies, otherwise they will have to fear failure in the examination.

Thula (*Libra*).—Persons having immovables will be required to pay more attention to their estates. It is advisable not to plunge into litigation concerning the immovables. Rental yields may suffer. Try to maintain good relations with the tenants. Old parents with weak health should be taken care of especially the females.

Vrischika (*Scorpio*).—Some disturbances in family circle are inevitable. Try to be a little bit practical to other persons' feelings. Avoid difference of opinions with the family members.

Dhanus (*Sagittarius*).—Time is not suitable to you so far as finance is concerned. Cultivate a habit of preparing budget and to follow the same strictly. Avoid all unnecessary expenses. Eighth house is afflicted and the lord of your rasi is also under affliction and is debilitated. Your health demands your attention.

Makara (*Capricorn*).—Persons with weak Moon in the horoscope need much to take care of their health and the health of partner in marriage. If Saturn is also weak in the horoscope *Sadesathi* effects will be most adverse. Be careful and do not go out of the way in any sphere of the life.

Much mental pressure will be experienced. Sometimes the pressure will be crossing the limits of your endurance. Be courageous. Try to be cheerful. The mental pressure may affect your digestion and thereby your health. Be very careful and do not give way to sentiments and hasty decisions. Be considerate and act according to the advice of the elders and the well-wishers.

Kumbha (*Aquarius*).—The combination and the eclipse fall in the 12th house, the house of *Vyaya* (expenses and losses). Try to be considerate in expenses and think twice before spending even a pie, otherwise the following proverb will come true in your case :—

> "He who buys what he does not want,
> Must oft sell what he does want"

If the 12th house and/or its lord in your horoscope is weak, be careful in court-matters. It is advisable to avoid disputes. Be away from 'Courts'.

Meena (*Pisces*).—The combination is not so bad for you and may not affect you much. Its effects will be obstructive rather than destructive in your case. Though not a favourable period for those in public service as Jupiter is afflicted and debilitated they need not fear any difficulties in particular. However one should not create difficulty of his own accord. Strict routine will save you from unnecessary trouble. Childrens' health may be affected adversely but there is no danger to their lives in any way.

Varshaphal

OR

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By B. V. RAMAN

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—*Indian Express.*

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BANGALORE-20

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BY S. K. KAR, B.Sc.

*** Sayana Positions of Planets on 1st December 1959, true for 5–30 a.m. (Indian Standard Time).**

Graha (*Planet*)			*Dhruva* (*R.A.*)		*Kranti* (*Declin.*)		*Sphuta* (*Long.*)		*Kshepa* (*Lat.*)	
			°	′	°	′	°	′	°	′
Ravi	☉	...	246	16	21 S	39	8 ♐	1	...	
Chandra	☽	...	256	32	17 S	57	17 ♐	8	4 N	53
Kuja	♂	...	235	47	19 S	47	28 ♏	3	0 S	6
Budha	☿	...	241	14	16 S	35	24 ♏	28	2 N	23
Guru	♃	...	250	22	21 S	41	11 ♐	48	0 N	31
Sukra	♀	...	201	36	6 S	44	22 ♎	29	2 N	9
Sani	♄	...	276	23	22 S	43	5 ♑	54	0 N	35
Uranus	♅	...	143	42	15 N	9	21 ♋	4	0 N	43
Neptune	♆	...	216	2	12 S	29	7 ♏	49	1 N	43

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THE SUN

The Sun in this month proceeds from the 17th degree of Nirayana Scorpio, enters Sagittarius on the 14th, and goes upto the 17th degree of that sign. His southern declination increases from 21° 39′ to 23° 10′. He comes to the winter solstice on the 22nd.

THE MOON

The Moon starts from the 26th degree of Nirayana Scorpio and after making a complete round of the heavens, goes upto the 4th degree of Nirayana Capricorn. He attains maximum declination on 1st, 15th and 29th of this month. He crosses the equator on the 8th and also on the 23rd. He goes to the Apogee on the 14th and to the Perigee on the 29th. He makes with the Sun the following aspects in this month.

First quarter	on 7th	at about 7 a.m.
Full Moon	on 15th	,, 10 a.m.
Last quarter	on 23rd	,, 8 a.m.
New Moon	on 30th	,, 1 a.m.

MARS AND MERCURY

Mars commences his journey from the 7th degree of Nirayana Scorpio and goes upto the 28th degree of the same sign

Mercury starts from the 3rd degree of Nirayana Scorpio, enters Sagittarius on the 3rd and goes upto the 2nd degree of that sign.

JUPITER AND VENUS

Jupiter begins his journey from the 20th degree of Nirayana Scorpio and goes upto the 27th degree.

Venus starts from the 1st degree of Nirayana Libra, enters Scorpio on the 27th, and goes upto the 6th degree of that sign.

SATURN AND RAHU

Saturn starts from the 15th degree of Nirayana Sagittarius and proceeds upto the 18th degree of the same sign.

Rahu moves back from 9° 48′ to 6° 25′ of Nirayana Virgo.

OTHER PLANETS

Uranus is retrograde and moves back from 29° 14′ of Nirayana Cancer to 28° 44′ of the same sign.

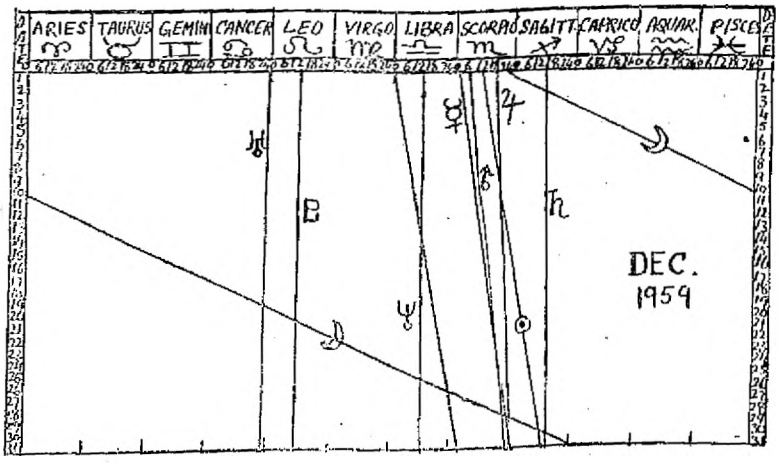
Neptune is direct and progresses from 15° 59′ to 16° 51′ of Nirayana Libra.

Pluto is retrograde and moves back very slowly from 14° 18′ to 14° 13′ of Nirayana Leo.

LUNAR CONJUNCTION

The Moon will form conjunctions with planets in the following order :—

Saturn	on 2nd	at about	11 a.m.
Uranus	on 20th	,,	6 a.m.
Pluto	on 21st	,,	11 a.m.
Rahu	on 23rd	,,	6 a.m.
Neptune	on 26th	,,	3 a.m.
Venus	on 26th	,,	1 a.m.
Mars	on 28th	,,	6 p.m.
Jupiter	on 28th	,,	6 p.m.
Mercury	on 28th	,,	9 p.m.
Sun	on 30th	,,	1 a.m.
Saturn	on 30th	,,	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° 50′ 12.6″.

POURNIMA (FULL MOON) AND AMAVASYA (NEW MOON) TITHIES

Commencing moments for the meridian of New Delhi (77° E. 13′; 28° N. 39′)

I. Pournima Thithi commences at 7-48 a.m. (I.S.T.) on 14th Dec. 1959.

Cusps of Houses.—Ascendant 246° 23′; 2nd 281° 58′; 3rd 317° 33′; 10th 173° 8′; 11th 197° 33′; and 12th 221° 58′.

Nirayana Positions of Planets

The Sun 239° 29′; Moon 47° 30′; Mars 225° 32′; Mercury 218° 39′; Jupiter 232° 54′; Venus 195° 29′; Saturn 255° 31′; Uranus 119° 7′; Neptune 196° 24′; Pluto 134° 20′; and Rahu 157° 51′.

II. Amavasya Thithi commences at 4-27 a.m. (I.S.T.) on 29th Dec. 1959.

Cusp of Houses.—Ascendant 217° 9′; 2nd 249° 31′; 3rd 281° 53′; 10th 134° 14′; 11th 161° 52′; and 12th 189° 30′.

Nirayana Positions of Planets

The Sun 254° 41′; Moon 242° 40′; Mars 236° 18′; Mercury 238° 42′; Jupiter 236° 15′; Venus 212° 58′; Saturn 257° 16′; Uranus 118° 47′; Neptune 196° 48′; Pluto 134° 13′; and Rahu 157° 3′.

PLANETARY ASPECTS

THE SUN

Parallel	Jupiter	on the	1st
Conj.	Jupiter	,,	5th
Parallel	Saturn	,,	8th
Trine	Uranus	,,	13th
Square	Rahu	,,	22nd
Trine	Pluto	,,	28th
Parallel	Mercury	,,	30th
Sextile	Neptune	,,	31st
Conj.	Saturn	,,	31st

MERCURY

Sextile	Rahu	on the	14th
Square	Pluto	,,	18th
Conj.	Mars	,,	25th
Parallel	Jupiter	,,	27th
Conj.	Jupiter	,,	27th
Parallel	Saturn	,,	27th
Trine	Uranus	,,	29th

VENUS

Sextile	Pluto	on the	13th
Sextile	Saturn	,,	14th
Conj.	Neptune	,,	14th
Parallel	Neptune	,,	17th
Square	Uranus	,,	25th
Sextile	Rahu	,,	31st

MARS

Sextile	Rahu	on the	5th
Square	Pluto	,,	12th
Parallel	Jupiter	,,	17th
Parallel	Saturn	,,	22nd
Conj.	Jupiter	,,	29th

SATURN

Trine	Pluto	on the	3rd
Sextile	Neptune	,,	24th

Weather Forecasts for December 1959

BY D. R. MUNSIFF, B.Sc. (Econ.),
London, B.A. (Hons.), (Bombay).

LET us examine for the sake of weather conditions, the map for the time Sun enters the sign Sagittarius on 23rd November. The positions of planets in the map drawn for North-Eastern India are as under. The second decanate of the ninth sign is rising; there is a cluster of five planets Neptune, Jupiter, Mars, Sun and Mercury in the 12th house. The watery sign of Pisces is on the cusp of the 4th house ruled by the very ruler of the ascendant. Further the part ruler of the 4th house Mars is in mundane conjunction with Jupiter, the ruler of the 4th house though actually in the skies, they are a little more than fifteen degrees apart. The ruler of the two angular houses 7th and 10th namely Mercury is also in conjunction with both Mars and Jupiter.

Thus Mercury, the planet ruling over the winds is the connecting link between the two planets Jupiter and Mars. The centre of our Universe Sun round which our planetary system moves lends forces to all those forces and marks the accent on the 12th house. This is not a very good omen for the weather conditions for the area covering Bihar, Orissa, some eastern parts of United Provinces and West Bengal. Generally speaking, the weather conditions will be marked by gusty and stormy winds. The winds do not bring much moisture with them but the driving force of the martian planet with the buoyant Jupiter, both strong in their own signs, will bring many storms and cyclones. In this destruction, the winged messenger lends its force. Further it is accompanied by Sun. Altogether, the planets are in a very destructive mood.

Saturn in the 1st house denotes the general condition of people. It shows the despondency and general moroseness of the people. But Saturn residing in its own house also indicates the constructive mood of the people. At this particular time, people will be doing their best in co-operation with the authorities to improve their lot.

In short, the weather will be inclement; there will be very strong winds throughout the month; at some places, it will cause heavy cloud-breaks because the 12th sign is a watery one on the cusp of the 4th house.

The planets for the map drawn for Western and Central India are not indicative of such stormy weather. The last decanate of Scorpio is rising with Mars almost on the ascendant. The Sun and Jupiter move into the 1st house. Thus the ruler of the 4th house remains in the 1st house. The jovial Jupiter will give strength and cheer to the masses. Of course, the messenger of winds will certainly bring strong breezes to the Western and Central India but they will not be destructive in their nature, as much as in the North-East.

Further Saturn moves from the 1st house into the second house. The sad and morose nature of Saturn will no longer afflict the people of this part of India during the month beginning from November 23rd.

But I want to draw the attention of the readers to one very important fact that the last eclipse of the Moon occurred in the 8th degree of Libra. In the 2nd and 3rd week of the month of December, Saturn stimulates the very same degree squaring it exactly. Moreover, Neptune also does so but the aspect is a benefic sextile. Therefore the eastern part of India which was afflicted by bad weather conditions in the last week of September and the first week of October will again suffer at the hands of cruel nature.

The dates portending cyclonic weather are November 24, 28, 29, December 2, 3, 5, 12, 14, 17, 21 and 23.

Finally the readers may note my remarks about stormy and destructive weather in September and October issues of this popular magazine which to my regret have been borne out by events.

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BANGALORE-20



FOR DECEMBER 1959

Nirayana positions true 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	11	55	235	18	20	216	13	212	38 R	229	58	180	38	254	3	158	32
2	Wednesday	227	12	46	250	34	55	216	56	212	1	230	12	181	45	254	10	158	29
3	Thursday	228	13	38	265	35	57	217	38	211	56	230	25	182	52	254	17	158	26
4	Friday	229	14	31	280	13	6	218	20	211	52	230	39	184	0	254	23	158	22
5	Saturday	230	15	24	294	21	41	219	3	211	58 D	230	52	185	7	254	30	158	19
6	Sunday	231	16	19	308	0	39	219	46	212	14	231	6	186	15	254	37	158	16
7	Monday	232	17	14	321	11	50	220	28	212	39	231	20	187	23	254	43	158	13
8	Tuesday	233	18	10	333	58	54	221	11	213	12	231	33	188	31	254	50	158	10
9	Wednesday	234	19	7	346	26	26	221	54	213	52	231	47	189	39	254	57	158	7
10	Thursday	235	20	4	358	39	12	222	36	214	38	232	0	190	48	255	4	158	3
11	Friday	236	21	2	10	41	39	223	19	215	30	232	14	191	56	255	10	158	0
12	Saturday	237	22	1	22	37	37	224	2	216	27	232	27	193	5	255	17	157	57
13	Sunday	238	23	0	34	30	14	224	45	217	28	232	41	194	14	255	24	157	54
14	Monday	239	24	0	46	21	52	225	28	218	33	232	54	195	23	255	31	157	51
15	Tuesday	240	25	1	58	14	16	226	11	219	41	233	8	196	33	255	38	157	48
16	Wednesday	241	26	2	70	8	46	226	54	220	52	233	21	197	42	255	45	157	44
17	Thursday	242	27	4	82	6	31	227	37	222	6	233	35	198	52	255	52	157	41
18	Friday	243	28	7	94	8	50	228	20	223	21	233	48	200	2	255	59	157	38
19	Saturday	244	29	11	106	17	10	229	3	224	39	234	2	201	12	256	6	157	35
20	Sunday	245	30	15	118	34	18	229	46	225	58	234	15	202	22	256	13	157	31
21	Monday	246	31	21	131	2	37	230	30	227	19	234	28	203	32	256	20	157	28
22	Tuesday	247	32	27	143	45	49	231	13	228	41	234	42	204	42	256	27	157	25
23	Wednesday	248	33	34	156	47	45	231	56	230	4	234	55	205	53	256	34	157	22
24	Thursday	249	34	41	170	12	13	232	40	231	29	235	8	207	3	256	41	157	19
25	Friday	250	35	49	184	2	11	233	24	232	54	235	22	208	14	256	48	157	15
26	Saturday	251	36	58	198	18	56	234	7	234	19	235	35	209	25	256	55	157	12
27	Sunday	252	38	8	213	1	1	234	50	235	46	235	48	210	36	257	2	157	9
28	Monday	253	39	18	228	3	32	235	34	237	13	236	2	211	47	257	9	157	6
29	Tuesday	254	40	28	243	18	10	236	17	238	41	236	15	212	58	257	16	157	3
30	Wednesday	255	41	49	258	34	5	237	1	240	9	236	28	214	10	257	23	150	0
31	Thursday	256	42	50	273	39	51	237	45	241	38	236	41	215	21	257	30	150	57

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HOW IS this month FOR YOU?

