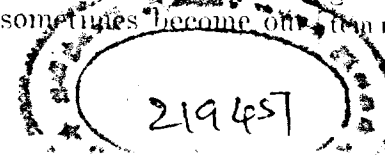
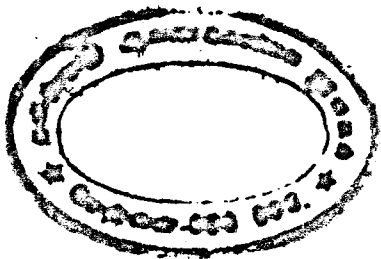


astrology has not always fallen into the hands of the priests alone, and there is no sense in the arguments advanced towards this conclusion. Discussions and calculations here are not of a metaphysical character, where we are safe so long as it is not in the power of man to see or feel, what he talks about, through his senses. Astrology cannot always be a guess work. Every phase of its existence is stamped with a practical solution and if the predictions are not tangibly fulfilled the credit of the science will be at an end. Errors in arithmetical calculations cannot always be visited upon the arithmetic itself, and if the persons who take up the sciences are not men of culture and high intelligence, it is true, they bring a great deal of discredit upon themselves as well as upon the sciences they profess. This is a necessary evil which must be tolerated and even encouraged for the progress of human intellect. Along with a few good workers in every field of knowledge there must be a wonderfully large number of bad, even worse men, sometimes to help and very often to stop progress for a time. Before a single rose is produced we must encourage the growth of a large number of healthy thorns on the very stem on which we subsequently admire the presence of a blooming flower. The very misconceptions sometimes become on

actual helpers in the finding of truth. Besides discussing astrological points of general interest in our magazine we intend to add also suitable English translations of the best old Sanscrit astrological works, so that gentlemen interested in the development of these sciences may conveniently get them at a comparatively cheap cost. The statement of facts as they are, and an honest desire to secure truth at any cost, will principally guide us in our publications and as for the results which might flow from these publications, we shall simply end with the motto "Do your duty to the best of your ability and leave the rest to time and circumstances."

HINDU ASTROLOGERS.

Old Hindu Astrologers had made much progress. Most of the modern scientific discoveries had been anticipated by them thousands of years ago. Possessing a splendid language which stands unrivalled even to this day in its powers of expression and brevity, they employed sanscrit words which embodied their scientific discoveries unmistakably. Long before Newton opened his intellectual eyes to the light of scientific facts, the laws of gravitation and mutual attraction had been completely known to the ancient Rishis. They employed the term *Grahan* to planets with mutual attractions. *Grahe* in sanscrit means to cause to draw or attract, and the planets were *Grahams*, or those which possessed gravitation force. The Ptolemaic system represented the earth as a fixed or under-
om being satis-



round which all the planets revolved, and the modern scientists take their stand on the absurdity of this position assumed by the Greek astronomers. Intellectual prejudices go a great deal to warp the judgment of even the greatest men and modern scientific men have entirely fallen into this inviting snare. Copernicus stands foremost among the astronomers for his discovery of the Earth's motion round the Sun. Aryabhatta certainly preceded this great astronomer by at least a period of two thousand years, and Aryabhatta was a Hindu mathematician and astronomer. In his *Siddhanta* a small *Sutra* expresses clearly what he and those about him knew concerning the fixity of the earth. He says "*Bhoojala Vāgāna Vadanthi Vayoom.*" Air currents are due to the rapid rotation of the earth. Without the Earth's motion, they say, we shall have no air currents. Aryabhatta is a Hindu and no notice is taken of him. The hair-splitting philosophers of the East, says the intellectual upstart of the modern day, do not deserve the slightest consideration for their scientific knowledge. The Biblical age of 7 or 8 thousand years as the period during which the Earth has existed is now universally held as a cock and bull story, and Sir Charles Lyell and a majority of the best geologists consider that one hundred to two hundred millions of years are required to account for the undoubted facts of geology since life began. The Hindu astronomers have assigned 1,955,884,995 years as the age of the Earth since its creation. The difference is only in one digit. From the biblical age of four digits the astronomers and geologists of the modern day, run up to 9 digits. Even here they

are not decided as to the exact time. Their methods of investigation with all their apparatus are defective and they have to toil long before they can accurately hit upon the correct period. Astronomers give 10 to 20 millions as the utmost limit of time sufficient to maintain the Earth under conditions enabling it to support the present life. The gap between the two is so wide that it cannot be bridged over by mutual concessions.

Each side support their case by arguments apparently conclusive. Hindu periods are fabulous or rather were so before. The West is awakening to a sense of its duty due to the East. The periods assigned by the Hindu astronomers cannot now logically be considered as fabulous or mythological. A few years hence the modern astronomers might say "that after all the Hindu mathematicians were not as great fools as we called them. We may have much to learn even from these semi-barbarous people and their calculations." The means by which the ancients pursued their intellectual studies are not well known to us, but the fragments of literary and scientific works left to us by the Rishis have their own intrinsic value. We have to understand them rightly if we mean to be profited by them. The lofty "celestial" is not more happy in his ignorance than the "enlightened" white man.

IMPORTANT PLANETS.

More than 180 planets have been discovered by the modern astronomers which revolve in regular orbits round the sun. The argument that the ancients had knowledge only of seven planets appear-

ed so strong that the greatest ignorance was attributed to them in this branch of study. Western scientists have to contend with serious difficulties. They do not know Sanscrit, and even those whose names are great as Oriental Scholars, have only a smattering of that tongue, the major portion of their credit going to the share of the learned pundits, who are employed to work for them and paid by them. These scholars have a supreme contempt for Hindu sciences. They argue that light, heat, magnetism and electricity could not have been familiar to the ancients. They heated their brains over questions of religion and metaphysics and thus they were presumed to have neglected all scientific studies. A grander mistake could not have been committed by the Continental Nations. They have no data on which they can base their arguments. They commence with the presumption that the Hindus knew nothing about the physical sciences, and then argue the same question in all the seriousness of real literary or scientific disputants. It is difficult for us to make them see their own folly. All scientific study requires a thorough previous preparation and that preparation is an honest desire to pick up truth wherever it may be found. The old Rishis had *Grahams*, *Oopagrahams*, *Chayagrahams* and *Nityagrahams*. The number of these planets was greater than the number now given by the most advanced astronomer of the present day. But no credit could be given to the old men. All that they said or did was either superstitious or absurd. We wanted a Huxley to say that though there are more than 182 bodies called planets which revolve round the sun, by far the greater number of these

bodies are comparatively small and unimportant, but eight of them are large planets of which the Earth is one though by no means the largest. All these planets are retained in their orbits by their gravitation towards the Sun which forms the great centre of the solar system. The influences of the other planets being very small may conveniently be omitted and this is precisely what the ancients have done. They took the most important planets into consideration and made careful calculations of their relative influences on national as well as individual fortunes. In these the Hindu astronomers made splendid advancement, and left all the other nations of the world far behind them. The Spectrum Analysis in the sense in which it is used now, was not known to them, but they possessed special powers of induction by means of which they were able to see much more than what the modern intellectual giants could do with delicate machinery at their command. They were perfectly right in leaving out of consideration minor planets whose influences were quite unperceptible upon the destinies of the terrestrial phenomena. The ancients are hated because they anticipated all present knowledge, and nothing will be more unpleasant to a man than to be told that what he knows now and prides upon was already known to persons thousands of years before. The pangs of wounded conceit are the keenest for men to bear.

Modern Scientists. and Astrology.

The attitude of modern scientists with reference to things not known or understood by them is, far from being satis-

factory. Their intellects receive a particular development and the elevation of certain nerve centres at the cost of others does not enable them to see things in their proper light. Different forms of studies require different physical and intellectual exertions and without a proper reference to those forms, the progress in those directions must be considerably stunted. The dogmatical assertions of some of these scientists about phenomena they are least qualified to understand, and much less to handle, are simply presumptuous. They are thoroughly inclined to be charitable to any extent to their own erroneous and often very wild theories and speculations but they are very anxious to find fault with others who are working in separate departments of knowledge and which are utterly unknown to them. This we may say is hardly excusable. Such onesided and illfounded remarks and judgments are not only highly presumptuous but also are highly injurious to the cause of their own sciences. *Argumentum ad hominem* will be hurled against them. Their credentials to question those facts and phenomena will be asked to be produced. The intelligent public will have a right to call into question their wild speculations about which they make such a wondrous show. We have no objection to pay due attention to reasonable criticism, but we cannot tolerate unwarranted and unreasonable abuse. We have had no scientists who came down to India and studied Astrology in the light in which it ought to be studied, and made those calculations which have been recommended in our books; we have seen no scientists who have led

that strict moral life which is considered indispensable for success in the astrological field. We have not come across any scientist who has had that patience to test the truths contained in the astrological works without which facts in sublime sciences could not be properly comprehended. We have known of no scientists who have kept a regular register of the astrological predictions and fulfillments from which they could safely draw any inferences either for or against astrology. We have heard of no scientists who have been collecting statistics and who show the absurd nature of the astrological sciences. We are not aware of any steps having been taken to ensure the systematic study and predictions in astrology.

No great scientist has come forward before the public with a fair knowledge of the technicalities of the astrological sciences to demonstrate thereby the false nature of the formulas enunciated in the astrological books. No encouragement worthy of the name, has been given to its studies and predictions. Who can in these circumstances, come boldly forward before the public and honestly say that he was disappointed in the astrological sciences and their predictions. The worthless intellectual dwarfs find their sole authority to criticise knowledge they do not understand in the vain presumption they possess and the high conceit they command. The processes of the production of the visible universe must have been of such a nature as to be comprehensible more or less to the higher intelligences of the universe. For instance it would be an unauthorized application to the invisible universe

of the experimental law of the conservation of matter, which belongs entirely to the present system of things, for our knowledge of terrestrial phenomena is vastly too limited to enable us to come to any such conclusions. Therefore the wholesale unauthorized denunciation of astrology without any of those systematic attempts which are usually recommended in the furtherance of scientific researches, is doubly deplorable, because on the one hand, such a denunciation is highly injurious to the general cause of the sciences and on the other, to the acceptance of such useful formulas as might be found in the pages of the astrological works. Within the last few years people are awakening to the existence of undoubted scientific truths in astrology. The happening of even a single phenomenon predicted long before its date of occurrence, has still to be explained. It is strangely impressive to note how very little often suffices to create doubts even in the firmest of human faith. In the scientific or literary panic the wildest confusion is perceptible, and the bystander simply wonders why even the most veteran warriors lose their ordinary common sense. Every one fancies danger and ruin staring in his face, runs here and there, hurls his arms against his own interests, tramples down friends who come to his help, looks vainly for support where there is none, and thus commits the greatest possible mischief both to himself and to the cause he has nobly undertaken to defend. No valid reasons could be assigned for this wild confusion; every one fancied that he had sufficient grounds for his fears, and when the whole drama is played and finished, each begins to see the follies he committed.

and the ruin he wrought upon his own interests. An old retired politician of Indian note (now deceased) in the last days of his mental derangement thought it best to recoup his failing literary reputation by publishing an attack upon the science of astrology and its professors. In the last days of his sinking mind, which even in its best days was incapable of comprehending the barest outlines of sublime scientific details and which never had a grain of knowledge in the subject of astrology proper, he came forward before the public as the champion of the anti-astrological party and achieved a notoriety here worthy of his political mind. Imbued with the complex principles of diplomacy his intellect was utterly incapable of comprehending sublime facts connected with the celestial phenomena. There is no war with the dead and we shall not advert much to his publications as they are quite useless and contain nothing but common nonsensical talk. There are many unclosed questions which require an explanation but which are never explained. We have to work at them carefully and wait patiently for time to solve them.

Take the phenomena as it is presented to us, examine it in the form in which the first discoverers enjoined us to examine; test it as it ought to be tested, and then see whether there is any truth in it. Impatient men have never succeeded in any undertakings and sciences require a more than ordinary amount of patience for their study and examination. Diamonds are formed under great pressure and heat, and he who wants to find them on the surface of the soil finds not the diamonds, but the chaff that has no value.

ASTROLOGICAL FOOLS.

Some like to be called fools while others have a fancy to act the "*Sir Oracle*." Both are right in their estimation. The following are some of the fools who professed a belief in astrology and made accordingly no secret of their beliefs. Lord Bacon, William Shakespeare, Sir Walter Scott, Sir Isaac Newton, Kepler, Tycho Brahe, Ptolemy, Aristotle, Plato, Socrates, Confucius, Valmiki, Vysa, Sankaracharya, Vidyaranya, Kalidasa, Aryabhatta, Varahamihiracharya, Ramanujacharya, Madhvacharya, Narada, Vasista, Jaimini, Parasara and many others. It is really a question for us to know whether one likes to be classed as a member of the above community, and receive the honorable appellation of "*fools*," with them. They were all ignorant men and did not know how to test the astrological truths? They seem to have conspired together to support a false science and inflict much harm upon mankind. They had a special intellectual grudge against the general public and they found astrology as a means to feed their personal revenge? While some of the greatest men in science keep a respectful silence upon a subject they know not of, some of the *Social Reformers* (whatever that may mean) of the nineteenth century are most vehement in denouncing astrology in the ratio which is inversely proportionate to the declared ignorance of these folks in astrological matters. Their brains are fit objects for the examination of the skilled psychologists.

AN INSTITUTION FOR THE "REVIVAL OF ASTROLOGY."

As a specialist, having devoted 15 years

for the study and predictions of Astrology, I feel I am entitled to speak upon this subject with some authority. I may venture to hope that my expectations of the immense practical good, which its proper cultivation will produce, are not simple delusions of the believing orthodoxy but are based upon very good scientific reasons. If properly cultivated and improved astrology can do much good. Time and experience will convince the truth of my assertions. Indian millions sympathise with this movement. Subscriptions and donations will be collected and the funds will be utilized for.

I. The construction of an Astronomical Observatory.

II. The founding of an Astrological Library.

III. The employment of learned Siddhantists.

IV. The training of astrological students.

V. The examination of horoscopes of all descriptions and countries.

• VI. The collection of manuscript or printed books.

VII. The starting of an Astrological Journal which would be the exclusive medium through which all the Astrological information of the world will be collected and circulated.

VIII. Translation, simplification and circulation of the astrological works.

It will be seen at once that the great object of the Astrological Institution will be—

(1) to minimize the chances of erroneous and hasty predictions.

(2) to improve and cleanse all the works on Astrology of their interpolations.

(3) to collect horoscopes and draw inferences from them.

(4) to ascribe the principal influences to the different planets with precision.

(5) to give a fair trial by trained men to the ceremonial observances enjoined in Astrological works during adverse times.

(6) to invite the opinions of the learned Astrologers of the East and West on difficult or doubtful points.

(7) to explain by Astrology the complex physical and mental phenomena of man.

(8) and to make further researches into the principles of Astrology which might lead to the material, moral and mental progress of the humanity at large.

The success of the institution will depend upon the amount collected and the careful way in which it is spent. India is a very large country and the combination of the millions even in the smallest degree will be sufficient to improve scientific, religious, social, intellectual moral or political institutions. Rome was not built in a day. No grand and practical result of human meditation, industry or genius could spring forth entire and complete from the master mind of a single individual designer. As in the building of a grand city, so in every such product, its historian has to record rude beginnings, incomplete and inadequate plans, constant demolition, renewal and rectification, the frequent removal of much cumbersome material, and constant opening out of wider and grander conceptions, till at length, a unity and a nobility is attained really little dreamed of in the imagination of the first projector. This is true of every great body of knowledge. No one can pretend to rise from ignorance to anything deserving to be called a complete grasp of any considerable branch of human knowledge without receiving and discarding in succession many crude and incomplete notions, which so far from injuring the truth in its ultimate reception, act as positive aids to its attainment by acquainting him with the symptoms of an insecure footing in his progress. To reach from the plain the loftiest summits of the Himalayan Ranges many minor eminences have to be scaled and relinquished but the trouble and the work are not lost.

The nobler peaks are unfolded in their closer recesses and the grand panorama which opens from aloft is all the better understood and the more enjoyed for the very misconceptions in detail which it rectifies and explains. All the worldly phenomena, mineral, vegetable and animal are completely traced by scientists to planetary influences. I require you to help me in the investigation of the subtle forces which are working in producing these phenomena under the solar agency, and when I ask you to help me in the establishment of a Central Institution I ask you to help me in the search after truth in a science than which no grander or nobler science had ever been discovered or conceived by the human genius. I appeal to all the true lovers of India and her vast stores of intellectual treasures. I appeal to those gentlemen of science and religion whose intelligence has penetrated to the finding of hidden scientific gems in the ancient works of the Land of the Vedas. I appeal to those gentlemen who have nobler and higher notions of their duties than the vulgar humanity. A science that can tell us our past, present and future; a science that can faithfully picture to us the traits of man, a science which excites the keenest perceptions of man in discoveries and inventions for the conquest and guidance of natural forces, a science which gives us the greatest intellectual pleasures, a science which tells the means by which we can overcome the "ills that human flesh is heir to," a science which deals with the most sublime phenomena in nature, a science which elevates and ennoble the human intellect as no other science can do, a science which predicts with certainty the happening of the grandest phenomena in the Universe, a science which tells us the term of our life and which enables us to lengthen that term by several means recommended therein and a science which might eventually enable us to hold communication with the

inhabitants of the other planetary worlds, such a science, I repeat gentlemen, cannot be unworthy of the attention and help of the noble descendants of the time honored Aryans, to whose stupendous mental powers the civilised West of the present day is paying such unconditional homage. Work sincerely the deep intellectual mines you have and rest assured your labours will be well remunerated. Even from the mad and meaningless experiments of the people of the middle ages after the Philosopher's Stone and the Elixir of Life came the beautiful sciences of chemistry and medicine and will it be unreasonable to expect higher and nobler results from a grander and more elevated science?

B. SURYANARAIN ROW, B. A.

SOLAR ENERGY.

At the furthest point to which we can push our analysis of the causes of the terrestrial phenomena presented to us, the sun is revealed as the grand prime mover in all the circulation of matter which goes on and has gone on for numberless ages within the earth. The earth has experienced great changes of climate at different periods of its history and these changes depend entirely upon our varying relations with the sun. Every one knows that heat and light are such necessary conditions for the due manifestation of life that the earth would become lifeless if solar energy is withheld. Without the help which is entirely derived from the sun, the temperature of the earth would fall far below the limit at which life can be sustained. Plants decompose carbonic acid and obtain their supply of carbon only under the solar influence. Vegetation is fed by rain, rain is condensed from vapour

which has been raised into the atmosphere by means of solar heat. Without the sun there could neither be rain nor rivers nor ponds. Rains are dependent for their distribution upon currents in the atmosphere and these are due to disturbances of equilibrium brought about by means of solar heat. Without the sun therefore there could be no currents. Sun is the prime mover in the formation of the ocean currents. Whether they are due to the action of winds or to variations of temperature in the water or to excess of evaporation in one place over that of another it is clear that the sun is the real agent. In the formation of snow and glaciers it might have been supposed the sun certainly had no share. It must be remembered that ice is water distilled by the sun's heat. Without the sun there could be no snow or glaciers. The volcanoes indicate those busy subterranean forces which are remodelling the earth's frame, gradually changing the level of the land, making oceans of continents and continents of oceans, preserving all things and destroying them again. The welfare of land-creatures and water-creatures, and the denizens of the air largely depends upon the atmospheric and oceanic currents. All these are directly traceable to the influence of the sun. Even the dreaded plagues and pestilences are directly the results of atmospherical changes due to solar influences. The sun is a huge body compared to which our earth is utterly insignificant in bulk. It would require more than a million and quarter bodies having the bulk of the earth to be rolled together to form a globe equal in size to that of the sun. The sun outweighs fully 730 times the combined mass of

all the planets which circle around him. It will be seen that the sun is a worthy centre of the great system he sways, when we regard him in his bulk. When we regard the energy of his attraction we find him also a competent ruler of the planetary system. He is the great source whence the supplies of light and heat required by our own world and the other planets, are chiefly derived. The sun's face instead of being uniformly bright, appears spotted with patches which appear dark, in as much as they are less luminous than the intensely bright surface which surrounds them. These spots are neither constant in shape nor in size nor in position. They traverse the solar disc in such a way as to indicate that the sun turns upon an axis once in about 26 days. These solar spots have been found to be not surface stains, but deep cavities in the solar body. These spots present two distinct varieties of light, the hardly visible penumbra and the dark nucleus. The outer constitutes the true solar photosphere and the inner reflects the light received from the outer layer, thus shielding the real surface of the sun from the intense light and heat which it would otherwise receive. We shall recur to the solar energy again in our future issues. The subject is a most important one and requires to be carefully handled and properly digested.

The Atmospheric work.

To all appearances the earth under the solar agency seems to be firm with its ribs of sandstone and granite, of basalt and limestone. The air on the other

hand appears inconstant, fluctuating and changeable. In the view of a superficial observer the air might well be called the symbol of instability as the solid earth may be called the symbol of deep-rooted strength. But on closer examination we find that these appearances are thoroughly deceptive. The air apparently so feeble an element is endowed with tremendous powers which in the course of time irresistibly destroy the hardest rock and level the proudest mountain with the dust. Almost all the surface of all the continents and islands consists of superposed strata one above the other in successive layers, in which are imbedded the fossil remains of a long series of extinct animals and plants. All these strata, often many thousand feet thick are the trophies of aerial power. They were once mighty mountain chains and lofty lands proudly rising over the primeval ocean, but the action of the atmosphere gradually broke and powdered them and swept them from a higher to a lower level and finally transforming them into the gigantic cemeteries of extinct creations. Human race generally settles on the fruitful soil of the river deltas or the low and fertile plains. These deltas and plains owe their existence to the atmosphere. Millions of years have passed since the atmosphere began its work of destruction. The air does not seem to have changed much in the proportions of its constituent parts, but the surface of the solid earth has seen perpetual transformations.

The atmospheric weapons used in waging this unequal war seem to be its ever changing temperature and the levelling power of the waters which it precipitates from its bosom. Wherever

the naked rocks are exposed to the severity of winter the frost expands the moisture which during summer or during the warm hours of the day had penetrated into the crevices of the stones and detaches one rock after another from the bald summits of the mountains. Mountains also unprotected by vegetation, and exposed to the wintry skies grow rapidly old and fall into decay. Each winter's frost rends the rocks asunder, each summer's rain detaches new ruins and destruction proceeds till it has completed its work under the vertical rays of the tropical sun. The snowy peaks of the Himalayas or of the Cordilleras exhibit the same pictures of wintry desolation. In all zones alike frost exercises its destructive power and shows a constant tendency to reduce all that is elevated to a lower level. The stones thus detached from the parent rock are then carried away by the transporting power of the glacier or the violence of the rushing stream. Similar images of destruction are witnessed in every mountain region, for the atmospherical agencies are every where working on the naked rocks. The enormous masses of boulders which the swollen mountain torrents in all climes and ages sweep down into the valleys as memorials of their prodigious power attract the attention of every observer of nature. They are eloquent witnesses of the gigantic and eternal war between the atmosphere and the solid earth. As long as the temperature of our earth differs from that of space, so long will the forms upon her surface undergo change, and as soon as an equilibrium has been established we shall have death. Life is the product and accompaniment of change and the self

same power that tears the flanks of the hills and mountains to pieces is the mainspring of the animal and vegetable worlds. Rain shows its power in the visible fury of the mountain torrents. It also effects disturbances and changes in the surface of the earth in a more insidious and secret manner by undermining the foundations of the land, and causing tremendous masses of rock to topple down into the plains or large tracts to slide to a lower level. Filtering through fissures, crevices or porous surfaces, the rain slowly and invisibly prepares the work of destruction. The glacier exhibits on a grand scale the destructive power of the atmosphere over the hardest rock. It pulverises with grinding force the rocky walls over or along which it slides downwards.

Excessive heat like frost is also a great disintegrator of rocks. In the Sahara the rock expanded by the burning heat of the day contracts in the cooler night air, and weakened in texture by these alternating agencies, of heat and cold is splintered into numberless fragments, which are finally converted into dust, become the prey of the winds and are scattered by the simoom over the desert or carried far away over the surface of the ocean.

(To be continued.)

FACULTIES OF MEN.

We are possessed, says an eminent writer, with different faculties suitable and proportional to the different objects which engage them. The discovery of sensible objects, is effected through our senses, rational things are seen by our

reason, intellectual things by our understanding, and things divine and celestial have been reserved for the exercise of faith which is a kind of divine and superior sense in the soul. Our reason and understanding may at sometimes snatch a glimpse but cannot take a steady and adequate prospect of things so far above their reach and sphere. By the help of splendid natural reason we may know the First Cause and original of all things, but its essence and attributes are hidden within the inaccessible light, and cannot be clearly discerned by us but through the sense of faith. Those that walk without this light walk certainly in darkness though they may strike out some faint and glimmering sparkles of their own. The exercise of the intellect is not confined to one particular groove. We have not yet exhausted all the possible ways by which we can cultivate it, and we have not known all the possible fruits which may be produced by such cultivation. There is a good deal of difference between the intellectual cultivation of the old and the present days.

Modern psychology is still modern in its growth, and many interesting questions relating to the mental phenomena, up to date remain as unclosed questions. The studies prescribed for the different branches of knowledge are not uniform and the variety, whatever it may be due to, has some meaning in it. We have no authority, at this early stage of the mental growth of the human race to say that the forms of intellectual cultivation recommended are not what they should be to achieve success in the particular departments of knowledge. Many

have to try them before it will be safe for us to pronounce an opinion. Medical men, Vedantists, Astronomers, Religionists, Grammarians, Logicians and others, are required to follow up certain courses both in their studies and in their morals. The peculiarities required in the concentrative faculties are different for different people and we can well see that the results must vary with the condition of our lives and the capacity of our intellects for high concentration. Nice discrimination is only possible by concentrative acts. By great intellectual efforts men have been able to perform wonderful intellectual feats, and it may not surprise us if we are told that the present system of astrological studies is highly injurious for that deep concentration which alone would enable a man to make future predictions.

DIVISIONS OF ASTROLOGY.

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ASTROLOGY has been classed into three principal divisions viz. (1) *Siddantha*, (2) *Phalabhaya* and (3) *Prasna*.

The first division deals with the astronomical portions and is mainly confined to the calculations regarding the planetary movements, eclipses, cycles of years appearances and disappearances of comets, seasons and the different velocities of the important planets. It also deals with some of the natural geographical questions.

The second division relates to predictions on national and individual fortunes exaltations and debilitations of the planets, the different influences they exert upon the terrestrial phenomena and the planetary periods of the various systems which give us good and bad. Another

important provision which finds place here is the remedial portion of the judicial astrology. Certain prescriptions are mentioned as efficacious to avert the evil and augment the good. If properly cultivated and tested this undoubtedly becomes a very important factor in the study of judicial astrology and one which would eventually revolutionize a good deal of the known remedies prescribed by the other sciences.

The third division deals with *prasma* and has not been frequently handled scientifically by the modern astrologers. It is an important fact that many pretend to answer questions put to them on the strength of the calculations made and given in the horary branch of astrology and try to read the fortunes of men by them but within our short experience there are really very few who have mastered its details and who give us a sensible explanation. A knowledge of those branches or divisions of astrology is very essential if a person really means to make predictions, and it is difficult to find such men. Familiarity with the higher portions of mathematics, large and varied experience of the surrounding circumstances, profound insight into the technicalities of the subjects dealt with, high concentrative powers, good general education, a sacred regard for truth irrespective of the consequences it may produce, great intelligence coupled with extensive powers of observation, are really needed to make a person a successful and competent astrologer. A discontented man with a smattering of knowledge, and worn out by a thousand and one cares will certainly bring discredit both upon himself and the sciences he professes to consult.

whether for his benefit or for the benefit of others. The causes for the failures of astrological predictions are not far to seek. If we mean to have better results, such means must be adopted as would radically remove unhealthy causes and introduce those measures of reform by which a better set of astrologers might be produced who would be more careful about their calculations and their own reputations than those who now frequent our houses, and give us cheap predictions.

OUR FUTURE WORK.

THE Magazine is started with a view to bring the astrological questions before the intelligent public, so that all persons interested in the development of scientific knowledge may join together to examine its precepts and test their usefulness practically so far as it lies in their power. Our sciences are not fully developed, and we cannot say that all those means possessed by the ancients are at our command or are clearly known to us. Time has worked great mischief and many valuable books and instruments which the Rishis possessed have been most hopelessly lost for us. Matters spiritual and divine are not easily intelligible to the ordinary run of mankind, and the same may be said of matters scientific. We want a special development for understanding a special subject. Astrology is a difficult science and cannot be mastered by the ordinary man. Those who possess special aptitude for such sublime studies will find much in the pages of our Magazine which will interest them. But there may be generally a large class of people, who, while they show no special aptitude, may yet like to have some know-

ledge of the general principles of astrology with which they can work with some certainty, and for which they need not waste much time and energy. We propose to deal with questions of astrology in general. Horoscopes of living and dead persons will be freely discussed and predictions based upon astrological calculations respecting those horoscopes will also be given. We have made a decent collection of illustrative horoscopes and intend publishing them to support or refute the principles of astrology. Gentlemen of all grades will greatly facilitate our work by sending their horoscopes both for examination and for prediction. The nature and characteristics of the most important planets will be discussed, and the principles of their relative influences on mankind will also be explained in the light of the modern sciences. Gems from astrological works will be frequently quoted and explained and the general public are earnestly invited to co-operate with us in the endeavour to place astrology on a more satisfactory basis.