DECEMBER 1959

BY MIHIRA

[The following forecasts based on Janma Rasi are 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 lesser proportion. The predictions given below are based not upon conjecture, 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 transits Scorpio till 14, then enters Sagittarius. Mercury remains in Scorpio practically for the entire month. Venus remains in Libra till 26th, also practically for the whole month. There is no change of sign in respect of the other planets. Mars, Jupiter and Saturn continue in the same signs as they were at the end of the previous month, that is Mars and Jupiter in Scorpio and Saturn in Sagittarius. Rahu and Kethu continue their retrograde motion in Virgo and Pisces respectively.

1. Mesha (Aries).—*Rahu in 6th; Venus in 7th and 8th; Mars and Jupiter in 8th; Mercury in 8th; Sun in 8th and 9th; Saturn in 9th; and Kethu in 12th.*

General.–Mercury is the only planet in a favourable sign for the entire month. Though unchecked throughout, he is not such a potent influence in transit. Venus is evil before change of sign, so practically for the whole month. Sun, Mars, Jupiter and Saturn—all these transit inauspicious signs only. Of these, Saturn is under check throughout and Mars and Jupiter for nearly the entire period. Sun is under vedha for the first half and free during the second. So the general results can be expected to be only predominantly adverse, though because of check, conditions will not generally be very bad. Still the outlook for the month is not bright. There is likely to occur enmities with elders, displeasure of superiors, unsavoury and bad company, quarrels with friends and relatives, ill-health, humiliation, anxieties and despondency, wearisome journeys and fatigue, liability to accidents during journeys, losses, troubles from rivals and enemies, sorrows owing to death of relatives and friends, etc. As against all this, there may be some happiness, success, gains, steadiness, auspicious events, etc., because of Mercury. Of the three stars of the sign, those born under Aswini will suffer least, those born under Krittika come next in order and the worst sufferers will be those born under Bharani.

Health and Domestic.–Good health cannot be expected for the entire month. Troubles due to excessive heat, blood pressure, fever, accidents, blood-poisoning, fatigue from tedious journeys, etc., are probable. Chronic sufferers from such troubles as above will do well to take extra care and journeys avoided as far as possible. The wife's health too may suffer. There is also the likelihood of quarrels and misunderstandings inside the domestic circle, and also troubles caused by the opposite sex even from outside. The death of some relative or friend causing deep sorrow is also probable.

Finance and Speculation.—Increased activity will be witnessed in the financial sphere but most of it will have only adverse results. Income will not be lacking and may even improve but all that will be spurt and there would be need for more. Losses too are probable. So big financial enterprises should be avoided as far as possible as chances of losses through unions, open rivalries or enmities and competition may have to be faced. Theft cannot be considered as a remote source of loss. With all this, speculation will have some attractions during the month but it would be very difficult to find the correct time for beginning operations and once begun to call them off at the correct time.

Real Property, Services, Profession, etc.—Matters connected with real property may run a normal course, almost unaffected by the prevailing evil transits and do not call for any special comments this month. True, one must be prepared for the unexpected element to take a hand and may cause much deviation from normal course. Losses through unvoluntary alienation or other causes. The month however is not unpropitious for dealings in real property, sale, exchange or purchase. The yield and rentals will be quite good and satisfactory. Contentions and disputes are likely to arise in regard to any matter connected with real property but litigation should be avoided as far as possible. This is an equivocal month for the services. In the case of most persons, obstacles, delays, bad name, displeasure of superiors or people in authority, ill-luck, troubles from rivals and enemies are likely to arise. But in the case of a favoured few, especially when the directional influences are also strong, there may be recognition and reward for devoted and faithful services in the past. The month cannot be said to be quite unfavourable for the profession and business. Professional journeys may prove a success. The publishing fraternity may have some special successes or honours awaiting them.

Women.—This is not an important month for the fair sex, and may well prove to be a dull one on all accounts. There is no scope for any great success, domestically or socially in any of their usual activities and none of their ambitions are likely to be realised. Anything started during the month will simply drift aimlessly and so it is better to start none and await better times. The month is however not unsuitable for shopping, purchase of luxury items, making of jewellery, etc., especially during the first half. There is scope for some success in philanthropic activities.

Fortunate Dates.—Personal and domestic matters—3, 8, 13, 17, 19, 24, 28, 29; money dealings—1, 5, 13, 16, 22, 24, 26, 31; short journeys—3, 5, 7, 14, 18, 24, 27, 30; long journeys—1, 4, 5, 9, 13, 19, 24, 26, 27; real property affairs and academical activities—1, 3, 7, 9, 18, 20, 24, 28; speculation, children's affairs and love affairs—1, 5, 9, 13, 20, 24, 25, 30; service affairs and prospects—3, 5, 7, 14, 18, 24, 27, 30; partnership activities—1, 5, 13, 16, 22, 26, 31; insurance matters—3, 8, 13, 17, 19, 24, 28, 29; professional and business enterprises—6, 13, 15, 24, 28, 30.

Critical Dates.—Personal and private affairs—6, 12, 14, 16, 21, 25, 28; money dealings and transactions—2, 3, 7, 11, 15, 19, 25, 28; short journeys—2, 8, 12, 17, 21, 25, 31; long journeys—2, 8, 17, 18, 22, 29, 31; real

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property matters and academical activities—2, 6, 8, 12, 21, 23, 26; speculation and children's affairs—2, 7, 11, 15, 19, 23, 26, 29; service affairs—2, 8, 12, 17, 21, 25, 31; partnership dealings—3, 7, 11, 15, 21, 24, 25; insurance activities—6, 12, 14, 16, 21, 25, 28; professional and business enterprises—3, 8, 12, 16, 21, 23, 29.

Chandrashtama from the beginning of the month till noon of 1st and again from midnight of 26th till midnight of 28th.

2. **Vrishabha (Taurus).**—*Rahu in 5th; Venus in 6th and 7th; Mercury, Mars and Jupiter in 7th; Sun in 7th and 8th; Saturn in 8th; and Kethu in 11th.*

General.—The outstanding good influence for the month is Jupiter in seventh and unchecked. Unfortunately however this is to a great extent offset by the fact that no other transitting planet is in a favourable sign even for part of the month—Mercury, Venus, Sun, Mars and Saturn being throughout in evil signs only. But as Saturn is under check all along, Mercury and Mars thus affected for the greater part of the month and Sun for the first half, there is not much harm done after all. Venus is the only planet free of vedha. Mixed results with the evil elements preponderating is what one should expect for the month. The second half will be somewhat worse than the first. Health troubles, mental depression and anxieties, quarrels, fatigue from travels, losses, disputes with friends, obstacles in undertakings, unfounded accusations and charges, dishonour and disgrace, evils arising from opposite sex, adverse litigations, etc., are the probable evil results of the unfavourable transits. But happiness, luxuries, auspicious events and celebrations, study of new subjects, etc., are the results due for the favourable position of Jupiter. Of the three stars of the sign, the worst sufferers will be those born under Mrigasira and the least will be those born with Rohini as their birth star while those born under Krittika will come between the two.

Health and Domestic.—There will be plenty of ill-health and sufferings from ailments but they will be all only on a minor scale and never assume serious proportions. Ailments of stomach and rectum, urinary troubles, high blood pressure, eye troubles, etc., may be present. The children's health as well as that of the wife may also be affected. Peace will not be the rule in the domestic sphere and will be disturbed quite often with bickerings and quarrels. In bad cases, it may even amount to temporary separation from wife and children. You are also likely to suffer much worries because of the actions of some of your relatives outside the domestic circle.

Finance and Speculation.—Contrary and uncertain trends in financial matters may create many a puzzling situation within the month. Excessive expenditure cannot perhaps be helped but acts of extravagance should be abstained from. There will be also some contraction in the usual avenues of income. Losses are indicated by more than one transit influences and so you should think twice before launching or participating in any financial ventures. It will be a difficult matter to refrain from contracting debts but this should be heroically abstained from as otherwise complications may arise. This is not the month for indulging in speculative activities of any sort.

Real Property, Services, Profession, etc.—The month is not generally favourable for real property matters. In any activity or project connected with land, you should particularly avoid joint ventures or partnerships as you are likely to suffer from losses and other troubles through premature breaking up of such an arrangement. This may as well be held to include partnerships in heavy industries such as mills, foundries, etc. Even involuntary alienation of ancestral property is threatened during the month but the favourable influences will stand you in good stead in aiding your efforts to avoid such a contingency. Both good and bad influences bear upon the services and nearly cancel each other out. Still chances for your incurring the displeasure of your employers and superiors are very great and you should conduct yourself warily on that account. Beware of launching or taking part in any activity that is likely to make the authorities look upon you with suspicion inspite of great temptation to do so. Great care will be required in the handling of business matters and professional activities, especially in the case of lawyers, trustees, etc, especially where the handling of estate of deceased are concerned.

Women.—While, for all ordinary matters, the month may be said to be favourable for the fair sex, the influences are not sufficiently powerful to support them in any extra activities or any ambitious programmes—social, philanthropic or otherwise. The unattached especially will have to be wary in their dealings with the opposite sex, as there are chances for their being deceived or disappointed. Excursions, picnics, outings, etc., in mixed company should as far as possible sought to be avoided.

Fortunate Dates.—Personal and private affairs—1, 5, 13, 16, 22, 24, 26, 31; money dealings—3, 5, 7, 14, 18, 24, 27, 30; long journeys—6, 13, 15, 24, 28, 30; real property affairs and academical activities—2, 8, 12, 17, 21, 25, 31; speculation, children's affairs and love affairs—3, 5, 7, 14, 18, 24, 27, 30; service affairs and prospects—1, 5, 13, 16, 22, 26, 31; partnership business—3, 8, 13, 17, 19, 24, 28, 29; insurance activities—1, 4, 5, 9, 13, 19, 24, 26, 27; professional and business enterprises—1, 4, 5, 9, 13, 19, 24, 26, 27.

Critical Dates.—Personal and private affairs—2, 3, 7, 11, 15, 19, 25, 28; money dealings—2, 8, 12, 17, 21, 25, 31; short journeys—2, 6, 8, 12, 21, 23, 26; long journeys—3, 8, 12, 16, 21, 23, 29; real property matters and academical activities—2, 7, 11, 15, 19, 23, 24, 29; speculation, children's affairs and love affairs—2, 8, 12, 17, 21, 25, 31; service affairs—3, 7, 11, 15, 21, 24, 25; partnership activities—6, 12, 14, 16, 21, 25, 28; insurance business—2, 8, 17, 18, 22, 29, 31; professional and business enterprises—3, 8, 12, 16, 21, 23, 29.

Chandrashtama from noon of 1st till noon of 3rd and again from midnight of 28th till midnight of 30th.

3. **Mithuna (Gemini).**—*Rahu in 4th; Venus in 5th and 6th; Jupiter, Mars and Mercury in 6th; Sun in 6th and 7th: Saturn in 7th; and Kethu in 10th.*

General.—Mercury and Mars are favourable for the entire month and Venus for nearly the whole month. Jupiter and Saturn are evil throughout. Sun is good for the first half only. It is rather unique feature of the month that all the good transits are free of check and the evil ones are under check. Sun is the only exception as he is free of vedha during the second half when he is not favourable. Therefore generally good influences predominate and the first half will be even better than the second. General success, triumphs over rivals, happiness, gains, purchase of luxury items and their enjoyments, popularity and renown, auspicious events in the house and celebrations, help from friends, meeting of welcome relatives, honours, etc., are the probable good results of the first half. Unwelcome changes, tedious journeys, ill-health, disputes with relatives, fruitless undertakings, losses, humiliation and anxieties are due for the evil transits. Of the three stars of the sign, the best results will be for those born under Aridra, while those born under Mrigasira and Punarvasu will not benefit

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much from the rays of the favourable planets.

Health and Domestic.—Troubles in health such as indigestion, dysentery fever, etc., may occur in the second half and would yield to prompt treatment and ordinary precautions and may even be prevented by prophylactic care. The wife and children may require something more than ordinary attention if they fall ill. Though ordinary bickerings, even quarrels may be present off and on throughout, domestic peace and harmony will not be seriously disturbed. There is just a chance that you may suffer sorrow through the demise of a beloved friend or relative, the news of which may come upon you rather unexpectedly.

Finance and Speculation.—The first half will be quite satisfactory in the matter of finance. There will be gains, success in financial enterprises, increased income, help from friends and general appreciation of your holdings. Greater care will be required in your dealings and enterprise, as there is an abrupt change in the transit influences which may render them fruitless or even cause losses. So risky ventures should not be indulged in. This caution applies with all the greater force to.

Real Property, Services, Profession, etc.—The matters connected with real property may have a smooth run generally during the month but the facilities may not be so great as may be expected from the prevailing good transits Both good and bad may take place in this connection. There are chances for some gains through inheritance or otherwise and at the same time there is also scope for losses through unvoluntary or enforced sales. The yield and rentals are also liable to be affected to some extent. If new enterprises or innovations are planned such as for introduction of modern methods of cultivation on a large scale, it would be better to postpone them for better times. The first half is undoubtedly favourable for the services. Success over rivals and enemies, promotion, termination of previously existing obstacles, popularity, favour of superiors, etc., are all due during this part of the month. Though conditions will not be as good during the latter half, still there are no reasons to expect adverse results or any setbacks. Conditions will be above average for the profession and business and those who will most benefit during the month will be persons connected with military and naval contracts, supplies, hospital supplies and the medical profession in general.

Women.—The month can be said to be generally suitable for all such activities as are germane to the fair sex. The month is ideal for excursions, picnics, parties, courtships and love affairs, etc. But members of the fair sex have to be wide awake as to where their best interests lie, especially in the case of the unattached as there is a liability of their forming ill advised attachments below their rank or station because of temporary or transient glamour or other causes. They will do well to avoid matrimony entirely during this month. In doing so, they will have no regrets later on.

Fortunate Dates.—Personal and private affairs—3, 5, 7, 14, 18, 24, 27. 30; money dealings—1, 3, 7, 9, 18, 20, 24, 28; short journeys—5, 9, 13, 20, 24, 25, 30; long journeys—6, 13, 15, 24, 28, 30; real property affairs and academical activities—3, 5, 7, 14, 18, 24, 27, 30; speculation, children's affairs and love affairs—1, 5, 13, 16, 22, 26, 31; service affairs—3, 8, 13, 17, 19, 24, 28, 29; partnership matters—1, 4, 5, 9, 13, 19, 24, 26, 27; insurance business and activities—6, 13, 15, 24, 28, 30; professional and business enterprises—1, 4, 5, 9, 13, 19, 24, 26, 27.

Critical Dates.—Personal and private affairs—2, 8, 12, 17, 21, 25, 31; money dealings—2, 6, 8, 12, 21, 23, 26; short journeys—2, 7, 11, 15, 19, 23, 26, 29; long journeys—3, 8, 12, 16, 21, 23, 29; real property affairs and academical activities—2, 8, 12, 17, 21, 25, 31; speculation, children's affairs and love affairs—3, 7, 11, 15, 21, 24, 25; service affairs—6, 12, 14, 16, 21, 25, 28; partnership business—2, 8, 17, 18, 22, 29, 31; insurance business and activities—3, 8, 12, 16, 21, 23, 29; professional and business enterprises—2, 8, 17, 18, 22, 29, 31.

Chandrashtama from noon of 3rd till afternoon of 5th and again from midnight of 30th till end of the month.

4. **Kataka (Cancer).**—*Rahu in 3rd; Venus in 4th and 5th; Mars, Mercury and Jupiter in 5th; Sun in 5th and 6th; Saturn in 6th; and Kethu in 9th.*

General.—Venus, Jupiter and Saturn are in favourable signs for the entire month. But Saturn is under check throughout and Jupiter for nearly the whole month. Venus too suffers check though very late in the month. Sun is good for the second half only though free of vedha. Thus Mercury and Mars are the only planets in evil signs for the entire month. Of these Mars is under check practically throughout while Mercury is entirely free. On the whole, it is seen that good influences are in the majority and during the second half four planets are in auspicious signs and so this will be the better part of the month. Good health, success over rivals and enemies, gains, cheerfulness, good company and associations, increased prosperity, acquisition and enjoyment of luxury items, auspicious events and celebrations, gain of knowledge, excursions, good news, help from friends, etc., are the good things to be expected of the favourable transits. Troubles through enemies, especially during the first half, sorrows, quarrels and misunderstandings, mental agitation and worries, losses, weakness and debility, purposeless undertakings, etc., are the evils that may be caused by the adverse transits. Of the three stars of the sign, those born under Pushya will be most benefitted by the auspicious transits of the month and those born with Punarvasu or Aslesha as their birth star may not be able to derive much benefits.

Health and Domestic.—Weakness and general debility will be the general nature of the complaints during the month rather than any specific illness. But in the case of the children, it may be worse. They may catch any of the prevailing epidemics or fever and suffer much causing much mental anxieties. The influences may also be responsible for some accident to you r to a member of the family circle. The peace of the family is liable to be disturbed by occasional bickerings and quarrels especially during the first half, but they will never prove to be serious and on the whole may have only nuisance value.

Finance and Speculation.—Finance for the month will be fairly satisfactory from all points of view. Ordinarily more than average levels will be touched. But it is also likely that you will not be able to realise the full fruits of your financial enterprises due to some cause or other, such as sickness, or unforeseen market failures or other factors. There is also likelihood of gains through investments, entertainments, etc. All this applies more to the second half than to the first during which conditions are not so favourable and there is even likelihood of some minor losses. Speculation as such is not taboo this month and gains can be effected if operations are done with care and caution.

Real Property, Services, Profession, etc.—Real property matters are well favoured for nearly the whole month and yields and rentals will reach satisfactory levels. In other respects however, the results will be mixed. This month is favourable for investments in real property, or shares on a

long-term basis as they are likely to turn out well in the future, but troubles may arise in your relations with agents, tenants, servants, etc., but can be avoided if you pay due regard to the rights and feelings of those with whom you have to deal from their viewpoint and by making some concessions instead of fanatically sticking to your own views. The second half is highly favourable for service interests and the difficulties experienced during the first half may be remedied to a great extent. The good and bad during the month may not be traceable to your own actions but be related to changes in the background influences or in the fortunes (or setbacks) of those placed above you. The second half will witness good expansion and advancement in the professional and business front and will be generally a smooth-running period with minimum setbacks or hitches. Those connected with publicity, communications and transports, publishing, education, etc., may be said to be specially favoured.

Women.—This is rather a peculiar month for the members of the fair sex inasmuch as two separate sets of opposing influences operate at the same time. On the one hand, there is the likelihood of unfortunate love affairs because of their being too impressionable and on the other, due to the inability to arouse sufficient response from the object of affections. But all this would apply only to a small percentage who are in the courting stage and may not be generally predicative of the sex as a whole. As in all other matters, the second half is generally more favourable.

Fortunate Dates.—Personal and private affairs—1, 3, 7, 9, 18, 20, 24, 28; money dealings—1, 5, 9, 13, 20, 24, 25, 30; short journeys—3, 5, 7, 14, 18, 24, 27, 30; long journeys—1, 4, 5, 9, 13, 19, 24, 26, 27; real property affairs and academical activities—1, 5, 13, 16, 22, 26, 31; speculation, love affairs and children's affairs and prospects—3, 8, 13, 17, 19, 24, 28, 29; service affairs—1, 4, 5, 9, 13, 19, 24, 26, 27; partnership business—6, 13, 15, 24, 28, 30; insurance matters—6, 13, 15, 24, 28, 30; professional and business enterprises—3, 8, 13, 17, 19, 24, 28, 29.

Critical Dates.—Personal and private affairs—2, 6, 8, 12, 21, 23, 26; money dealings and transactions—2, 7, 11, 15, 19, 23, 26, 29; short journeys—2, 8, 12, 17, 21, 25, 31; long journeys—2, 8, 17, 18, 22, 29, 31; real property affairs and academical activities—3, 7, 11, 15, 21, 24, 25; speculation, children's affairs and love affairs—6, 12, 14, 16, 21, 25, 28; service affairs and prospects—2, 8, 12, 17, 18, 22, 29, 31; partnership business and dealings—3, 8, 12, 16, 21, 23, 29; insurance activities—3, 8, 12, 16, 21, 23, 29; professional and business enterprises—6, 12, 14, 16, 21, 25, 28.

Chandrashtama from afternoon of 5th till about midnight of 7th.

5. Simha (Leo).—*Rahu in 2nd; Venus in 3rd and 4th; Mercury, Mars and Jupiter in 4th; Sun in 4th and 5th; Saturn in 5th: and Kethu in 8th.*

General.—Venus is the only transitting planet that is in a favourable sign for the month and free of vedha but even so cannot do much in transit. All the other planets are in evil signs only except Mercury who is for the greater part of the month under check. Mars, Jupiter and Saturn are unfavourable right through as also Sun. But for the doctrine of check, the outlook is certainly not very promising for the month. As it is, Jupiter and Saturn are under vedha throughout, Mars for nearly the whole month and Sun for the first half only. So the predominance of evil transits may not prove as bad as may be feared under the circumstances. Still there will be quarrels and disputes with friends and relatives, even separation, unhappiness, impediments and obstacles, ill-health, troubles through rivals and enemies, loss of position, deceit through friends, false implications and charges, humiliation, litigation, losses, etc. However some successes, increase of one's sphere of influence, some luxuries, auspicious events, gains, pleasure trips and excursions, good and helpful friendships, etc., are to be expected from the good transits. Of the three stars of the sign, those born under Makha will suffer least, next come those born under Uttaraphalguna and the worst sufferers will be those born under Poorvaphalguna.

Health and Domestic.—It may be your lot to suffer some of the inconveniences due to failure of health. It may be anything from ordinary fever and digestive troubles due to hæmorrhages, diarrhoea or dysentery or accidents. But there is no reason to fear any major or serious setbacks in health due to disease or accidents. But there are likely to be plenty of mental worries, apprehensions and anxieties. The causes may be purely domestic or otherwise also. Troubles and sorrows caused by intimate relatives both inside and outside the domestic circle may well be behind the major worries of the month. Sorrows may also result from the death of relatives.

Finance and Speculation.—Varied activities will be witnessed in the financial sphere and not all may prove to be adverse. Anyhow financial stress cannot be avoided during the month. In bad cases, it may even be pressure from creditors or stress may arise through deceit by 'friends' or even promised help not forthcoming at the right time even from willing friends. All this is not inconsistent with normal and routine progress in your financial affairs but mean only that these will prove entirely inadequate to the extra demands and losses that may happen during the month. Speculation has no support for the entire month.

Real Property, Services, Profession, etc.—The month as a whole is not favourable for real property matters and all activities connected therewith, be it investment or sale, or enterprises and innovations connected with its improvement. Yield and rentals too will not prove satisfactory and considerable difficulties and friction may have to be encountered in the way of their realisation. Quarrels, disputes and litigation too may crop up in this connection. The month is not also good for changes and removals. It is however probable that some important matter, the probable issue of which was hanging fire till now, may be terminated favourably to you during this month. By keeping strictly to routine, the month may be passed uneventfully. There is nothing in the influences that are favourable to the services. On the other hand, there are plenty that are adverse. False charges, humiliation, depromotion, displeasure from Governmental sources or persons in power and position over you, are the results due for evil transits in force but because of vedha and other compensating features, these may be only threatened but not actually happen. Therefore it is up to you to be careful in all matters to avert as far as possible such consequences as much as lies in your power. The profession and business are in a better position and may function round average levels.

Women.—Conditions at the opening of the month are not adverse to the activities of the fair sex as such. But as the month progresses, there is gradual worsening so that the closing part of the month is the worst from this respect. This in the case of only those who lead an actively social life and are socially ambitious. But the greater part who lead normal life as housewives this month there is nothing special except it be that some of the unattached may become engaged though not actually married within the month.

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Fortunate Dates.—Personal and private affairs—1, 5, 9, 13, 20, 24, 25, 30; money dealings—3, 5, 7, 14, 18, 24, 27, 30; short journeys—1, 5, 13, 16, 22, 26, 31; long journeys—3, 8, 13, 17, 19, 24, 28, 29; real property affairs and academical activities—3, 8, 13, 17, 19, 24, 28, 29; speculation, children's affairs and love affairs—1, 4, 5, 9, 13, 19, 24, 26, 27; service affairs and prospects—6, 13, 15, 20, 28, 30; partnership matters—6, 13, 15, 20, 28, 30; insurance activities—1, 4, 5, 9, 13, 19, 24, 26, 27; professional and business enterprises—1, 5, 13, 16, 22, 24, 26, 31.

Critical Dates.—Personal and private affairs—2, 7, 11, 15, 19, 23, 26, 29; money dealings—2, 8, 12, 17, 21, 25, 31; short journeys—3, 7, 11, 15, 21, 24, 25; long journeys—6, 12, 14, 16, 21, 25, 28; real property matters and academical activities—6, 12, 14, 16, 21, 25, 28; speculation, children's affairs and love affairs—2, 8, 17, 18, 22, 29, 31; service affairs—3, 8, 12, 15, 21, 23, 29; partnership business—3, 8, 12, 16, 21, 23, 29; insurance activities—3, 8, 17, 18, 22, 29, 31; professional and business enterprises—2, 3, 7, 11, 15, 19, 25, 28.

Chandrashtama from about midnight of 7th till forenoon of 13th.

6. **Kanya (Virgo).**—*Rahu in 1st; Venus in 2nd and 3rd; Mercury, Mars and Jupiter in 3rd; Sun in 3rd and 4th; Saturn in 4th; and Kethu in 7th.*

General.—Venus and Mars transit good signs for the entire month, but Venus is under check throughout. Sun is good for the first half and free of vedha but bad for second half and under check. Mercury, Jupiter and Saturn are evil for the entire month. Of these Saturn is under check all along as also Mercury while Jupiter is inhibited for the greater part of the month. Thus it is seen that there is at least one transit influence that is favourable and free of check whereas not even one malefic transit is free. This is of good augury for the month generally though somewhat limited in scope as one can expect only such of the good things as promised by a solitary planet. It has also to be remembered that evil transits are more numerous. In a month of mixed results the first half will make a much better show than the second. Happiness, success over rivals and enemies, gains, good and valued friendships, new position and status, special honours, success in undertakings, gifts and presents, auspicious events, acquisition of luxury items, etc., are the good effects of the favourable planets especially during the first half Tedious journeys away from family and friends, death among relatives, failure in enterprises, unwelcome changes and removals, loss of friends, loss of position, enmities and misunderstandings with relatives and friends, impediments and setbacks in all matters, are the likely evil results especially during the latter half. Of the three stars of the sign the worst sufferers will be those born under Chitta while the least will be those born under Hasta. Those born with Uttaraphalguna as their birth star will come between the two.

Health and Domestic.—Colds and rheumatic troubles are the sort of ailments one has to be on guard against during the month. Rectal ailments such as piles, hæmorrhage may also make their appearance during the second half. In short, the genito-urinary system is liable to be affected and precautions should be taken. Some domestic unhappiness too may arise during the second as also impediments in married life and enjoyments. Quarrels and enmities with relatives, outside the domestic circle are also probable. Changes and removals should as far as possible be avoided during the month especially during the second half.

Finance and Speculation.—Though mixed influences are in force here also, the first half is decidedly more favourable and there will be success in financial enterprises and gains through personal ingenuity and industry and there will be scope for financial advancement as a result of sober and steady effort. This is also the time for long-term investments. But during the second half setbacks, even losses are probable. There will be much work for little gain. The temptation to make "easy money" will be strong and if indulged in, heavy losses are probable. This observation applies with all the greater force to speculative activities throughout the month.

Real Property, Services, Profession, etc.—The month as a whole is not favourable for real property interests in general. Yield and rentals are liable to be affected by various causes including weather, governmental action, pests, etc. There may be sudden and unforeseen setbacks may arise as a result of your inability to adapt yourself to changes, through trying to shirk your obligations. You may have to take upon yourself unwanted responsiblities through lack of forethought. Therefore you should seriously study each situation as it develops and make a decision and never act on hearsay or second-hand interested advice especially in making investments. The month is generally good for the services, especially the first half when you can expect to get the necessary recognition of your work by your superiors and score a point of two over your rivals and this may mean in favourable cases, the acquisition of new position or status or a position of authority. During the second half, just opposite conditions may prevail; there may be trouble from your superiors, government and your rivals and enemies. The month is not unfavourable for the business and the profession and success will accrue through short journeys, business trips, and Governmental commissions, etc.