Notes.

Plants display a variety in texture and form which is well worth our attention. There are some remarkable plants which seem to be instinctively obeying the influences of the planets. Certain kinds of bamboos, largely found in North America, when cut during the full moon-periods possess a power of retaining their strength which they lose when cut during other nights. The lunar influence seems to make them strong and durable for periods varying from 10 to 20 years. While those which are cut on other nights, last only for 2 or 3 years. It is plain that moon has something to do with their strength and weakness.

Ocean tides are completely under the influences of the sun and moon. Moon has greater influence on the tides than the sun. Moon is nearer to the earth than the sun. Our own minds are not free from the effects of solar and lunar influences. On the new moon day the sun seems to be more powerful than on other days. The moon, we know, shines best on the full-moon days. Idiots and lunatics are remarkably affected on the new and full-moon days. There seems to be an invisible attraction between the strength of these planets and the weakness of our brains. Diseases are also greatly affected on such days. Our bodies and minds cannot therefore possibly escape the planetary influences.

Where the sun is powerfully situated in the horoscope the person will have a noble soul. He will have good reputation, much social and political influence and desirable friends among the ruling classes. The sun must not only be powerfully situated but also he must have good combination and favourable aspect. If he is weak and badly associated and occupies an unfavourable house the person will have a rotten soul, political and social disgrace, much unpopularity, unnecessary quarrels with people in power, enemies among the vulgar classes, and bad reputation.

All the planets shine by borrowed light. The sun is the lord of the solar system. He lends his rays to the other important planets which compose the solar system. He is their ruler. Without him, the other planets will have no light and heat, and their regular movements are dependent upon his tremendous attractive power. They reflect his rays, but the rays so reflected undergo a great deal of change by the act of reflection. They are thoroughly modified. He is called *Sahasra kirana* or the planet with one thousand rays. His rays cannot be counted, and the name at the first sight

looks misleading. But we shall recur to this subject later on in our Magazine and show there that the name *Sahasra kirana* has been specially selected, because only one thousand of his rays have been found to be influencing the terrestrial phenomena. Each of these thousand rays has a particular function to perform, and we shall explain what those functions are and how they can be identified and examined. The influences of the other planets, though reflections of the solar light, are productive of a wonderful variety of phenomena, and it would be our duty to discuss in our future issues what those separate productions are and how they are respectively produced. We shall also give authorities for our explanations from the Vedas and parts of physical sciences which are now extant in India. The whole of *Mahasowaram* (a portion of the Rig Veda) is devoted to the description and explanation of the solar phenomena and when properly understood and explained it will show our readers what the ancient Rishis knew about the sun and his surroundings.

CLIMATIC INFLUENCES ON MAN.

—(o)—

The germs of diseases of various descriptions are hovering by thousands in the atmosphere. They are always ready to seize the earliest opportunity for making insidious attacks upon our health. The air, that we so freely breathe is the first necessary of our life, and the carrier of our health and longevity. It is at the same time the inexhaustible arsenal where grim old death forges his weapons for our destruction. Every change of temperature and moisture, every rise and fall of the barometer, every wind that blows is pregnant with disease. A sharp frost at once increases the mortality of our cities and carries away many consumptive patients who, under the influence of a milder temperature might have witnessed the return of spring.

The prolonged heat of summer occasions its own peculiar maladies and envenoms many a complaint that might otherwise have spared its victim. The atmosphere affects the sanitary conditions of man by the perpetual changes which take place in the physical constitution of its own ingredients. The numerous substances which it usually contains have an immense influence upon his health. When the solar light passes through a dark room it invariably reveals its track by illuminating the dust floating in the air. This dust consisting of numberless atoms invisible in diffuse daylight is present in all localities, though of course extremely various in different localities both in quantity and composition. We meet with it in the Himalyan valleys where nature appears wrapped up in universal rest as well as in the populous cities where the streams of life cast up a constant turmoil. The atmosphere in general consists mostly if not altogether of organic particles. All organic matter decomposes readily under the action of the sunlight. The floating air dust, therefore consists in great part of dead matter in a state of high decomposition. Our olfactory organs at once reveal to us the existence of such matter when we enter a filthy place or a badly ventilated room. Besides dead organic substances, the living germs of countless microscopic organisms are likewise floating in the atmosphere. These are often more dangerous to man as they are the parents of the various epidemic diseases to which he is subject. They enter his body in the air he breathes and produce disturbances by the development of Parasitic life within his frame. Man indeed is so much influenced by the extraneous substances floating in the air that it is principally upon their scarcity or abundance that the distinction between healthy and unhealthy localities is founded. Malaria—the bad air—is the scourge of many countries which would otherwise be reckoned among the fairest on earth.

(To be continued.)

THE ASTROLOGICAL MAGAZINE.

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Astronomy and astrology.

THE difference between the two expressions astronomy and astrology is properly speaking very small, although the Western people make astronomy a science and astrology an illusion and an absurdity. Astronomy treats of the revolutions of the planets while astrology professes to predict the good and evil results flowing from those planetary movements. The sciences are complicated enough for ordinary persons to understand and they are more so for untaught beginners. But a little practical familiarity with the subjects will undoubtedly place them in an altogether different light. Every person of ordinary intelligence can engage himself in a broad field of very interesting observation and there is no necessity for him to be encumbered in the first instance by theoretical or scientific complications. Such information

as could be gathered without reference to costly instrumental help may easily be learnt by simple observation and by a little perseverance. A desire to study the higher branches of astronomy will naturally follow from these preliminary efforts at observation and study. Too much should not be expected to result from such amateur attempts.

For a real knowledge of the subject could only be obtained by close application and a special intellectual aptitude. Great literary and mathematical studies and constant resort to elaborate instruments are also highly indispensable for proficiency in this branch. Thorough mastery can only be attained by devotion of the best energies of the prime of our life. The majority of the readers cannot of course expect to become proficient here, as they cannot expect to become proficient in any other branch of knowledge; but there is no rea-

son whatever why a better knowledge of astronomy than now usually prevails should not be sought as a companion to his general information. Regarded in this modest light astronomy may truly be esteemed as a valuable branch of knowledge and also as a recreation of a most fascinating and ennobling character. The classification of astronomy as a science and astrology as quackery is inconsistent and unreasonable. It is now universally admitted that the planets have regular movements, both on their own axis and also round the sun. The earth is one of the planets which obey these laws. All the planets are attracted to each other and the sun—the centre of the solar system—by natural forces, the principal being that of gravitation. The sun moves as well as the other planets move. In these complicated revolutions and movements we can trace certain laws affecting the terrestrial phenomena. It would be highly absurd to state that all the planets move, all the planets borrow light and heat from the sun, all the planets reflect the borrowed light and heat from the sun with modifications peculiar to planetary spheres and still think that these planets do not affect

us and each other for good or bad. When once we admit the planetary revolutions we are compelled to admit that those revolutions are the causes of various effects, both on those planetary bodies and on the terrestrial phenomena. The different rays of the different planets, mingling together in various forms, adding, to, subtracting from or neutralising each other in a thousand ways, cannot surely be said to work continuously in this way and still produce no appreciable results on the phenomena which cannot but be traced for their existence to these wonderful revolutions and counter revolutions. Whether we can measure these minute causes which produce the endless variety of life we find, with any hope of certainty is a question which we shall try to explain by and bye in our magazine. We must be consistent with ourselves. When causes are admitted to exist, there is no logic by which we can deny the effects whatever they may be and however they are produced.

Venus and its influence.

The planet Venus is very important for our purposes. She represents and rules our happiness, our wives, our comforts, our conveyances, our tastes,

our refinements; our marriages and our skill in the arts and sciences. Where a man is unfortunate in his marriage, his home becomes a hell instead of a heaven, his happiness forsakes him and he will be one of those wretches, whose names will be held out as the butt end of ridicule among his neighbours and his countrymen. Venus also represents our vital energy. All venereal thoughts and complaints are due to her influences. It is one of the principles of astrology that when Venus is badly situated, associated, or is in evil combination or aspect the person will have two or more wives. If Venus is in a common sign, in combination with bad planets, the person is sure to have two wives. The evil planets are Saturn, Mars, Rahu, Kethu, Sun, powerless Moon and badly associated Mercury. Full Moon and goodly associated Mercury are powerful and auspicious planets. I shall give living instances of persons in whose horoscopes Venus is thus debilitated, and who actually have lost one or more wives and married two or more times. If the percentage here is satisfactory, surely there must be some connection between the strength and weakness of the planet Venus at the time of birth and the health and death of the native's wives.

No. 1. Horoscope.

Born Saka 1,774, Parividhavi on the 15th of the month Pisces at 46½ ghatikas after sunrise.

Ravi	Budha Sani	Rahu
	Rasee.	
Kuja Sukra		
Birth Kethu	Guru	Chun- dra

This person lost two wives and has married a third now. He is living now. Venus is the lord of the 6th and 11th houses. She occupies Makaram with Kuja a malefic. Both these planets are aspected by Sani in the 10th house and are placed in the second house from Lagnam. It will be seen that second from Lagnam is the house of family, wealth, speech &c. Evil planets in the 2nd house give disturbances in the family and the man is very unfortunate so far as his family is concerned. They occupy the 5th from Chundra and the person has a daughter living. He lost several issues. His wives had always kept bad health.

No. 2. Horoscope.

Born Saka 1,774, Parividhavi on the 23rd of Kumbham (Aquarius) 1½ ghatikas before sunrise.

	Sani	Rahu
Birth R. K. B. Su.	Rasee.	
Chun- Guru Kethu		

Living. Lost one wife. Married again; no issues. Unfortunate in domestic matters. Sukra is the lord of the 4th and 9th, the 1st productive of evil and the second good. She is with evil planets Ravi, Kuja and Budha because the last is badly associated. From Chundra she owns the 6th and 11th houses and has evil associations.

We will give later on some predictions concerning his family.

No. 3. Horoscope.

Born Sarvari, 2nd of the month of Sagittarius (Dhanus) 50 ghatikas after sunrise. (55 years old).

	Rasee.		Kethu
Rahu Sukra			Chun- dra
Ravi	Guru Buda Sani	Birth	Kuja

The person lost his first wife and has married again; their health bad. Venus is the lord of the 1st and 8th houses and is in the 4th house with Rahu. She is further aspected by Sani in the third house. From Chundra, we see Kuja in the second house. The first wife died in Kuja's period.

No. 4. Horoscope.

Born Subhakrutu, on 18th of Vrischika month, 16 ghatikas after sunrise.

		Chun- dra	Kethu
	Rasee.		
Birth Guru			
Sani Rahu	Ravi Sukra	Buda	Kuja

Venus is in conjunction with Ravi and occupies Kuja's house. From

Chundra, we see her with Ravi in the 7th the house of marriage, wife &c. The person lost his first wife and has married again. In the illustrations given here we shall only confine ourselves to the explanation of a particular point. It is not also possible to state all the *pros* and *cons* bearing on the point in question. These illustrations give the results as they have happened to the native. The explanations of the causes which produced those results will have to be carefully examined. If in a hundred horoscopes we find Venus either aspected by evil planets or is in conjunction with malefics, and occupies an unfavourable position or owns houses which are declared to be inauspicious, and we find that in a large percentage of those cases the persons happen to lose one or two or more wives, we have some data to work out the astrological formulas. We shall try to give horoscopes of living persons well known to us and who could be easily identified by our readers. Here there will be no concealment of facts as they have happened. If possible we shall obtain letters from those gentlemen testifying to the correctness of their birth times and the facts adduced and illustrated by us. If in the majority of cases we can draw safe inferences as regards the results predicted by the astrological formulas it is for us to consider deeply whether the position, aspect and combination of Venus have really anything to do with the health, death or disease of our wives. The

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B. SURYANARAIN BOW, B. A.

Bellary,

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Indian Subscription, including postage, yearly Rs. 4-0-0.
Do. Do. half yearly „ 2-8-0.

Foreign Subscription, including postage, yearly 6 Shillings.
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All subscriptions are strictly payable in advance, and no names will be registered unless accompanied by remittance. Horoscopes will be cast on payment of reasonable fees. Apply to the undersigned for any further information on the subject.

Gentlemen who give a donation of rupees one hundred and upwards will be styled patrons of the Astrological Magazine and we will publish the names of those gentlemen who have already helped this undertaking by liberal donations. The Magazine will be supplied free to all patrons.

B. SURYANARAIN ROW B. A.

Bellary.
India

THE ASTROLOGICAL MAGAZINE.

EDITED BY

B. SURYANARAIN ROW, B. A.

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horoscopes are entirely based upon the time given on the date of birth and the planetary combinations are therefore easily ascertainable. We can easily secure a large number of horoscopes of boys, unmarried, and make predictions regarding their marriages in future. If we are satisfied that the predictions are realized in a large number of cases it will then be for us to explain scientifically or otherwise what the nature of the connection between the planet Venus and the condition of our wives. Similar statements may be made with reference to the signification of the other houses and when once we make certain of the results in a high percentage of the cases before us, it is for us to find out satisfactory causes and their scientific explanations, if we can. When the magnet attracts the needle by an invisible force, we see the result but not the power which causes the attraction. Is it not advisable that we should try and find an explanation for such invisible attraction? We shall recur to this subject again in our future issues.

The Atmospheric work.

(Continued from No. I.)

The atmosphere, in addition to its stone-dissolving power, also possesses power to force the ocean to take part in the work of terrestrial destruction. The winds sweep over the surface of the ocean, raise high waves and then

fling them against the shore with terrible force. The power of carbonic acid (one of the principal constituents of the air) to dissolve substances is another help to the atmosphere in its attempts to remodel the surface of the earth. Whole ranges of limestone mountains are thus corroded by the carbonic acid contained in rain-water. The rain penetrates into the fissures, enlarges them in width and depth and forms in the course of countless ages tremendous channels, through which concealed from light the streams rush along in their subterranean courses. Enormous ranges of limestone rocks are in this manner perforated by a labyrinth of underground passages. The destructive agencies above sketched are at the same time the mediators of organic life. The fruitful plains are created by the breaking up and deposition of solid rocks, and deep winters open the ways to chemical influences and produce soft and fertile soils into which the seeds of vegetation can strike their roots and find an abundance of nutritious matter. No scenes on earth exhibit a more terrible aspect of destruction and death than the lava streams which the volcanoes pour forth from their breasts of fire. For ages together their ghastly surfaces remain, to all appearances quite incapable of affording room for vegetable growths. But sure as anything the atmosphere, with its constant changes of temperature and chemical influences, is all the time at its work there, cutting the solid texture

of the lava and slowly but surely undermining its hardness. To the impatient eye of man, who is always unhappily given to measure the grand processes of nature by the short space of his own life, the work of the atmosphere appears immeasurably slow. But disintegration is perpetually progressing and the luxuriant vegetation flourishes where on the slopes of Cotopaxi, Antisana, Vesuvius or Etna a petrified sea of unsympathetic rocks once clearly showed all the destruction of chaos. With the help of the all powerful time the atmosphere transforms deserts into fertile places, calling forth new life out of ruins. The atmosphere, the great destroyer of every thing, is at the sametime the unfailing beautifier of the earth with unrivalled and picturesque scenes. It gnaws the brows of the mountains but it covers them with verdant forests. It forms deep channels in their flanks but adorns them with fantastic rock walls and all the graces of vegetation. The atmosphere throws large boulders over the bottom of the dell, but pours over them the foaming torrent, the delight of every lover of natural scenery. It loosens the texture of the rocks but prepares the soil for a series of plants which are destined in their turn to nourish a world of animals. It hurls the breakers of the ocean against the rocky shores while the eye is delighted with a splendid succession of wave-worn columns and of fantastic archways, of dark recesses

and projecting buttresses. The destructive agencies of the atmosphere work below the surface of the earth. Percolating through the roofs and sides of the caverns, the water covers them with crystal draperies and glittering stalactites, and displays every variety of form which the most fertile of our fancies can imagine. When man discovers these hidden structures of nature, his eye glances over beauties which though worked in darkness were originally derived from the world of light and air.

(To be continued.)

CLIMATIC INFLUENCES ON MAN.

(Continued from No. 1)

Malaria chiefly results from the decomposition of organic substances, specially in low or marshy lands and ponds where water stagnates and gives birth to numberless minute organisms. The pestilential vapours laden with the various germs of diseases are volatilised under the influence of solar heat, and then rising into the air generate a host of diseases which sometimes gradually undermine the health of man, and at others invade his frame with sudden violence and precipitate him into an untimely grave. The ill-favoured inhabitants of the malarial districts are generally characterised by a want of physical and mental energy. Their cheeks are pale and their gait is languishing. The autumnal rains sometimes destroy

the pernicious influences of the malaria and the atmosphere remains unpolluted with noxious particles for a few months. But with the increasing heat of the sun and the darting of his burning rays into the stagnant waters the fine invisible but yet universally perceptible poison of the malaria spreads in the untainted and healthy atmosphere. The hotter the climate the more intense is the virulence of the morbid matter which rises from the oozy soil. Ague and yellow fever result from such causes and lay the unfortunate men prostrate under their deadly influences. Thousands and millions have undoubtedly perished more through the dangerous attacks of the climate than through the hostility of the barbarian chief or the refined butchering of the civilized commander. The atmosphere of the great cities is tainted with unwholesome particles which are decidedly detrimental to the health of their population. Confined to small rooms with their large families in crowded streets or narrow courts the poorer classes are perpetually immersed in a filthy atmosphere. The dusty cloud that hangs over every large city is composed not only of the smoke of chimneys but of a vast congeries of organic matter, either dead in every stage of decomposition, or living and pregnant with contagious disease. The influence of vegetation on man is readily perceptible and highly interesting. The presence or absence of large surfaces of water has much

to do with the moulding of the climate of a place, and water often forms no small item in the calculation of the health of any given locality. The vegetation of course depends both on climate and water. Water has sometimes very remarkable results on the health and spirits of men; change of residence with corresponding change in the drinkable water often effects better cures in the case of invalids than all the best medicines of the best doctors in the world could do. Change of climate is equally important as a remedy for curing chronic complaints of the most serious nature. The individual temperaments of men very greatly depend upon the food they take, the water they drink, the air they breathe, the clothes they wear and the climate they are surrounded with.

(To be continued.)

AURORA BOREALIS.

The Aurora Borealis is a phenomenon seldom witnessed in the sunnier lands. Like a careful parent Nature has been bounteous in the distribution of her gifts to every part of the globe. It has accorded its peculiar charms to every zone. In the regions of the remote north darkness covers the surface of the earth, the stars shine feebly through the haze which often dims their lustre in the high latitudes. Suddenly a broad and clear bow of light spans the horizon in the direction where it is traversed by the magnetic meridian. This bow remains for several

hours before it sends forth streams of magnificent light ascending to the zenith. Sometimes these flashes proceed from the bow, and sometimes they shoot forth instantaneously from many opposite points of the horizon, forming an extensive sea of fire, whose brilliant waves are continually changing their position till they all unite in a magnificent crown of light, with the appearance of which the phenomenon attains the highest degree of splendour. The brilliancy of the streams of light which are commonly red at their base, green in the middle and yellow towards the crown, increases, while at the sametime they dart with greater vivacity through the skies and form a spectacle which it may be easy for imagination to paint, but which it is not easy for language to describe. The colors are wonderfully transparent. With regard to its cause philosophers of great eminence have given their names to the most extravagant theories. Aurora seems to bear some relation to terrestrial magnetism. It is constantly observed in the direction of the magnetic meridian and its appearance is also generally attended with great oscillations of the magnetic needle. Terrestrial magnetism attains its maximum a short time before the appearance of an Aurora, and decreases again as the vivacity of the latter increases. Humboldt, a keen observer of natural phenomena, remarks thus on their appearances. "The magnificent phenomenon of

the colored polar light indicates the discharge and termination of a magnetic storm, as in an electrical storm, the restoration of the disturbed electrical equilibrium of the atmosphere is shown by the emission of lightning." Recent observations however, ascribe the phenomenon to the appearance of the solar spots. The Aurora seems to be intimately connected and closely to follow a parallel course with the formation of the solar spots as it appears most frequently when the spots are largest and but seldom when the spots are absent. By a careful comparison of the observations made the polar lights appear simultaneously in both hemispheres. It is not only one of the most beautiful but also possibly the grandest of all the atmospheric phenomena. The Aurora flashes from both poles simultaneously and darts its flaming streamers both over the northern deserts and also over the desolate wilds of the southern parts. It appears to be the splendid crisis of a mysterious disturbance which affects the magnetic currents all over the earth and has for its scene of operation the opposite ends of the globe. We shall touch upon this subject again in our future issues. Its importance is very great and it seems to be the certain indicator of vast changes in the terrestrial phenomena. The subject of solar spots have an absorbing interest and will be treated at length in our future numbers.

Astrological Library.

We have made arrangements to start for the present a small astrological library and it will be located in the office of the Astrological Magazine. All the available sanscrit printed astrological works have been purchased, and such of the unprinted manuscript books as were easily procurable, have also been added. The library will be freely open to all classes of readers without reference to caste or creed, and all are cordially invited to avail themselves of this opportunity to procure most interesting information without any payment. Books treating on botany, physics, chemistry, astronomy, mathematics have also been collected and arrangements will soon be made as funds permit us, to furnish the library with such necessary scientific astronomical and physical apparatus as would be most needed to help the student in the preliminary portion of his studies. To start a large institution on a decent scale is not possible unless we have sufficient funds for the purpose, but we shall spare no pains to impart such elementary instruction as could be learnt without the possession of a large reference library and a suitable set of scientific astronomical instruments. We shall also try to collect all the available works in the Indian Vernaculars on astrology and examine them as to their correctness. It must be admitted in India, that every

vernacular, whatever may be its literature, was entirely dependent upon sanscrit writers for its scientific ideas.

Tamil, considered to be an independent language, and developed at an early period into an extensive literature, has completely borrowed its ideas in astrology from the sanscrit astrological writers. The vernaculars are the media by which astrological ideas are freely scattered among the people, and it is highly desirable that care should be taken to see that only correct astrological formulas have been promulgated among the believing masses, and that no mischief is done by irresponsible compilers or translators to the cause of astrology and humanity. We shall refer to those works as opportunities occur to us. The translation of the most important sanscrit astrological works will greatly facilitate the study of astrology, and we shall do our best to procure at an early date the best extant works on this important subject. All donations of money or books will be most thankfully received and acknowledged in the columns of this Magazine, and any information which enables us to procure valuable manuscript works from individuals will also be heartily welcomed. A list of all the books now in the library will be given in our next issue and the library will be open at all times for the use of the public. Loans of books cannot be granted now, but when suitable arrangements are made copies of valuable works will be sent on pay-

ment of reasonable copying fees. We hope the library will prove a useful addition to the Astrological Magazine.

HISTORICAL CHANGES.

World's history as a whole is neither a motor nor uninteresting. Facts and phenomena in the mineral, vegetable and animal kingdoms possess an absorbing interest. Their study is highly essential to the proper development of our intellects. Much has been done in this direction but much more remains to be done still. At one time the earth is supposed to have been devoid of all vegetation and at another time it was destitute of all animal life. Continents have become oceans and oceans have been raised to continents, old mountains have subsided in many places into mere hillocks while new elevations have been raised, rivers have changed their courses, islands have submerged, different species of vegetables and animals have ceased to live while new forms of life have been called into existence. All these are definitely traceable to one ultimate power, viz the solar rays. In the history of nations physical, intellectual, religious, social and moral activities have shown progression and retrogression with the change in the atmosphere due to solar disturbances. Remembering the infinitesimally small solar energy needed to create, protect and destroy the terrestrial phenomena, we cannot be logical if we say that temporary

changes in the radiation of the solar light and heat, due to internal con-motions in the body of the sun himself or to the presence of the dark spots on his surface, do not affect the systems which are entirely dependent upon the solar energy. The earth is not only kept in its due place by the solar attraction, but also owes all its phenomena, mineral, vegetable and animal, to the action of that attraction in a thousand wonderful ways. Eclipses are therefore rightly styled as the forerunners of important changes in the terrestrial affairs.

The ancients attached great weight to the heavenly phenomena. They rightly knew that the appearances of dark spots on the surface of the sun, the falling of meteors, the passing of comets, the presence of Aurora Borealis, and a host of such phenomena, were always followed by some changes in the animal, vegetable and mineral kingdoms. Not possessing the right interpretation of the works left to us by the old philosophers, we are reveling in the idea that they had no knowledge of any of these phenomena, and even if they had, the knowledge was highly mixed up with unscientific and gross superstitions. Whether the modern sciences, are an improvement upon the ancient sciences, is a question which needs to be carefully considered before it can be answered. We do not venture to give an explanation to the question ourselves just now but we shall simply confine ourselves to the enumeration of the facts

ZODIACAL DIVISIONS.

known and illustrated by the ancients, leaving the readers to draw their own inferences. The historical changes have always been connected with the appearance or disappearance of some of these celestial phenomena. We need not laugh at things not known to us and which cannot be explained by us. The scientist must always go on facts. Even such a ridiculous thing as the sneezing of a cat must have some value, if that sneezing is followed in half a dozen instances by a particular act. Nature and its forces do not seem to be purposeless and blind in their work. They give us warnings before hand, if we care to know them. Coming events surely cast their shadows before. The magnetic storms are indicated by the appearance of the Aurora Borealis at the Northern and Southern poles. These magnetic storms are closely connected with the appearance or disappearance of the dark spots on the surface of the solar disc. When a large spot appears on the solar surface, the earth is deprived for a time, the duration of which depending upon the extent of the dark spot, of the normal supply of heat and light, and this deprivation of the most important agencies, which are essential for the maintenance of the terrestrial phenomena must be followed by important changes in our worldly affairs. We have several ages, astronomical periods and geological changes. They must result from changes in the physical conditions obtaining with us. These will be treated later on in our Magazine.

The celestial circle or the zodiac is divided into 360 degrees, and these are again divided into various minute subdivisions into the details of which it is not necessary now for the reader to enter. The zodiac is divided into 12 houses (Iagnams or joining places or junctions) or what are usually called signs and each sign or house therefore gets 30 degrees. We generally begin with (1) Aries-ran-Mesham (2) Taurus-bull-Vrishabham (3) Gemini-twins-Mithunam (4) Cancer-crab Katakam (5) Leo-lion-Sinham (6) Virgo virgin-Kanya (7) Libra-balances-Thula (8) Scorpio-scorpion-Vrischikam (9) Sagittarius-centaur-Dhanus (10) Capricornus (crocodilus) goat-Makaram (11) Aquarius-water-beaver-Koombhram (12) Pisces-fish-Meenam. Each of these houses is divided into two parts called *hora*.

In odd signs the first *hora* is governed by the Sun and the second is governed by the Moon, while in the even signs, the first *hora* is ruled by the Moon while the second is governed by the Sun. There is another method by which the lords of the *horas* are differently distributed, but we shall not trouble the readers with unnecessary information at present. We shall try to lead them into the technicalities of astrology step by step, so that they may easily master one system and then think of comparing it with other systems taught in the astrological works. When a sign is divided into two equal parts each of the *horas* gets only 15 degrees. When a house is divided into 3 equal parts each of such parts is called a *Drakkanam*. *Dakkanam* gets therefore only 10 degrees. The lord of the first part is the owner of

the house itself, lord of the 2nd Drakka-nam is the master of the 5th house from it, lord of the 3rd part is the ruler of the 9th from it. We shall give examples so that the readers may have no difficulty in understanding these important divisions. Take Aries, it has 30 degrees, the first 15 degrees are governed in *hora* by the Sun, the second 15 degrees are ruled in *hora* by the Moon. Divide Aries into 3 equal divisions, each of these divisions gets 10 degrees. The first is governed by the lord of the house itself, namely Mars; the second is governed by the lord of the 7th house from Aries or Leo, i.e. the Sun and the 3rd is governed by the lord of the 9th or *Dhanus*, namely, Gunn or Jupiter. In the same way for Taurus and other signs. In the *hora* the difference is shown for odd and even signs. We have next *saptamsa* or 7 divisions but we shall go to the *Navamsa* the most important division serving as a happy medium for all these sub-divisions and giving us a tolerably correct view of the relative strengths of the different planets. We shall give these *Navamsas* in our next issue.

NOTES.

The Moon represents the mind of man. Where she is powerful and well aspected and situated, the native will have much mental happiness, will attain to a good position, command many servants and lead a contented life. But when the Moon is badly situated, aspected by evil planets, and is debilitated, the person born under such influences will have much mental anxiety even should he possess great wealth and power. It will be thus seen that mind is the cause of our happi-

ness or misery and not the surrounding circumstances, though it cannot be said that these will have no influence upon ordinary minds. But we know instances, where men in the worst of worldly circumstances have managed to keep their minds free from all concerns and to spend a joyful life amidst contented poverty.