Women.—The month cannot be said to be favourable for the fair sex as a whole. Unwanted quarrels with neighbours and even relatives are likely to develop and lead to much mental conflict and excitement. The difficulties will be greater in social circles and nothing will shape out well. Even in your letters and correspond-

(*Continued on page 1061*)

AS IT STRIKES ME

(*Continued from page 1004*)

" proved sufficient by the history of Chinese buddhism and the discoveries in Central Asia ".

The original contributions of the Hindus in the practice of arithmetic, algebra and geometry may be briefly illustrated. They discovered the cardinal numbers 1 to 9, and also the zero (*bindu*). They knew the eight-fold system of addition (*yoga*), subtraction (*viyoga*), multiplication (*purana*), square (*varga*), cube (*ghana*), square root (*vargamula*), and cube root (*ghanamula*). They discovered the modern method of division and the rule of three. They knew the fraction and its addition and subtraction by the method of L.C.C., called Niruddha in the Ganitasara Samgraha of Mahavira, Pingala (2nd cent. B.C.) used in his *Chhandas sutra* the method of permutation and combination (*Chhandoganita*). Aryabhatta refers to this and also to A.P. and G.P. In his Lilavati Bhaskaracharya has demonstrated that when a figure is divided by zero the result is an infinite number.

NESTOR OF THE NETHERLAND ASTROLOGERS

(*Continued from page 1005*)

He put forth these last 12 as the personal/individual zodiac, in contrast to the cosmic/universal zodiac of the 12 signs.

The basis and distribution of the 12 signs in their different aspects, apply *mutatis mutandis*, also for the personal/individual cycle, the 12 sectors.

Thus the modern horoscope-interpretation was based on:

(a) *Potentiality* (ability/aptitude) that is to say, the co-operation of the rulers of the 12 sectors, divided in certain cycle, in analogy with the distribution of the 12 signs in the triangles, crosses, etc. The character of a planet as planetary force, remains so far out of consideration.



The whole thus forms the geno-typical element, or the objective part of the horoscope, so-called one's "Aptitude".

(b) *Ideality*, the subjective part of the horoscope, formed by the conglomeration of the planetary forces, that is placed at the disposal of a new-born, as a sort of arsenal of tools (forces), with the intention of realizing the individual aptitude (a).

The important root of this subject is what we call nowadays, from the modern astrological point of view, "the character", *e.g.*, the co-operation between *individuality* (Sun), *personality* (Moon), and *temperament* (Ascendant).

(c) *Reality*, which occurs through the interaction between the (a) & (b) conceptions, leading to the phenotypical view, or the reality of someone's life, with, and in the given circumstances.

The interpretative part of Mr. Ram's closed astrological system has been put down in his "Psychological Astrology" and will be, as far as needed, more fully detailed and elaborated in his "Psycho-Astrological Encyclopedia", of which some volumes have already appeared.

As far as is known to us, we do not believe that in any other part in the world, so complete an astro-technical, psycho-astrological and philosophical system has been published.

This is Mr. Ram's greatest merit for the science of astrology, to which he has consecrated the greater part of his life.

At the same time he has bridged and united Eastern Wisdom and Western Science, although the results of this part of his exceptional energy and capacities, do not lie on a public level.

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Prof. B. V. RAMAN

(*Continued from page 1002*)

a stream of visitors to his residence at the Hotel Hollander.

Prof. Raman's visit has been evoking great interest in the States. His simple and unassuming nature, sincereity, his saint-like habits (ever since he came here he has been living on milk, fruits and corn-flakes) and the manner of his exposition of Indian Culture and Astrology have won for him great admiration and he is being referred to in such terms as the first Hindu (here for Indian, the term Hindu is mostly used) authority to speak on ancient astrology, the messenger of ancient culture, etc. He has created in the minds of a good many Americans—including some matter of fact scientists—a great interest and esteem for Indian Culture and Astrology. He will be visiting Toledo, Chicago, Los Angeles, Hollywood and San Francisco, before leaving for Europe on 28th October. He has a heavy lecture programme in Europe also.

INDIA'S CONTRIBUTION TO ASTROLOGY

(*Continued from page 1001*)

indicates the results of Karma. From a purely scientific aspect, the horoscope can be considered as the mathematical interpretation of the energy-quanta with which human systems—biological and psychological, are composed of. With regard to each horoscope, "the future or the destiny-pattern is the net-energy-quanta possessed by the system". The energy-quanta can be increased or decreased according as there is a deficiency or excess, in two ways. One extraneous, *viz*,, by the application of mantras or regulated forms of sound vibrations, by the use of gems and certain herbs and the other by internal processes; that is, by the regulation of the energy within the system itself. Let us take the instance of a person born in the constellation of Makha (Regulus), and the ascendant being Aquarius and Mercury being placed in Scorpio. This combination goes under the name of *Paisacha Yoga* the result being extreme mental imbalance and violent outbreaks of temper. Depending upon whether the combination is capable of permanent or transitory influence, the extreme form of mental imbalance will be temporary or permanent. If temporary, the appropriate directional influences should be noted. In this case, there is a certain deficiency of the energy-quanta pertaining to the Moon and Mercury. In such a case, gems like pearl and emerald are used. The ancient theory is that since gems or precious stones are formed under great pressure of solar rays they contain the essences of the different planetary rays. What the deficient quantity is can be mathematically ascertained. The Sages through their intuition were able to find out what types of mantras (packets of sound vibrations) are necessary to

deal with the deficient energy-quanta of the different planets. There are special mantras—regulated forms of sound vibrations, with the aid of which the deficient energy-quanta is made good. In a number of cases, such treatments have proved highly satisfactory. Many of these ideas may seem strange to you; yet when we analyse them we find that they have their roots either in some intrinsic quality of these gems or in an instinctive appreciation of their symbolical significance; and through manifold transformation this symbolism has persisted to the present day. By certain yogic practices which involve the regulation of breath and the manipulation of certain Chakras or force-centres within the system itself, the system is enabled to replenish the deficient forces. The Moon–Saturn conjunction especially in a constellation ruled by Mars denotes a restless and anxious disposition. The person is apt to pass through severe phases of depression. These tendencies can be overcome by recourse to certain types of spiritual practices—involving release of certain types of neutralising energies from the mind itself. In India, music is also largely employed to get rid of physical and mental ailments. As you all know, green color is associated with Mercury. Green is a cheerful and energising color. It excites a desire to grow, to create and to accomplish. Mercury rules intelligence or *buddhi*. Green is a color capable of creating a sense of intelligent appreciation. If Mercury is, say with the Moon's descending node, the person's intelligence becomes stunted. Certain musical tunes have been designed by the Sages, in respect of each planet. Color is vibration and sound is vibration—the difference being one of frequency. By making the person concerned listen to the particular tune assigned to Mercury for a certain number of times or by making him wear a green stone, it is said that the affliction can be remedied. Remedial astrology is perhaps not much known in the West. But in India this has been developed into considerable perfection. What are called, in astrological parlance, as afflictions merely constitute the deficiency of the requisite or normal energy-quanta and this can be compensated by *mantras* which are nothing but packets or bundles of adjusted forms of sound vibrations. The Hindus were fully alive to the tremendous potentiality of sound vibrations. The rotation of the earth on its axis, gives the unit of time called the sidereal day and this is related to the Prana or breath-interval in a human being.

Hindu astrology is a fully developed system, absolutely original and indigenous and is handed down to us in its pristine original form. Thousands of combinations experimented by Sages of the highest intellectual and spiritual calibre, covering every phase of mundane and spiritual existence are available. They have been preserved for posterity in the shape of treatises composed by different sages. These systematic treatises were written in short aphorisms called sutras meaning *clues* and were intended as memory-aids. Often maximum thought was compressed into these sutras in as few words as possible with the result that in the absence of proper initiation, their true import cannot be understood. Moreover, the tradition persists even today that the real secrets of astrology should be taught only to a few deserving and trusted disciples capable of using the science only for the good of mankind. Parasara's dictum is:

Nadheyam Parasishya Nasthikaya
Satayava Dhathe Prathirdhindhu
Banjayathe Nathra Samsayaha

meaning that the secrets of astrology should not be revealed to pupils other than one's own, to atheists, and to fools. If revealed, there will be sorrow everyday. There are instances of Gurus or preceptors dying without revealing the secrets just because, there were no deserving disciples. The thoughts of these sutras were much developed by later thinkers. To give you an example: There is a sutra which reads *Aayuphpithrudhinesabyam*. This aphorism contains all the principles needed for determining one's term of life. I may add for your information that in the published books on Hindu astrology, not many *real secrets* of the science have been revealed. It is only the general principles that have been given. Then there is the grandest and the most wonderful system of practical astrology called the *Nadis*. This system enables us, provided the exact Nadi or the sensitive-point of birth is correctly ascertained to know the entire future history of a person in clear-cut terms, *i.e.*, such details as the number of children, the number of wives, public life, financial ups and downs, rise and downfall, health and disease and a number of other details including—if one is inclined to believe in it—one's past birth.

India has thus made a wonderful contribution to astrology and this becomes evident to anyone who makes up his mind to study it. You will be surprised to learn, that 2000 years ago, the Sages had laid down qualifications for astrologers and judged by the ethical standards adopted by modern astrological associations, the ancient qualifications are indeed rigorous. One who wishes to be an astrologer should have no mean motives, he should have real contentment, a good grasp of the subject, honesty, sincerity and truthfulness should be his *forte*; he should get proper initiation from a qualified Guru; he should be actuated by a sense of service, and he should possess creative or inferential ability. Hindu astrology, in its original form, is being used most successfully all over India. What is necessary is that in view of the differing social and cultural conditions in the West, some of the methods used by us in horoscopic interpretation may have to be revised and reconditioned. Hindu astrology offers all enterprising astrologers, very great scope for research.

In India, astrology had always occupied a unique place and found illustrious supporters. Many an enlightened ruler not only made use of astrology for the benefit of the country and the people but also encouraged its study. It is only after the advent and consolidation of British Power that for a time scepticism and derision were the predominating features characterising the intellectual equipment of a very small section of the then educated Indians who looked down upon astrology as not fit for study by scientific minds. It was at this time that my revered grandsire, the late Prof. B. Suryanarain Rao undertook the task of diverting the thoughts of such Indians to the secrets of astrology. Today however, a great desire for serious study of astrology has overtaken the vast majority of Indians.

In India, astrology is a national science. Most of the enlightened men and those in high political, social and scientific walks of life not only believe in it but have a great reverence for the subject. Though, as in your country, there is not much organised effort, and perhaps this is due to the widespread use to which astrology is put in the life of an average Indian in every walk of life, yet useful work is being done by some individuals and institutions. A number of associations and individuals have been carrying on useful work. But I personally feel that we have to take a lesson from you, and imbibe more of your spirit of inquiry and organisation.

To me the most gratifying thing is that many astrologers in America appear to be bubbling with enthusiasm not only to restore the science of astrology to its proper place but also to know more and more about

Hindu astrology and Indian culture. I think if the scientific spirit, so evident in you all, Ladies and Gentlemen, is combined with the vast mines of knowledge we have, a substantial contribution to the cause of astrology could be made. I venture to suggest that the International Congress of Astro-Science, the spirit behind which is my esteemed friend Dr. Ziegler, would make it a point to institute an organised research in Hindu astrology and I assure him of my fullest co-operation. The Congress should also bring out suitable books on Hindu astrology so that the works of the ancient masters may be known to our American friends. I do not know what the attitude of the American Universities is towards astrology. In India, it is definitely not antagonistic. In fact, one of the leading Indian Universities has asked me to deliver lectures on astrology. But anyway, an attempt can be made to prevail on at least some Universities in America who have a broader outlook, to introduce chairs in astrology. This may be a far-fetched suggestion. But I give it you for what it may be worth.

I have told you that Hindu astrology is original in conception and is a fully developed system. By this I do not mean to suggest that it is superior to what you have and that it should be substituted for your system of horoscopic interpretations and directions. I only plead for a better understanding of the Hindu system so that astrological science in the West, as a whole, may be enriched. America is the greatest democracy in the West, and India is the youngest and the largest democracy in the East and is also a very ancient nation. On the political and economic planes, American and Indian leaders have not only begun to understand each other but also appreciate each other's point of view. There are many things common to Indians and Americans. Your attitude towards religion, moral values, political philosophy and institutions, human liberty and dignity is much the same as ours. It is therefore my sincere hope that by coming together astrologically also we can build goodwill and friendship between our two countries and thus make a joint contribution for universal good and universal understanding.

Before I close my address, may I once again express my grateful thanks to Dr. Ziegler and his associates for the very great troubles they have taken to organise such a Congress on a worldwide basis and for having provided me with the opportunity of meeting such a large number of men and women interested in astrology. To bring together astrologers from different parts of the world on a common platform and to hold a Congress of this type, requires not only great organisational ability but also sustained effort against odds, all of which I am happy to note, have been displayed with commendable ability by my friend Dr. Ziegler. I wish his efforts success and I am sure everyone of you, Ladies and Gentlemen, will join me in thanking him once again for the immense troubles he had had to take in this regard. May God crown Dr. Ziegler's efforts with success, is my earnest prayer!

HOW IS THIS MONTH?

(Continued from page 1058)

ence you will have to be careful as unwittingly you may give offence where nothing is actually intended. Therefore a month to strictly confine oneself to ordinary household activities and keep to routine, avoiding even short journeys as far as possible.

Fortunate Dates.—Personal and private affairs—3, 5, 7, 14, 18, 24, 27, 30; money dealings—1, 5, 13, 16, 22, 26, 31; short journeys—3, 8, 13, 17, 19, 24, 28, 29; long journeys—1, 5, 13, 16, 22, 24, 26, 31; real property affairs and academical activities—1, 4, 5, 9, 13, 19, 24, 26, 27; speculation, children's affairs and love affairs—6, 13, 15, 24, 28, 30; service affairs and prospects—6, 13, 15, 24, 28, 30; partnership business—1, 4, 5, 9, 13, 19, 24, 26, 27; insurance activities—3, 8, 13, 17, 19, 24, 28, 29; professional and business enterprises—3, 5, 7, 14, 18, 24, 27, 30.

Critical Dates.—Personal and private affairs—2, 8, 12, 17, 21, 25, 31; money dealings—3, 7, 11, 15, 21, 24, 25; short journeys—6, 12, 14, 16, 21, 25, 28; long journeys—2, 3, 7, 11, 15, 19, 25, 28; real property affairs and academical activities—2, 8, 17, 18, 22, 29,31; speculation, children's affairs and love affairs—3, 8, 12, 16, 21, 23, 29; service affairs and prospects—3, 8, 12, 16, 21, 23, 29; partnership matters and business—2, 8, 17, 18, 22, 29, 31; insurance activities—6, 12, 14, 16, 21, 25, 28; professional and business enterprises—2, 8, 12, 17, 21, 25, 31.

Chandrashtama from morning of 10th till night of 12th.

7. **Thula (Libra).**—*Venus in 1st and 2nd; Mercury, Mars and Jupiter in 2nd; Sun in 2nd and 3rd; Saturn in 3rd; Kethu in 6th; and Rahu in 12th.*

General.—Venus, Jupiter and Saturn are in good signs for the entire month. But the two major planets whose influence count for most in transits are under check throughout, namely Jupiter and Saturn. Sun is evil for the first half and under check and good for the second half and free of vedha. Thus Mars and Mercury alone are evil for the entire month. Of this Mars is under check all along, while Mercury is free. Thus in a month of mixed results in general, the second half will be better than the first. Happiness, good health, success over rivals and enemies, valuable friendships, gains, success in undertakings, auspicious events, prosperity and enjoyments, gain of luxuries, educational and academical success, increased name and fame, acquisition of new position, etc., are the results due for the month more especially during the second half. Anxieties and disgrace, apprehensions and fears due to enemy action, quarrels, increased expenditure and losses, scandals and unjust blame, grief, litigation, etc., are due for the evil transits. Of the three stars of the sign, the best results will be for those born under Swati while those born under Chitta and Visakha may not benefit much from the rays of the favourable planets.

Health and Domestic.—Beyond minor disturbances in health mostly due to irregularities in diet and excesses, there may not be much to complain of in this respect. Those chronically subject to bilious and 'wind' complaints will do well to take some precautionary care. Harmony will prevail at home and in social circles. Your popularity will increase with success in all your social activities. Auspicious events and celebrations will take place and you may also have to attend or take part in pleasant social functions.

Finance and Speculation.—More than average activity will prevail in the financial sphere with increased income and also increased expenditure. Friends and acquaintances will be helpful to you in your enterprises and money needs. Your own initiative will develop into new and fruitful channels of endeavour. The businessman will gain through foreign connections, the sea, scientific pursuits, publication or money dealings. Partnership may well be entered into as a means of expanding your resources. All these observations apply to first half especially. However, the chances for success through speculative activities are very slender throughout the month.

Real Property, Services, Profession, etc.—The month cannot be said to be so very good for real property matters. The month will be more or less a testing period when the native will be called upon to face hardships and

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make sacrifices, all for no fault of his. In all his activities concerning his possessions, there may be interference through delays, restrictions and hindrances. Yield and rentals will be normal but there may be troubles with agents, tenants, etc. Considerable difficulties may arise in realising them. A bad month for long-term investments. Anyway, the month may bring on increased responsibilities and additional worries in their wake. The month is ordinarily good for the services and somewhat above average during the second half when your good work is likely to obtain recognition from your superiors and with some help from current directional influences, acquisition of new position and status would become possible, if not this month, during the next. The month is favourable for the successful undertaking of new ventures and even making radical changes in the existing setup with a view to build it on a surer and broader foundation.

Women.—The month is neither positively good nor evil for matters connected with the fair sex as such. With Venus in 1st and 2nd, the month can be utilised for purchase of luxury items, feminine knick-knacks, dress, ornaments, etc. The month is not unfavourable for philanthropic activities. But as regards other matters, the month's influences are not propitious and success may not follow ambitious programmes in whatever sphere they are attempted. So it is better to confine oneself to routine and household matters throughout.

Fortunate Dates.—Personal and private matters—1, 5, 13, 16, 22, 26, 31; money dealings—3, 8, 13, 17, 19, 24, 28, 29; short journeys—1, 4, 5, 9, 13, 19, 24, 26, 27; long journeys—3, 5, 7, 14, 18, 24, 27, 30; real property matters and academical activities—6, 13, 15, 24, 28, 30; speculation, children's affairs and love affairs—6, 13, 15, 24, 28, 30; service affairs and prospects—1, 4, 5, 9, 13, 19, 24, 26, 27; partnership activities and business—3, 8, 13, 17, 19, 24, 28, 29; insurance matters and business—1, 5, 13, 16, 22, 24, 26, 31; professional and business enterprises—1, 3, 7, 9, 18, 20, 24, 28.

Critical Dates.—Personal and private affairs—3, 7, 11, 15, 21, 24, 25; money dealings and transactions—6, 12, 14, 16, 21, 25, 28; short journeys—2, 8, 17, 18, 22, 29, 31; long journeys—2, 8, 12, 17, 21, 25, 31; real property affairs and academical activities—3, 8, 12, 16, 21, 23, 29; speculation, children's affairs and love affairs—3, 8, 12, 16, 21, 23, 29; service affairs and prospects—2, 8, 17, 18, 22, 29, 31; partnership matters and business—6, 12, 14, 16, 21, 25, 28; insurance activities—2, 3, 7, 11, 15, 19, 25, 28; professional and business enterprises—2, 6, 8, 12, 21, 23, 26.

Chandrashtama from nightfall of 12th till morning of 15th.

8. Vrischika (Scorpio).—*Mercury, Mars and Jupiter in 1st; Sun in 1st and 2nd; Saturn in 2nd; Kethu in 5th; Rahu in 11th; and Venus in 12th and 1st.*

General.—Venus is the only planet in a favourable sign for the entire month. Sun, Mercury, Mars, Jupiter and Saturn, all transit evil signs only. This should indeed prove to be very bad for the month but for the fact Mercury, Mars and Jupiter are throughout under check and Sun for the first half. Saturn is free of vedha for the whole month and Sun for the second half. So far as general results are concerned, the prospects are not at all favourable and there will be only misfortunes, difficulties and setbacks, Venus by himself not being a powerful transit influence. But these troubles will never go very far because of vedha of the principal evil planets. Troublesome and fatiguing travels, stomach troubles, obstacles in undertakings, quarrels with friends and relatives, losses, separation from relatives, low friendships and contacts, increase of rivals and enemies and troubles thereby, disgrace, loss of position, financial stress, deception through designing persons are what one may have to experience during the month. Some enjoyments, educational successes, luxuries, etc., may relieve somewhat the tedious monotony of evil happenings. Of the three stars of the sign, those born under Anuradha will suffer least and those born under Visakha and Jyeshta will feel the brunt of the evil transits to a much greater degree.

Health and Domestic.—Inspite of the evil transits, no major illness or setbacks in health need be feared this month. However the month will not be free from ailments such as high-blood pressure, heart troubles, stomachache, respiratory disorders, danger through heat (fire), poison, and weapons, etc., physical weakness and debility each according to his constitutional predisposition. Grief from loss of relatives, domestic worries, quarrels with relatives inside and outside the domestic circle, even separation from relatives have all to be envisaged as far as possible for the month. Journeys should as far as possible avoided to avoid unnecessary fatigue as also liability to accidents.

Finance and Speculation.—Conflicting influences prevail in this sphere. On the one hand, money may come readily to you from more sources than one, but none will be found sufficient and many obstacles and difficulties are likely to arise through want of or on account of money. In financial enterprises, success will be elusive, sometimes one appears to be getting along splendidly, success seems close and sure, but suddenly inevitable conditions and reverses arise resulting in failure and losses. The causes may be opposition, enmities, jealousy or adverse and unforeseen contingencies. These observations apply with all the greater force to speculative transactions.

Real Property, Services, Profession, etc.—The real property matters may not be so severely afflicted as may be expected under the circumstances. No doubt yield and rentals may not fare very well and difficulties may be met with in the way of their realisation. But the influences are not adverse to dealings in real property, purchase as well as sales. Even those to whom buying and selling of real property is not a regular business, can dabble in such dealings of their own property or transact business on behalf of others and it will be possible to make some profits that way. The month is not at all propitious for litigation or resort to courts in assertion to your disputed rights and arbitration would appear to be the best way. The services will have a great many difficulties placed in their way and there may be friction even in normal routine matters. It will be only too easy to incur the displeasure of your superiors in office and you may suffer much by following the evil advice of interested persons without due regard to what is proper or improper. Normal conditions will prevail in the sphere of profession and business and it may be even possible to achieve some measure of success through industrious effort, high ideals and dealings with Governmental bodies.

Women.—Nothing special calls for mention in respect of matters connected with the opposite sex as such. But this is no month for ambitious programmes socially and otherwise as there is nothing in the influences to support them in such extra activities. Even in dealings and purchase of articles for the household or gadgets, you should be critical and careful lest you should be deceived, into the acquisition of worthless stuff and incur loss thereby. The unattached will have to be particularly careful in their dealings with opposite sex and beware of being led into contracts for utmostly matrimonial alliances by interested persons.

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Fortunate Dates.—Personal and private affairs—3, 8, 13, 17, 19, 24, 28, 29; money dealings—1, 4, 5, 9, 13, 19, 24, 26, 27; short journeys—6, 13, 15, 24, 28, 30; long journeys—1, 3, 7, 9, 18, 20, 24, 28; real property affairs and academical activities—6, 13, 15, 24, 28, 30; speculation, children's affairs and love affairs—1, 4, 5, 9, 13, 19, 24, 26, 27; service affairs and prospects—3, 8, 13, 17, 19, 24, 28, 29; partnership matters and business—1, 5, 13, 16, 22, 24, 26, 31; insurance matters and activities—3, 5, 7, 14, 18, 24, 27, 30; professional and business enterprises—1, 5, 9, 13, 20, 24, 25, 30.

Critical Dates.—Personal and private affairs—6, 12, 14, 16, 21, 25, 28; money dealings—2, 8, 17, 18, 22, 29, 31; short journeys—3, 8, 12, 16, 21, 23, 29; long journeys—2, 6, 8, 12, 21, 23, 26; real property matters and academical activities—3, 8, 12, 16, 21, 23, 29; speculation, children's affairs and love affairs—2, 8, 17, 18, 22, 29, 31; service affairs and prospects—6, 12, 14, 16, 21, 25, 28; partnership activities—2, 3, 7, 11, 15, 19, 25, 28; insurance activities and business—2, 8, 12, 17, 21, 25, 31; professional and business enterprises—2, 7, 11, 15, 19, 23, 26, 29.

Chandrashtama from morning of 15th till near midnight of 17th.

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9. Dhanus (Sagittarius).—*Saturn in 1st; Kethu in 4th; Rahu in 10th; Venus in 11th and 12th; Mercury, Jupiter and Mars in 12th; and Sun in 12th and 1st.*

General.—The only planet in a favourable sign for the month is Venus. No other planet is good for even part of the month. Sun, Mercury, Mars, Jupiter and Saturn are transitting only evil signs throughout. But, of these planets Mercury, Mars and Jupiter are under check for nearly the entire period and Sun during the first half. Saturn is the only planet both evil and free of vedha, and Saturn by himself can be responsible for a lot of undesirable happenings while transitting Janma. But this is no novel feature for this month only as he remains in a sign for about two and a half years. Quarrels and misunderstandings, varied anxieties, sorrows, losses, obstacles in undertakings, tedious and purposeless travels, dishonour, troubles from rivals & enemies, increased expenditure, ill-health, death of relatives, failure in enterprises, etc., are due as a result of the evil transits of the month. But gain of friends and help from them, some happiness, gains and prosperity are also probable because of the favourable transit of Venus in eleventh and twelfth. Of the three stars of the month, those born under Moola will suffer least. Those born under Uttarashada come next in order and the worst sufferers will be those born with Poorvashada as th ir birth star.

Health and Domestic.—Health cannot but be affected under the impact of the adverse transits and all sorts of trouble may make their appearance or recur. Ailments pertaining to blood, bile and heat may figure largely. Those subject to bilious troubles should take special care. Stomachache, chest pain, asthma, eye troubles, high blood pressure too may prove troublesome according to constitutional susceptibility. The domestic sphere too will witness troubles from sundry quarrels and bickerings upto estrangement and separation. With all this, secret unhappiness, enmities often as a result of one's own actions, sufferings and misfortune will be also caused unless one takes quite a philosophical view of things and happenings.

Finance and Speculation.—Nothing that is of outstanding financial benefit is probable during the month. On the other hand, there is every likelihood of losses through risky ventures and even in ordinary dealings and transactions. The chances for loss through confidence tricks are too great to be ignored and watchful care is essential before entering into or concluding any deal and the least sign of suspicion should be sufficient to call it off. There will also manifest extravagant tendencies and unless curbed, may lead you into many unforseen difficulties. Success in speculative ventures is well-nigh impposible and should be rigidly eschewed.

Real Property, Services, Profession, etc.—Nothing favourable is in store for owners of real property, landlords or landholders this month. On the other hand, there is real danger of their losing their possessions actually or in some other form. The yield and rentals are liable to suffer from pests or other causes and the general position will be unsatisfactory to the core. Perhaps this is one of the worst months in the entire year for real property interests. It would not be profitable to make new acquisitions or engage in large scale schemes to improve eitheir the capital value of your holdings or with a view to increase output. Litigation in respect of your rights can have only one end —defeat. The services at any rate may not fare so badly. Though there is no scope for positive advancement, there may not be any setbacks either actually. Still one has to be prepared for a lot of unpleasantness and setbacks, delays and disappointments and all this will have to be gone through with a stiff upper life and dogged adherence to routine, with the sure knowledge that better times are not for ahead. In bad cases, loss of office, honour or dignity may occur. Business and profession will have to tread warily in their respective fields as there is a chance that their associates may become secret enemies and subvert their interests.

Women.—The fair sex are liable to be subjected to a lot of unhappiness, secret sorrows, jealousies and other vexatious apprehensions as none of the transit influences are favourable to their peculiar interests. In the case of unattached, no care would be too great on their part as false promises, false glamour may lead them into situations from which it would be difficult to extricate themselves with honour and dignity. It would be wise to avoid mixed company wherever it is likely to be met with, parties, public announcement, excursions, etc.

Fortunate Dates.—Personal and private affairs—1, 4, 5, 9, 13, 19, 24, 26, 27; money dealings—6, 13, 15, 24, 28, 30; short journeys—6, 13, 15, 24, 28, 30; long journeys—1, 5, 9, 13, 20, 24, 25, 30; real property affairs and academical activities—1, 4, 5, 9, 13, 19, 24, 26, 27; speculation, children's affairs and love affairs—3, 8, 13, 17, 19, 20, 28, 29; service affairs and prospects—1, 5, 13, 16, 22, 24, 26, 31; partnership activities—3, 5, 7, 14, 18, 24, 27, 30; insurance activities—1, 3, 7, 9, 18, 20, 24, 28; professional and business enterprises—3, 5, 7, 14, 18, 24, 27, 30.