Mars is called *Kuja* in sanscrit. There is much meaning in it. *Ku* in sanscrit means, Bhoomi or earth, and *ja* means that which is born. *Kuja* therefore means planet which is born of the earth or which is formed out of the earth. He is also called *Mahisutha* or the son of the *Mahe* or earth. Mars has been called by the modern astronomers, the "Miniature of our earth." Many scientific speculations and theories have been started and discussed about the nature, constitution and the habitability of this interesting planet, and names have been given to the seas, continents, straits etc. on his surface. He represents the physical strength in astrology. We shall have occasion to refer to this planet in our future issues at considerable length and the readers will find therein much interesting and instructive information about Mars.

Though there are many planets we are chiefly concerned with only seven and including the earth we have eight. The earth is represented in the astrological language as *Lagnam*, the part which is directly exposed to the solar influences.

The planets are:—

- (1) Sun—Ravi—Surya—Mitra.
- (2) Moon—Chundra—Soma—Indu.
- (3) Mars—Kuja—Mangala—Bhouma.

- (4) Mercury—Budha—Somaja—Gna.
- (5) Jupiter—Guru—Brihaspati—Jeeva.
- (6) Venus—Sukra—Kavi—Bhargava.
- (7) Saturn—Sanj—Manda—Souri.
- (8) Dragon's Head—Rahu—Thama—Asura.

(9) Dragon's Tail—Kethu—Sikhi—Dwaja.
Sun governs the sign Leo.

Moon	Do.	Cancer.
Mars	Do.	Aries and Scorpio.
Mercury	Do.	Gemini and Virgo.
Jupiter	Do.	Sagittarius & Pisces
Venus	Do.	Taurus and Libra.
Saturn	Do.	Capricornus and Aquarius.

Rahu and Kethu have no houses of their own. But they influence the native precisely in the way in which the lord of the house would do, but with greater capacity to do good or bad as they are well or ill disposed towards the native at the time of birth.

There are other worlds than ours. Whether they are habitable or not is a question which has long engaged the serious attention of the scientists. There are radical differences of opinion, as natural, among the scientists concerning this important point. Some of the theories put forward are both highly absurd and quite irrational. But in scientific matters nothing could be pronounced unreasonable until we have made certain of all the *pros* and *cons* bearing on the point. This is a difficulty which cannot easily be overcome by the very nature of the questions involved for our examination. Some of the planetary bodies have atmospheres attached to them while others apparently have none. The absence of atmospheres raises great difficulties for

holding that those bodies are habitable with creatures similar to those we find on the earth.

Scientists have calculated that the amount of solar heat received by the earth in a year, if distributed uniformly over its surface, would be sufficient to liquify a layer of ice 100 feet thick and covering the whole earth. The heat emitted by the sun would also heat an ocean of fresh water sixty miles deep from the temperature of melting ice to the temperature of ebullition. All this heat sent out to us by the sun is but an infinitesimally small part of the heat radiated by him through space. The surface of the earth exposed to solar rays is so small in comparison to the vast ethereal spaces through which they are speeding on all sides into the unknown infinite, that it interrupts but 1 2,300,000,000 of the total radiation.

The American Indians are noted for the development of some of their senses. To the practised eye the topography of the earth's surface reflects itself in some measure in the flighty creations of the atmosphere. It is said of the Indians, whose acute senses far outreach the dull perceptions of civilized man that wherever the axe of the colonist has not yet wrought a change in the primeval features of the country they are able to trace the course of their rivers in the skies. By applying their ears close to the surface of the ground they are able to find the direction of the galloping of a horse at a distance of 20 or 30 miles, in some instances 100 miles. Some are able to see through the sea waters to a

considerable depth. The development of these extraordinary senses to such perfection surely depends upon something more than simple practice. Climate and surroundings have a good deal to do in the development of our innate powers.

For many days in April the sun presented a peculiar phenomenon while setting in Bellary, India. The solar disc was unusually large and appeared without those dazzling rays which make it difficult to view him without instrumental help. The body was bright red with darkish tinges here and there, and this dull appearance continued for about half an hour before the disc disappeared under the visible horizon. This phenomenon indicates some important changes in the political world. It predicts much bloodshed, fierce wars and great political agitation. It is not possible to state, in how many localities this dull appearance was visible, but we want observers in the different parts of the globe to record their experiences so that fair inferences may be drawn from such observations.

ACKNOWLEDGMENTS.

—(o)—

We have much pleasure in acknowledging the receipt of the following donations towards the astrological cause and thank sincerely the gentlemen who have so readily come forward to help us in our attempts to place astrology on a better footing.

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EDITED BY

B. SURYANARAIN ROW, B. A.

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BELLARY.

1895.

IMPORTANT NOTICE.

This Magazine is started with a view to explain and illustrate the astrological principles. Correspondents are invited from every quarter of the globe. The Western system of horoscopic calculations differs considerably from that obtaining in the East. We shall introduce into this Magazine all the different systems of astrology and try to explain as far as possible their relative values in making future predictions. The Editor will be glad to receive horoscopes and they will be entered in a separate register and kept at the head office for future reference. Translations of important Sanscrit Astrological works will be given, commencing from the 2nd number of this Magazine and those who are anxious to possess such works for almost a nominal value will do well to have their names registered at an early date to avoid disappointment. At the end of each year the portions of the Magazine containing these translations, may be separately bound and kept as reference books. All remittances and correspondence must be addressed to the undersigned.

B. SURYANARAIN ROW, B. A.

Bellary.

OPINIONS OF THE PRESS.

MADRAS MAIL, dated 11th May 1895.

"We have received a copy of the Astrological Magazine edited by Mr. B. Suryanarain Row B.A. a monthly Magazine printed in English and published at Bellary. The object of the Magazine is to discuss astrological points of general interest and to publish English translations of the best old Sanskrit astrological works."

MADRAS STANDARD, dated 14th May 1895.

"We have received a copy of the first number of the Astrological Magazine published in English at Bellary and edited by B. Suryanarain Row, B. A. The Magazine may be serviceable to those who would like to know something about astrology in all its aspects."

MADRAS MAIL, dated 25th May 1895.

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MADRAS MAIL, dated 8th June 1895.

"We have received the second number of this Magazine. It keeps up the promise held out in the first number. There are several short but interesting articles on a variety of subjects connected with astrology. There is appearing in it the translation of a small astrological work, Jatakachundrika. It is also announced by the Editor that an astrological library of all extent works in Sanscrit, Telugu and Tamil is being formed in connection with the Magazine and that it will be freely open to all."

THE ASTROLOGICAL MAGAZINE.

VOL. I. } 30th JUNE, 1895. { No. 3.

Planetary Aspects.

IN the consultation of horoscopes the aspects of the planets have great influence in producing good or bad results. The astrologer must pay special attention to this branch and take into consideration the different aspects of the various planets in making his predictions. By these aspects we mean the collection of the influences of the planetary rays on objects so placed as to be within their reach. Light and heat from the sun fall on all objects and produce an endless variety of changes in their physical and intellectual phenomena. All the planets have their light and heat rays, and all the planets shine by borrowed light from the sun, the centre of the solar system, and rightly styled by modern astronomers their soul and their fire.

The planets borrow their light from the sun, but in the act of

reflection their rays seem to undergo material changes. The sun's rays falling on their bodies give in something of their influences and take in something from the bodies of the planets with which they come in contact. These reflected rays again are sent out, but are intercepted by the reflected rays of the other planets and thus there seems to be a great convergence and a great divergence of the rays of the several planets in their passage through space and against each other. It is a well known scientific fact that these planetary rays are refracted according to the nature of the media through which they pass. The density as well as the composition of any given medium through which the rays pass, has much to do with its powers of refrangibility and we have to determine by reference to astrological principles what is the direction of the rays of any planet in its onward motion through

space. All the planets aspect the 7th house from the place where they chance to be for the time being, but Saturn, Mars and Jupiter have peculiar aspects. The seventh house from any given place means the point which is removed 180 degrees from it. The zodiac, it must be remembered, is an imaginary celestial circle and as such is composed of 360 degrees or equal divisions. Light travels always in straight lines and consequently influences those objects which are directly placed opposite to it, or which are removed 180 degrees apart. The seventh house in the Zodiac is directly opposite to the place where the planet chances to be. Hence the rays of all the planets go in straight lines and affect those objects which are directly opposed to them. But the rays of light are considerably affected by the media through which they pass and this determines exactly the angle of refraction and the place where the refracted ray would fall. Different objects have different powers of refracting these rays and this disposition of the rays of light (technically called refrangibility) to be refracted or turned out of a direct course in passing out of one transparent body or medium into another has very great significance in the astrological calculations and predictions. Rays passing through the atmosphere which envelopes the earth are bent considerably and therefore do not directly touch the objects placed within 180 degrees. Take an ordinary illustration. In a dish full of water, if we dip a straight hand-stick, the portion of it which is under the surface of the water appears crooked or bent from the portion which stands above the watery surface. This is due to an optical illusion. The stick which appears bent under the surface of the water in the dish is not really bent, for when we take it out, we see it as it was before we dipped it into the water. This is due to the refraction of the rays of light which fall on the surface of the water and are bent under it, giving the object dipped into the water, the false appearance of bending. In the same way all the planets have their rays running straight opposite and influencing the objects placed within their reach. The rays of Mars Jupiter and Saturn have special laws regulating their operations.

The atmospheres surrounding their bodies, or some other media through which their rays have to pass before they fall upon bodies and strike against them apparently seem to have peculiar powers of refrangibility and here we find an explanation for the rays of Mars striking more forcibly objects placed in the 4th and 8th houses than they can in the 7th house. We see the rays of Saturn exercising greater influence in the 3rd and 10th houses, and the rays of Jupiter affecting more the 5th and 9th houses than they do in the 7th house. We can easily understand that the media through which the rays of the different planets pass on cannot be and are not the same in nature and composition. Their powers of refrangibility are different, their influences are varied, and the Rishis of the old seemed to have been guided in the framing of the astrological formulas entirely by considerations affecting the different physical conditions under which the planetary rays were made to work and to produce the phenomena which we are just beginning to learn and to admire.

Venus and its influence.

(Continued from No. 2.)

We had given four horoscopes in our last issue, and pointed out there

that Venus, being badly associated, aspected and joined with, gave the native more than one marriage. We shall give a series of horoscopes to illustrate this single point, and if the percentage of facts is high enough we shall have to think seriously before we will be justified in rejecting astrology as false and utterly without any scientific foundation. Our business is not to indulge in theories but to produce simple facts as they have happened to the native. The readers are quite welcome to draw their own inferences.

No. 5. Horoscope.

Born Subhakrutu, on the 18th day of the Solar month Scorpio (Vrischikam) 16 ghatikas after sunrise.

		Chun- dra	Kethu
Birth Guru		Rasee.	
Sani Rahu	Ravi Sukra	Buda	Kuja

Sukra is with Ravi, an evil planet and she occupies the house of marriage from Moon. The person is living. Lost first wife and married a second. From Chundra Venus is the lord of the 1st and 6th houses, both unfavourable. The lord of the 2nd from birth is Sani and he occupies the 12th house with Rahu and is aspected by Kuja in the fourth house.

No. 6. Horoscope.

Born Saka 1767 Krodhi, on the 14th day of the bright half of the lunar month Karthikam, (solar month Scorpio) at 13 $\frac{1}{2}$ ghatikas after sunset.

Guru	Chun- dra	Kethu	
	Rasee.		Birth
Sani			
	Ravi Buda Rahu	Kuja Sukra	

Living. Lost first wife, married again. Venus is the lord of the 4th and 11th from birth and both are unfavourable signs and she is in conjunction with Kuja an evil planet. From Chundra she owns the 2nd and 7th houses which are bad, and occupies the 7th house, the sign of marriage. Besides, Sani aspects the planet and Venus occupies the same sign with Kuja in her Navamsa. Sani occupies the house of marriage from birth and is aspected by Kuja in the 4th house.

No. 7. Horoscope.

Born in the year Velambi on the 21st day of the solar month Katakam (Cancer) 15 $\frac{1}{2}$ ghatikas after sunset.

Rahu		Birth	Kuja Sukra
	Rasee.		Ravi.
			Buda
Chun- dra.		Sani	Guru. Kethu

Living. Lost one wife. Married again. Sukra owns 1st and 9th houses and occupies the second from birth with Kuja a malefic. From Chundra Sukra occupies the 7th, the house of marriage, with an evil planet Kuja and owns 6th and 11th houses, both being inauspicious. Sani and Kuja both aspect Chundra. The lord of the 7th from birth is Kuja and he occupies the 2nd which is the house of family etc., with Sukra. Gemini the house occupied by Kuja and Sukra is a common sign and this specially is bad.

No. 8. Horoscope.

Born Saka 1768, in the year Viswvasu on the 15th of the bright half of the lunar month Chaitram (full moon day) at 17 $\frac{3}{4}$ ghatikas after sunset.

Guru	Ravi Budha Sukra	Kethu	
	Rasee.		
Birth Kuja Sani			
	Rahu	Chun- dra	

Living. Lost first wife. Married again. From Chundra, Sukra owns 1st and 8th houses, both are bad, and occupies the 7th, the house of marriage, with Ravi and Buda evil planets and aspected by Kuja in the 4th house. From birth the lord of the 7th is Chundra, who occupies Thula, aspected by Ravi, Sukra, Buda in the 7th and Sani in the 10th house.

The Atmospheric work.

(Continued from No. 2.)

—:0:—

From the highest peaks of the globe to its deepest caves, the traces of atmospherical influence are clearly impressed and strongly felt. The configuration of the earth and its various structure, have in their turn a very great influence over the atmospherical phenomena. Ranges of high mountains compell the rain to descend in torrents over some countries while they deprive others of all beneficial showers. The clouds are attracted round their peaks, and a change in the direction of the winds naturally follows this gathering of passing clouds. The land is not uniform in its elevation and there is a great dissimilarity in the nature of the soil. It is dry in some places and is humid in others. It possesses different heat absorbing and heat-radiating powers in different localities. The constant variations observed in the temperature are due to these and many other causes. The aerial migrations all over the surface of the globe are directly the results of these changes of temperature in the atmosphere. The subject of the action and reaction of the atmosphere and the subterranean forces of the earth is involved in much obscurity, but one thing seems to be certain, viz that with the changes observed in the temperature of the atmosphere, we observe changes also in the working of the subterranean

forces in the earth. The volcanoes and the earthquakes are therefore, not free from the atmospherical influences. In the Neapolitan earthquake an unusual halo-like light was observed in the sky shortly before the shock. The light may have emanated from the immense depths of rock formation under the enormous tensions and compressions which must precede the final crash and rupture. M. Maillet and Humboldt agree in saying that during violent shocks considerable changes may occur in the condition of the atmosphere. Volcanic action going on in the unknown depths under the ground may probably give rise to powerful disturbances of electric equilibrium; and as a matter of fact great alterations were observed in the electrical tension of the atmosphere on such occasions. The state of the atmosphere has much to do with the trembling of the ground. Among the Chilians the feeling of a sharp shock is a certain precursor of rain and with rain they get good pasture. Earthquakes occur at irregular intervals, and they invariably bring down rain, which shows that between the happening of an earthquake and the falling of rain there seems to be some mysterious connection which has not yet been properly understood by the modern scientists. Volcanic eruptions are also generally followed by disturbances in the equilibrium of the atmosphere. These cases undoubtedly indicate some very

intimate connection between the atmospheric and the subterranean regions. The atmosphere constantly mixes its component parts with those of the ocean. All the living creatures on the face of the earth owe their existence to this interchange of constituent parts between the atmosphere and the ocean. The terrestrial vegetable and animal kingdoms are maintained in life by the aqueous vapour which rises from the bosom of the mighty ocean.

The sea in return continuously absorbs air which provides the marine animals with the oxygen which is necessarily required for their existence. If the contents of the atmosphere and the ocean did not mingle with each other, it becomes impossible to see the manifestations of life in the heights of the atmosphere and the depths of the sea. We shall then have the whole earth assuming the form of a melancholy and dreary waste. The wonderful variety of organic forms adorning and enlivening the terrestrial globe are the results of the aerial and the oceanic regions invading each other and mixing with each other. Every humour of the atmosphere is reflected by the ocean. All its changes produce a similar change in that faithful mirror.

(To be continued.)

CLIMATIC INFLUENCES ON MAN.

(Continued from No. 2)

The influence of climate on the character of man and his health was

so manifest that it seriously engaged the attention of the ancient philosophers. Their remarks on this subject are worth being quoted. The great stupidity of the Boetians was due to their opaque air. The intelligence of the Athenians was chiefly attributed by the Grecian philosophers to the nimble breezes of Attica. The telluric exhalations mixing with the atmosphere of their volcanic country gave a melancholy turn to the character of the Etruscans. The insular climate of Britain, mild and moist in nature, has much to do in making the sedate character of its inhabitants. The climate of North America, dry and liable to immense changes of temperature produces very great excitement and the go-ahead activity which has done the Americans so much good to the cause of their civilization, is at the same time the cause of the numerous neuralgic complaints to which they are painfully subjected. Intelligent travellers have often mentioned the mysterious influences of climate upon the state of their spirits. In the lake regions of Central Africa, the fine cool mornings, the clear warm sun, the deliciously cold nights which make the climate truly enjoyable, instead of producing an exhilarating effect, produce that "strange inexplicable melancholy of which most travellers complain in tropical countries." Here everything that meets the eye is beautiful, all is soft that affects the senses and Nature is

a syren whose pleasures soon pall upon the enjoyer.

The mind is enfeebled by the enervating climate and the simplicity of the desert is unknown here. The mind is wearied and fatigued by the monotony of the charms which haunt it. The singular influence of the climate of Kamtschatka on the feelings of the strangers in producing a morbid exultation or an equally unaccountable depression of the spirits has been, unmistakably noted by observant travellers. Instances of climatic influences on man might be greatly multiplied but suffice it to say that if there is any factor in the constitution of man and his temperaments, which vitally influences him for work or for laziness, for strength or for debility, for intelligence or for dullness, it is the climate. These instances prove that between the various atmospherical influences and the vital activity of the human nerves there seems to be a connection which the known sciences have not yet been able to account for, but the effects of which are too often clearly felt to be easily doubted or denied. A change of climate and air has been justly considered by the greatest physicians as a most powerful remedy for effecting cures, and the improvement which often takes place in the health of the inhabitants of large cities even after a short residence in the open country is manifest. Wonderful cures not possible to be obtained by any other

means are not seldom effected by the removal of the patients from one climate to another. The sea breeze owes its pre-eminently salutary influence on the health of man to its purity. The extraneous particles which defile the close atmosphere of crowded cities and convert it into a hotbed of disease and death are mostly absent from the unadulterated air currents which sweep over the wide expanse of water and this fact greatly renders the climate highly salubrious. The temperature is uniform and mitigates both the heat of the day and the evening's chill. This seems to have a most beneficial effect on shattered constitutions. The moisture tempers the sharpness of the wind, and makes the respiratory organs less liable to the baneful attacks of catarrhal affections. In addition to these salubrious qualities of the sea air, the influence of saline particles, of iodine, of ozone, and of a peculiar electrical and magnetic condition, also contribute their beneficial effects.

(To be continued.)

GURU OR JUPITER.

—(c)—

Modern astronomy has made much advance and no body can doubt the sincerity with which the scientists of the present day are working towards the improvement of their noble cause. Jupiter is called by them as the *Giant of the solar system*. One of the greatest astronomers of the day thus observes

concerning Jupiter. "Exceeding our earth some 1,230 times in volume and more than 300 times in mass, this magnificent orb was rightly selected by Brewster as the crowning proof of the relative insignificance of the earth in the scale of creation or if we estimate Jupiter by the forces in his system, if we contemplate the enormous rapidity with which his vast bulk whirls round upon its axis, or trace the stately motion with which he sweeps onward on his orbit, or measure the influences by which he sways his noble family of satellites, we are equally impressed with the feeling that here we have the *prince of all the planets*, the orb which, of all others in the solar scheme, suggests to us conceptions of the noblest forms of life." The ancient Rishis who wrote works upon astronomy and astrology unmistakably knew this much and more also about this noble planet Jupiter. A simple name given by them to this planet and familiar to the most ordinary minds, expresses clearly what they knew about his nobility and hence they called him *Guru*. In sanscrit *Guru* means big and *Laghu* means small. One who is big possesses *Guruthvam*. *Guru* among the planets cannot mean anything else than that he is the "giant of the planetary system," "the crowning glory." The planet does not really appear to the naked eye as big

even as Venus. This is a point for consideration to the admirers of the modern scientific theories and the splendid set of apparatus they speak of so highly. If the Rishis were without delicate astronomical instruments, or those splendid powers of intuition which we rarely see among the modern generations, how could they have been able to call Jupiter *Guru* and not Venus whose disc appears largest to the unassisted eye. Varahamihiracharya says in his *Brihatjataka*, that Jupiter has *Brihat Tanu*, a very big body. Jupiter is further called in sanscrit *Brishaspathi* or the big planet, Brihat in sanscrit meaning big, or bulky. Shall we say that these names are given to planets at random and do not really convey so much meaning as we are pleased to give them now. In sanscrit each name has got a root meaning. It invariably expresses some characteristic of the object or thing to which it is applied. The sin of misapplication of derivative meanings is very rarely committed by the sanscrit writers and where the writers are of note every word in their works has its own intrinsic value apart from the meaning that may be conveyed to us by the context. A rose must smell sweet as a matter of fact even by any other name. The signification of the word *Kuja* or Mars has already been pointed out in one of our previous issues. We shall say more about other planets as we go on.

SIDDANTHAS.

There are eighteen *siddanthas* among the Hindus, or astronomical treatises written by the greatest of the Rishis and there are a host of other minor works in the shape of commentaries or annotations on those *siddanthas*. Aryabhatta one of the greatest of the world's astronomers and mathematicians has also written a work on *siddanta* but the Rishis and the subsequent commentators give it the name of a *Tantra*. *Suryasiddantha* and *Brahmasiddantha* are perhaps the oldest astronomical works in India and we shall have to take them one by one for publication in this Magazine. The names of the *siddanthas* are given below, just to show the magnitude the astrological studies had assumed during those days and the intellectual giants who had devoted the best portion of their lives to the elucidation of the astronomical phenomena.

The *siddanthas* are the following.

1. Surya siddantha.
2. Brahma siddantha.
3. Vyasa siddantha.
4. Vasista siddantha.
5. Atri siddantha.
6. Parāsara siddantha.
7. Kasyapa siddantha.
8. Narada siddantha.
9. Gargi siddantha.
10. Marichi siddantha.
11. Bhrugu siddantha.
12. Angeras siddantha.

13. Shounaka siddantha.
14. Romasa siddantha.
15. Poolastya siddantha.
16. Poolaha siddantha.
17. Kratu siddantha.
18. Chundra siddantha.

Fragments of these *siddanthas* are found here and there. We have a work on astronomy left to us by Aryabhattacharya called *Aryabhata siddantham* but generally it is called his *Tantram*. *Suryasiddantha* is one of the oldest astronomical works extant, and we shall give some more information regarding this wonderful work which is supposed to be studied by many but really understood by a very few persons. *Suryasiddantha* has been divided into two parts, *Ganita bhaga* and *Gola Bhaga*, the first treats of mathematics as applied to Astronomy and the second treats of the globes and their mutual relations, attractions, velocities etc. The mathematical portion of the Hindu Astronomy has eleven chapters and they are (1) *Madhyagrahadhikaram* or how to find roughly the position of any planet at a given time.

(2) *Sputagrahadhikaram* or how to find exactly the position of any given planet.

(3) *Threprasnadhikaram* or how to find the time, the direction and the place by means of machinery constructed for this purpose. The three *prasnas* or questions being, *Kala* time, *Desa* country and *Dik* the direction

(4) *Chundragrahanadhikaram* or the chapter which treats of the lunar eclipses.

(5) *Suryagrahanadhikaram* or the chapter which relates to the solar eclipses.

(To be continued.)

Bellary and Thunderbolts.

Bellary is the centre of the ceded districts in the presidency of Madras, India and is a town of considerable commercial importance in those parts. The climate is very dry and healthy. The town depends for its water supply on a few deep wells, and there are 2 or 3 open tanks which are supplied by rain water and only contain that precious element during 9 or 10 months in a year. There are several rocky hills of low elevation, on the top of one of which can be seen a strong battlemented fort in good preservation, built by Hyder Ali, Nawab of Mysore, under the French engineering skill. Facing this hill on one side there is another rocky hill, and between these two hills a nice metalled road runs, which is frequented by the European and the Native gentry. The drive between these two hills is considered very healthy on account of the magnetic nature of the rocks composing these hills. The thunderbolts seem to have a peculiar attraction to Bellary. On the 24th of May, four thunderbolts fell in different places of the town at about the same time and resulted in producing 3 fatal cases. In the

very heart of the petta a Lingayet man aged 45 or 50 and a Mahomedan boy about 12 or 14 years died instantly they perceived a bolt passing by them and two other boys who were also with them lost their consciousness but survived the shock. One elderly person lost his life near the military lines in Cowl Bazaar by its blow and a Margosa tree has been rent in two by another thunderbolt inside the Fort.

Last year a cooly was scorched by a bolt and the clothes he wore were burnt to cinders in few minutes. The man fell unconscious and breathed his last in less than 10 minutes. They seem to have a peculiar attraction to the places between the hills and such examples of thunderbolts falling in large numbers and doing damage to life and property are not generally often witnessed in other places. A scientific examination of these rocks and the air between these rocky hills will be very useful for many purposes and we may hope that gentlemen interested in the advancement of scientific cause will see their way to do so at an early date. On the date of the falling of the thunderbolts there were only a few showers, but there was much wind and a large number of avenue trees were uprooted by the furious winds.

EDITORIAL OPINIONS.

Persons are fond of being praised and they think that when an editor

of a gtp and gossip newspaper speaks well of their publications, they have achieved an undoubted success and procured a celebrity which would last them their whole lifetime. The opinions of unscientific and ill-informed editors are not worth the cost of their publication on paper, and where they have the audacity to speak unfavourably of a work which they do not take the trouble to understand or even to read through we may well sympathize with the saying that "where ignorance is bliss it is folly to be wise." We know, as a matter of fact, the editors of the majority of the papers are but men of very ordinary capacities, not well conversant with the different scientific branches of knowledge which as editors, they are expected to know. The English system of "apprenticing" is quite unknown here, and persons become editors because they want to become such or because they have been forced to become such. They command a little influence in the commencement, due to the charm of novelty and when this wears away, the skeleton is exposed and everybody begins to dislike and to "discontinue" the paper. The confidence placed by the public is abused, general utility is sacrificed for the personal satisfaction of the editor and his "own correspondents" and the poor deluded editor, stubborn in his own fancied powers of "tremendous influence" finds that his supporters give way and that he is handed over to the clutches of the

demon "melancholy" unless he takes to "spirits" which give him a temporary relief.

Of course this does not surely apply to well conducted and ably manned editorial establishments. They know their duty and they know also how best they can do it. They are very careful in the expression of their opinions and when they do so they will be actuated by the best of their reasons. They may be erroneous, but they have the frankness to admit their errors when pointed out to them. Their influence increases every day and the public eagerly watches for an expression of their opinion on all the important questions of the day. It would be always safe to read well before we venture an opinion upon the merits of any work, and where the editor fails to do this his primary duty, his opinion is entitled to no consideration, however big a name he might assume. Knowledge and not prejudice should be the watchword of every sensible editor.

ZODIACAL DIVISIONS.

(Continued from No. 2.)

We stated in our last issue that the Zodiacal Navamsas serve as a happy medium to give us correctly the relative strength of the different planets. That it is so will be shown to our readers later on. Navamsa means one ninth of the whole. Each sign is divided into 9 equal divisions called Navamsas. We have seen that a

Zodiacal sign contains 30 degrees or equal parts and these 30 degrees divided by 9 will give us $\frac{30}{9} = 3\frac{1}{3}$. Therefore each *Navamsa* gets $3\frac{1}{3}$ degrees in a sign.

In the *Navamsas* the following are the lords of the divisions. Take Aries (*Mesha*) and divide it into 9 equal divisions. These become *Mesha Navamsas*. The first division of *Mesha* is governed by its lord *Kuja* (Mars); the second division or *Navamsa* is ruled by the lord of *Vrishabham* (Taurus) *Sukra* (Venus); the 3rd is owned by the lord of *Mithunam Buda*; the fourth is governed by *Chundra*, (moon) lord of *Catakam*; the 5th is ruled by *Ravi* (sun); the 6th is ruled by the lord of *Kanya* (Virgo) *Buda* again; the 7th is governed by *Sukra* lord of *Thula*; the 8th by *Kuja* lord of *Vrischikam*, and the 9th is ruled by the lord of *Dhanas* viz. *Guru*. Thus we see that the lords of the 9 consecutive houses govern the 9 divisions of *Mesha* commencing from itself and ending with *Dhanas*. Now we take the 2nd sign in the Zodiac, viz., *Taurus* or *Vrishabham*. Here we cannot begin with *Vrishabham* itself because the last *Navamsa* of *Mesha* is not *Mesha* itself to enable us to begin with *Vrishabham* but *Dhanas* and we have to commence with the uncompleted portion of the Zodiac viz. *Makaram*.

Meena 3	Mesha 4	Vrishabha 5	Mithuna 6
Kumbha 2	Zodiac.		Kataka 7
Makaram 1			Simha 8
Dhanus 9	Vrischika	Thula	Kanya 9

Therefore beginning with *Makara* as the first *Navamsa* in *Vrishabha* we go on regularly to the sign *Kanya* and we have 9 signs for *Navamsas* viz. *Makara*, *Kumbha*, *Meena*, *Mesha*, *Vrishabha*, *Mithuna*, *Kataka*, *Simha* and *Kanya*. These *Navamsas* are regularly owned and ruled by their respective lords, viz. *Sani*, *Sani*, *Guru*, *Kuja*, *Sukra*, *Buda*, *Chundra*, *Ravi* and *Buda*. Thus the *Navamsas* for *Vrishabham* begin with *Makaram* and end with *Kanya*. The 1st *Navamsa* for *Mithunam* will therefore commence with *Thula* as these *Navamsas* move in a regular order. We shall give them in the next issue.

Correspondence.

We do not hold ourselves responsible for the opinions expressed by our correspondents. Rejected communications cannot be returned. Correspondents are requested to write legibly and on one side of the paper only.

To The Editor of the
Astrological Magazine
Sir, Bellary.

You have supplied a real want by the publication of your valuable Magazine.

The tendency of the modern ill-informed graduates is to deride all that is not intelligible to them. They have no patience to study any thing other than their bread-giving English. Even in giving that bread, it is failing them. There are many objections which can be raised against astrology, and which you may find it difficult to answer, but that is not the spirit with which I would like to approach any subject not familiar to me. I am at present neutral and I wish to fairly examine how far astrology may be believed or studied. Please let me now whether you are prepared to answer my difficulties, so that I may have the satisfaction of having your assurance that my labours would not be thrown away into the W. P. B.

MADRAS. } A DOUBLE GRADUATE.
9-6-95 }

We shall try our best to solve your difficulties in astrology and shall be glad to publish them so long as they directly bear upon the subject.

ED.

DEAR SIR, II.

Your Magazine is very interesting and I dare say will be gladly welcomed if you keep on the information in the way you have so ably begun. Please excuse my questions. They may look impertinent but they are put in a spirit of inquiry. It must be admitted that astrology is largely consulted by the superior Hindu castes, and I believe they follow its precepts whenever they find it convenient. Could any of your readers account for the presence of a larger number of widows among them than we find in the lower castes? Their horoscopes are consulted before their marriages and if you want an illustration of the false nature

of the predictions made by the greedy astrologers (I shall not say this of the science of astrology) you have only to count their number. I speak of facts and results only.

TANJORE } A non-Brahmin Graduate.
5-6-95 }

SIR, III

I shall feel obliged if you or any of your scientific-readers can explain to me what is meant by the *Sayana* and the *Nirayana* systems of calculations in Astrology.

BOMBAY, } A Student.
10-6-95 }

SIR, IV

The astrologers of the Southern India have *Vimsothari* while the Northern Indians have *Astothari*. Has this any reference to the relative longevities of the two, if so could you or any of your numerous readers furnish me with any scientific grounds for this classification.

CALCUTTA, } An Astrologer.
7-6-95 }

Notes.

The English word *hour* is derived from the Sanscrit word *hora* signifying exactly $2\frac{1}{2}$ *ghatikas*. The Indian day has 60 *ghatikas* or 24 hours as it is the case elsewhere. *Horologue* and *horoscope* are also derived from the same sanscrit word *hora*. One English hour means 1 Indian *hora*.

The planet *Buda* represents speech, and we have to judge of a man's powers of speech by the strength or debility of this planet. Where he is well associated, joined with powerful auspicious planets, or exalted, the person possesses great

eloquence, and his speech will be attractive, humorous and witty.

The lotus flower is a remarkable instance of the influence of the solar light. When the sun rises this flower blossoms and when he sets the flower closes. Equally remarkable is the influence of the moon on the Indian lily or the white-lotus. This beautiful flower opens in the moon light and closes with the setting of the moon.

The word *Kala* means in sanscrit time. This is personified and called *Kala-purusha*. The different Zodiacal signs are made to represent the different organs of the body and where the signs are well aspected, or have good planets in them, they make those organs healthy and well developed. Where they are ill-aspected or have malefics in them, the organs become defective or unhealthy.

Amid the immeasurable depths which can only be explored by the help of the telescope vapours are forming and dissipating according to laws similar to those which regulate the vapours of the earth's atmosphere. Ceaseless change and endless variety characterise no less the universe of stars than the terrestrial phenomena with which we are so familiar. Deep study alone can bring these interesting phenomena within our knowledge.

The science of astrology is called *Jyotishastra* or *Horasastra*. *Hora* is derived from the two sanscrit words *Aho* and *Ratre* the first meaning *day* and the second signifying *night*. The two words compounded together give us *Ahoratre* or the *Time eternal*. By the rules of sanscrit grammar, the first and the last

letters may be dropped and we have the word *hora* left. The first letter *a* and the last letter *tre* are dropped and then the word *hora* represents a science treating of or relating to time or *kala*.

The climate of each planet does not necessarily correspond with the planet's distance from the sun. If so Mercury and Venus are quite unfit for habitation through excessive heat from their nearness to the sun. While Jupiter and Saturn would be equally uninhabitable as they must be excessively cold from their enormous distance from the sun. Professor Tyndall remarks "that it is quite impossible to judge what a planet's climate may be from a mere consideration of the planet's distance from the sun. The extent and quantity of the atmospheric envelope around a planet exercise fully an important influence on the planet's climate. The sun's heat may either be retained or radiated away."

"There is no recorded instance" says Proctor "so far as I know of any difficult problem in science which has been mastered otherwise than by resolute and industrious theorising based on the careful study of all the observed facts bearing upon the subject matter. So Copernicus was enabled to place the sun at the centre of the planetary scheme, so Kepler assigned to the planets the laws according to which they move, so Newton was able to discover the main spring of the Universe." He apparently means the law of gravitation; He knew the existence of Hindu Astronomy but he did not care to study it. The value of induction in the scale of discovery is not known to the present scientists.

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EDITED BY

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BELLARY.

1895.

name of science, religion or patriotism. With the grand moral development of Europe came on the Crusades, the French and the English Revolutions, the Christian persecutions, and the civilized forms of butchering the masses. The best forms of physical developments are sometimes found the most pliant to the attacks of simple diseases. The consumptive patient manages to live for years together and to a long age while the hardiest person apparently yields himself readily to the clutches of inexorable death on very slight causes. The man who is ready to spend thousands of pounds for charitable purposes has an inclination to steal a pin or a bit of paper perfectly useless to himself. Men with extraordinary powers of memory are some times found to lose their way in the streets of a simple village. Scientific vagaries and inconsistencies are not of a less serious nature. The greatest scientific men have been found guilty of believing in the wildest forms of speculations not in the least warranted by any known rules of sound logic. World therefore is to be taken as what it is and not as what it ought to be. Himself a

great writer, Macauley dissuaded the Government of India from encouraging the study of Sanscrit as a language. Medical science is extolled beyond its deserts though there are more *kills* than *cures* by its most learned professors.

The German Emperor's throat disease treated by the highest medical men and their subsequent fighting with each other about its origin, nature and development gives us an idea of what relief could be expected in important cases from the medical science. The death of the Maharajah of Mysore from diptheria under the best medical assistance in India is another proof of the value of medicine as a science in times of need. Facts could be multiplied largely. But nobody could raise up his finger against the science of medicine and say that it is still in its infancy and that the best medical men are but learning the alphabet of natural phenomena. Their ignorance is not noticed if it is too glaring it is passed over in the credit that medicine commands as a science, and their failures are rewarded by passing their bills for immediate payment. Such simple and common forms of

disease, as fever, dysentery, cholera consumption and leprosy are not known. The wildest theories are advanced and knocked down, remedies are advertised and found useless, and the whole world is not a whit better than what it was before the medical sciences assumed their present form and hold upon the believing masses. Of course no evil results are anticipated by such development. Medicines prescribed without knowing the nature of diseases are still forming the valuable remedies which humanity are recommended to seek in time of need and those are scientific truths which are privileged from all attacks of reason or common sense. Solar energy is admitted as the primary source from which all terrestrial phenomena have taken their rise, but planetary influences are denied and astrology is denounced as an exploded science. The Westerns who call this science exploded have made no attempts to know what it is, or how it can be utilized. Men of the highest intelligence and education, are often guilty of breaches of rules laid down by them for the guidance of mankind. Where is the logic of their denouncing a subject which they have not tested, which they have not

studied, which they have not understood and to which they are utter strangers? This is, if anything, the true scientific consistency. We shall recur to this subject again.

Venus and its influence.

(Continued from No. 3.)

In the eight horoscopes we have given in the last two issues, we have shown that Venus being badly associated or debilitated gave the native more than one marriage. As we have stated we shall give a number of horoscopes and leave the readers to draw their own inferences.

No. 9. Horoscope.

Born on the 4th day of the bright half of the lunar month *jaista* of the *Parividhavi* year (about 42 years) at 19 *ghatikas* after sunrise.

	Buda Sani	Ravi	Sukra Rahu
	Rasee.		Kuja Chun- dra
Kethu		Guru	Birth

Sukra here is the lord of 2nd and 9th houses and occupies the 10th house. From Chundra, Sukra is in

the 12th in conjunction with Rahu. Besides Sani aspects her. Sukra further occupies a common sign with an evil planet. The man is living and has married two wives. We have received several letters from our subscribers stating that the reasons given by us are not sufficient and explanatory. It is particularly requested that our readers should guard themselves against such mistakes. We cannot surely be expected to state in a general magazine like this, specially remembering the large quantity of work we have to do, all the *pros* and *cons* for any significations we may herein give. We simply indicate the lines of argument which our readers have to adopt. We never meant that the arguments advanced by us are full or sufficiently explanatory. After giving a large number of horoscopes we shall recur to these again and show clearly the reasons by which decisive predictions may be made by the astrologer on an examination of horoscopes submitted to him.

No. 10. Horoscope.

Born in the year *Vilambi* on the 21st day of the solar month *Katakam* at 46-36 ghatikas after sunrise.

Rahu		Birth	Kuja Sukra
			Ravi
	Rasec.		Buda
Chun- dra		Sani	Guru Kethu

Living, lost one wife, married again. *Sukra* is the lord of the 1st and 6th houses, and occupies *Dwisvabhava Rasec* or common sign. She is in conjunction with *Kuja* lord of the 7th and 12th signs. Both these occupy the 2nd house which is the house of family. From *Chundra*, *Kuja* and *Sukra* occupy the 7th place the house of marriage and wife. *Sukra* owns 6th and 11th houses and *Kuja* rules 5th and 12th houses. The combination of *Sukra* and *Kuja* lords of the 6th, 7th, 11th and 12th houses and their occupation of the 7th house from *Chundra* is unfavourable and there is a certain indication of the second marriage. The events have justified the results of the combination of these planets.

No. 11. Horoscope.

Born in the year *Sarvari* on the 3rd day of the bright half of the lunar month *Ashada* at 50 ghatikas after sunrise.

	Birth		Kuja Sukra Ravi
Rahu			Budha
	Rasec.		Chun- dra Kethu
	Sani	Guru	

Living, lost one wife. Married again. *Kuja*, *Ravi* and *Sukra* occupy the 3rd house which is a common sign. *Kuja* is the lord of 1st and 8th houses. *Sukra* is the lord of the 2nd and 7th houses. *Budha* lord of the 2nd and

11th houses from *Chundra* occupies the 12th house *Katakam*. *Sukra's* position in a common sign and his conjunction with evil planets *Ravi* and *Kuja* are unfavourable for the continuance of conjugal happiness, and the native of the horoscope has not been very happy with his wives. The wives never kept good health even and the domestic comforts were disturbed by the evil combination of the lords of the houses of marriage, family, birth, 8th and 5th houses. The combination of *Ravi* lord of the fifth house is a relieving point. Otherwise the person would have had 3 wives.

No. 12. Horoscope.

Born *Suka Salivahana* 1762 on the 19th day of the solar month *Mithunam* of the year *Sarvari* at 22-30 ghatikas after sunrise.

		Kuja Sukra	Ravi Buda
Chun- dra Rahu			
	Rasec.		Kethu
	Sani	Birth Guru	

Living. Lost one wife and married again. *Sukra* and *Kuja* are in the 8th house aspected by *Sani* who occupies the 2nd house and is aspected by *Kuja* and *Sukra* in return. *Kuja* is the lord of 2nd and 7th houses, and these are houses of family and marriage respectively. *Sukra* is the lord of

1st and 8th houses and is in conjunction with an evil planet *Kuja* and possesses the aspect of *Sani* another evil planet. From *Chundra* the 7th house is *Simham* the house of marriage and wife. This house is occupied by *Kethu* and aspected by *Sani* and *Kuja* two evil planets. The first aspecting in the 10th, and the second aspecting in the 4th house. These combinations and aspects have an undoubted influence and the results of these combinations and aspects justify the principles of astrology.

ASTROLOGICAL LECTURES.

The Editor had an opportunity of delivering three lectures at French Rocks, one lecture at Shimoga, one at Anikal and two lectures in Bangalore. The Sub-Division Officer of French Rocks presided on two nights and the Executive Engineer presided on the third night. The lectures were instructive and interesting and were highly appreciated by the large audience gathered there. The influence of the planets were clearly shown on the terrestrial phenomena and the gentlemen of the place, Messrs Nanj Rajars Police Superintendent, Panchanatha Rao sub-division officer, Chinn Sing Head quarter Inspector, Chelva-Iyengar Sheristadar and other officials gave a tea party to the lecturer, and were highly pleased with the information which the lecturer was able to give them. At Shimoga the Sessions

and District judge Mr. B. Tirumala char B.L. presided, and there were present Messrs. Plummer and K. Ramachandra Rao Assistant Commissioners, P. S. Atchuyta Rao, District Civil Surgeon, P. Singarachar District Munsiff, P. Nanjunda Naidu, Amildar, B. Garudachar B.A. B.L. Advocate and a large number of other graduates and educated gentlemen. The lecturer briefly pointed out the influence of the principal planets on the physical constitution, mental peculiarities and the successes and failures of man. Apt Sanscrit sutras were freely quoted and the whole lecture was characterized by much wit and humour. Many gentlemen were convinced of the truth of the lecturer's statements and the whole passed off successfully. The lecturer further pointed out the necessity which exists for an unprejudiced examination of the astrological works and said that before a doctor can be blamed for the uselessness of his prescriptions, it must be clearly shown that the prescription of the doctor was fully complied with in all its details. The Westerns admit the influence of the planets on the earth, but do not admit their influences on the creatures inhabiting the earth. This is a point for readers to remember. The revolutions of the planets their conjunctions, retrogressions, accelerations, and progressions, cannot be unproductive of any results, and when it is admitted that they shine by borrowed light from the sun, the

reflections of his rays must give rise to modified results on all the terrestrial phenomena. Many of the college boys who were present there, were able to follow the scientific facts explained by the lecturer. The lecture at Anikal was delivered in the vernacular of the place and the Amildar occupied the chair. There was a very large gathering and the audience highly appreciated the lecture. The lectures at Bangalore were delivered in the Government Girl's School Hall. Mr. Hosur Soobba Row, Retired Deputy Collector occupied the chair on both nights. The first day's lecture was a general one and many of the scientific graduates and undergraduates of the Central College made a special request to the lecturer to enlighten them on another day on the subject of astrology proper. The audience was enthusiastic and followed the lecturer in large numbers to show their appreciation.

ZODIACAL DIVISIONS.

(Continued from No. 3.)

We have stated in the last number that the first Navamsa in Mithunam will commence with Thula and the other Navamsas are, taking them in the regular order, Vrischikam, Dhanas, Makaram, Kumbham, Meenam, Mesham, Vrishabham and Mithunam. Thus for Katakam the Navamsas commence with Katakam itself. They are, Katakam, Simham, Kanya, Thula Vrischikam, Dhanas, Makaram, Kum-

ham and Meenam. Now for Simham we have to commence with Mesham and take the signs in the regular order. Here we see that for Mesham we began the Navamsas from Mesham and again for the 5th sign Simham we commence with Mesham. In this way for every fifth sign the Navamsas repeat themselves in the same regular or consecutive order and a sutra has been framed to convey this meaning.

We have therefore to commence the Navamsas thus.

1. For Mesham, Simham and Dhanas we commence with Mesham and go on with Vrishabham, Mithunam, Katakam, Simham, Kanya, Thula Vrischikam and Dhanus.

2. For Vrishabham, Kanya and Makaram we commence from Makaram and go on with Makaram, Kumbham, Meenam, Mesham, Vrishabham, Mithunam, Katakam, Simham, and Kanya.

3. For Thula, Mithunam and Kumbham we commence from Thula and go on with Thula, Vrischikam, Dhanas, Makaram, Kumbham, Meenam, Mesham, Vrishabham and Mithunam.

4. For Katakam, Vrischikam, and Meenam we commence from Katakam and go on with, Katakam, Simham, Kanya, Thula, Vrischikam, Dhanus, Makaram, Kumbham and Meenam.

If the readers remember the principle involved in the explanation of these sub-divisions there will be no

difficulty in understanding and remembering them.

We then have Dwadasamsas. Take a sign and divide it into 12 equal divisions. Each division therefore gets $\frac{30}{12}$ degrees or $2\frac{1}{2}$ degrees. The lords of these divisions are the lords of the consecutive signs or houses. Take Mesham and divide it into 12 equal divisions. The first division is governed by the lord of Mesham viz., Kuja, the second by the lord of Vrishabham Sukra; the third is governed by Buda, the fourth is ruled by Chundra, the fifth is governed by Ravi, the 6th is ruled by Buda, the 7th is governed by Sukra and the 8th, 9th, 10th, 11th and 12th by Kuja, Guru, Sani, Sani and Guru respectively. In the same way divide Vrishabham into 12 equal parts and their lords are Sukra, Buda, Chundra, Ravi, Buda, Sukra, Kuja, Guru, Sani, Sani, Guru, and Kuja. Take Mithunam. Then the 12 divisions or Dwadasamsas (Dwadasa in Sanskrit means 12) are governed consecutively by the lords of Mithunam, Katakam, Simham, Kanya, Thula, Vrischikam, Dhanus, Makaram, Kumbham, Meenam, Mesham and Vrishabham.

Here we see that the first division of the Dwadasamsa is governed by the lord of the house itself, and the other divisions are governed by the lords of the consecutive houses respectively. We shall explain the Trimsamsas in our next issue. The importance of these divisions and the knowledge of their lords and their relative powers to influence will be

come apparent when the reader advances in the astrological science. His predictions are to be based upon a consideration of these and various other technicalities which ought to be well studied and carefully remembered.

PLANT LIFE.

The entire life of the plant depends on the action of light on the cells which contain chlorophyll, since this action is essential to the formation of new organic compounds out of the absorbed nutrient substances. But when a sufficient quantity of assimilated substance has been already formed under the influence of light, a long series of vegetative processes may be carried on at its expense without any further direct action of light. The white daylight which we see around us, consists of a mixture of rays of light differing in their colors and their refrangibility. And as might be expected the action of the different rays of light on the vital processes of the plant has not been found to be uniform. The most important chemical process in the plant *viz.*, the decomposition of carbon dioxide in the cells which contain chlorophyll and the elimination of oxygen resulting from it proceeds almost as energetically as in white daylight in a mixture of yellow, green and orange light which acts only slightly and very slowly on photographic paper. Blue, violet and ultra-violet rays on the contrary,

which at once color photographic paper a deep brown have no or very little effect on the elimination of oxygen.

The same relationship towards light has been shown to exist in the formation of starch in the grains of chlorophyll in some plants and the starch already formed in the chlorophyll disappears in a mixed blue light as it does in the dark. The green color may be produced by rays belonging to all parts of the spectrum, but the influence of the yellow rays is undoubtedly the most powerful, the red and the green have less power, and the blue, violet and the ultra-violet rays act indeed very slowly. The action of light on the change in the tension of the tissues belong to the more refrangible rays, while the red and orange appear to be altogether inefficient. The same is the case with the periodical movements of the leaves of various plants while the direction of the movement is mainly determined by the blue and by the still more refrangible violet and ultra-violet rays. Light from other sources than the sun as that of lamps of various descriptions or of bodies glowing in electrical currents, appears to have the same effect as the solar light, provided the intensity and the refrangibility of the rays are the same. The chemical processes within the cells of a plant, the molecular movements connected with their growth, and the various internal

changes on which the activity of the protoplasm depends, whether in the formation of new cells or in motility, are probably connected with disturbances of the electrical equilibrium. This is a most important point which deserves the best attention of our readers and we shall recur to it in our future issues. It must be remembered carefully that disturbances in the electrical equilibrium are directly connected with the appearance and disappearance of solar spots.

CLIMATIC INFLUENCES ON MAN.

(Continued from No. 3)

We pointed out in our last issue the advantages of the sea-air and the necessity for valetudinarians to go to sea coasts or places within the direct influence of the sea breeze. Mountain air is equally efficacious in the restoration of health and thereby also wealth lost by the business man. The invigorating qualities of the mountain air have been more and more highly appreciated and the large number of sick persons who frequent sanatoria all over the world testifies to their appreciation of its special advantages. The unhealthy man inhales health with every breath, enjoys the sublimest scenery, recovers his drooping spirits and returns home in an altogether different condition. He blesses nature and her work, and knows that the influence of the mountain atmosphere is the direct cause of the

return of his precious health. If he is an intelligent and observant man he cannot fail to see that the loss of health was due to the nature of the business and the surroundings of his place, resulting from planetary influences and its restoration effected by a change of residence and occupation is also due to the same planetary influences, only worked under different physical conditions chiefly owing to his varying relations with the sun and his attendant planets. In some persons health is induced by a warmer climate while others feel themselves better in a colder atmosphere. According to the best authorities not a single case of illness or cold ever occurred during the summer seasons, among the crews of the whole lot of ships met with in Spitzbergen although many of the crews fell into ice-cold water and remained in the boat for hours together without changing their clothes. This can only be attributed to the unrivalled purity of the atmosphere and its invigorating effects. The peculiar climatic conditions obtaining in elevated regions have only recently been studied by the Westerns, while their importance to health was undoubtedly known to the ancient Hindus and other civilized nations as will be explained by us later on in the magazine. Medical men have not carefully mastered the different physical conditions of the mountain atmospheres. A more exact study of the different climates is recommended to the medical practi-

tioner. A suitable change of air is in every case an excellent means for improving health. In cases of consumption the change often gives miraculous cures. This truth is now so universally appreciated that as soon as the falling leaves announce the approach of winter, thousands of weak-breasted invalids prepare themselves for a flight, like birds of passage, to the genial south. Spending much of their time in the open air, and moving in scenes of surpassing grandeur, their drooping energies are rapidly revived and here at least, if they have sense enough to see, they must certainly feel that climate has direct influence over their physical constitutions and mental peculiarities, and that this influence is due to the differences in the rays of the all powerful sun.

(To be continued.)

SIDDANTHAS.

(Continued from No. 3)

We stated in our last issue that the Hindu Siddanthas were elaborate works on Astronomy and the Hindu astronomers treated the subject with extraordinary ability. It will be left to the readers to see whether what has been stated by us is true or not. Our own commentaries are superfluous. Grand sciences and grander men are not subjects fit for being ridiculed by the conceited intellectual upstarts. After *suryagrahanadhikaram* we have (6) *chedyakadhikaram*. This is also

called by another name viz *Grahana-parilakhanadhikaram*. Here we have a succinct explanation of the nature of the eclipses, where they begin, how far they advance or cover the discs of the sun and moon, and when they close.

(7) (a) *Grahasamaganam* and

(b) *Grahayuddadhikaram*.

(a) Treats of the nature of the combinations of the several planets with the moon and (b) treats of the planetary conditions and powers when they join Kuja and each other.

(8) *Bhagrahayogadhikaram*.

This chapter shows clearly the exact position of the places of constellations where the planet remains for the time being.

(9) *Udayastamayadhikaram*.

Udayam means morning or rising and *astamayam* means evening or setting. Here in this chapter we have a determination of the morning and evening twilights, and the exact risings and settings of the planets.

(10) *Chundrastrunگونat'yadhikaram*.

This chapter is a very important one as also the succeeding one. The elevation of the moon's horns has much significance and foretells a lot of events if we only care to watch and know them. *Chundra* is moon and *srungas* are its horns. The influences of the other causes working behind the moon and producing marked changes in the elevation of its northern or southern horns are indicated by the changes in these elevations and

certain predictions may be made by such observations.

(11) *Patadhikaram*. This is called also *Rasastambhanadhikaram*. *Rasa* means juice and *stambhanam* means stoppage. Calculations carefully made reveal to us periods when the sap circulating in the vegetable world is suddenly arrested. This applies to circulations in the animal world also. Blood circulation is well known to modern scientists. They know little or nothing about nervous circulation, in the human system. There is another circulation which is vastly important in the economy of nature. The Western scientists are utterly ignorant of this fact. Induction, whose value in the cause of tentative sciences is so great could only be well developed by a thorough knowledge of this third circulation. This will be explained later on.

The Atmospheric work.

(Continued from No. 3.)

The grand series of waves we witness in the ocean are the results of the variations in the atmospherical heat. They may be appropriately called the children of the winds. Their help in the work of destruction when the genii of the ocean and the air rage against each other is simply indescribable. Man in vain tries to pacify them, and being utterly powerless stands aghast at the irresistible fury of these elementary powers. Scenes

of death and destruction which occurred along the coasts of ocean may be quoted in large numbers. Incalculable damage was done to person and property. Large tracts of arable land or fertile meadows were buried under unsympathetic sand, and if we took the trouble to calculate the loss and damage done to man by the fury of the warring elements, we may count the amount by hundreds and thousands of millions of pounds.

A few instances will suffice to give an idea of the destruction which the atmosphere is capable of inflicting on the powerless and conceited man. On the 19th of the November 1421 a furious storm raged against the coasts of the Netherlands, destroyed 72 villages and caused the death of more than 100,000 persons. A second storm in 1686 destroyed 25 villages and 10,000 persons paid their lives to satisfy its fury. The destruction of Masulipatam in 1864 by a raging storm is still fresh in the minds of our readers. Volcanic eruptions also do their work of destruction and between the two terrible forces of nature man feels his position always dangerous. Mahabalipuram near Madras bears testimony to the fury of the waves and what they can do to man and his property.

(To be continued.)

VELOCITY OF ETHER.

Light travels at an enormous velocity and the velocity of ether particles is

simply inconceivable. Tremendous stores of energies are included in small bodies of matter under great atmospheric pressure or enormous velocity. The wonderful intensity of the store of energy attainable by means of an extensive state of sub-division of matter which renders a high normal speed practicable, it may be computed that a quantity of matter representing in mass one grain and possessing the normal velocity of the ether particles encloses an amount of energy which if entirely utilized would be competent to project a weight of one hundred thousand tons to a height of nearly two miles. Such examples could be adduced by hundreds and thousands if we only wanted them. These then show unmistakably that the whole world is directly under the control of the solar rays in as much as they pass through the medium of ether, and that the stores of energy pent up in the solar rays are incalculable and could be turned to material advantage by a definite knowledge of their respective powers. It is greatly to be deplored that there is an unfortunate tendency to ignore the existence of anything which does not appeal directly to our known senses. This tendency is most dangerous as a vast number of physical facts would entirely pass unknown and their influences unheeded. We know perfectly well from our daily experience that the most important facts do not always lie on the surface. Patient research and high intelligence are indis-

pensable in studying the subtle forms of nature and their mysterious workings and it cannot be denied that the ancients were supremely gifted with these rare qualities, and turned them to the examination of the terrestrial phenomena with unrivalled success.

We do not hold ourselves responsible for the opinions expressed by our correspondents. Rejected communications cannot be returned. Correspondents are requested to write legibly and on one side of the paper only.

Correspondence.

DEAR SIR,

The Editor of the Hindu cannot surely see the good you are doing. What has the solar system to do with the life of Man? What has gravity to do with the solar system? What has God to do with man? These are questions which the Hindu Editor may try to answer till dissolution.

BANGALORE,) S. S. B. A.
16-7-1895. }

SIR,

Referring to the correspondence published in your issue of the 30th June by the Tanjore Non-Brahmin graduate, permit me to say a few words which I hope will interest many of your readers. The correspondent's question is neither irrele-

vent nor impertinent. But it is entirely misleading. There are no statistics recorded to prove his statement that there are more widows in the higher caste Hindus than in the lower castes. The restrictions on marriage among the higher castes of Hindus are more numerous than they are on the lower castes. The marriageable age is considerably lower among the higher classes. The percentage of deaths among children under 16 years is larger than it is among those who are older. The lower castes besides marry their widowed daughters a second or a third time as they choose. These causes are further supplemented by the fact of the astrologers consulted being generally cheats and ignorant men, who with most selfish motives, try to bring about marriages which they were bound to prohibit under the rules of astrology. They are persuaded to play a double part, tamper with the horoscopic combinations submitted for their examination and give out results not in the least warranted by the astrological sutras. As yet, therefore, we have not carefully analysed the facts connected with the question of widows and the consultation of their horoscopes before their marriages, and consequently we are not in a position to state precisely how the question stands at present. I should feel obliged if the non-Brahmin graduate from Tanjore could furnish me with statistics in support of his doubts. On

hearing from him again I shall be able and willing to discuss the matter at considerable length, as the question, if true involves principles of astrology which ought to be proved always by reference to facts and not theories found in the imagination of the astrological enthusiasts.