Critical Dates.—Personal and private affairs—2, 8, 17, 18, 22, 29, 31; money dealings—3, 8, 12, 16, 21, 23, 29; short journeys—3, 8, 12, 16, 21, 23, 29; long journeys—2, 7, 11, 15, 19, 23, 26, 29; real property affairs and academical activities—2, 8, 17, 18, 22, 29, 31; speculation, children's affairs and love affairs—6, 12, 14, 16, 21, 25, 28; service affairs and prospects—2, 3, 7, 11, 15, 19, 25, 28; partnership activities—2, 8, 12, 17, 21, 25, 31; insurance business—2, 6, 8, 12, 21, 23, 26; professional and business enterprises—2, 8, 12, 17, 21, 25, 31.

Chandrashtama from the night of 17th till morning of 20th.

10. Makara (Capricorn).—*Kethu in 3rd; Rahu in 9th; Venus in 10th and 11th; Mercury, Mars and Jupiter in 11th; Sun in 11th and 12th; and Saturn in 12th.*

General.—Saturn in twelfth is usually a bad augury but he is there for two years and a half and so does not

mean anything special for a particular month. His affliction may vary month to month in degree and during this month specially it is at a great discount. Not only he is under check throughout but all the other transit influences of note are very favourable. Mercury, Mars and Jupiter are in eleventh, a very good place for transit for any planet—benefic or malefic—and the least important of these alone, namely Mercury suffers vedha, Mars and Jupiter being quite free. Venus is the only transit that is evil for nearly the whole month. Sun is good for the first half and bad for the second when he comes under check. From all this, it can be easily conjectured that this will be perhaps the best month in the whole year for those born under this Rasi. Those born with Sravana as their birth star will be able to realise the best results from the transit effects and those born under Dhanishta will benefit least and those born under Uttarashada will come between the two. For all, the first half will prove to be better than the second. Gains, success and prosperity in undertakings, new position, elevation, domestic happiness, auspicious events and celebrations, gain of friends, articles of luxury and their enjoyment, respect and honours, etc., are the results due for the good transits especialy during the first half. All the same, it may be difficult to avoid contentions and quarrels, some reverses in litigation or otherwise, displeasure of elderly persons, etc., because of the evil transits.

Health and Domestic.—There will be scarcely any ill-health during the month. Those subject to fevers, especially of the filarial type will do well to be careful as to diet and general habits during the second half. Domestic harmony and happiness will be the rule. There is likely to be an addition to the family circle by birth or otherwise. The domestic circle may be enlivened by the celebration of some happy family event or by visit of valued friends and relatives. On the whole, a very pleasing month.

Finance and Speculation.—Though the 11th house is well fortified, the influences bearing on the 2nd house are not very good and so mixed conditions alone are likely to prevail in the financial sphere. However there will be good gains and the position on the whole will be quite satisfactory as good elements predominate. Those who make their income through secret sources, rearing and maintenance of large cattle, occult practices and demonstrations, travel agencies, etc., are in for a good time. Though speculation also is supported well, great care and caution will be required to make a success of it.

Real Property, Services, Profession, etc.—Matters connected with real property should also do particularly well. Yield and rentals should also prove satisfactory. But this is where the influences that are favourable reach their limit. But activities are attempted beyond routine, there is a likelihood of your receiving setbacks, disappointments, even losses. These undesirable effects may be the result of too much impetuosity on your part and faulty reasoning from a wrong standpoint. There is also a prospect of adverse legal decision if you litigate unwisely with regard to any matter connected with real property. So, though the major transit influences are favourable, you cannot count on them much so far as these matters are concerned. The first half is favourable for the services and should be the recipient of good news in connection with your prospects for advancement, promotion, etc. But the second half cannot be said to be so favourable and may even prove disappointing in respect of some matters wherein you had built good hopes for the future. But this will be only a temporary phase. The profession and business will have a good time throughout with increased gains and profits alround.

Women.—As in all other matters, the first half is generally more favourable and good for all activities peculiar to the fair sex. Their circle of agreeable friends will enlarge and their zeal and work in social and other spheres will bring them satisfaction because of fruitful results. But if they are to extend such activities into the second half also, their success is not assured and they may even meet with disappointments. This is not a good month for matrimony for them as the choice of mate may not be quite fortunate as will be proved in the long run. This caution applies only to the second half.

Fortunate Dates.—Personal and private affairs—6, 13, 15, 24, 28, 30; money dealings—6, 13, 15, 24, 28, 30; short journeys—1, 4, 5, 9, 13, 19, 24, 26, 27; long journeys—3, 5, 7, 14, 18, 24, 27, 30; real property matters and academical activities—3, 8, 13, 17, 19, 24, 28, 29; speculation, children's affairs and love affairs—1, 5, 13, 16, 22, 24, 26, 31; service affairs and prospects—3, 5, 7, 14, 18, 24, 27, 30; partnership business and activities—1, 3, 7, 9, 18, 20, 24, 28; insurance activities—1, 5, 9, 13, 20, 24, 25, 30; professional and business enterprises—1, 5, 13, 16, 22, 26, 31.

Critical Dates.—Personal and private affairs—3, 8, 12, 16, 21, 23, 29; money dealings—3, 8, 12, 16, 21, 23, 29; short journeys—2, 8, 17, 18, 22, 29; long journeys—2, 8, 12, 17, 21, 25, 31; real property matters and academical enterprises—6, 12, 14, 16, 21, 25, 28; speculation, children's affairs and love affairs—2, 3, 7, 11, 15, 19, 25, 28; service affairs and prospects—2, 8, 12, 17, 21, 25, 31; partnership business—2, 6, 8, 12, 21, 23, 26; insurance business and activities—2, 7, 11, 15, 19, 23, 26, 29; professional and business enterprises—3, 7, 11, 15, 21, 24, 25.

Chandrashtama from morning of 20th till sunset of 22nd.

11. Kumbha (Apuarius).— *Kethu in 2nd; Rahu in 8th; Venus in 9th and 10th; Mercury, Mars and Jupiter in 10th; Sun in 10th and 11th; and Saturn in 11th.*

General.—Sun, Mercury, Mars and Saturn are good for the entire month. Venus is in a favourable sign for the greater part of the month. But Mercury and Mars throughout and Venus so long as he is good are under check. However, Sun and Saturn are entirely free. Thus Jupiter alone remains as the only evil transit of the month and he is under check for nearly the whole month. The good elements in the month are therefore more numerous and more powerful also and naturally one can expect the general results for the month to be quite good. Success, gains in money and luxury items as well, fulfilment of your desire and wishes, powerful and influential friendships, prosperity, domestic happiness, triumph over rivals and enemies, widening of circle of influence, name and fame, attainment of new and honourable positions are the benefits that are likely to accrue during the month. As against this background the likelihood of unwelcome changes, removals, quarrels and scandals, sorrows, losses, ill-health, loss of status should also be taken into account at least as possibilities if not probabilities. Of the three stars of the sign, those born with Satabhisha will be able to get the best results while those born under Dhanishta and Poorvabhadrapada will not benefit much from the rays of the good planets.

Health and Domestic.—There is nothing this month in the transit influences to cause ill-health. Even the evil transits are not likely to affect the health adversely. So it follows that good health will be enjoyed by you throughout. But the other members of the family may not be so immune in this respect. It is even probable that some one of your issue may fall ill and require medical attention and care. Domestic peace and harmony will prevail and in this res-

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pect this may prove to be one of the best months in the whole year. It is indeed rare that such exceptional conditions would prevail often or repeat themselves.

Finance and Speculation.–The month is also very good for finance. Surely the gains would be well above average and the sources will be varied-through occupation or business, profession, merchandising, governmental agencies, travel, etc., publicity, communications and transport, publishing may also figure as money bringers. Financial ventures are also likely to succeed whether they bring in immediate profits within the month or not. A generally smooth running period in all matters connected with finance. But these observations do not apply in the case of speculative activities which are liable to end only in losses.

Real Property, Services, Profession, etc.—Conflicting influences bear upon matters pertaining to real property. On the one hand, there is scope for gain of property, increased returns from land, and the general conditions will be quite good and satisfactory. But there is also a liability to losses through damage by pest, as also through events happening beyond your control. There is some danger through your own actions also and setbacks may occur through your own lack of restraint and unbridled impulsiveness which may lead you into commitments with regard to your holdings about which you may have to regret later on. Perhaps this is the best month in the year for the services and almost anything in reason will be within your grasp. New position and honours, triumph over rivals in competitive matters, favour of and recognition by superiors, etc. There is every chance that during the month unemployed will get employed and those on a temporary footing may be made permanent. The month is highly favourable for the business and the profession and the results adequate to endevour will be got.

Women.—This is a month which gives full scope for the socially ambitious among the fair sex as they will be able to achieve success and popularity in such activities beyond their expectations. Yet the influences of the month are not best fitted for spectacular achievements in any field but for sober achievements of planned endeavour. Even in the field of courtship and love affairs, sudden glamorous attachments will lead nowhere. Bounds of affection formed slowly and developing from previous acquaintance or friendship ripening into love sre likely to endure and yield very aatisfactory results.

Fortunate Dates.—Personal and private affairs—6, 13, 15, 24, 28, 30; money dealings—1, 4, 5, 9, 13, 19, 24, 26, 27; short journeys–3, 8, 13, 17, 19, 24. 28, 29; long journeys—1, 5, 13, 16, 22, 26, 31; real property affairs and academical activities—1, 5, 13, 16, 22, 24, 26, 31; speculation, children's affairs and love affairs—3, 5, 7, 14, 18, 24, 27, 30; service affairs and prospects–1, 3, 7, 9, 18, 20, 24, 28; partnership business—1, 5, 9, 13, 20, 24, 25, 30; insurance business and activities—3, 5, 7, 14, 18, 24, 27, 30; professional and business enterprises—3, 8, 13, 17, 19, 24, 28, 29.

Critical Dates.–Personal and private affairs—3, 8, 12, 16, 21, 23, 29; money dealings—2, 8, 17, 18, 22, 29, 31; short journeys—6, 12, 14, 16, 21, 25, 28; long journeys—3, 7, 11, 15, 21, 24, 25; real property matters, educational and academical activities—2, 3, 7, 11, 15, 19, 25, 28; speculation, children's affairs and love affairs—2, 8, 12, 17, 21, 25, 31; service affairs and prospects—2, 6, 8, 12, 21, 23, 26; partnership matters—2, 7, 11, 15, 19, 23, 26, 29; insurance activities—2, 8, 12, 17, 21, 25, 31; professional and business enterprises—6, 12, 14, 16, 21, 25, 28.

Chandrashtama from sunset of 22nd till about midnight of 24th.

12. Meena (Pisces).—*Kethu in 1st; Rahu in 7th; Venus in 8th and 9th; Mercury, Mars and Jupiter in 9th; Sun in 9th and 10th; and Saturn in 10th.*

General.—Venus and Jupiter are in excellent signs for the entire month. But Jupiter is under check throughout while Venus is free. Venus by himself cannot do much by way of transit influence. The only other transit that is good for at least part of the month is Sun during the second half and also free of vedha. Saturn is in tenth and this connot be said to be good or bad—outright as a malefic in an *upachaya* sign can be responsible for both kinds of events. The two evil transits, those of Mercury and Mars are not of much consequence as both are under check for the greater part of the month. In a month of mixed results, the second half will be better than the first. Success in attaining your objects of desire, gains, enjoyment of luxury items, moving in high circles, success in enterprises, auspicious events in the family like birth, etc., new status, increased prosperity in general etc., are the effects of the favourable planets. Losses, scandals, dishonour, obstacles and setbacks, false charges, tedious journeys, danger of accidents and wounds through sharp instruments, quarrels, misunderstandings and enmities are probable because of the evil-transits. Of the three stars of the sign, those born with Uttarabhadrapada as their birth star will benefit most from the favourable transits and suffer less from the evil ones while those born under Purvabhadrapada and Revati may not be much benefitted.

Health and Domestic.—There is nothing even in the adverse transits to disturb the health. But the probability of troubles and sufferings through wounds resulting from accidents cannot be underestimated. Great care in handling sharp instruments or gadgets would be needed. General debility and weakness may be presented. The effects of the evil transits will not be reflected in the domestic sphere either and there will be pleasure and hapiness at home. It is also probable that an auspicious event or occurrence may be celebrated.

Finance and Speculation.—Considerable activity may be witnessed in the financial sphere. The unfavourable elements are likely to have the upper hand in the first half and even quarrels and misunderstandings may arise with regard to dealings or money matters in general. But the second half will be quite good. You will be able to enlist the sympathy and active help of others in your financial schemes and attain successful results through your own drive and initiative also. A long journey may be necessitated in connection with your financial interests. Speculation too would appear to be slightly favoured and cautious dealings may bring in some profits.

Real Property, Services, Profession, etc.—Real property interests cannot be said to be favoured and may suffer only deterioration. As regards your attempts to better the existing position or retrieve lost ground in connection with your affairs, you will encounter only setbacks. Therefore you will have to proceed slowly and warily with regard to any matter. Shelve all important matters such as investments, sales, long-term arrangements, etc., as you are not likely to come to correct conclusions and will be swayed by extraneous factors and come to ill-formed judgments. Keep to routine generally. Even loss of inherited property is not improbable. The second half is good for the services and may bring opportunities for elevation to positions of responsibility as the reward of previous hard work and steady effort. The influences are not however likely to benefit those who are not upto the mark and have not put in such good work previously and for them conditions may even prove adverse and they may be

(*Continued on page 1068*)

Daily Guide

FOR DECEMBER 1959

BY MIHIRA

1. TUES.—L.D. 1 till 12-30 p.m. then L.D. 2. Jyeshta till 5-45 p.m. then Moola. A.M.: Good for dealings with Governmental and corporate bodies, contracts, agreements, changes, removals, journeys; a favourable time to exploit new ideas, inventions and the like; also for seeking benefits through societies, new friends, romantic attachments. P.M.: Continues favourable; dealings with relatives, love affairs and courtship prosper, likelihood of benefits through women in general and also through superiors, professional people, etc.

2. WED.—L.D. 2 till 10-5 a.m. then L.D. 3. Moola till 4-10 p.m. then Poorvashada. A.M.: Bad time, likelihood of losses and trouble through servants, inferiors in general, also during journeys and through theft, troubles with officials and superiors, and even false charges and accusations; also liability to minor accidents, adverse changes, etc. P.M.: Slightly better conditions exist; good for journeys, activities in music, art, where notable success is probable; not favourable for matters connected with education, publications, litigation and money matters generally.