MADRAS,)
20th July 1895. }

OBSERVER.

Notes.

"Life in its essence seems" says a distinguished modern scientist "to be a state of matter in which the particles are in a continued state of flux and the individual existence depends not on the same particles remaining in the same definite shape but on the permanence of a definite mould or form through which fresh particles are continually entering, forming new combinations and passing away."

A very learned contemporary of the Great Roman Orator statesman Cicero by name Nigidius Figulus was a great Astrologer. His knowledge of physics was also very respectable. He foretold future events with great precision and his prediction at the birth of Octavius that he would be the lord of the world, was a striking illustration of his astrological abilities.

Familiar objects and events do not present themselves to our senses in the

aspect and with the connections under which science requires them to be received and which constitute their true explanation. The general prevalence of vulgar errors, mistaken analogies and erroneous impressions must be overcome with a determined effort. Such an effort is the best commencement for that intellectual discipline which forms one of the most important ends of all science.

A clear knowledge of the power of little things is the grand secret of success in arts, in sciences, in business and in fact in every possible pursuit in life. Human knowledge is entirely made up of the sum total of small facts recorded by successive generations of intelligent men. Though many of these may have seemed in the first instance to have but very slight significance they are all found to have their eventual uses and to fit properly into their respective places.

All the terrestrial and the celestial phenomena are directly traceable to the solar energy. If we ask the question where the original energy came from, which has undergone these endless transformations, the answer must be that it is mainly derived from the sun. The sun has been pouring forth his energy for countless ages in the form of light, heat, magnetism and electricity of which our earth but intercepts only the minutest conceivable fraction. The modern scientists have not been able to explain how the sun got his tremendous quantities of energy. They take their stand on the so called atomic theory and say that they have reached the farthest bounds of the human knowledge.

We have planets, constellations or clusters of moving stars, comets, shooting stars, meteors, aerolites, stars and double stars. The nature and composition of many of these celestial bodies are still a matter for inquiry and deep study. Various hypotheses are put forth, and even attempts are made by many eminent scientists to place their theories on a satisfactory basis. But insuperable difficulties obstruct their progress and the man of science is practically at the very beginning of his researches. Theory after theory offers them new difficulties and the scientific questions remain unclosed even at the end of the nineteenth century.

The living being is a delicately constructed machine. If we examine the forces which have been employed in its delicate construction, we shall find it difficult to explain satisfactorily their mode of work and the results brought about by their changes. However it is plain that the body of an animal is a chemically unstable product and if, as one consequence of this, great freedom of action and delicacy are possessed during life, it is another consequence that the extinction of life is very speedily followed by destruction and decay. The delicacy of the body then is due to its chemically unstable nature, to a peculiar collocation of particles which certainly would not, in virtue of their own merely physical forces, have united themselves together as we find them in the body. This peculiar grouping of particles in the living body must be due to something which we have to carefully consider. Its explanation is not very easy.

THE ASTROLOGICAL MAGAZINE.

L. I. } 31st AUGUST, 1895. { No. 5.

Physical Sciences in Sanskrit,

I

HE saying that the Hindus of the past ages were so many splitting philosophers, who were clever in argument, deeply versed in metaphysics and discussions pertaining to philosophical and religious questions, has been repeated by so many eminent men from the western world, that any attempt made to disprove such hallucinations of the stern western scientists would perhaps appear futile or extravagant. Still truth must be told to many words however unpalatable it might appear to some of them. In another article under the heading of difficulties in science, we have given quotations from the two eminent scientists Balfour Stewart and others which will clearly show how often the best men of science have fallen into unpardonable perplexities. They give credit to professors Huxley, Darwin and other

scientific men and show how they are dealing with difficult questions. Sciences could only take us to a very limited distance in the elucidation of the terrestrial and celestial phenomena. The modern scientific instruments do not help us much in solving the numerous difficulties which astronomy presents at every step to the student who wants to master its details. Their construction is incomplete, and the knowledge brought to bear upon their uses and perfection is the knowledge only acquired by tentative methods and with senses imperfectly developed. In some of our issues we pointed out the possibility of the existence of other and higher senses which could be developed well by particular methods and whose proper development would enable us to explain terrestrial and celestial phenomena with greater chances of success, than what we shall be able to do with the development of our present known and imperfectly developed senses.

Looking at the midday sun in full glory for a few seconds or minutes deprives us of our sense of sight and we have not taken proper measures to remedy this defect. It is a very ordinary phenomenon and none of the western scientists ever thought it worth his while to examine his own physical constitution. Means are provided within ourselves to examine the solar phenomena with the unaided eye, but through self conceit, the man of science neglects to pursue the path sketched out by men of a higher intellectual reach. Telescopic, microscopic and spectroscopic researches are always attended with difficulties which stare the student in his face, but following the general roads laid for his benefit by the adepts of science, he fails to realize the importance of induction in the scale of intellectual researches. The undulating and corpuscular theories are gaining and losing their support from the scientific world alternately. When scientists are not decided about the one or the other of these theories we see no justification to laugh at facts which they have not taken the trouble to understand and which they are not competent to

understand with their present knowledge. They must have the same patience in finding high truths as they have in the examination of the ordinary phenomena. Nay, they must have greater perseverance. The grand system of philosophy and religion which they have the candor to admit is at the same time the greatest exponent of the physical phenomena which have been described in Sanscrit Vedic Sutras in untakable language.

Venus and its influence.

(Continued from No. 4.)

No. 13. Horoscope.

Born Saka 1773, Virodhikratu of 10th day of the solar month Dhanu at 29½ ghatikas after sunset. This would properly be on the 1st day of the solar month ½ ghatika before sunrise.

Sani		Rahu
	Rasee.	Kuja
Buda Sukra		
B.R.K. Chun- dra	Guru	

Living, lost first wife, married again. Birth and Chundra are in one 4th same house Dhanas. In the largest family i.e. Makaram we see Sukra

and Buda. Sukra is the lord of the 6th and 11th houses and as such becomes disposed to produce evil results. He is further aspected by Kuja lord of 5th and 12th houses and also occupying Kataka where he is debilitated. In the 7th house itself we see Rahu aspected by Ravi and Chundra, both unfavourable as they are with Kethu. The occupation of the 8th house by Kuja is itself unfavourable for marital happiness and the consequence is that the native has two marriages.

No. 14. Horoscope.

Born in the year Parabhava on the 4th day of the dark half of the lunar month of Phalguna at 35½ ghatikas after sunrise.

Buda Sukra Kethu		Guru	
Ravi Sani	Rasee.		
Kuja	Chun- dra	Birth Rahu	

Living, lost one wife. Married again. Sukra is the lord of the 2nd and 9th houses and occupies the 7th Meena, a common sign, with Buda an evil planet, in as much as he is debilitated there, and Kethu a well known evil planet also. Besides he is aspected by Kuja the lord of the 3rd and 8th houses and a thoroughly evil planet. In the Navamsa, Sukra is in conjunction with Kuja, occupies Vrischika

and has further the aspect of Ravi. From Chundra (which also we take as the sign of birth in making predictions) Sukra is the lord of the 1st and 8th houses and occupies the 6th, the house of disease, debt and misery, with evil planets. The lord of the 12th Buda is with him. Further the house of family viz. 2nd is aspected by Sani in the 10th. Sukra is exalted, but the effects of his exaltation are considerably modified by the place he is and the associations and the evil aspects he has.

No. 15. Horoscope.

Born Saka 1751 in the year Virodhi on the 28th of the solar month Makaram at 21½ ghatikas after sunrise.

			Birth
Buda Sukra Kethu	Rasee.	Sani	
Ravi		Chun- dra Rahu	
Guru	Kuja		

Died in 1892, lost one wife and married a second. Sukra is the lord of the 5th and 12th houses and occupies 9th, but he is associated with Buda and Kethu. He has further the aspect of Kuja lord of the 6th and 11th houses. Sani occupies the family house and the lord of the 2nd house is with Rahu. In the Navamsa Sukra occupies Vrischika and is aspected by Sani in the 10th house. From Chundra, the lord of the 7th or house of

wife, is Sani and he occupies the 12th house. Sukra is the lord of the 3rd and 10th houses, both unfavourable. He occupies the 7th house with Kethu an evil planet, and Buda lord of the 2nd and 11th houses and consequently an inauspicious planet. There should have been more marriages but the presence of Guru in the 7th house from birth and his stay in his own place are redeeming points and therefore there were only two recognized marriages.

No. 16. Horoscope.

Born Rudhiredgari on the 3rd day of the solar month Vrishabha at 9½ ghatikas after sunset.

	Chun- dra.	Ravi. Buda Kethu	Kuja Sukra
	Rasee.		
Birth	Rahu		Sani. Guru

Living, lost one wife, married again. Sukra is the lord of the 6th and 11th houses and occupies 7th house from Birth, with an evil planet Kuja. The house occupied is a common sign and there is an indication of three marriages. In the Navamsa Sukra joins with Rahu and occupies an unfavourable sign. Besides Sani aspects these two in the 10th house. Taking them from Chundra we see that Sukra is the lord of the 2nd and 7th houses and joined by Kuja lord of the 1st and 8th houses and also having the aspect of

Sani lord of the 10th and 11th signs. In the 2nd house from Chundra we have three planets Ravi, Buda and Kethu, and the lord of that house unfavourable. From birth, the lord of the 7th is Buda and lord of the 2nd is Sani, both of them are unfavourable. 7th is occupied by two planets and 2nd is aspected by Kuja. There are other combinations to produce double and treble marriages but they are not brought out here. In matters of science, the most elementary principles must be thoroughly explained before we introduce the readers to complicated rules. If in many horoscopes of living and dead persons we see venus unfavourably situated, in conjunction with evil planets, and aspected by them, producing several marriages, there is surely something for the modern scientist to go upon and try to explain what influence has venus (Sukra) on the welfare of our wives. Even a single prediction has its scientific value for the thoughtful mind.

DIFFICULTIES IN SCIENCE.

Phenomena which cannot be explained by the laws of the theory of continuity, are rejected by the modern scientists. The breaks are formidable breaks and they see no way of getting over those difficulties. The split among scientists of established reputation is a funny instance of how sometimes even great minds are misled, and made to see the absurdities

COIMBATORE NEWS, dated 1st June 1895.

"We are in receipt of the first issue of the Astrological Magazine edited by Mr. B. Suryanarain Row, B. A. Astrologer, Bellary. It is a monthly and we presume it is the first of its kind presenting in an intelligible shape an idea of the astrological science to the modern educated public. Now that a fairly large body of cultured Indians seriously divert their thoughts to the secrets of science, the Magazine will serve as a useful medium for expression of doubts and solution of problems regarding a unique class of phenomena, hitherto the study of unscientific minds and the object of ridicule to others who pass for better minds under the convenient name of 'men of science'. But a science revered and respected for centuries by no means an intelligent race of the world, deserves a careful study and patient research of the educated Indians and the western world. We congratulate Mr. Suryanarain Row for the initiation of a noble project and wish him success at every step. We heartily recommend the Magazine to the public."

THEOSOPHIC THINKER, dated 18th May 1895.

"We have received the 1st number of the Astrological Magazine edited by Mr. B. Suryanarain Row, B. A. and author of several works on astrology. We can pronounce that it promises to become a great success in the future. Astrology has always been a favourite study with the Hindus, and the author being conversant both with the Eastern and Western phases of it we are confident that the Magazine will prove very useful to all students. The present number before us contains good many short but very interesting and instructive articles. Mr. Suryanarain Row pleads very ably for the cause of the science of astrology and with scientific precision. His diction is very easy, simple, and devoid of technicalities and we have much pleasure in recommending it not only to the students of astrology but also to the general public."

MYSORE HERALD, dated 27th May 1895.

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Ed.

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B. SURYANARAIN ROW B. A.,

Bellary,

India.

THE ASTROLOGICAL MAGAZINE.

EDITED BY

B. SURYANARAIN ROW, B. A.

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BELLARY.

1895.

IMPORTANT NOTICE.

This Magazine is started with a view to explain and illustrate the astrological principles. Correspondents are invited from every quarter of the globe. The Western system of horoscopic calculations differs considerably from that obtaining in the East. We shall introduce into this Magazine all the different systems of astrology and try to explain as far as possible their relative values in making future predictions. The Editor will be glad to receive horoscopes and they will be entered in a separate register and kept at the head office for future reference. Translations of important Sanscrit Astrological works will be given, commencing from the 2nd number of this Magazine and those who are anxious to possess such works for almost a nominal value will do well to have their names registered at an early date to avoid disappointment. At the end of each year the portions of the Magazine containing these translations, may be separately bound and kept as reference books. All remittances and correspondence must be addressed to the undersigned.

B. SURYANARAIN ROW, B. A.
Bellary.

OPINIONS OF THE PRESS.

MADRAS MAIL, dated 11th May 1895.

"We have received a copy of the Astrological Magazine edited by Mr. B. Suryanarain Row B.A. a monthly Magazine printed in English and published at Bellary. The object of the Magazine is to discuss astrological points of general interest and to publish English translations of the best old Sanskrit astrological works."

MADRAS STANDARD, dated 14th May 1895.

"We have received a copy of the first number of the Astrological Magazine published in English at Bellary and edited by B. Suryanarain Row, B.A. The Magazine may be serviceable to those who would like to know something about astrology in all its aspects."

MADURA MAIL, dated 25th May 1895.

"We have received the first number of the Astrological Magazine edited by Mr. B. Suryanarain Row, B.A. of Bellary. The venture is a sign of the times and is intended to meet the demand for occult literature which is now becoming prevalent everywhere. The first number contains a promise of a good future and we hope that the journal will improve in size and usefulness and we wish it a wide circulation."

MADURA MAIL, dated 8th June 1895.

"We have received the second number of this Magazine. It keeps up the promise held out in the first number. There are several short but interesting articles on a variety of subjects connected with astrology. There is appearing in it the translation of a small astrological work, Jataksandhika. It is also announced by the Editor that an astrological library of all extant works in Sanscrit, Telugu and Tamil is being formed in connection with the Magazine and that it will be freely open to all."

matical portion of *siddhantas, patadhikaram* is the last chapter. We then come to the second part which comprises of three chapters, all important in themselves. First chapter is devoted to *Goladhayam* or the relation of the globes to each other, their formation, velocities etc. This chapter is again sub-divided into 3 portions called *Khagola*, *Bhagola* and *Bhoogola* respectively. The second chapter is devoted to the construction, working and the uses of the different machinery and is called *Enthradyam*. Most wonderful machinery is here described and their uses are properly explained. In technical matters like the construction and working of machinery, simple explanations on paper will never be sufficient. We want them practically and the success of our construction depends upon our knowledge and practical experience. The third chapter treats of the different measurements of the astronomical time and it is called *Manadhayam*. This *Manadhayam* is divided into 9 periods and they are (1) Brahma (2) Daivam (3) Pitryam (4) Prajapatyam (5) Gouravam (6) Sowram (7) Savanam (8) Chandram and (9) Arsham. These may be more appropriately styled as 9 different systems, based upon observations of particular planets &c.

The Atmospheric work.

(Continued from No. 4.)

The diminished pressure of the atmosphere over a wide extent of

country might very well determine the precise day on which the earth, stretched to the utmost by the fighting of the subterranean forces, should yield, crack and consequently tremble. Such cases seem to clearly indicate some intimate connection between the atmospheric and the subterranean regions. The Gulf Stream, influenced largely by the trade winds, has much to do with the formation of the fauna and the flora of many of the countries which are within its reach. Water is 770 times heavier than air. A pound of water in losing 1° of temperature, would warm four pounds of air 1°. Hence comparing equal volumes a cubic foot of water in losing 1° of temperature would raise $770 \times 4 = 3080$ cubic feet of air 1°. The heat of summer is thus very carefully stored in the ocean and slowly given out during the winter. Wherever tropical ocean currents flow from lower to higher latitudes, they unmistakably show the genial influence of the tremendous quantity of heat they gradually impart to the atmosphere. This magnificent current, under the name of the Gulf Stream has its origin in the trade winds, which constantly blowing from east to west across the wide bosom of the Atlantic ocean drive before them an enormous sheet of hot water 4000 miles long by 500 miles broad at an average rate of thirty miles a day. The warmth of the Gulf Stream diffusing itself in the atmosphere and carried by the prevailing winds to the

shores of North-Western Europe fully accounts for the remarkably mild climate enjoyed by countries which their distance from the equator would otherwise have doomed to all the rigours of the arctic zone. As might be foreseen the influence of the Gulf Stream makes itself most evident in the season when the meridian sun stands lowest above the horizon. Among the most important influences which the atmosphere brings to bear upon the ocean, that of its varying pressure plays a very prominent part. The barometric fall or rise clearly indicates the rise or fall of the surface of the ocean. Whenever a greater weight rests upon the ocean, it must naturally force the water towards some other part where a smaller pressure exists for the time being. In consequence of this varying pressure of the atmosphere the ocean continually moves up and down. These oscillations have great significance for the keen observer of Nature and its work. They are generally unnoticed and pass away without appreciable effects, but very often they are the causes of appalling catastrophes. A very considerable diminution of atmospheric pressure takes place on the passage of a cyclone, causing a rising of the sea wherever the cyclone sweeps over its surface. This enormous mass of water rises to a terrific height when the direction taken by the cyclone causes it to undulate into gradually narrowing space. Coringa disappeared under one of such waves

with its 20,000 inhabitants in 1789. Burisal and Bakergunge at the mouth of the Ganges were inundated in 1822 and 50,000 inhabitants were swept away. In 1833, 300 villages were destroyed and 50,000 people were drowned at the mouth of the Hoogly. Instances could be easily multiplied by hundreds and thousands where widespread death and devastation suddenly overtook the innocent population.

CLIMATIC INFLUENCES ON MAN.

(Continued from No. 4)

Even a moderate exercise in the mild and temperate atmosphere improves the general tone of health and gives relief to the suffering organs by promoting a more free and regular circulation throughout the whole body. This desirable change for the better as well as the enlivening change of scenery leaves an excellent effect on their spirits and the reaction induced by these external and internal causes conduces much to the restoration of the failing health. The rapid and perpetual change of climate acts as beneficially upon the body of a traveller as the constant succession of new and interesting scenes upon his mind and by rousing both his corporeal and spiritual faculties, strengthening his whole frame and enables it to oppose a more energetic resistance to the encroachments of disease. For this reason there seems to be an instinctive feeling in man for all kinds of locomotion. Without movement

COIMBATORE NEWS, dated 1st June 1895.

"We are in receipt of the first issue of the Astrological Magazine edited by Mr. B. Suryanarain Row, B. A. Astrologer, Bellary. It is a monthly and we presume it is the first of its kind presenting in an intelligible shape an idea of the astrological science to the modern educated public. Now that a fairly large body of cultured Indians seriously direct their thoughts to the secrets of science, the Magazine will serve as a useful medium for expression of doubts and solution of problems regarding a unique class of phenomena, hitherto the study of unscientific minds and the object of ridicule to others who pass for better minds under the convenient name of 'men of science'. But a science revered and respected for centuries by no means an intelligent race of the world, deserves a careful study and patient research of the educated Indians and the western world. We congratulate Mr. Suryanarain Row for the initiation of a noble project and wish him success at every step. We heartily recommend the Magazine to the public."

THEOSOPHIC THINKER, dated 18th May 1895.

"We have received the 1st number of the Astrological Magazine edited by Mr. B. Suryanarain Row, B. A. and author of several works on astrology. We can pronounce that it promises to become a great success in the future. Astrology has always been a favourite study with the Hindus, and the author being conversant both with the Eastern and Western phases of it we are confident that the Magazine will prove very useful to all students. The present number before us contains good many short but very interesting and instructive articles. Mr. Suryanarain Row pleads very ably for the cause of the science of astrology and with scientific precision. His diction is very easy, simple, and devoid of technicalities and we have much pleasure in recommending it not only to the students of astrology but also to the general public."

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B. SURYANARAIN ROW B. A.,
Bellary,
India.

of their own so called established break of continuity; and holding with scientific facts. For instance, miracles are generally treated as apparent breaks of the laws of continuity, and the scientific world is not prepared to argue the question calmly. But professors Stewart and Tai in their "Unseen Universe" argue the question thus. After some argument the learned professors observe. "We have now considered miracles which have been furnished by history but our readers are already well aware that equally formidable breaks are brought before us by science. There is, to begin with, that formidable phenomenon, the production in time of the visible universe. Secondly, there is a break hardly less formidable, the original production of life, and there is thirdly that break recognized by Wallace and his school of natural history, which seems to have occurred at the first production of man. Greatly as we are indebted to Darwin, Huxley, and those who have prominently advocated the possibility of the present system of things having been developed by forces and operations such as we see before us, it must be regarded by us, and we think it is regarded by them, as a defect in their system that these breaks remain unaccounted for. Our readers will now, however if we mistake not, perceive what is the real source of the perplexity felt by the school of evolutionists. It is that they have been unable to regard an interference of the invisible universe in any other light than as an absolute

break of continuity; and holding with justice to the principles of continuity they have been unable to do more than acknowledge these difficulties and allow them to remain. But from our point of view these difficulties are by no means impenetrable barriers, barring for ever the progress of research. On the contrary we assert that if approached with sufficient boldness and examined with sufficient care, they will be found to contain avenues leading up to the invisible universe and directing our inquiries thitherwards. There may be possibly other apparent breaks or barriers but these appear to be the best established, and with these exceptions, we may suppose, that the visible universe in so far as we are capable of investigating it, has been left to develop itself in accordance with those laws of energy which we see in operation at the present day. In fine, the visible universe was plainly intended to be something which we are capable of investigating, and the few apparent breaks are in reality so many partially concealed avenues leading up to the unseen." The quotation is from their work and gives much food for reflection to the young and inquiring minds. They are men of great scientific fame, and they frankly confess their ignorance of the laws of the Unseen Universe, which, they feel certain, exists with higher orders of intelligences. The influence of the unseen universe is scientifically admitted, and as may be imagined from

its very nature its working is not discernible by the ordinary eye of sense. Those fine calculations which are needed to enable us to make predictions are only comprehensible to the student who labours hard in the lines sketched out by the original writers and when these are not known, the reader might work for years together without achieving the slightest success. Difficulties presented by the sciences could only be solved by those who know them well. How they knew and whether they had any delicate machinery by which they knew the phenomena are questions perfectly irrelevant and useless unless we are prepared to improve by the possession of such knowledge. There are a host of other difficulties which the scientific men of the present day find it not easy to answer. They have achieved considerable success, but they have taken the wrong path for progression. Great scientists feel the awkwardness of their position but they have not got the moral courage to avow plainly their difficulties and seek explanation from sources which are never failing. The "serene dreamers on the banks of the Indus" have still much to impart in the shape of instruction to their less enlightened but more conceited brethren of the West. Sweet and soft touches of music, which enliven the soul and sooth the disturbed mind cannot be advertised for sale through the medi-

um of the news papers. Those who want them must go to the musician and hear him sing.

SIDDANTHAS.

(Continued from No. 4)

Patadhikaram has much significance for us. We derive our nourishment both from the animate as well as from the inanimate objects. Man is a strange combination of forces and powers and we shall be able to find in him mineral, vegetable and animal constituents. Rays which make minerals, rays which give rise to vegetables and rays which generate animals are therefore mysteriously combined in man. Besides these there are rays of the sun which give him what is called the intellect and here of course he seems to take his stand and to say that he is the highest in the scale of creation. His intellect, itself a noble subject for deep study, places him above the brute creation. It soars above things terrestrial and approaches the highest objects in the celestial taking a survey of them and making an attempt to become familiar with them. This attempt is the noblest conceivable. Conditions favourable for circulation must necessarily be understood in all their details if man wishes to succeed in life. A clear knowledge of the *patadhikaram* therefore will undoubtedly help the agricultural, commercial and political organisations. Later on we shall enter into its details. In the mathe-

some kind man feels his position very different. The rapid succession of seasons, specially in some countries, makes remarkable impressions both on the physical and mental peculiarities of man. Climatic changes determine his dress, his food, his home, his enjoyments, and his avocations. Deep winter influences him to remain at home, enjoy the domestic fireside with the members of his family and spend a happy season. Hot summer on the other hand makes him uncomfortable, restless and peevish. His sleep is disturbed, the pores of the skin work energetically, free perspiration is encouraged, he feels very soon fatigued and his work suffers consequently. The vegetation equally suffers with the man. Animals have their troubles, birds are prevented from doing their legitimate work, and thus the hot sun makes his influence felt all over the world; the minerals are subjected to great variations of temperature and their frequent contractions and expansions through excessive heat and cold, break their strength, reduce them into smaller or build them into larger compounds. Their influence on vegetation is a great factor in the history of the world. Vegetation in its turn influences the animal and man is influenced both by the animal and the vegetable worlds. Minerals have also great influence on man. The climatic influences therefore, on man are too many and various that it would not be possible to deny or slight them.

ZODIACAL DIVISIONS.

(Continued from No. 4)

The *Dwadashamsas* were clearly stated in our last issue. We shall now go on with the *Thrimsamsas*. The word in sanscrit means 30th and therefore we have to divide a Zodiacal sign into 30 equal divisions. Each of these is called a *Thrimsamsa*. In odd signs i.e. Mesha, Mithuna, Simha, Thula, Dhanu and Kumbha the order of the planets governing the 30 divisions are shewn thus,

Kuja, Sani, Guru, Buda, Sukra
5 5 8 7 5=30 parts
In even signs i.e. Vrishabha, Kataka, Kanya, Vriscika, Makara and Meena the order of the planets governing the 30 divisions are shown thus

Sukra, Buda, Guru, Sani, Kuja
5 7 8 5 5=30 parts
It is now clear that in odd signs the first 5 divisions are governed by Kuja, the next five parts are ruled by Sani, the next 8 parts are governed by Guru, the next 7 parts by Buda and the last 5 divisions are controlled by Sukra. In even signs this must be taken in the reverse order, thus, Sukra governs the first 5 parts, the next 7 parts are ruled by Buda, the next 8 parts by Guru, the next 5 by Sani and the last 5 parts by Kuja. It is easy for us to find out in what particular division of the birth sign the native was born, and having known it, we have simply to look to the nature of the sign and who governs the particular division

at the time of birth. These are *Thrim-samsas* and their importance will become obvious when we advance in the study of astrology.

SCIENTIFIC CONFUSION.

While the modern scientific speculations and theories have been receiving rude shocks from the world of discoveries and inventions the ancient sciences have been largely supported by stubborn facts about which we could hold no two different opinions. The inference is easy enough to be drawn. The physicists and chemists are now very much bothered to see that many of their non-metallic elements have been transferred to the metallic regions and many of their elements have been found to be compounds. They have now really no foundation to base their speculations. Men find it hard to give up their cherished ideas however absurd they may subsequently appear to be in the light of scientific discoveries and it is very interesting to read their defence when assailed as to their wrong notions.

Oxygen and hydrogen have been transferred from the non-metallic to the metallic lists and even here there are speculations which boldly assert that they are not elements at all, but only are compounds which can be dissolved into their simpler elements with the possession of nicer machinery.

Even the great gravitation force has received a rude shock and some whisper that it is not a force or power but is composed of very fine matter which holds different substances together and attracts them. These facts only show the stability of the modern scientific ideas and the value which may be ascribed to them as incontrovertible facts established by scientific experiments. Every possible objection for every possible theory has been raised in the shape of *pooreva-paksham*, by the ancient Rishis and after elaborate discussions, they have established the truth in the form of *siddhantam*. There is no blind admiration for these Rishis. The student is required to go carefully into any branch of knowledge he likes and examine the truth of our statements for himself. Even where the reader's have started with the idea that the ancient Rishis were only men of mediocre abilities they find out that they were greatly mistaken and that the intellects of the ancients were of the highest order and reach. They take us into a labyrinth of well considered issues and settle them always against us and in their favour. An idea here and an idea there suggests itself to us and before we take the pride of putting it before the world, they anticipate the idea most unmercifully and wound us to the quick. The sternest sceptics have been thus beguiled and won over. The argument in their writings is irresistible. Work and the reward will come.

HISTORICAL PERIODS.

History furnishes us with examples of various periods, whose influence has affected the remotest periods of the earth's existence. Countries have been ruined, nations have been destroyed, governments have been upset, arts, sciences, literature and religions have undergone material transformations in the different historical periods. The influence of a political convulsion is far reaching and so also the influence of a religious movement. Scientific researches and discoveries are not of a less material character in their influences. The invention of gunpowder has changed the aspect of the modern warfare. The progress of scientific knowledge has changed the manner of our lives. Religious discussions have given a different turn to our modes of thought. These have to be accounted for. The sun shines in full glory when he presents to us that part of his surface which is without the dark spots. Then the quantity of light received will be normal and the influence will be modified according to the obliquity of the rays and the nature of the surface on which they fall. But when that part of the surface of the sun which is full of dark spots is presented to us, we at once see as a matter of fact that the normal quantity of light which we ought to receive is now diminished and the difference in the results becomes apparent. The quantity of light can be

measured, and if careful calculations are made, we shall be able to say what would be their effect upon the terrestrial phenomena and that in what part of the world this effect is produced. We shall recur to the subject in our future issues.

SOLAR PHYSICS.

We shall arrange to treat of the physical sciences found in *sanskrit*, in the Magazine as time and space permit us. Under this heading we shall introduce an elaborately treated agency called in *sanskrit* sciences *Vidyutshakti*. *Vidyut* means lightning or power similar to it and it is a term described in the *Amara Kosa*. Some of its other names being *Tatit*, *Sood*, *bindi* and *Chunchala*. Those who are a little familiar with *sanskrit* easily understand the use of these expressions. But the difficulty with those who do not understand that splendid language, is not really so great as at first sight it appears to be. A little familiarity will give them clear ideas of the nature of the subjects treated herein, and perseverance as we know overcomes all obstacles in the way of improvement.

Chemistry, Botany, and other kindred subjects are treated at considerable length in the Vedas and we shall introduce them as much as possible. All these branches of knowledge directly bear upon our subject of astrology; because we are principally concerned with the influences of the planets on human as well as on non-human phenomena. The sun has unfortunately only one name in the English language and

Webster, the great Englishman gives the derivation of this word in the following words.

A. S. *sunna* O. Sax. *son*, A. H. Ger. *sunna*. Fries *sonne*, *sonna*. Goth. *sunna*. L. Ger. *sunne*. Dan. *Son*. N. H. Ger. *sonne*. These are the words he gives and many more but he does not say what these mean, perhaps we have to understand that all these have one signification and that is represented by the sanscrit word *sayana*, *syona* and then he jumps on to Dan. *Son*, *sol*, Lith. and Lett. *saule*, Lat. *sol*, and Gr. *sylos* and without saying what they mean in those languages he comes up to sanscrit *surya* from *sar* heaven. This fully represents what the westerns have to say about the derivation of the most important planet sun, without which the earth and all its phenomena cannot exist for one second. Astronomical works speak of few facts regarding this glorious orb and his wonderful work. It is for the readers to judge of the difference between the information given by the westerns and that which will be given by the easterns. Let facts speak for themselves. Commentaries are superfluous. Who had made the best advances in scientific knowledge will be unmistakably shown by the words they use, and the way they make use of them. Solar phenomena necessarily occupies much of our space and the science of astrology derives its importance from the fact that it tries to explain the good and the bad which happen to the world by means of calculations based upon a minute knowledge of the working of these solar and planetary rays. Take the sanscrit language and see how many

words we have to denote the great luminary. See also whether each and every word distinctly used to express him represents a particular function that his rays fulfill. We have many words but we shall confine ourselves to some for the present. *Sarita*, *Surya*, *Arjya*, *Audya*, *Pravilasatma*, *Devekara*, *Marichi*, *Martandaka*, *Thapana*, *Sarita*, *Ush*, *Atapi*, *Mara*, *li*, *Mouya*, *Rudrakartha*, *Prabhakara*, *Itaskara*, *Saptasou*, *Saptarajja*, *Lila*, *Mihira*, *Arana*, *Pooshana*, *Bhama*, *Hansa*, *Salasreksha*, *Vibhakara*, *Taruni*, *Mitra*, *Chitrabhanu*, *Virochana*, *Dinamayi* and *Dinakara*. These are some of the words which are commonly used to represent the great orb which gives us life and death and which is called by the modern astronomers, as the "soul," the "life" and the "fire" of the planetary system.

We do not hold ourselves responsible for the opinions expressed by our correspondents. Rejected communications cannot be returned. Correspondents are requested to write legibly and on one side of the paper only.

Correspondence.

We thank the students of the Central College, Bangalore, for their kind letter dated 27th instant. The letter fully sympathises with the astrological movement, and the students have taken a very intelligent view of the subject. Want of space prevents us from publishing this letter in full.

Ed.

Notes.

The effect of soil and climate on the odour of plants resembles that which they exercise in so remarkable a manner on the narcotic constituents of tobacco, hemp and opium.

In considering the variety of the fossil remains in the different strata of the earth, we have to pay special attention to the changes which have taken place in the climate of the earth in the course of the different geological periods.

"We are specially ignorant" says an eminent scientist of the modern school, "still of the conditions as to quantity and forms of food under which man will refuse to live in the varied circumstances of climate, habit, and constitution to which he is subject."

When the reserve materials have been consumed by the plant in its embryo a higher temperature seems to be always necessary to enable growth to proceed by means of freshly assimilated material. The absorption of water through the roots is also subject to certain limits of temperature.

The natural flora of a country results from the interchange of a number of forms belonging to different centres of vegetation and their union into a whole

with well defined characters. The limits of such a flora are chiefly determined by climatic conditions and also by the hindrance to the distribution of species afforded by a broad ocean or other obstacle.

Very little is at present known with regard to the general bearing of plants as respects heat. The modern scientists have made considerable progress in this direction, but they do not know definitely how the plants conduct the heat to the different tissues, or how the changes in volume of masses of tissue or in individual cells through the influence of temperature are effected.

While the circle of natural operations within the animal is complete in itself, and in every move it makes, the animal seems to work only for its own good, it is all the while unconsciously labouring for the benefit of an entirely different order of existences external to itself. On its restless activity, it is true, its own life apparently depends, but this life itself is only part of a larger circle of operations in which material things obediently revolve in the fulfillment of a greater purpose.

The disposition of men greatly depends upon the food they take and the air they breathe. This subject has been extensively dealt with by eminent scientists and is worth careful study. The reflect.

ing mind always finds food even from the most insignificant facts. The connection between the solar spots and the terrestrial phenomena has to be attentively examined. National and political difficulties are directly the result of the temporary feelings which sway the nation or which govern the statesmen at the head of the realm. How these are influenced, is a question which has more than a passing interest to the intelligent readers.

The action of light and heat on plant life has been already explained. The growth of plant entirely depends upon physical conditions. Some trees have attained to a very great age and their climatic conditions have not been thoroughly understood. *Wellingtonia gigantea* in California lives to an age of 3 to 4000 years. The bread fruit tree lives to 5 or 6000 years. And the age of *Eucalyptus* in Australia has not yet been ascertained. Is it unreasonable to say that the influences of the planets on these venerable trees are different from what they are on other short lived plants? could not a clever botanist say from the surrounding conditions of a plant how long it would live?

Some light has been thrown by the scientists on the different degrees of temperature needed for the manifestation of the vital phenomena of plants. They say that all functions of the organs of a plant are brought into play only when the temperature rises to a certain height above the freezing point of the sap. When the temperature begins to rise above this lower limit the functions begin to be exercised with an increasing-

ly greater energy until at a certain height the point of the greatest vital activity is attained. With a further increase of temperature above this point both the rapidity and the energy of the functions again decrease, until at length, they completely cease at a definite maximum of temperature which can apparently never be permanently higher than 50°C.

The remarks of professor Jevons in his *Principles of Science* are very pertinent to many of the half and half informed readers of the present day, and we quote them for their benefit. The learned professor observes "The hypothesis that there is a Creator at once all powerful and all benevolent is surrounded, as it must seem to every candid investigator with difficulties verging closely upon logical contradiction. The existence of the smallest amount of pain and evil would seem to show that He is either not perfectly benevolent or not all powerful. No one can have lived long without experiencing sorrowful events of which the significance is inexplicable. But if we cannot succeed in avoiding contradiction in our notions of elementary geometry, can we expect that the ultimate purposes of existence shall present themselves to us with perfect clearness. I can see nothing to forbid the notion that in a higher state of intelligence much that is now obscure may become clear. We perpetually find ourselves in the position of finite minds attempting infinite problems, and can we be sure that where we see contradiction an infinite intelligence might not discover perfect logical harmony."

THE ASTROLOGICAL MAGAZINE.

EDITED BY

B. SURYANARAIN ROW, B. A.

VOL. I. { 30th SEPTEMBER 1895. } No. 6.
PUBLISHED EVERY MONTH.

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AT THE RAMA VILASA PRESS

BELLARY.

1895.

IMPORTANT NOTICE.

This Magazine is started with a view to explain and illustrate the astrological principles. Correspondents are invited from every quarter of the globe. The Western system of horoscopic calculations differs considerably from that obtaining in the East. We shall introduce into this Magazine all the different systems of astrology and try to explain as far as possible their relative values in making future predictions. The Editor will be glad to receive horoscopes and they will be entered in a separate register and kept at the head office for future reference. Translations of important Sanscrit Astrological works will be given, commencing from the 2nd number of this Magazine and those who are anxious to possess such works for almost a nominal value will do well to have their names registered at an early date to avoid disappointment. At the end of each year the portions of the Magazine containing these translations, may be separately bound and kept as reference books. All remittances and correspondence must be addressed to the undersigned.

B. SURYANARAIN ROW, B. A.

Bellary.

OPINIONS OF THE PRESS.

MADRAS MAIL, dated 11th May 1895.

"We have received a copy of the Astrological Magazine edited by Mr. B. Suryanarain Row B.A. a monthly Magazine printed in English and published at Bellary. The object of the Magazine is to discuss astrological points of general interest and to publish English translations of the best old Sanskrit astrological works."

MADRAS STANDARD, dated 14th May 1895.

"We have received a copy of the first number of the Astrological Magazine published in English at Bellary and edited by B. Suryanarain Row, B. A. The Magazine may be serviceable to those who would like to know something about astrology in all its aspects."

MADRAS MAIL, dated 25th May 1895.

"We have received the first number of the Astrological Magazine edited by Mr. B. Suryanarain Row, B.A. of Bellary. The venture is a sign of the times and is intended to meet the demand for occult literature which is now becoming prevalent everywhere. The first number contains a promise of a good future and we hope that the journal will improve in size and usefulness and we wish it a wide circulation."

MADRAS MAIL, dated 8th June 1895.

"We have received the second number of this Magazine. It keeps up the promise held out in the first number. There are several short but interesting articles on a variety of subjects connected with astrology. There is appearing in it the translation of a small astrological work Jatakachandrika. It is also announced by the Editor that an astrological library of all extant works in Sanscrit, Telugu and Tamil is being formed in connection with the Magazine and that it will be freely open to all."

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Physical Sciences in Sanscrit.

II

The admiration of some of the leading scientists of the West, of their Christian precepts, as including physical truths of the highest nature is the admiration of the blind man, whose important senses are not developed and who gets his second-hand information through the most perverted and unsympathetic channels. What would have been the opinions of professors Huxley, Tyndal, Spencer, Stewart, Tait and Darwin had they an inkling of the vast stores of knowledge which lie concealed in the Vedic passages? Professors Max Muller and Williams are now the great self constituted authorities on Indian Religious and Scientific matters. Their linguistic abilities are set off to the greatest advantage, their translations are considered the best representations of the high Indian intellectual thought and we are seriously advised on the strength of their recommendations to praise or cry down this or that form of worship or the value of our sacred "Books of the East." The true interpreters of

the Vedas are not sought for, because they do not advertise their abilities and works in the ordinary daily newspapers and also because they have none of those 26 letters of the alphabet after their names to attract them. They remain, in spite of such vulgar neglect, quite contented and when we make them tempting offers in the shape of money or titles, they have the strength and nobility of the will to reject them and rise superior to those worldly temptations. The whole of the Vedas have a double meaning. The one interpretation refers to the solar phenomena and the other treats of a Higher Principle which works through and behind the solar energy in producing the universal phenomena. All right-minded men, who are not blinded by prejudice, must admit, that the highest knowledge in sanscrit which the European scholars acquire will only enable them to read the sanscrit works and misinterpret them. We doubt very much whether there is one European sanscrit scholar who understands the spirit of the book he reads. Vedas are the most difficult works extant. Even the great sanscrit scholars like Valmiki, Vyasa, Kali-

dasa, Senkaracharya, Ramanujacharya and other eminent men, shrank from writing commentaries on the Vedic sutras. The gigantic mind of Vidyaranya alone made the attempt successfully. The best scholars of our land are not able to explain Vedic passages. What then should be the audacity of the Western *sanscrit scholars* to come forward as the translators of a system of science and philosophy which at best they only misunderstand. We have to view the question calmly and see whether the continental man is in a better position to decipher the Vedic language than many of India's best scholars? After reading the English language for 10 or 15 years the students find difficulty in the appropriate use of the two most ordinary English verbs, "shall" and "will." A large book has been written on their uses. We begin to know them with our alphabet and continue to use them all through our life but still their uses are not properly understood. English after all is a very poor tongue compared to Sanscrit, the richest, the most difficult and the most exhaustive language in the world. It must be admitted by all readers of intelligence that the English language is studied more carefully and extensively by the Hindus than the sanscrit by the Europeans. We have several works of original research written in English by the Hindu scholars, but we have not come across of any original sanscrit work being written by the European scholars. We know, as a matter of fact, who actually write for the European scholars? Take away the pundits employed by the so called English authors of sanscrit works and we shall soon have the skeleton of European ignorance exposed to our view. We have not heard of native authors of English writings employing European pundits to help them in their work in the foreign tongue. Facts are not pleasant, but truth must be told even when it is quite unpalatable. How then can we say that the Western nations have mastered our sciences, our arts, our literature and our philosophy. We would even venture so far as to challenge whether there is any European sanscrit scholar who could come forward before the learned Indian Sanscrit public and explain a few difficult passages from any standard sanscrit works without the help of his pundits. So far

as Vedas go, they absolutely know nothing about them. They have yet to begin their alphabet of the Vedic lore. We shall make arrangements to publish a few of our physical sciences so far as they relate to the solar phenomena and show that original men of very great intellectual reach did flourish in India long before the present scientists opened their eyes to the discoveries of the modern world.

Venus and its influence.

(Continued from No. 5.)

No. 17. Horoscope.

Born 22nd March 1858, in the year Kalayukti, on the 10th day of the solar month Meena at 52½ ghatikas after sunrise.

Ravi. Buda Sukra	Guru	Chun- dra.
Rahu	Rasec.	Sani.
Birth		Kethu
	Kuja	

Living, lost first wife, married again. Sukra occupies the common sign with a debilitated planet Buda and an evil planet Ravi. In the 7th house we see Sani and its lord is in the 12th house from it. In the second there is Rahu aspected by the evil planet

Kuja in the 4th house. In the Navamsa also Sukra is in Vrischika in conjunction with Guru and Kethu and aspected by Sani. The conjunction of an exalted planet like Sukra with a debilitated planet Buda and an evil planet Ravi is unfavourable to marriage and the result is a double wedding.

No. 18. Horoscope.

Born Saka 1772 (29th July 1850) in the year Sadarana on the 15th day of the solar month Kataka. at 7 ghatikas after sunrise.

Chun- dra Sani			
	Rasec.	Ravi Buda Rahu	
Kethu		Birth Kuja Sukra	
		Guru	

Died in July 1892. Lost the first wife and married a second. Sukra is the lord of 3rd and 10th houses and is in Birth with Kuja an evil planet, but owning favourable houses viz, 4th and 9th. In the Navamsa Sukra occupies his own Navamsa of Thula and is in conjunction with Kuja, and Buda, and all these are occupying the second house in the Navamsa from Chundra. The house of family is occupied by Guru but aspected by Sani who is aspected in his turn by Kuja in the 8th house. The lord of the 2nd house is Buda and he is with evil planets in the 12th house from birth,

viz. Ravi and Rahu. All these are unfavourable combinations for conjugal happiness and peace.

No. 19. Horoscope.

Born in the year Kalayukti on the 3rd day of the bright half of the lunar month Chaitra at about sunset.

Ravi	Chandra		
Sukra	Guru		
Budha			
Rahu	Rasee.	Sani	
		Kethu	
	Kuja		Birth

Living, lost the first wife and married again. From Chandra, Sukra is the lord of the 2nd and 7th houses and is in conjunction with Buda lord of the 3rd and 6th houses and debilitated there and also Ravi lord of the 5th house. Sukra, it is true, is exalted but he occupies a *common* sign. Further Sukra occupies the 12th house from Chandra. Take birth. Sukra is the lord of the 2nd and 9th houses and joins with Ravi, lord of the 12th and Buda lord of the 1st and 10th houses. These are not favourable. In conformity with the principle that where Sukra occupies a *common* sign and joins with evil planets, we may even go to the length of predicting 3 wives but his owning the 9th house, his union with the lord of the 5th and his own exaltation prevent this catastrophe.

No. 20. Horoscope.

Born in the year Kalayukti on the 11th day of the dark half of the lunar month Chaitra at 8½ ghatikas after sunrise.

Ravi	Guru	Birth	
	Buda		
	Sukra		
Chandra	Rasee.	Sani	
Rahu		Kethu	
	Kuja		

Living, lost one wife, married again. The lord of the 2nd and 5th, Buda, lord of the 1st and 6th Sukra, and lord of the 8th and 11th Guru are occupying the 12th house from the birth. They are further aspected by Sani in the 10th house. In the 7th there is Kuja from birth and Kethu from Chandra. The house of family from birth is also aspected by Kuja. Guru and Sukra are not friends. Their rays always try to counteract each others influences and produce evil. The aspect of Sani is very unfavourable as also the aspect of Kuja. Kuja's presence in the 7th is also unfavourable for the longevity of wives. The person lost one wife and has married again. We have already given twenty horoscopes of living and dead persons. The majority of them are living and can be easily identified. The publication of their names with the places of their residence and their occupations makes matters easy

enough. In these twenty cases, the association of Sukra with one or more planets, his being aspected by Kuja or Sani and his owning bad houses has produced but one result. There is surely something in it.

ETHER.

Ether is the great physical agent by means of which the entire energy received from the sun in the form of light, heat etc. is transmitted to the earth. It is imagined that all space, the interplanetary spaces as well as the interstices in the hardest crystals or the heaviest metal, in short matter of every kind is permeated by this medium. Ether is supposed to have the properties of the fluid of infinite tenuity, and is present everywhere. This is the most influential of all the physical agents and to this therefore we must look as the agent concerned in the various molecular and other movements of matter including the physical effects produced either here or elsewhere. The physical qualities of the ether require an explanation in order to show their mutual relation. The low density of the ether is that quality by which the ether is adapted to afford free passage to masses, (such as planets, constellations, comets etc.) and molecules of matter at tremendous velocities without any impediment. This quality further renders the ether mechanically well adapted as a means for the general interchange of motion

between masses and molecules of matter at varying distances from each other. Lightness in the intervening mechanism is an essential point in mechanics for the free interchange of motion. The particles of ether are extremely minute and this physical quality is very necessary to enable the ether to penetrate with ease the molecular interstices of matter. This inconceivable state of the sub-division of the matter forming the component particles of ether is the necessary quality to render the pressure exerted by the ether upon the molecules of matter steady and uniform. It is the necessary condition to render a high normal speed for the particles practicable without disturbing effects. To constitute ether a powerful dynamic agent the high normal speed of the component particles is absolutely essential, for without this high velocity dynamic effects of a high intensity can never be produced. This quality becomes essential also for the rapid interchange of motion between masses and molecules of matter at a distance from each other. The rapidity of exchange of motion is strictly limited by the normal speed of the particles of the intervening agent. This high speed of the component particles of the ether makes further the existence of a great store of energy, possible without the encumbrance of a large quantity of matter in space. A knowledge of the density and velocity of the ether particles is highly

essential to understand the various physical phenomena.

CLIMATIC INFLUENCES ON MAN.

(Continued from No. 5)

In all tropical countries near the sea coasts the wind blows during a certain number of hours every day from the sea, and also during a certain number of hours towards the sea from the land. The land parts with its heat sooner than the sea does. From 8 or so in the morning the land gets heated more rapidly than the great body of the water, under the powerful rays of a vertical sun, an ascending current consequently arises from the land and to supply the place thus vacated currents of cool air flow in from the seaward producing sensible effects of a sea breeze. In the evening from 3 or 4 O'clock, the sun apparently loses his power, and the radiation of heat from the land takes place very fast, making it soon colder than the adjoining sea. Now therefore the heated column of air arises from the sea, and the cold horizontal flow of the wind is from the land. In the tropical regions the effects of land and sea breezes upon animals, vegetables and minerals are most remarkable. Their importance to navigation is of the highest value as they favour the setting sail or the running of vessels into the port. In the valley and mountains we have a similar phenomena. The mountain and valley

breezes have their peculiar values in affecting the natural kingdoms exposed to their influences. In the high mountains the cold blasts run so violently in their downward marches and with such icy coldness that many travellers have paid their lives under their terrible rush. Similar atmospheric conditions obtain even in the most thickly populated cities. In the mornings streams of fresh air may be seen flowing in from the country all round to replace the heated currents of air which rise up from their centres. Tempests have great influence over mineral, vegetable and animal kingdoms. Whole forests are sometimes laid waste by these storms and the strongest buildings are shaken to their very foundations. Railway carriages are upset, houses are unroofed, sometimes men are carried away, beasts are driven with great fury, and irreparable damage results from many of these storms. Storms are the direct result of the solar heat, and the varying pressure it exerts on the different regions of the world causes these dreadful storms which do so much damage to life and property. In Iceland gales of dreadful violence are of frequent occurrence. The coasts of Scandinavian Peninsula are greatly exposed to their destructive influences. While professor Walters-hansen was ascending a steep mountain slope leading to the top of the Walford, the wind raged so dreadfully and with such exciting fury over the

bay that the spray of the sea was driven upwards to a terrific height of 2,000 feet. Near Hecla clouds of volcanic dusts are often raised which convert the day into perfect night by these unwholesome gales. The memory of the "great storm" in England is still fresh in the minds of Englishmen. In London alone the damage caused was roughly estimated at a couple of millions sterling, besides the tremendous loss of life which cannot be adequately estimated. A sharp, dry and very cold wind called the Bora visits the coasts of the Black and the Adriatic seas. When it rages in winter, the clothes wetted by the spray are in a few minutes frozen stiff upon the body and sharp icicles are flung into the face and make it bleed. Water drifted by the wind forms an ice-crust on the decks of ships and gradually sinks them to the bottom by its increasing weight. No fire will burn and sailors utterly fail in their attempts to ensure their safety.

ZODIACAL DIVISIONS.

(Continued from No. 5.)

Then we have the *shastiamsas* or 60th part of a sign. Take a zodiacal sign or house and divide it into 60 equal parts. Each of the parts therefore gets half a degree and we have to see in what particular part of the 60th division a person is born. In the even signs the *amsas* must be

taken in the order given here and in the odd signs they must be accepted in the reverse order.

In the even signs they run thus—

(1) Ghora (2) Rakshasa (3) Devabhaga (4) Kubara (5) Rakshogana (6) Kinnara (7) Brusta (8) Kalaghna (9) Garala (10) Agnighatha (11) Maya (12) Pretapurica (13) Apamathy (14) Devaganasa (15) Kala (16) Ali (17) Amrita (18) Indu (19) Mrudu (20) Komala (21) Padmabhaga (22) Laksh-misa (23) Vagisa (24) Digambara (25) Deva (26) Indra (27) Kalinasa (28) Kshitisa (29) Kamalakara (30) Mandatmaja (31) Mrutya (32) Kala (33) Davagni (34) Chora (35) Amaya (36) Kantaka (37) Satya (38) Amruta (39) Paripoornachundra (40) Visha-pradagdhi (41) Kulana (42) Mookhya (43) Vamsakshaya (44) Ootpataka (45) Kalarupa (46) Soumaya (47) Mrudvamsa (48) Susitala (49) Daunstrakarala (50) Indumukha (51) Pravina (52) Kalagni (53) Dandayudha (54) Nirmala (55) Shubha (56) Ashubha (57) Atisitala (58) Sudapayodi (59) Brahmana (60) Indureka.

The readers are recommended first to grasp the elementary principles. Going deep into the subject is the only means of finding out truth, but they should take care that their interest does not abate, and that they feel no confusion in the commencement.

There is one more division to which we have not taken our readers. That is the division of each sign into 7 equal parts called *Saptamsa*. We shall for the present confine ourselves

to *shadargya* or 6 divisions. The more advanced readers find no difficulty in understanding the higher technical portions. The six divisions we have enumerated are (1) *Lagna* or the house, (2) *Hera* or two divisions, (3) *Drakkana* or 3 divisions (4) *Navamsa* or 9 divisions, (5) *Dwadasamsa* or 12 divisions, and (6) *Thrimamsa* or 30 divisions. This is one system. Others leave off *Lagna* and add *shastiamsa* or 60 divisions, and again there are others who omit *Dwadasamsa*. We have to examine whether a planet is occupying good *Vergas* or divisions and give it strength accordingly. The good *vergas* being the divisions governed by auspicious planets and the bad *vergas* are those which are governed by evil planets.

The Atmospheric work.

(Continued from No. 5.)

—(o)—

We pointed out briefly in our last issue how the passage of a cyclone affected the prospects in life of many a person and what destructive work it was capable of doing. The welfare of the vegetable world entirely depends upon the presence of the atmosphere. The absence of an atmosphere in the lunar regions has placed great impediments in the way of believing in the existence of life on the lunar globe. The atmosphere is the great sustainer of all vegetable life, for without an atmosphere the earth would be one dreary waste of naked rocks like that

of the moon. For the growth of plants gaseous substances are largely required and the atmosphere supplies them with the gases wanted for their use. Moisture, so essential to plant life, is also derived chiefly from the atmosphere. If the earth were deprived of its aerial ocean the plants would droop and perish. The air is warmed by the sun's rays differently in different places and regions of the earth. The temperature congenial to the plant's nature is thus derived from the atmosphere. Winds are set in motion by the variety observed in the temperature, and these atmospherical movements have important functions to perform in the economy of the vegetable world. The winds carry along with them the spores, the pollen and the seeds of the plants and thus serve as the mediators for the propagation and diffusion of the vegetable life. Warmth is as necessary to the plant life as the moisture and these two are chiefly obtained from the atmosphere above. With the distribution of moisture, warmth and gases, depends the growth of the vegetable kingdom. These are unequally distributed over the surface of the globe. In some countries we see perpetual summer while in others we have an everlasting winter. In some regions the temperature is subject to incessant changes, while in other regions it is constant and invariable. There are countries where more than 900 inches of rain are falling in a year and there are some places where

fertilising showers are an unknown phenomena. Under these endless varieties of climate from the poles to the equator we can witness an incredible number of forms of vegetable life, which delight the sight and fill the intellect with feelings of great admiration. The flora is displayed in the greatest luxuriances of growth in the equatorial zone. The temperature here is both high and moist. It is besides kept constant by various physical causes. The greatest variety of form and color coupled with enormous growth result from the causes enumerated above, and the leaves and blossoms are not only larger than elsewhere but also are more lustrous and inviting. In the sub-tropical countries there is a marked difference between summer and winter. The changes in the temperature surely bring about a change in the vegetation of the country. Cold and deep winter have a disastrous effect upon all vegetation and they even suspend it for some time. In the colder temperate zone we begin to mark the trees with a deciduous foliage. Coniferous plants also become more and more common. Forest trees are covered with mosses and lichens. In the arctic zone meadows become rare and the birch forms the limit of arboreal vegetation. Here and there we meet with low shrubs and plants. In the polar regions vegetation is reduced to its scantiest limits. We can only see it creeping as it were on the

surface. Poor herbs are scattered here and there and frequently large surfaces of the ground are often seen completely naked. When frequent rains are combined with a moderately mild temperature, the vegetation of the temperate zone shows effects of moisture and moderate warmth in the vigour and size of its growth.

CHEMICAL DIFFICULTIES.

Great as the successes of this branch of knowledge are, we are still far behind the true processes connected with the origin and development of organic life. Chemistry is called a constructive as well as a destructive science and the laws regulating the chemical combination have been developed to a high degree of success. Apparently many new compounds such as never existed before have been called into "life" by the superior skill of the well versed chemist. While the laws of the destructive agency are well understood, those of the constructive branch in the organic life remain almost untouched. The chemist will be in a nice fix when we ask him about the origin of life not only in the animal but also in the vegetable world. He is not prepared to admit the existence of life in the mineral world but he clearly says that certain forces probably concealed in the deep bowels of the earth or in the running currents of the atmosphere, work mysteriously and regulate their growth or destruction. The question whether

living beings may, under certain physical conditions be produced from inanimate substances, independently of parental sources; has been long mooted in the scientific world without any satisfactory solution. Many have contended that the development of all living beings can be conclusively traced to their final source, viz. the existence of the drop of albumen. They further say that in order that the chemist may be enabled to construct or create all forms of vital organisms; he has only to produce a small quantity of albumen. Herein however lies his difficulty. Chemical manipulations may give rise to substances very nearly resembling albumen or other organic products, but these productions will always be marked by the want of that element of vitality which is indispensable for the manifestations of life. In other words the chemical products will not grow. There is no such thing as nutrition, growth or decay in the inorganic world with the substances with which the chemical man very frequently experiments. The creatures of the organic world change and transform elements and substances without being themselves changed. The food is converted by them into bone, muscle and nerve. They have the power to use them as force material, and expel them finally as useless materials. Nothing similar to these processes occurs in the inorganic world. The chemist has not yet been able to construct a vital organ or tissue, neither has he analyzed it so

as to determine of what elements or substances the organ was composed. The man of science can only show the product of his analysis and unfortunately he has always to deal with dead matter. The material which the chemist may be able to manufacture may very nearly resemble, so far as our senses detect, albumen or other animal or vegetable substance, and he may go on adding to it continually. But it will be dead matter still. There will not be the slightest disposition on its part to resolve itself into tissues, structures, organs or nerves. The so-called chemical processes in living beings therefore, have not in the least been understood. It has often been urged on the attention of the readers that these processes of the organic world directly result from the influence of the planetary revolution and that the solar ray has been finally traced as the source from which this vitality has been supplied to all the living phenomena. A knowledge of the solar physics becomes therefore indispensable in determining the extent to which these living processes may be developed, and this knowledge, expressed in the symbolical language of astrological formulas, was not only known to the ancient Rishis but was highly developed by them.