3. THURS.—L.D. 3 till 7-55 a.m. then L.D. 4 till 5-55 a.m. (night) then L.D. 5. Poorvashada till 2-45 p.m. then Uttarashda. A.M.: Quite a normal period; neither favourable nor evil generally; but matters connected with a large number of people or welfare projects may not be begun, as results may not prove satisfactory. P.M.: Mixed conditions prevail; good for business, musical and literary activities, litigation, journeys, but not for dealings with women, courtship or love affairs, purchase of luxuries, new friendships and alliances.

4. FRI.—L.D. 5 till 4-15 a.m. (night) then L.D. 6. Uttarasbada till 1-30 p.m. then Sravana. A.M.: Favourable for physical and athletic activities, sports, etc., also bold enterprises, auspicious celebrations like marriage, engagements but not good for business activities, also likelihood of extravagance through women. P.M.: Good for all auspicious matters, celebrations, help from influential women, removal of enmities, journeys, activities with the public in general, success in litigation, etc.

5. SAT.—L.D. 6 till 2-55 a.m. (night) then L.D. 7. Sravana till 12-35 p.m. then Dhanishta. A.M.: Quite a bad period in general but specially evil only for financial matters, speculation, etc., may be easily victimised in transactions; great care to be wide awake in all matters, bad for journeys, courtships, etc. P.M.: Continues evil, liability to accidents, overwork should be avoided, much patience to domestic affairs, social activities, necessary as rift and misunderstandings will be only too easy; bad for dealings with official superiors, etc.

6. SUN.—L.D. 7 till 1-55 a.m. (night) then L.D. 8. Dhanishta till noon, then Satabhishak. A.M.: Mixed conditions prevail; good for pleasurable activities, excursions, courtship, love affairs, dealings with the opposite sex in general, dealings with relatives, improving finances, achieving distinction through art, etc, but liability to accidents, losses through fraud, etc. P.M.: Unfavourable; likelihood of difficulties and disappointments in love or in the domestic circle, beware of financial losses, extravagant and dissipation, etc.

7. MON.—L.D. 8 till 1-25 a.m. (night) then L.D. 9. Satabhishak till 11-50 a.m. then Poorvabhadrapada. A.M.: Generally unfavourable; avoid lawyers and litigation as far as possible; be careful in your dealings with employers; tendency to extravagance should be resisted; likelihood of losses brought about by false friends and by women. P.M.: Continues less unfavourable for all above matters, bad for journeys, and voyages and also speculation.

8. TUES.—L.D. 9 till 1-25 a.m. (night) then L.D. 10. Poorvabhadrapada till 12-10 p.m. then Uttarabhadrapada. A.M.: Good for business; musical and literary interests, travels, writings and correspondence, commercial interests new friendships, gains through influential women, litigation, physical and athletic activities etc. P.M: Bad for all matters in general, likelihood of disgrace and loss of reputation, of losses by theft through servants, likelihood of accidents during travel, bad for dealings with employers, officials, etc.

9. WED.—L.D. 10 till 2-0 a.m. (night) then L.D. 11. Uttarabhadrapada till 1-0 p.m. then Revati. A.M.: Not good generally; bad for domestic matters, dealings in real property, investments, losses through nep enterprises, trouble to and from female relatives, delays and disappointments in undertakings; bad for journeys. P.M.: Favourable in general; benefits through influential women, social activities, journeys, settlement of disputes, increase of business, professional successes, litigation, dealings with lawyers generally.

10. THURS.—L.D. 11 till 3-0 a.m. (night) then L.D. 12. Revati till 2-15 p.m. then Aswini. A.M.: Good for changes and removals, business activities, dealings with Governmental and Corporate or Municipal bodies, cultivation of new friends, social activities, romantic attachments, excursions, journeys, etc. P.M.: Bad for changes and removals, likelihood of financial losses, sudden misunderstandings and estrangements in domestic matter; care in dealings with employers and interviews necessary.

11. FRI.—L.D. 12 till 4-30 a.m (night) then L D. 13. Aswini till 4-5 p.m. then Bharani. A.M.: Though there are mixed influences, good elements prevail on the whole; favourable for pleasures and amusements, dealings with relatives courtship and love affairs social activities, taking part in popular movement, P.M.: Generally more favourable for all above matters than A.M.: Good for real property matters, investments, building interests, dealings with the public *en masse*, new friendships.

12. SAT.—L.D. 13 till 5-20 a.m (night) then L.D. 14. Bharani till 6-15 p.m. then Krittika. A.M.: Generally unsuitable for all matters, business activities, new ventures, dealings with relatives, social activities, not good for journeys, physical and athletic activities; avoid money dealings with strangers or doubtful friends. P.M.: A critical period, likelihood of losing control of yourself and taking part in rash actions; avoid taking the law into your own hands inspite of any provocation to do so. For females, avoid opposite sex.

13. SUN.—L.D. 14 whole day and night. Krittika till 8-40 p.m, then Rohini. A.M.: Mixed influences prevail; a good time to avail of new opportunities for advancement, gaining popularity, favourable for artistic works, likelihood of romantic attach-

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ments: not favourable for journeys, correspondence, litigation, etc. P.M.: Favourable generally good for investments, exploiting inventions, new ideas, changes, journeys, dealings with Governmental or corporate bodies, contracts and agreements. *To women*: Beware of hasty attachments or commitments.

14. MON.—L.D. 14 till 8-25 a.m. then L.D. 15 (Poornima) Rohini till 11-15 p.m. then Mrigasira. A.M.: Generally favourable; good for investments (long range), seeking help from friends, lasting attachments, gains through industry, but not for physical or athletic activities, journeys, excursions, changes P.M.: Mixed influences prevail; favourable for short journeys, social activities, speculation, financial ventures but not for courtship or love affairs or dealings with the opposite sex in general.

15. TUES.—L.D. 15 (Poornima) till 10-30 a.m. then L.D. 1. Mrigasira till 1-45 a.m. (night) then Aridra. A.M.: Good for business activities, changes, removals, dealings with Governmental or corporate bodies, new friendships, romantic attachments, benefits through influential women, financial dealings. P.M.: Mildly unfavourable influences prevail; better to avoid journeys, changes, speculation, excursions, courtship and love affairs, dealings with opposite sex in general. *Women*: To be especially on the guard.

16. WED.—L.D. 1 till 12-35 p.m. then L.D. 2. Aridra till 4-10 a.m. (night) then Punarvasu. A.M.: Unfavourable; it would be highly necessary to control your passions and morbid emotions against getting mastery; there is also danger of being defrauded in money dealings, avoid speculation entirely, bad for changes, dealings with Governmental or corporate bodies. P.M: Continues unfavourable for real property matters, investments, dealings with servants, inferiors generally, also employers, unless careful, liability to false changes and accusations.

17. THURS.—L.D. 2 till 2-20 p.m. then L.D. 3. Punarvasu till 6-15 a.m. (night) then Pushya. A.M.: A generally good time for all purposes in general, also specially for matters connected with education, journeys, money dealings and transactions, etc. also for all auspicious matters and celebrations, beginning of building operations, etc. P.M.: Favourable for all enterprises in general, speculation, social activities, litigation, good for enlisting the support of others in one's cause, etc., good for long journeys but avoid rashness and extravagance in all matters.

18. FRI.—L.D. 3 till 3-50 p.m. then L.D. 4. Pushya throughout day and night. A.M.: Generally unfavourable; bad for journeys, new enterprises, avoid litigation, liklihood of loss by theft, avoid contact with the opposite sex as far as possible; avoid also extravagance; In money dealings, you may be victimised; do not stand surety; P.M.: Continues unfavourable; liability to accidents, troubles within the domestic sphere; avoid changes and removals, money dealings, dealings with Governmental and corporate bodies, also courtship and love affairs

19. SAT.—L.D. 4 till 4-45 p.m. then L.D. 5. Pushya till 7-55 a.m. then Aslesha. A.M.: Mixed influences prevail; good for business activities, journeys, litigation, new friendships, correspondence and interviews, musical and literary interests but cannot be said to be good for dealings with opposite sex, courtship and love affairs. P.M.: Mixed conditions continue; good for physical and athletic activities, sports, business matters, journeys, new enterprises, social activities, money matters in general but not for dealings with opposite sex, etc.

20. SUN.—L D. 5 till 5-15 p.m. then L.D. 6. Aslesha till 9-5 a.m. then Makha. A.M.: Neither very good nor very bad in general; mildly unfavourable; better no changes or removals are made, avoid journeys as far as possible, also dealings with superiors, interviews, dealings with Governmental and corporate bodies, contracts and agreements. P.M.: Generally favourable; new enterprises, advancement in business, seeking favours from superiors, interviews, in general, changes, journeys, speculation, dealings with the opposite sex, courtships. etc.

21. MON.—L.D. 6 till 5-10 p.m. then L.D. 7. Makha till 9-45 a.m. then Poorvaphalguna. A M.: Good for changes, new ventures, dealings with the public *en masse* dealings with opposite sex, courtship and love affairs, avoid journeys as far as possible; also dealings with superiors, employers, interviews, etc. P.M.: A much more favourable period in general; good for investments, matters connected with real property, gains through industry, new friends, renewing old contacts, seeking favours from elderly persons.

22. TUES.—L.D. 7 till 4-40 p.m. then L.D. 8. Poorvaphalguna till 9-55 a.m. then Uttaraphalguna. A.M. A rather critical period; absolutely necessary to have your temper under control and avoid rash actions, likelihood of accidents, liability to disgrace, avoid litigation and dealings with lawyers generally. P.M.: Somewhat less unfavourable. Anyhow avoid money dealings; transactions of a speculative nature, journeys, especially voyages; avoid contact with opposite sex as far as possible outside your sphere.

23. WED.—L.D. 8 till 3-40 p.m. then L.D. 9. Uttaraphalguna till 9-40 a.m. then Hastha. A.M.: Not favourable in general; services should be specially careful as their employers and superiors may be adverse to their interests; Beware of doubtful friends and avoid them as far as possible; avoid opposite sex. P.M.: Continues more unfavourable. Likelihood of false charges, accusations, troubles in dealings with inferiors, also superiors, avoid journeys, money dealings, transactions of a speculative nature, even investments.

24. THURS.—L.D. 9 till 2-15 p.m. then L.D 10. Hastha till 9-5 a.m. then Chitta. A.M.: Favourable; good for investments, journeys or voyages, developing interest in psychic matters, help from friends, correspondence, interviews, business advancement, physical and athletic activities, sports, litigation, courtship, love affairs, etc, P.M.: Good time for exploiting new ideas, inventions, social activities, romance, artistic inspiration, dealings with opposite sex in general, new friendships, changes, removals, journeys, etc.

25. FRI.—L.D. 10 till 12-25 p.m. then L.D. 11. Chitta till 8-5 a.m. then Swati. A.M.: Mildly unfavourable and new ventures to be avoided as far as possible, letters, correspondence, interviews, etc., to be restricted to the minimum and all physical and athletic pursuits avoided. P.M.: Mixed influences prevail; not at all good for changes and removals, financial dealings, speculation, courtships and love affairs, dealings with opposite sex in general; avoid litigation; however favourable for dealings with superiors, Governmental and corporate bodies in general.

26. SAT.—L.D. 11 till 10-30 a.m. then L.D. 12. Swati till 6-45 a.m. then Visakha till 5-15 a.m. (night) then Anuradha. A.M.: Mixed influences; bad for money dealings, liability to be defrauded; bad for speculation, journeys, voyages, etc., but good for investments, long range, real property interests, house property, etc., favours from elderly persons. P.M.: Continue evil; likelihood of accidents, troubles in domes-

tic matters, bad for changes, financial dealings, dealings with Governmental and corporate bodies, contracts and agreements, danger of attachments being broken in social contacts.

27. SUN.—L.D. 12 till 8-20 a.m. then L.D. 13. till 6-0 a.m. (night) then L.D. 14. Anuradha till 3-40 a.m. ((night), then Jyeshta. A.M.: Mixed influences; good for business advancement and increased activities; good for planning for the future, gains through literary activities; speculation, correspondence, journeys etc., but not good for dealings with political and corporate bodies. P.M.: Avoid quarrels with relatives and associates; likelihood of losses by theft; likelihood of difficulties in travel; do not hope too much, lest the disappointment is all the greater.

28. MON.—L.D. 14 till 3-45 a.m. (night) then L.D. 15 (Amavasai). Jyeshta till 2-0 a.m. (night), then Moola. A.M.: Not favourable; Speculation to be entirely avoided; likelihood of loss of position; hence great care in dealings with employers, Governmental bodies, etc., likely. Avoid changes, removals, liability to accidents. *Women*: Avoid extreme actions. P.M.: Likelihood of losses in money dealings and transactions, avoid undesirable friendships; likelihood of disappointments in love, misunderstandings within domestic circle, also accidents.

29. TUES.—L.D. 15 (Amavasai) till 1-25 a.m. then L.D. 1. Moola till 0-24 a.m. (night) then Poorvashada. A.M.: A good time for pushing ahead in business matters especially in engineering projects, building work, etc., also for educational and academical activities, study of new subjects, also activities connected with transport. P.M.: Danger from quarrels and disputes, animals, accidents; avoid disputes and all contentions; likelihood of disfavour of superiors and influential people, so avoid such contacts as far as possible.

30. WED.—L.D. 1 of increasing half lunar Pushya month till 11-15 p.m. then L.D. 2. Poorvashada till 10-55 p.m. then Uttarashada. A.M.: *Till sunrise*: Not favourable for all matters in general. *Till noon*: Highly favourable; good for all pleasurable and social activities, courtship and love affairs, purchase of luxury items, jewellery. etc. P.M.: Good for all literary and educational activities, journeys, correspondence, business matters but better to avoid travel, quarrels and contentions, litigation, as there is a probability of losses occurring thereby.

31. THURS.—L.D. 2 till 9-20 p.m. then L.D. 3. Uttarashada till 9-40 p.m. then Sravana. A.M.: Favourable generally good for travels and voyages, forming new attachments, romance, speculation, musical and artistic interests in general; also for courtship and love affairs, dealings with opposite sex in general, dealings with relatives also. P.M.: Not so favourable generally; likelihood of loss by fraud and deception, may be victimised by confidence tricks, liability to accidents, losses through dealings with Governmental or corporate bodies bad for changes.

LIST OF FESTIVALS

HINDU

13. Annamalai Deepam
14. Vaiganesa Deepam
15. Pancharatna Deepam
29. Hanumad Jayanti

MOHAMADAN

11. Nagoor Meersan Saheb Urs
13. Pappu Masthan Saheb Urs
23. Abu Baker Sidki

CHRISTIAN

6. St. Francis Xavier
21. Saint Thomas
24. Christmas Eve
25. Christmas Day
26. Boxing Day
27. John Divine
31. New Year's Eve

HOW IS THIS MONTH?