They determined in the first place the effects of solar energy on the planetary bodies composing the solar system. The formation of the different organs, tissues, muscles, nerves

etc. in the human body was carefully studied and analysed. They went a step further and examined what modifications of the sun's rays were needed to produce the different phenomena in the human economy. They studied carefully the solar physics and determined how and when the solar rays were reflected by the other planets dependent upon the sun and kept on in their due places by his all attracting power. We can at once see that the same food taken into the human system nourishes the different parts of the body in different ways. In this difference both in work and results, we cannot logically say that the solar ray works all along in a uniform way. If it does not work uniformly, then we have the modified rays of the different planets to explain to us, the variety in form, texture and capacity of the different structures in the human body. The development of this or that particular organ or tissue or nerve, depends upon the ray of the sun as modified in the act of reflection when it falls upon the other planetary bodies. If the rays of the sun made a person to suffer from fever or headache or some other disease from bile the rays of the moon produced in him sickness due to excessive cold or dropsy or asthma. There are other diseases which are common to mankind and for which we must give an explanation. The planetary rays have been classified according to their heat or cold producing properties. Their strength or

weakness determines the nature of the attack, its duration, the time at which it begins and its final result. The periods and sub-periods of planetary bodies, that is, the time during which they influence their rays mark the nature of the complaint and we can take steps to prevent their happening.

HEAT RAYS.

Every one seems to be familiar with the term *heat* but very few really understand what it is, how it emanates, and what is its work in the economy of nature. The object of the Magazine is not to introduce difficult theories and problems for the consideration of the learned, but to introduce in as simple a language as possible, as many scientific ideas about solar phenomena as possible for the information and instruction of the general readers. Light is explained by two theories, the undulating and the corpuscular. But for heat we have at present only one theory, viz. that the particles in a hot body are in a state of oscillating or vibratory motion. The hottest bodies are those in which the vibrations have the greatest velocity and the utmost amplitude. Light and heat seem to be very closely connected and this is revealed by the circumstance that the beams of the sun which illumine the face of the earth are at the same time the carriers of the sun's heat, which, borne along on the waves of ether, travels with the same inconceivable rapidity

through the endless domains of space.

Take a prism or triangular bit of glass and bend the solar rays into the seven different colors into which it can be refracted. And now to the colors so bent and separated expose a delicate thermometer. It will be found that they will be of unequal temperatures. The heating power is weakest in the violet and gradually rises on passing successively over the other colors and is found to be greatest in the red. Here the luminous part of the spectrum as the bending of the solar ray is called disappears. But the heat rays are not ended but continue even beyond the luminous part. The light here disappears but we have the dark spectrum continued farther than the red. If now the thermometer is placed in the dark space beyond the red, though the light has disappeared, the radiant heat falling on the instrument will be found more intense than at any visible part of the spectrum. We here see that besides the luminous rays the sun pours forth a multitude of dark or obscure rays. These possess great calorific power but they are entirely unsuited to the purposes of the vision.

ELECTRICAL TENSION.

The earth performs the office of a conductor in restoring to the atmosphere the electrical equilibrium disturbed by the causes which tend to produce atmos-

pheric electricity. Franklin is credited with the invention of lightning rods. It is no doubt have done much to save valuable buildings from its terrible stroke. But this was known to the ancients as can be easily seen in the *Kal-lasans* a globe like metallic objects placed invariably on all valuable buildings. In India it is no exaggeration to state that the number of temple *Kal-lasans* may be counted by thousands. Their number in Southern India alone is enormous. Invariably they are provided with these *Kal-lasans* which safely conduct the electrical currents and ward off the danger. Metals are also found to be of lightning. *Pindia* *Blambhoo* in front of the temples also serves this purpose. The beneficial influence of lightning upon the growth of plants has often been observed. The famous Hippocrates tells us that the water falling during a thunder storm is more healthy to drink than that which precedes from a cloudless sky. Plutarch observes that the rain from a thunder cloud is very favourable to vegetation and communicates to it its peculiar power. It has been observed by recent investigators that by the electrical discharges of a thunder storm ozone is a filtrate of an electric current. This adds much to the value of observation made by the ancients who were very keen observers of natural phenomena. Several cases have been recorded where long standing rheumatism and paralysis have been cured by the strokes of lightning. Thunderstorms generally increase in frequency as we approach the equator. In the region of the calms there is one almost every day. They are generally more violent there than they are in the northern

hemispheres. As we proceed towards the north and south poles these phenomena are of rare occurrence and in some countries they have never been witnessed at all.

Correspondence.

We do not hold ourselves responsible for the opinions expressed by our correspondents. Rejected communications cannot be returned. Correspondents are requested to write legibly and on one side of the paper only.

A gentleman writes from New Zealand thus—"In my own country astrology is looked at by the unthinking which nevertheless they consult its professors in private which results in the foolishness of humbugs who pretend to knowledge of its arcana they by no means possess. I have never been a professional though my studies in the western side of the science have extended over more than 20 years past."

Such kind of insincere conduct on the part of persons who denounce a subject in public and who seek after its professors in secret is much to be deplored. But it is found all over the world and seems to be a general weakness of human nature. Speaking is not doing and foolish men take a pride in keeping these two widely apart.

E. A.

Notes.

The common life of man is full of wonders physical, physiological psychological and chemical.

The effects of plants on the human body are highly interesting and instructive. Some herbs kill men immediately while others produce the most wonderful results on his mind.

The intensity of magnetic currents varies in the same place with the time of day attaining its maximum between 4 and 5 in the afternoon and its minimum between 10 and 11 in the morning.

Says the modern scientist, that the "origin of the light emitted by the sun and by the stars is unknown." It is assumed by leading scientists that the sun is surrounded by an ignited envelope of gaseous matter.

Some substances when exposed to the action of sunlight or of the diffused light of the atmosphere emit in darkness a phosphorescence the color and intensity of which entirely depend on the composition and physical conditions of these substances.

The mere numerical array of supporters gives very little strength to any cause. The investigation and demonstration of the truth are of the highest importance. A handful of practical experience is worth ten cart-loads of theory.

It has recently been found out that the old method of hanging out clothes to dry in the open sunlight, or spreading them upon the green grass, is by far the healthiest. We have in the solar rays what is perhaps the best and certainly the most efficacious of disinfectants.

The body of man is an assemblage of chemical wonders. Besides the main

features in his chemical history there are many more of a less general kind the study of which is not only rich in the discovery of wise contrivances but is also pregnant with practical instruction.

The Milky Way is one of the most magnificent of all astronomical phenomena. It consists of suns, some of them falling doubtless short of our own in brilliancy but many probably surpassing it in glory. Around these suns there revolve systems of dependent orbs supporting their myriads of living creatures

The animal is not an independent part of the works or systems of nature. Oxygen is not diffused through the atmosphere in nicely adjusted proportions so that warm-blooded animals may alone breathe it. Nor are the nicely adjusted functions of life maintained within these animals exclusively for their own benefit. They breathe equally for the support of the vegetable kingdom as they seem to do for their own.

The rate of flow for light waves is indeed infinitely faster than that of any river. They are no less than 185,000 miles per second. The successive light waves are set in motion at infinitely short time intervals. For extreme red light there are no less than 458,000,000,000,000 undulations per second, and for extreme violet no less than 727,000,000,000,000. Inconceivable as these figures may appear to us, they are nevertheless mathematically correct.

The light of the sun has been found by calculations to be 600,000 times as powerful as the light of the moon. The sun is nearly 5,500 million times as bright as jupiter and 80 billion times as

bright as Neptune. These are calculations whose correctness can only be appreciated by mathematical heads. The sun's light is estimated to be 670,000 times that of a wax candle at a distance of 1 foot. The electric light produced by 50 Bunsen cells is about $\frac{1}{4}$ as strong as the solar light.

The sunlight is made up of different colors blended together. This can be examined easily by looking the same in a triangular bit of glass called a prism. This bit at once breaks the solar ray into 7 different colors. Plants cultivated under different colors of the solar spectrum (as the bent rays are called) display peculiar properties and possess virtues quite unknown in their normal state when brought up under the ordinary sunlight. This is true also of animals. Germs cultivated under blue and violet rays do not thrive well and rapidly decay while red, yellow and green rays do not seem to affect them.

The sun's rays present many aspects in science to be easily reconciled. They are not only makers of beautiful and gorgeous tints, but they are also destroyers of them. In the tropical countries the splendid hues of vegetables and animals are due to the effects produced by the solar rays. But these rays are at the sametime, destroyers of all colored substances exposed by man for drying purposes. Our bright colored carpets lose their gorgeous colors when exposed to the solar influence. But the substances which give us those colors were produced under the same agency. We have not yet discovered the different constituents of the solar ray which call the different colors into existence, and those which destroy them.

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EDITED BY

B. SURYANARAIN ROW, B. A.

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IMPORTANT NOTICE.

This Magazine is started with a view to explain and illustrate the astrological principles. Correspondence is invited from every quarter of the globe. The Western system of horoscopic calculations differs considerably from that obtaining in the East. We shall introduce into this Magazine all the different systems of astrology and try to explain as far as possible their relative values in making future predictions. The Editor will be glad to receive horoscopes and they will be entered in a separate register and kept at the head office for future reference. Translations of important Sanscrit Astrological works will be given, commencing from the 2nd number of this Magazine and those who are anxious to possess such works for almost a nominal value will do well to have their names registered at an early date to avoid disappointment. At the end of each year the portions of the Magazine containing these translations, may be separately bound and kept as reference books. All remittances and correspondence must be addressed to the undersigned.

B. SURYANARAIN ROW, B. A.

Bellary.

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Physical Sciences in Sanscrit.

III

WE pointed out in our last issue how the European scholars managed to get credit to themselves of proficiency in the sanscrit tongue with the help of the native pundits. Whether we call it pure conservatism or a spirit of conscious intellectual superiority, the result has been the same, namely, the true pundits of the land of the Vedas have been keeping aloof from all contact with the foreign intellectual men. Pundits who flock to our colleges, our lecture rooms, our book shops, our eminent orientalist and our missionaries, do not really represent the best learning of the land and even in a few rare cases where real men of worth have been engaged by the European scholars, we are constrained to say, there has been a good deal of misrepresentation on the one side and as great a misunderstanding

on the other. In philosophical, religious and scientific matters it is extremely difficult to understand each other unless the disputants are men of equal intellectual elevation. They must also possess a long previous familiarity with the nature of the subject they are engaged to discuss. The spirit of a religion is not its letter and where the student has not gone beyond the elementary portion of the subject, he is sure to confound one with the other and thus make a grand start in the wrong direction. All hope of success might thus be cut off and the longer he travels in the wrong path, the greater will be the distance between himself and his goal. He thus takes an absurd position in the intellectual field, and begins to criticise all that his fancies is based upon such erroneous conceptions. Those few orientalist who really had an insight into the beauties of sanscrit literature, unmistakably told

the world of the splendid intellectual gems which can be gathered there. But even they had not those special opportunities which the Native pundits have, to acquire knowledge and proficiency in the sanscrit works. The reasons are not far to seek. The contact between the European and the Hindu has always been one of contempt and dislike. There is no use of shutting our eyes to actual facts. It would be more to our advantage to admit our mutual faults and take steps to remedy the evil than to sleep over them and allow the danger to spread itself far and wide to the loss of both the nations. There is much to blame on both sides. True knowledge is not imparted. Imagination fills up the apparent blanks, conceit works its own mischief, pride prevents from drinking in at the sources of the fountain of knowledge and national prejudice increases these difficulties tenfold. There is a strong presumption in the European world that the Indian is extremely conservative and that he knows nothing of the modern sciences. Starting with this presumption, and not understanding the spirit of the Hindu sciences and philo-

sophy, the Western gentleman draws his own conclusions which are not always consistent, and which very often lead him to an unenviable position in the intellectual world. It would be out of place here to quote the inconsistencies of the European gentlemen. They are now gradually beginning to appreciate the Eastern works and their intellectual worth. We should not expect, under these circumstances, that the European mind will be prepared to receive the grand scientific truths found in the Native sciences all at once. Nor can we conceive that, under the treatment given to him by the European, the Hindu would divulge all the secrets of the grand system of religion and sciences which he has in his possession. Added to this there is another important fact to be borne in mind in estimating the value of the knowledge acquired by both the nations.

Venus and its influence.

(Continued from No. 6.)

No. 21. Horoscope.

Born 16th April 1848 at midnight on the 7th day of the bright half of

Lunar month Chitra in the year
Kilaka.

R. B. Kethu Sukra			Chun dra K. G.
Sani		Rasee.	
Birth			Rahu

Lost first wife and married again. Sukra is the lord of 6th and 11th houses, Buda is the lord of 7th and 10th houses, Ravi is the lord of the 9th and all these are in the 4th house with Kethu. Sukra is exalted but Buda is debilitated. From Chandra, Buda is the lord of 4th and 1st houses, Ravi is the lord of 3rd house and Sukra is the lord of 5th and 12th houses. Sukra occupies a conjunction sign with malicious planets who own evil or unfavourable houses. The presence of Kuja in the 7th house with Chandra, lord of the 8th house and Guru lord of the 1st and 4th houses is also unfavourable for the longevity of the wives. Three marriages can safely be predicted, but the exaltation of Sukra, and the occupation of the 7th by Guru act against this misfortune and the native has two marriages.

No. 22. Horoscope.

Born in the year Plavanga, on the 7th day of the bright half of the lunar month Sravana, at 10 ghatikas after sunrise.

	Kuja		Guru
Sani			Buda
	Rasee.		
		Birth Chun dra	Sukra Ravi

Kuja is in the 7th house and is the lord of the 2nd and 7th houses. Sukra is the lord of the 1st and 8th houses and occupies the 12th house with an evil planet Rahu. Further it is a common sign and Sukra is debilitated there. Birth and Chandra are in one and the same house and therefore the planetary combinations will be the same as before. The person has lost one wife and has another living. Kuja and Sani in the 7th house which is the house of family. The aspect of evil planets always forebodes unfavourable results and the loss of wives is the necessary consequence.

No. 23. Horoscope.

Born 27th November 1853. In the year Pramadi on the 11th day of the dark half of the lunar month Kartika 14th day of the solar month Vrischika, at 52 ghatikas after sunrise.

		Rahu Sani	Birth
	Rasee.		
			Kuja
Guru	Kethu Buda	Guru	

Sukra is the lord of the 5th and 12th houses and occupies the 7th a common sign with Guru lord of the 7th and 10th houses. Kuja aspects the 2nd house from Chundra the house of family. The planets Ravi, Buda, and Kethu, occupy that house and Sani aspects it. Sukra occupies the same Navamsa and has Kethu with him. In the house of family from birth in the Navamsa, Sani is situated and is aspected by Kuja in the 8th house. Sukra's occupation of a common sign with evil planets is a sufficient indication of the double or treble marriage according to the intensity of the evil combinations. This person lost his first wife and has a second now living.

No. 24. Horoscope.

Born in the year Kalayukti on the 14th day of the bright half of the lunar month Visakha at 58-58 ghatikas after sunrise.

	Birth Ravi, Sukra	Buda Guru	
Rahu	Rasee.		Sani
			Kethu
	Kuja	Chun- dra	

Dead. Has two wives surviving. Sukra is the lord of the 2nd and 7th houses and occupies the 1st house with Ravi lord of the 5th house. Sukra is thus favourable. Kuja aspects the 2nd house in the 7th and Buda has the co-

pect of Sani in the 10th house. We have two good planets in the house of family but their position is peculiar. Buda is the lord of the 3rd and 6th houses. Thus we see that when Sukra is in combination with an evil planet and has evil aspects the person is sure to have double marriage. In this case Buda and Guru occupy the house of family and hence both of the wives are now living. The presence of two favourable planets has saved their lives but the aspect of the evil planet Kuja made them widows. In the Navamsa Sukra occupies a common sign and is unfavourable. We shall give some more horoscopes where the unfavourable position of Sukra with evil planets has an important influence. From Chundra the second house is occupied by Kuja and the 7th by Sukra and Ravi. Ravi is the lord of the 11th and Sukra is the lord of 1st and 8th houses. These are unfavourable points.

CLIMATIC INFLUENCES ON MAN.

(Continued from No. 6)

The climate undergoes a material change where large bodies of fresh water mix with the salt water of the ocean. Although sea water is brackish and has a constant proportion of saline matters in it, wherever we may examine its effects upon the climate of the locality and the constitution of man are subject to great modifications due to other physical causes which

SIDDANTHAS.

(Continued from No. 5)

The names of four towns have been mentioned in the Siddanthas, as the principal centres from which the astronomical calculations seem to have been made and recorded. Siddapuri in the north, Lanka in the south, Yavakete in the east and Romaka in the west. Whether the modern Rome is the Romaka of the ancients we may not be able to say. But judging from the important part that that city of cities has played in the past history of the world we may reasonably guess that it might have furnished astronomical calculations which were of a high scientific value and which might have been sent out to the different parts of the world through proper agencies. The order of the planetary bodies is given below. Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon. There are certain forces which are attracting and repelling some of these planetary bodies and these have to be treated at considerable length in our future issues. The introduction of the native Siddanthas into the Magazine forms an important item in the work undertaken and we strongly advise our readers to read through our articles before they draw any comparisons between the eastern and western systems of astronomy. Sometimes it happens that unless we read through the whole work we shall not be able to see its drift and it would be unsafe to draw any conclusions before carefully reading it.

have to be noted in the determination of its properties. Climate is further modified or softened by the nature of the soil and the vegetation growing on it, though the vegetation and the soil are partly derived from the climatic conditions. This mutual action and reaction of climate on the vegetation and the vegetation on the climate, and of the climate on the soil and of the soil on the climate have much significance to the naturalist whose predictions are always based upon an exact knowledge of these physical conditions. There are other circumstances which have also to be noted in the determination of the climatic influences. The soil of a place determines the nature of the water obtainable there and much value depends upon the properties of the water procurable. Where it is brackish vegetation suffers as also man in his general health. Where it is very sweet though vegetation flourishes man generally suffers in his health. The sweetness or brackishness of the water depends upon the nature of the soil and also the gases which combine with it. In the perennial streams there are further complications as the water from the springs is subject to extreme pressure and mixes with a lot of dissolving substances in the course of its flow to the river or well. The effects of water on the constitution of animal and man are direct and tangible. Various chronic complaints can be at once traced to the unhealthy water drunk by the suffering individuals.

ELECTRICAL TENSION.

The peaks of lofty mountains very often seem to perform the function of electrical conductors. The gradual disengagement of terrestrial electricity is generally witnessed in stormy weather. And this outflow of terrestrial electricity neutralizes the positive electrical currents of the clouds. In these cases we rarely see the phenomena of thunder and lightning. Travellers frequently experience very painful sensations on the summits of those mountains and these powerful sensations are directly traceable to the very intense electrical disengagement which generally takes place on those peaks. Their hairs stand on their end. Strong electrical currents flow from the ends of their fingers when they are raised up. Powerful discharges of electrical currents will be emitted from their clothes, ears, hairs and in fact from all the prominent parts of their bodies. When the travellers descend, these currents lose their intensity and become perfectly weak near their bases. The electrical hissing will be heard at the ends of the fingers when they are moved about in the air. When a bottle is held out for a short time some quantity of electricity may easily be collected. The luminous circle which sometimes appears to shine round a traveller's head is due to the extensive discharge of these electrical currents. Luminous rain, dust, snow and hail also belong to the province of electricity. Eminent naturalists have wit-

nessed rains without thunders, which emitted sparks as they fell; so that the ground where they fell seemed literally covered with glowing waves. In many cases the luminous emissions are principally caused by the streaming forth of terrestrial electricity to neutralise the electricity of the clouds. It is generally presumed that nervous individuals are better able to conduct electrical currents than others of a less susceptible nature. It has already been pointed out elsewhere that nervous currents are identified with electrical currents. If this is a fact, as scientists seem to agree, then, it would not be unreasonable to say that thunderous storms have a peculiar value both to the nervous and to the non-susceptible persons. In the one case the body suffers from a large discharge of the electrical currents and in the other, perhaps, it may be a large quantity of electricity will be, apparently stored in. We have no grounds to say that there will be no effects upon the human system after these electrical disturbances, due to stormy weather, pass away.

The Atmospheric work.

(Continued from No. 6.)

The moist and temperate atmosphere of Newfoundland produces a luxuriant vegetation though of a stunted growth. In the Peruvian coast, though we find an abundance of warmth, the necessary moisture for luxuriant growth is wanting. In the mountainous re-

gions where the change of climate takes place with every increase of height we meet with changes in the world of plants similar to those which we would have experienced when travelling from lower to higher latitudes. In the frigid or desert regions vegetation is extremely uniform and sparing. The successive changes of vegetation displayed on the slopes of the monarchs of the mountain ranges viz the Himalayas and the Andes, are still more marked. "Nature has awarded to man in the torrid zone" says Humboldt the great naturalist, "the privilege of seeing every form of vegetation on earth without quitting his native country as the firmament from pole to pole conceals none of its luminous worlds from his view." The plants have their own peculiar climates, in which each of their families attains to its highest development. The tremendous influence of climate on the production of particular forms of plants is unmistakably shown by the striking similarity of the vegetation in countries situated far apart but subjected to similar atmospherical conditions. We need not go far in search of facts to establish the atmospherical influences on vegetation. In our own countries, nay, before our very homes, we see the changes of seasons constantly bringing up new forms of vegetation before our view. In the tropical countries the influence of the moist and dry periods of the year reflects itself in the different conditions of vegetable

life, so also in the temperate zone the changing seasons call forth corresponding changes in the life of plants. Most of the plants have been formed for a life divided between darkness and light. The roots are generally under the ground and are therefore subjected to terrestrial magnetic currents and pressures exerted by the unequal distribution of the solar energy. They are not generally exposed to light. But the upper portions are fully exposed to heat and light directly from the sun and undergo a series of chemical and physical changes which have a direct relation to the atmospherical changes observed on the surface of the earth. But there are some plants which lead completely aerial lives. Many of the parasitical plants send down their roots into the shade and suck up the nourishing gases with their long white roots when suspended in the damp air. Splendid provision seems to have been made by Nature for the propagation of the vegetable species all over the earth. The action of the atmospherical currents in promoting the dispersion of plants all over the surface of the globe is beautifully helped by the formation and construction of the seeds which are thus arranged to be wafted through the air. Some seeds are rendered buoyant by their lightness, others are provided with feathery appendages or wing-like processes, so that the slightest current bears them along on its aerial voyage. While the climate of

a country determines the nature and character of its vegetable life we find that the forests exert a very great influence on the condition of the atmosphere. The thick layer of humus formed by the successive falling of their leaves attracts and retains humidity like a sponge and prevents even on a sloping surface the rapid flowing off of the rain-water. At the same time their leafy canopy obstructs evaporation by keeping off the wind and the sun from the soil. The heat of the summer is considerably mitigated under their shade. The humidity which the roots imbibe from the earth is exhaled in the form of vapour by the leaves. The atmosphere over forests is always more moist and nearer to the dew point than the air over treeless plains. The mean temperature of cleared land is nearly four degrees higher than the forest land. The rain attracting power of the forests has been noticed by several distinguished travellers, and the great discoverer Columbus ascribed the frequent showers that refreshed and cooled the air as he sailed along the coasts of Jamaica to the large extent and density of the woods which at that time covered the mountains of the island.

PLANETARY MOVEMENTS.

Creation, protection and destruction are terms used by the scientists and religionists to show the three different states which every object around

us seems to undergo. An object comes into existence; by what means we shall not trouble ourselves with those details just at this stage; it continues for sometime, grows gradually and finally decays or dies. There are three terms used in Sanscrit for these states viz. *Ootpathy* creation or coming into existence, *Stithi* living or being protected and *Nasa* or *Laya* disappearance or destruction. So far as our knowledge goes there is no object which in this world is not subjected to these three different states or conditions. We are subject to these states and a knowledge of these constitutes what is called *Grahacharam* or planetary movements. All sciences, whether ancient or modern treat of these three different states and the various phenomena which attend upon these conditions. We can conceive of no branch of knowledge in this world which has not for its object one or other of these three different states. Astrology means the science which treats of the planetary movements and their consequent effects, and therefore it includes all terrestrial as well as all celestial phenomena. Such a branch of knowledge cannot, of course, be unimportant to any sensible being in this world. The pretensions of all other sciences go to explain one or other of these conditions and the phenomena attending upon them and astrology comprehend all these branches of knowledge in its scope. All religions and sciences point to a final source or power which man goes under any name but whose exi-

tence has been universally accepted by the highest and the brightest of intellects. Astrology becomes most important in as much as the great Power, which creates, protects and destroys the world is virtually represented by the planetary revolutions and these various planets have the Sun as their centre. Therefore a science based upon these planetary revolutions and counter-revolutions, and having for its object the explanation of the processes of creation, protection and destruction forms the noblest subject which man could contemplate and study. Without a clear knowledge of these processes of creation, protection and destruction no success could be achieved in any branch of scientific knowledge, for all knowledge implies an explanation of these processes. A knowledge of the vegetable products at once gives us clear ideas of the production and destruction of the animal kingdom. Medicine is simply an extension of the knowledge of the mineral, vegetable and the animal products and their effects upon themselves and the objects of the other two kingdoms. Minerals, vegetables and animals form the three main kingdoms of this globe and each of them exerts an amount of influence on the other two consistent with the different physical conditions under which they work. Those physical or atmospheric conditions themselves, owe their variations to the attractions and repulsions which they get from the influence of the planets. And how do these pla-

nets work? Sun is the great central power around which all the minor planets do their apportioned work. They are kept in their proper places by the all attracting power of the solar rays. They are shining by light borrowed from the Sun. They are affected by the variations of temperature obtained in the solar disk. They are repelled by his mysterious rays on occasions on which they approach nearer to him than desirable or agreeable. They intercept his light and heat and produce results on their own globes consistent with the quantity of solar light and heat thus intercepted.

ZODIACAL DIVISIONS.

(Continued from No. 6.)

We have taken the readers through the important divisions of the zodiacal signs. The twelve signs or houses have different significations and they must be very carefully remembered by the student of astrology. Signs, houses, mansions are some of the terms used to represent the principal 12 divisions of the zodiac or the celestial circle, and as the circle contains 360 degrees, each house or sign gets 30 degrees. This is a rough estimation. Because, some of the signs are longer than the others and that makes a slight difference which the beginner need not trouble himself with. It is enough if he knows what they are and how they are disposed. The first sign in any horoscope is the birth sign. But if the zodiac is taken without reference to

any particular horoscope the first sign is *Mesha* or Aries.

The signification of the different houses means, the results which we have to deduce from consulting the strength or weakness of any particular sign, its lord, and the planet which for the time being occupies it. In many signs in a given horoscope there will be no planets. This is but very natural. We have enumerated elsewhere the names of the 9 principal planets and of these the most important and which have houses ascribed to them are only seven. Rahu and Kethu being the nodes or shadowy planets. The zodiac has 12 houses and even when we take 9 planets and distribute them among the different houses we shall still have 3 house vacant. Therefore it often happens that several planets, sometimes as many as eight occupy one single house and the 9th planet occupies the 7th house from the house where the other planets are situated. The beginner has to look to the lord of the house for its signification as well as its occupier. But where the house has no occupant and is not aspected, by evil or good planets, we have entirely to depend upon the strength of its lord alone, the aspect he has, *amsas* he occupies, associations he forms and his own occupation with the house he owns and its position with reference to birth.

VEGETABLE INFLUENCES ON MAN.

In the distribution and redistribution of matter in nature under the solar agency we have many interesting phenomena, a knowledge of which is highly essential for our well being and comfort. It has been repeatedly brought before the notice of the readers that the atmosphere influences mineral, vegetable and animal kingdoms. Man heads the animal life and it is upon his account he considers that everything in nature has been created. He is entirely mistaken. In the economy of nature he is as much needed by the animals, vegetables and minerals as they are needed by him. Later on we shall show the influences of minerals on plant life. Here we shall explain the effects of some remarkable plants on the life of man and show how he is influenced by them. Take the *Datura* plant and see what it is capable of doing to mankind.

The plant is called thorn-apple and is found in nature in 3 or 4 varieties. *Datura stramonium* is a common plant all over the world, and people have been addicted to its use in some shape or other. It possesses narcotic properties. In France and Germany the seeds are mostly used in the commission of crimes. In Russia and China it is added to beer which makes it intoxicating. In northern India the seeds are employed to add to the intoxication of liquors. In southern India the seeds are added to the com-

mon toddy. Its effect upon the intellect of man is very wonderful. In Jamaica a party of soldiers gathered this plant says Dr. Sigmond, and some of them ate plentifully of it. They turned natural fools upon this for several days. One blew a feather in the air, another darted stones upon it in great fury, another sat stark naked in a corner like a monkey, grinning and making mouths at them, a fourth fondly kissed his companions. In fact a thousand tricks were performed by them and they returned to their senses in about eleven days.