(*Continued from page 1005*)

put upon their mettle and be given opportunities to prove their worth and such opportunities may not come often. Conditions may change abruptly from good to bad and from bad to good during the month so far as business and profession are concerned

Women.—The month is not important for matters connected with the fair sex as such and may prove to be just an ordinary routine month. However there is a slight emphasis on the pleasurable side and may be spent in shopping, excursions, picnics, attending parties and so on. Several important matters may come up for decision during the month which will have a bearing on your future happiness and in coming to a conclusion in such matters you should rely on your own independent judgment rather than simply follow the suggestions or advice of others even though they are near and dear to you and have no thought except for your welfare.

Fortunate Dates.—Personal and private affairs—1, 4, 5, 9, 13, 19, 24, 26, 27; money dealings and transactions—3, 8, 13, 17, 19, 24, 28, 29; short journeys—1, 5, 13, 16, 22, 24, 26, 31; long journeys—1, 4, 5, 9, 13, 19, 24, 26, 27; real property matters and academical activities—3, 5, 7, 14, 18, 24. 27, 30; speculation children's affairs and love affairs—1, 3, 7, 9, 18, 20, 24, 28; service affairs and prospects—1, 5, 9, 13, 20, 24, 25, 30; partnership business—3, 5, 7, 14, 18, 24, 27, 30; insurance business and activities—1, 5, 13, 16, 22, 29, 31; professional business and enterprises—1, 4, 5, 9, 13, 19, 24, 26, 27.

Critical Dates.—Personal and private affairs—2, 8, 17, 18, 22, 29, 31; money dealings—6, 12, 14, 16, 21, 25, 28; short journeys—2, 3, 7, 11, 15, 19, 25, 28; long journeys—2, 8, 17, 18, 22, 29, 31; real property affairs and academical activities—2, 8, 12, 17, 21, 25, 31; speculation, children's affairs and love affairs—2, 6, 8, 12, 21, 23, 26; service affairs and prospects—2, 7, 11, 15, 19, 23, 26, 29; partnership dealings and business—2, 8, 12, 17, 21, 25, 31; insurance activities—3, 7, 11, 15, 22, 24, 25; professional and business enterprises—2, 8, 17, 18, 22, 29, 31.

Chandrashtama from midnight of 24th till midnight of 26th.

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INDEX

(All unsigned Articles are by the Editor)

PAGE

Agriculturists—Hints for. *By Mihira* ... 161, 251, 339, 415, 491, 569, 659, 727, 807, 883, 961, 1045
Airways Guide. *By Mihira* ... 163, 252, 341, 416, 492, 570, 660, 728, 808, 884, 962, 1046
As It Strikes Me. *By Bhrigu* ... 8, 211, 283, 363, 523, 601, 687, 767
Astrological Affiliations of Religion and Theology. *By Dr. R. Naga Raja Sarma, M.A., Ph.D., M. Litt.* ... 9
Astrology—Ambiguous terms in Hindu. *By Jyotisha Kalanidhi Pandit Gopesh Kumar Ojha, M.A., LL.B.* 105
Astrology–Arabic Systems in. *By Amar Nath Swarup.* 227
Astrology—A Science or Pseudo-Science. *By S. Srinivasan, M.A., B.L.* ... 459
Astrology and Celebacy. *By B. M. Bharadwaj B.E.* 373
Astrology and Determination of Profession: A Symposium. *By Dr. C. Kunhan Raja, M.A., Ph.D., Prof. Amarnath Mukerjee, and C. M. Ghosh* 217, 307, 383
Astrology in Kerala. *By P. Damodaran Nair, M.A., B.L.* 125
Astrology—Lessons in. *By Vidyabhaskara Prof. M. Ramakrishna Bhatt, M.A ,* ... 233, 309, 389, 475, 555, 637, 715, 795, 871, 947 1031
Astrology and its Practical Application. *By I. Aghorapathy, B.A., B. Ed.* ... 123, 299
Astrology and Marriage. *By J. Venkateswarlu* ... 939
Astrology—Need for Research in. 603
Astrology—Proof of. *By Y. Mahalinga Sastry, M.A., B.L.* ... 57
Astrology—Role of Symbology in. *By Surendranath Kasyapa* 619
Astrology—Sayana *Versus* Nirayana in. *By Prof. Jyotish Chandra Ghatak,* M.A. 213, 287, 367
Astrology—Scientific Attitude towards *By Prof. Om Prakash Kahol, M.Sc., B.T.* ... 43
Astrological Significance of Basic Instincts. *By Dr. W. J. Tucker, D.Sc., Ph.D.* ... 61
Astrology—The Truth of. *By N. Viswanathan, M.A.* 543
Astrology and Theology. *By Dr. C. Kunhan Raja, M.A., Ph.D.* ... 65
Astrology as a Practical Science. *By K.S. Gopalan* 1027
Astronomical Knowledge—Vedas as Sources of. *By Prof. R. Krishnamurthy, M.A.* ... 843
Astronomical Notes. *By S. K. Kar, B.Sc.* 159, 269, 331, 411, 499, 573, 653, 733, 814, 901, 983, 1051
Atom—The Cult of. *By V. Venkataramana Rao, B.A., B.L.* ... 103
Basic Instincts—Astrological Significance of. *By Wm. J. Tucker, D.Sc., Ph.D.* 289
Behaviour Patterns—Astrological Appraisements of. *By Srimathi M. A. Rukmini, B.A., B.L.* ... 75

PAGE

Bible—Aryan Myths, Legends and Traditions in the. *By Robert Yager* 71
Birth Time—The Correct. *By V. Thiruvenkatacharya,* M.A., L.T. ... 45
Books and Publications Received 738
Bhrigu Astrologers—My Experience of Some. By *Madhav Sadashiva Kelkar* 545
Burma—Future of. ... 207

Calendar—Evolution of the. By *Dr. S. S. Chatterjee* 133
Cartomancy—By *Walter Friedjung* 305
Commercial Indications—General—for 1959 ... 166

Daily Guide. By *Mihira* 197, 272, 348, 432, 513, 592, 677, 749, 829. 909, 988
Dasama and Profession. By *K.S. Ramakrishnan* 781
Death Painless—Is ? By K. M. *Talgeri,* M.A. ... 223
Destiny–The Webb of. By *Miss Zenobia,* B.A (Hons.) 231
Directions—Troinsky's Tertiary. Translated by *Dr. S. N. Dutt* ... 41, 222, 387
Directional Prognostication—A Rationale Approach to. By *Dr. P. S. Sastry,* M.A., M.Litt. 919

Early Parental Death. By *K.K.K. Menon,* M.A., B.T. 847
Editor—Letters to the. ... 137, 241, 319, 399, 477, 557, 639, 717 797, 873, 951, 1035
Eight Planet Combination and World Affairs—The 1962 By Dr. *P. S. Sastry,* M.A., M.Litt., Ph. D., Mr. *C. E. O. Carter* and Mr *K. M. Kharegat,* Mr. *Cyrus D. F. Abayakoon, Wm. J. Tucker,* D.Sc., and *Shrimathi M. A. Rukmini,* B.A., B.L., Mr. *V. Thiruvenkatacharya,* M.A., L.T., *S. P. Sambasiva Iyer, Sri Manoranjan, Aldo Lavagnini, Jashbhai Vadalia,* LL.B. ... 371, 443, 525, 609, 695, 769, 865, 923, 1015
Electional Astrology. By *K. V. Sivarama Iyer* ... 127, 397, 789, 867, 945, 1029
Ephemeris for 1959 ... 164, 271, 324, 413 500, 575, 652, 737, 816, 906, 987, 1053
Evolution—Cosmic Law of. By *Rev. Dr. E. John H. Manas* ... 938
Foreknowledge and Hypotheses of "Time-Curvature". By *Prof. C.T.K. Chari,* M.A., Ph.D.... 15
Future of France 683
Gems—All About. By *Bibhuthi Bhushan Sharma* ... 943
Gerentology and Ayurveda. By *K.M. Talgeri,* M.A.... 31
Graha Nakshatra Phaladesh Samshodhan Mandal. By *B. Suryanarain Rao* ... 607
Germany—Outlook for. ... 763
Horary Astrology—Observations on. By *B. Surya Prahash* ... 297

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	PAGE
Horoscope—Martian Influences in. By *Mahadeo Damodar Bhatt*	635
Horoscope *Vs.* Stethescope. By *Dr. Jagannatha Rao*	853
House Divisions and the Ayanamsa. By *Ram Dularey Gupta*, M.A.	295
How is 1959 for you ? By *Mihira*	172
How is this month for you? By *Mihira*	183, 259, 342, 422, 501, 581, 665, 735, 817, 893, 963, 1054
Herschel and Neptune—The Question of Considering. By *S. S. Pendharkar*	1023
Identical Horoscopes. By *S. Saravanabhavan*	703
Independent India—Foundation Map of. By *C. M. Ghosh*	25
India	279
India—Prospects for. By *B. Suryaprakash*	471
Infant Mortality—Astrology and. By *Vidya-bhaskara Prof.* M. *Ramakrishna Bhatt*, M.A.	89
Jaimini Astrology—New Light on. By *M. K. Sastry*	303, 391, 707
Kakabhujandar Nadi—Some Observation on. By *K. V. Venkataramanan*	119
Kaleidoscope—The. By *Yogiraj George Cecil Nixon*	229, 311, 393, 473, 549, 627, 705 857, 941
Kasturi Srinivasan—Mr.	689
Lungs—Disease of the. By *T. V. Raman*	937
Magi Priests—Iranians or Lemurians—The. By *Behram D. Pithawala*	935
Market Forecasts for 1959. By *D. R Munsiff*, B. Sc.	179, 253, 333, 417, 495, 577, 655, 729, 809, 887, 969, 1047
Matrimonial Matching—A Statistical Approach. By *Kasyapa Rama Sarma*	381
Medical Astrology–By *Dr. Jagannatha Rao*, M.B.B.S.	531
Medical Astrology–The Practical Aspects of.	445
Menstrual Disorder—Moon and. By *Dr. Jagannatha Roa*, M.B.B.S.	79
Mundane Astrology—Significance of Lunar Year Chart in. By *B. Suryaprakash*	83
Mundoscope—Calculations of. By *K.M. Kharegat*	691, 783
Music—Zodiacal Background of. By *S. Saravanabhavan*	547
Muscle Twitching—Significance of. By *Dr. Jagannatha Rao*, M.B.B.S.	779
Nadi Horoscopes—Some Aspects of. By *Cyrus D. F. Abayakoon*	85
Nagaraja Rao, Dr. A.—Horoscope of. By *Ganpatram Trivedi*, B.Com.	225
Nepal—Outlook for.	359
Netaji Bose—Horoscope of. By *Bishnu Pada Bhattacharya*	91
Netaji's Daughter—Horoscope of. By *Sri Bishnu Pada Bhattacharya*	711
Old Planets—Effects of. By *B. M. Sivaramiah*	1021
Pakisthan—Planets and Developments in. By SHAMBU PRASAD	315
Paul of Alexandria—Parts of. By ROBERT YAGER	787
Palmistry—Sidelights in. By NAWRATAN MAL RAKHECHA, B.A., LL.B.	226
Palmistry—The Significance of Fingers in. By N. L. DESAI. B. Com., LL-B.	97, 623
Pandit Nehru—A Numerological Appraisal. By BAGESWARA PRASAD	317
Pandit Nehru—A Numerological Study . By EDWIN H .ALEXANDER	1033
Particles—Fundamental. By VASANTARAO VENKATARAO, M.Sc.	49
Pachaka Planets—Effects of. By PROF. AMARNATH MUKERJEE	239
Planets and Affairs in Orissa	595
Planetary Colours on Racing—Influences of. By S. K. NIOGI	111
Planets and Developments in Tibet	519
Planetary Distances as a Horoscopic Factor By REINHOLD EBERTIN	839
Planets' Influence—Interpretations of. By Dr. P. S. SASTRY, M.A., Ph.D., M.Litt.	17
Planets and Kerala Affairs	835
Planets and Planned Parenthood	437
Planets and Peace of the World. By S. SARAVANABHAVAN	927
Planets and Gems. By RAM DULAREY GUPTA, M.A.	37
Precession and Indian Eras. By M. V. RAMAKRISHNAN, M.A., L.T.	69
Predictive Astrology—Mandi in. By K. K. MENON, M.A.	535
Progression–A new Method of. By L. NARAIN RAO	53
Prophet Mahamud—Horoscope of.	915
Queea Elizabeth II—Horoscope of. By COUNTESS ZEO WASSILKO	33
Queen Elizabeth II—Horoscope of. By P. S. SASTRY, M.A., M. Litt., Ph D.	849
Reviews. By Dr. R. NAGA RAJA SARMA, M.A., D.Litt., Ph.D.	143, 245, 325, 403, 483, 561. 643, 721, 803, 879, 957, 1039
Siddhantha or Drink. *By S. K. Kallianpur*	631
Solar Influences in a Horoscope. By *Ramesh Chandra Varma*	775
Stars in their Seasons *By M.V. Ramakrishnan, M.A.,L.T.*	165, 328, 414, 493, 571, 651, 725, 828, 889, 973, 1044
Stoutness—Planetary Influences for. *By Agastya*	365
Sun—Mercury Combination—Relative Influences of. *By K.T. Viswanathan and S. Durga Prasad Rao*	463, 629, 863
Timing Events—Transits and Ditectional Influences. By *B. Suryaprakash*	791, 855
Transits—Predicting by means of. By *W.J. Tucker*, D.Sc., Ph.D.	378, 451, 539, 699, 859, 931, 1017
The Year 1959—By *Miss Indoomathi Pandit*, B.A. *and Sri Ajanta Jain*	709
U.S.S.R. and Future of the World—The. By *D.R. Munsif.*	929
Varahamihira–A Well-known Verse of–The riddle about. By *Prof. R.V. Vaidya* M.A., B.T.,	115
Vikari—The Lunar Year—A Retrospect and Prospect. By *B. Lakshmi Narayana Rao*. B.A.	469
Vocational Determination. By *Dr. Jagannatha Rao*.	465
Weather-wise—Be. By *K. Srinivasan.*	1028
Weather Forecast. By *D.R. Munsiff.*	410, 494, 572, 650, 726, 810, 886
Week Days in Sanskrit Literature. By *U. Venkatakrishna Rao*. M.A.	109
Woman—Physiognomy of. By *Shiv Raj Narain Deva*	697
World—Around the. By *Douglas Hunt*, M.A.	133, 237, 313, 395, 553, 633, 713, 793, 869, 949
World Predictions for 1959.	5
Yoga, Psychology & Parapsychology By *Dr. V.M. Bhat*, B.A., M.B.B.S.,	375, 455, 533, 615, 773, 851, 1013
Your Scientific Difficulties Solved. By *Mihira*	247, 329, 407, 407, 487, 565, 647, 723, 801, 877, 955, 1041.

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