When they regained their senses they remembered nothing that passed among them. When they happen to be swallowed by mistake, especially by children, delirium occasioned by it is often accompanied by spectral illusions more or less wild. When the leaf and stem are smoked an oil is produced which has very deleterious effects upon human constitutions. In large doses it has stupifying effects and kills men. Many of the thieves administer its seeds in the food and the unsuspecting traveller swallows it, gets into a lethargetic sleep and is thus deprived of his valuables in his helpless condition. There is a very common practice among the American Indians to drink preparations made out of this under the pretence that the state of intoxication is favourable to a communion with their departed relatives or friends. In Southern India the seeds are administered sometimes

in small quantities to girls just before the age of puberty and to women who have not conceived and the gathering of the neighbouring women is further attracted by the number of questions the drugged girl is able to answer on topics of local or family interest. We have not got correct statistics on the point, but it is a very common practice among the Hindu ladies to drug the barren women with a few of these *datura* seeds. They seem to have a very peculiar effect upon the womb and the results are encouraging. The women drugged, conceive and bring forth children. The European Doctors are ignorant of its uses in connection with its work on the human womb. A few seeds could turn the head of a man and make him a fool.

Correspondence.

We do not hold ourselves responsible for the opinions expressed by our correspondents. Rejected communications cannot be returned. Correspondents are requested to write legibly and on one side of the paper only.

SIR,

"I have just purchased certain books on astrology from Meerut N. W. P. but when I compare the Bhavas (significations of the different signs) as laid down in Chapter IV planets in different houses (Astrological primer 40) with that book I have just got I found that what I predict from your Primer comes out

exactly true while the prediction made from the other gave no satisfactory result. Thus a friend of mine Mr. H. asked me to cast his horoscope. When I did it with the help of your book I found that the moon was in the third house. I then quoted from your book and told him the results. He was so struck with the truth of the predictions that he at once admitted he was "dispeptic, pites, not suckled by mother, good sisters, thin body, impious, bold, and cruel." Now this person is dispeptic and has piles is a well known fact..... he was born in the 7th month when his mother died so he was nursed by others. This fact is admitted by his father. He had good sisters, all dead, only one lives now. He is also impious. This shows and convinces me that astrology is not a subject to be scoffed at."

KHANDWA C. P. }
14th Sept. 1895. }

J. M.

SIR,

Some time ago a letter appeared in your columns drawing the attention of your readers for an explanation of the *Vimsottari* and *Astottari* systems of calculations. I see you have apparently dropped the subject altogether. *Vimsottari* means 120 years. *Astottari* means 108 years. All the periods of the planets put together will make up in southern India 120 years. This is according to *Oodudasa*. Thus Sun=6 years. Moon=10. Kuja=7. Rahu=18. Guru=16. Sani=19. Buda=17. Kethu=7, and Sukra=20 years. The sum total of all these planetary periods will give us 120 years as the length of man's life in Southern India. I ask the Bengal readers to ex-

plain to me what they mean by *Astottari* and how they divide the planetary periods. I further expect a scientific treatment of this question at your hands whenever you find it convenient.

TANJORE, }
20-0-1895 }

S. R. B. A.

Efficacy of Prayers.

SIR,

All religions on the face of the earth are more or less scientific in their precepts. The efficacy of offering prayers to Higher Powers has been admitted by the best of mankind. The planets, if they influence the earth as stated by the modern scientists, are Higher Powers which must also change in their influences by the offering of prayers to them. What are prayers? has been often put but not satisfactorily answered by the divines as well as by scientists. That they are so many sound vibrations affecting the atmospheric conditions is a fact which nobody can deny. Has sound really any thing to do with the comforts of man? can sound affect the planetary rays? Are planetary rays capable of being influenced by the offering of such prayers and if so are the methods prescribed in the Sanscrit Astrological works to mitigate the evil and augment the good influences of planets sure guides for any body to follow? can I you or any one of your numerous readers explain to me these difficulties and oblige. These are doubts which I as well as many of my learned friends feel in common, and any reasonable explanation which may be offered in support of the theory will be gladly welcomed by the intelligent public.

NAGAPORE, } One interested in science
15-10-1895. }

Notes.

Things which are seen are temporal but things which are not seen are eternal.

Scientists speak of light, heat, electricity and magnetism as imponderables.

Thunder storms rage more violently when they pass over forests or moist places.

The aspects of the sun, moon, and stars afford us many probable indications of a coming change in the climate.

When the barometer is marked by sudden variations in either directions rising or sinking, it indicates bad weather or wind.

Among the western nations the progress in the scientific world seems to be attended with a permanent intellectual confusion.

The visible universe cannot comprehend the whole works of God, because it had its beginning in time and will also come to an end.

The solar system, it is argued by modern scientists, seems to have gradually condensed into its present state from a chaotic mass of nebulous material.

During volcanic eruptions the descending column of the steam, produces by its condensation, in the loftier regions of the atmosphere strong electrical tension which discharges itself with terrific explosions.

"It is perfectly certain" say professors Stewart and Tait "that the visible uni-

verse must have had a beginning in time but if it be all that exists, then the first abrupt manifestation of it is as truly a break of continuity as its final overthrow."

The degree of accuracy in the determination of the different kinds of light is not so great as in many physical experiments. The difference in color in the flames offers great obstacles, as for instance, when the flames have yellowish and bluish tints. There are other difficulties also in the determination of the illuminating power of the artificial lights.

Within the last quarter of a century there has gradually dawned upon the scientific minds the conviction that there is something besides matter in the physical universe, something which has at least as much claim as matter to recognition, as all objective reality, though far less directly obvious to our senses as such and therefore much more difficult in detection.

Neither theory nor experience, says the modern scientist, has thrown much light on the question of the influence of the principal phases of the moon, on the state of weather. The effects of her influence are either too small to be appreciable in the actual state of meteorological knowledge or they are obliterated by more powerful causes about which we know nothing.

The natural cravings of the animal appetite for special kinds of food are rich in curious chemical phenomena. The formation of blood and the maintenance

of the animal heat require the introduction into the stomach of certain chemical forms of matter in various proportions. If, for a length of time, the suitable proportions be disregarded, first the comfort of the body suffers and then its health.

In a clear sky generally the sun and moon appear without any change of color, and also without any attendant phenomena. But when their bodies are partially covered by light fleecy clouds, they are often seen encircled with one or more white or colored rings. These are called halos or coronas. These are very common round the sun and can be best observed by reflection from the surface of still water.

Ozone is formed in the air in extremely minute quantities and scientists have not yet succeeded in collecting it in a pure state. They are still uncertain whether it is solely formed under the influence of electricity or whether the intense solar light may have a share in its production. The quantity of ozone increases with the moisture and motion of the atmosphere and diminishes in high temperatures. Atmospherical precipitations, rain, snow, hail, gales and thunderstorms are favourable to its development. It has got great powers of purifying the air, and counteracts against the germs of all contagious diseases.

Ozone is clearly perceptible to the smell when mixed with 500,000 its bulk of air. The nicety of the bodily organs by which we perceive these extremely diluted odours is a subject for great admiration. The sense of smell detects

and determines the presence of these extremely small molecules. It distinguishes between agreeable and disagreeable smells and then pronounces upon the amount and kind of the pleasurable sensation produced by each. This is possible through a long series and varieties. We cannot adequately describe the delicacy of the structure of the organs of smell. The slightest injury done to this set of nerves which govern these sensations results in the deprivation of the pleasurable feelings. The delicacy of smell is even greater in some of the animals. Nerves owe their origin, development and decay to the solar energy. The slightest variations in the solar rays destroy their efficacy.

The work of the planetary rays in the human constitution is both interesting and instructive. Human tastes, which govern all the social phenomena and produce them, are due to the development of certain nerves. These are elevated or suppressed under the influence of the solar rays, and also under the rays of the other planets as modified in the act of reflection. There is a way of calculating these influences which is sketched out in the astrological books. At one period of man's life a certain planet governs it and exercises a peculiar influence, which results in the production of peculiar tastes. If the planet is exalted, we predict good enjoyment from these sources. If otherwise misery. The Sun represents *Atma* or soul and where he is well situated, the person born under his peculiar influence will have a noble soul. Where he is weak or debilitated the native will be mean and selfish.

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EDITOR, ASTROLOGICAL MAGAZINE,
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Physical Sciences in Sanscrit

IV

IN the acquisition of a language we have to spend very long years in understanding its construction, its grammar, its idioms and its delicacies. Very high order development is needed to explain its linguistic beauties. In our own mother tongue these difficulties are usually met with and are generally overcome. What then should be the nature of the difficulties which attend a grown student in the acquisition of a foreign tongue? And Sanscrit, it has already been observed, is the most difficult language for a foreigner to learn. The greatest importance is attached to its pronunciation. Here lies the principal difficulty of the Western gentlemen. We have not come across a single European orientalist who could pronounce the Sanscrit words with any show of facility. Sanscrit professors in the several colleges, coming from

the continent, generally do not seem to possess any great aptitude for pronouncing Sanscrit words and we know personally a remarkable instance where a Ph.D. and a high oriental scholar, professor of an important college, and Vernacular Superintendent to boot, confounded *Mangalavaram* with *Mangalavadu* and very near getting into a disagreeable but ludicrous quarrel with a non-English knowing but good Sanscrit scholar. He apparently wanted to say that it was a Tuesday (*Mangalavaram*) while he was repeating the term (*Mangalavadu*) which means a barber, not in Sanscrit, but in Telugu. The complicated system of orthography in Sanscrit, its confusing etymology, its ever varying syntax, its exhaustive prosody, its difficult pronunciation, its recondite philosophy, its numberless codes of laws, its unrivalled logic, its elaborate system of morals, its profound religious precepts, its

grand physical sciences and its inimitable Vedantic and Youngic sutras, are really branches of knowledge which it is not possible for any individual to master without the possession of the best intelligence and the greatest and the most sincere devotion. Each branch of the sanscrit knowledge requires a life long study and even then unless the student chances to belong to the brightest order of intellects, he may not be able to do justice to it. India does not seem to have witnessed a large number of European scholars who could talk freely in sanscrit or pronounce its words as they ought to be done. Vedas are considered to be the most difficult works for any readers to understand. Even the most advanced Hindu students fall back when called upon to explain the Vedic sutras. It requires 10 or 12 years close study to learn properly to repeat the verses of the Vedas. We know, as a matter of fact, that pronunciation has every thing to do with the meaning contained in those passages. Could the orientlists repeat a few sutras off hand in the way they ought to be repeated? We leave the readers to draw their own inferences in these matters. Commentaries will

be superfluous in such cases of universal experience. When persons do not know how to pronounce a word, where to place its accent and how to interpret it, we may easily calculate the worth of their labours in their attempts to explain the hidden meanings of the Vedic passages. The Hindu might take all the available degrees in a university, under the auspices of which he may prosecute his English studies, and be in addition, a very good English scholar, but a simple jest or joke highly relished by the European may have no significance whatever with him. In such cases the words used are intelligible enough, but the spirit is not understood.

Venus and its influence.

(Continued from No. 7.)

No. 25. Horoscope.

Born in the year Parabhava, on 25th day of the solar month *Kumbham* (Aquarius) at 14 ghatikas after sunrise, 7th March, 1847.

Buda Sukra Kethu		Guru	Birth.
Ravi Sani	Rasec.		
Kuja		Chun- dra	Rahu

Living, married a second wife, first wife is dead.

Kethu	Chun- dra.	Ravi.	Guru.
	Navamsa.		
Sani.			
	Birth. Kuja. Sukra.		Buda. Rahu.

It will be seen at once that Kuja occupies the 7th house in the Rasec from birth, Sukra is the lord of the 5th and 12th houses, occupies a common sign, with the lord of 1st and 4th houses, and is in conjunction with Kethu and aspected by Kuja. Sukra is exalted and owns the 5th sign and therefore is partly favourable, but she is in conjunction with Buda an unfavourable planet and also debilitated. If we take Sukra from Chundra, she owns 1st and 8th houses, joins with the lord of the 9th and 12th houses, with Kethu. Kethu is a planet that has here the influence of Guru and Buda. Both are unfavourable as Guru is the lord of 3rd and 6th houses. All these are further occupying the 6th house. In the Navamsa the position of Sukra is equally unfavourable. Sukra is with Kuja in the birth and is the lord of 7th and 12th houses. From Chundra the 2nd and 7th are owned by Sukra and she is with Kuja lord of 1st and 8th houses in the 8th. The conjunction of Sukra with evil planets and her occupation of common signs are

unfavourable to the longevity of the native's wives. Treble marriages may be predicted in this horoscope, but as Sukra is exalted, and owns the 5th house this misfortune has been averted.

No. 26. Horoscope.

Born in the year Angirasa on the 20th day of the solar month *Vrishabha* at about 5 ghatikas after sunrise.

Chun- dra.	Buda.	R. K. Sukra Rahu	Birth
	Zodiac.		Guru.
Sani.	Kethu		

Living, lost first wife, married a second. Sukra is the lord of the 5th and 12th houses and occupies 12th with 3 evil planets Ravi, Kuja and Rahu. Ravi is the lord of the 3rd, and Kuja is the lord of the 6th and 11th houses. Both are eminently unfavourable. There is, to make matters worse, Rahu with them. The combination of Sukra with 4 evil planets is itself sufficient to kill the first wife even when the evil planets are lords of auspicious places. Sukra is the lord of love and marriage and where she is in combination with evil planets she indicates death or sickness to the wife married. From Chundra the position of these planets is equally unfavourable as Ravi is

the lord of the 6th, Sukra lord of 3rd and 8th houses, Kuja is the lord of 2nd and 9th houses and added to this we have Sani in the 7th house from the birth place. The seventh house is further aspected by Kuja in the 8th house. In the Navamsa Sukra is in the 12th house from birth and owns 3rd and 8th houses, both unfavourable.

No. 27. Horoscope.

Born in the year Nala, on the 6th day of the dark half of the lunar month Bhadrapada at about 19½ ghatikas after sunset

Guru Rahu		Chun- dra	Sani
			Birth
	Rasee.		
	Kuja	Budha	Ravi Kethu Sukra

Living, lost one wife, married again. Sukra is debilitated and occupies a common sign with Ravi and Kethu. Guru aspects all these from the 7th house. Sukra is debilitated and owns 4th and 11th houses from birth, both houses being unfavourable. Sani aspects the house of family viz 2nd. The lord of the family Ravi is with Sukra and Kethu. From Chundra, 7th is occupied by Kuja who also owns 7th and 12th houses and he aspects the house of family where Sani is situate. All these are very unfavourable combinations and show a tenden-

cy to cut short the lives of native's wives. The lord of the 7th from birth is Sani and he occupies the 12th from birth and has the aspect of Kuja in the 8th. So many unfavourable combinations cannot but produce evil results so far as marital happiness is concerned.

No. 28. Horoscope.

Born 4th April, 1843, in the year Kela on the 24th day of the solar month Meena (pisces) at 49½ ghatikas after sunrise

Ravi Kethu	Chun- dra	Kuja	Guru
Buda Sukra Sani			
Birth	Rasee.		
			Rahu

Living, lost first wife, married a second. Sukra is in the house of family from birth with Sani and Buda. Sukra is the lord of 5th and 10th houses, Buda is the lord of 6th and 9th houses and Sani is the lord of 1st and 2nd houses. All these planets are partly favourable and partly unfavourable. The presence of Sukra in the house of family with two evil planets is an unfavourable combination for the longevity of the wives. The lord of the seventh Chundra has Sany's aspect in the 3rd house. Take from Chundra, Kuja occupies the house of family and the lord of the 7th and 2nd, namely, Sukra has the asso-

ciation of the lord of 3rd and 6th houses Buda and 10th and 11th houses Sani. These combinations are unfavourable.

PLANETARY MOVEMENTS.

II

(Continued from No. 7.)

Planetary globes contain elements common to the solar body. The all searching and the all piercing solar ray therefore finds its way to the grandest as well as to the minutest object in creation. Without its vivifying power no object could come into existence, live or decay. Objects which are coming into existence, which grow for a while, and which eventually disappear or decay could not exhibit all these different states of matter without the busy solar ray working in its inscrutable way to bring about these changes. The movements of these rays from the sun and back to his body, after their work is done, either here or elsewhere, constitute the science of astrology proper. We have only to study carefully to understand their grand work. On their way to our mother earth, they are crossed, modified, refracted and changed, by the rays of the other planetary bodies, and these changes are indicated by the formulas found in the astrological works. Every thing therefore has to be finally traced to the planetary rays and if we examine them a little further and see whence

they come, we at once find that every phenomenon living or dead (to use our own colloquial language), is directly traceable to the all powerful and ever busy solar ray. We cannot consistently say then that the planetary influences are not the causes of our creation, protection and destruction. The subtle laws regulating these forces and the causes which produce them have to be sought for and understood, not with the hurry of a passionate fool, but with the patience of a determined philosopher. When planetary revolutions and counter-revolutions are the causes, or have been traced to be the causes of the terrestrial phenomena, there will be no logic with us if we say that an attempt to study the laws which regulate those revolutions is futile and superstitious. Things which cannot be properly explained by us, but believed in by the experienced in all the ages of the world's existence appear to us superstitious because we do not know how to take or accept them. The Rishis gave more than forty names to the Sun alone and each name was given to explain a particular act or set of acts which the ancients found by experience or by intuition as resulting from the movements of the central orb around which all the planets revolve and which constitute the solar system. The revolutions of all these planets are an important factor in the history of the world, which no man of science could afford to neglect in his intellectual researches after knowledge. Their revolu-

tions must be carefully watched and the prediction of the results from those revolutions, cannot become impossible if we can only command the patience of a scientific man.

HEAT.

The influence of planets affects man in the shape of heat, light, electricity and magnetism. Heat means a violent state of the agitation of the internal particles composing a body. Heat, as we all know, comes directly from the sun as also from the rays of the other planets who borrow their light and heat from the central luminary. Externally or internally man is never at rest. Every movement of the body, the lifting of the limbs, the involuntary beating of the heart, every thought which passes through the brain, is necessarily accompanied by a change of matter greater or smaller in quantity at the particular place where the movement takes place. Thus a continued waste and renewal of the tissues and substances of the body goes on every where. This waste may be due to the perpetual movement of its parts or may be caused by some other causes about whose work in the human system we are at present utterly ignorant. The rapidity of the general change of substance varies greatly with the individual, his surroundings, his habits, his food and his employment. The several parts of the body also are worked with different degrees of rapidity. If we

could look at him internally we should be surprised to see the rapidity of the movements of the matter composing the different tissues, and the constant changes which are effected therein. All this is due to heat, and some other forces or agencies about which we shall speak later on. Whether active or passive the human being is constantly subjected to the work of heat and heat is an agency which has its fountain source in the sun. We have to carefully remember how we are worked up by the powerful agencies which trace their origin in the sun and then say whether we will be consistent with ourselves if we stated that we are not influenced by the planetary rays. So far as scientific knowledge goes, no other influences have been known to work in the production of terrestrial phenomena than those directly emanating from the planetary bodies.

SIDDANTHAS.

(Continued from No. 7)

Planets and constellations are moving in a westerly direction but the movements of the planetary bodies are slower than the movements of the constellations. Each of the constellations—and we have principally to deal with 27 constellations in these siddanthas—starts from a given place and comes back to it in the course of about 60 ghatikas. Therefore the movements of these constellations are very rapid and a keen observer of the heavens can

easily identify their movements with a few hours labour. The planets on the other hand take a long time and their velocities differ considerably. Munda (slow) or Sani taking 30 years to go one round while Chundra takes only about 27 days to go through all the zodiacal signs. Sukra, Buda and Ravi take only one year for their circuit round the zodiacal circle while Kuja takes about 18 months. Guru has a slower motion and accomplishes his circuit in about 12 years. Rahu and Kethu take 18 years each to go round the circle. These roughly represent the velocities of the several planets in their rounds through the zodiacal circle. The constellations on the other hand go one round through the zodiacal circle in the short space of 60 ghatikas or one day. As the constellations mark the paths of the planets as it were, it looks as if the planets are moving from the West to the East. The constellations marking the paths are whirling round at tremendous velocities and the planets always have *Lambanam* or slower motion and apparently get backward, showing to the observant eye their movements from the west to east. There are two principal forces which considerably affect Chundra both in his movements round the sun and also in his influences. These powers are called *Chandrocca* and *Chandrapatha*. We shall try to explain what these are in our future issues.

CLIMATIC INFLUENCES ON MAN.

(Continued from No. 7)

We pointed out in our last issue that many of the chronic complaints are really traceable to the nature of the water used by man. In certain localities, where the peculiar physical conditions are not properly understood, accumulated water not only emits unhealthy smell, but will also cause immediate sickness to the person who dares drink it. These effects are due to the various gases and substances held in solution in the water. Some of the substances are dissolved and alter the original properties of the water while others remain undissolved, on the surface of the water or underneath it. In some of the stagnant dirty pools a simple bath would lead to certain death. When vegetable matters are largely mixed with the water, it becomes unfit for drinking purposes and breeds a host of contagious diseases too numerous to be detailed here. Clearness of water is no test of its purity and many are under the impression that where the springs are clear, the water must be necessarily healthy. On the other hand where water is muddy it is generally believed that such water is unhealthy for drinking purposes. This is a great mistake. Appearances are always deceptive. The combination of dangerous gases might give water a clear appearance and still, it might

possess very injurious properties while the muddy water might possess a large quantity of earthy substances all or many of which might be very conducive to the restoration of man's general health. Habits of man have also much to do with the effects that water might produce upon his constitution. Spring waters, though subjected to similar climatic conditions of pressure and heat, are different in different localities owing to the nature of the soil through which they pass and the substances which might chance to be dissolved in them. The heat and pressure they are subjected to are not also uniform and invariable. The seasons on the rind of the earth's surface have much influence on these springs and affect them in various ways. The climatic conditions in any given place are not constant. They are subjected to other natural forces which go on working in their own inscrutable way. Climate, as has already been observed, determines the quantity and the quality of the vegetation and vegetation has much direct influence on the health of man. Hot springs and cold springs, clear water ponds and stagnant water places, large rivers and extensive lakes, fresh water and brackish water, hot and cold waters, scarcity of the precious element, and its plenty, all these have their own influences in the places where they are found and on the persons who drink them.

ZODIACAL DIVISIONS.

(Continued from No. 7.)

There are twelve zodiacal signs and each of these signs has a different signification. The permutations and combinations of these different signs, their sub-divisions and all the minor details, the occupation of the planets and their position with respect to the sign or signs they own and the aspects they have, determine the nature, extent, growth and decay of the phenomena we witness around us and which constitute the sum total of whatever we commonly call "*worldly affairs*." The first sign in a horoscope is therefore the birth and this is the most important as it affects man's life, his health, longevity, his complexion, his form and the frame of his body. This is the foundation stone, as it were, in the mansion of man's future fabric and if this is not satisfactory his whole life will be one of great misery and physical pain. A knowledge of life, though determined by the 3rd and 8th houses and the lord (*Karaka*) of life viz Sani, has to be largely depended upon by consulting the strength or weakness of the lord of the birth, the position he occupies, the conjunction he has and the aspects he is subjected to. Where the life is long, the body healthy, the frame durable and the appearance handsome, the person will have every thing smooth before him even where other concerns in his career are not profitable. The student therefore cannot be too careful in

estimating the value of the birth sign, its lord, its occupier and its aspects as well as the aspects its lord may chance to have. The subdivisions we enumerated above have also to be taken into consideration as well as the planets which occupy them, the planets which join them and the aspects they have as well as their lords. We must make a careful note of all these conditions, see how far the good balances against the evil, and compare which finally preponderates. Where good and evil aspects or positions are equal the result is negative or unfavourable and bad alone must be predicted, but not in such an intense form. The second house in the horoscope has several significations which are very valuable from a worldly point of view and we shall touch upon them in our next in detail for the better understanding of our readers.

The Atmospheric work.

(Continued from No. 7.)

The atmosphere over a forest is always more damp than that which covers a treeless plain. We have also shewn that the trees have a peculiar power of attracting the clouds and this accounts for the heavy showers of rains which are witnessed in the thickly wooded regions. There are certain hills which attract the clouds. This is due perhaps to the peculiar magnetic currents which are found in the atmosphere covering them. The

electrical or magnetic currents do not seem to have been equally distributed all over the regions of the globe. Sometimes they are very strong in certain localities, and at other times they are very weak in the same places. The magnetic attraction which they have for peculiar objects which come within their power affords instances of very interesting phenomena. The atmospherical conditions which affect the electrical equilibrium of the place are many and various and they form a special branch of knowledge which requires a deep study. Rivers have also a similar influence on the clouds. And extensive lakes have been found to possess peculiar attractions for the rain-bearing clouds. Some lakes, whose situation in the midst of picturesque valleys or on the slopes of elevated mountains, exercise great powers of attraction and the atmosphere there is always kept in a peculiarly health-giving condition. The vegetable influences on the atmosphere are often surpassed by the mineral influences in some localities of the earth, and the student of nature has much to learn before he will be able to say what influences are mutually exercised by the atmosphere on the three kingdoms of nature, and *vice versa*. The subject is attended with great difficulties, and the number of scientific men engaged in the work is very small when compared to the huge extent of the phenomena distributed over all the corners of the globe. Corroborative facts of an independent

nature are always needed to confirm facts put forth by the student of the sciences however great might be his name in the department. Added to this we have to struggle in all these experiments against tremendous forces of nature which cannot be bravely faced by the help of the discoveries and inventions which at present are at our command. Before we think of establishing satisfactory results we must make sure we understand the nature of the objects we are dealing with and the phenomena we handle. At the very threshold of our researches we are obstructed by natural difficulties for which we have not yet provided sufficient remedies.

VEGETABLE INFLUENCES ON MAN.

Indian hemp is a well known plant and it is consumed in one shape or another almost universally by mankind. The whole plant when dried takes the name of *gunjah*. Its larger leaves and capsules are dried and they give us *bhang*, *subjee* or *Sidhee*. The tender parts of the plant, after they have been in flower, give us *haschisch*. The dried flowers are called *kief*. The dried pistils of the flower furnish us the *madjoun* of the Turks. We have the resin exuding from the leaves and flowers, called *momooa* or *churrus*. The Arabs obtain an extract by the use of butter, which mixed with spices, gives them the *dawamese*.

There is another extract obtained by means of alcohol from the *gunjah*. It is a plant whose uses were well known to the ancients. The Scythians are said to have excited themselves by inhaling its vapour. In the Homeric poems allusions are clearly made to the administrations of potions prepared from this drug. Theban women knew its properties and subdued men by its uses. Egyptians, long before Homer, knew its uses. The word *assassin* comes from *hashasheens* persons addicted to the use of this drug and who were regardless of their own lives or the lives of others with whom they came in contact. In India, Persia, Arabia, Africa, America, parts of Europe, and almost all the Mohomedan countries it is very extensively used in one shape or another. The effects of the hemp upon the human system are generally very agreeable. It increases pleasure, excites desires, strengthens friendship, produces a kind of frenzy, makes its consumers forget their sorrows. Its effects are different upon different persons. The resin of the hemp seems to have a remarkable effect upon the human system and produces what is called *cataplexy*. In some cases *churrus* was administered to suffering patients and its effects were wonderful. A grain of *churrus* was given, says an eminent medical practitioner, to a rheumatic patient at 2 P. M. At 4 P. M. only two hours after administering the drug he began to be takative, sang loudly and called for an extra supply of food. He de-

clared himself to be in the enjoyment of perfect health. In the evening he went to sleep and shortly he became senseless. The breathing was perfect and regular. The skin and pulse were natural and the pupils freely contracted on the approach of light. When the limbs were lifted up, they remained in that posture against the laws of gravitation and astonished the bystanders very much. Through the influence of this narcotic the patient had been thrown into the most extraordinary of all nervous conditions. He was raised into every imaginable posture and a waxen figure could not be more pliant and more stationary in each position than the rheumatic patient. He was insensible in the meanwhile to all external impressions. This hemp extract has been found to produce the same remarkable phenomena upon all other animals. Its effects continue for a time varying with the climate, the season, and the habits and constitution of the person to whom it is administered. After a time it passes off entirely leaving the patient altogether uninjured. The wonderful feats performed by the fakirs and other religious devotees of India are partly described to be due to the influences of the hemp upon their bodies and intellects.

THE TIME FOR REST.

All nature, excepting a few species in the three great kingdoms, seem to go to rest during the absence of the

solar light. Properly speaking even the darkest nights are not without their due share of the solar light but we can easily distinguish the day from night and we shall keep to this broad distinction in this article. Sleep is one of the many forms of rest and is largely resorted to by the animals of all the countries on the globe. Man cannot live without proper sleep and those unfortunate men, who are sleepless, spend their lives in the most miserable manner possible. Solar light, generally speaking has much to do with our activity in life in all its branches. Human powers seem to make a fresh start every morning after sound sleep and human beings are found well fitted for work, intellectual or physical after it. The solar ray has really something to do with the success in our lives. Early to bed and early to rise make a man healthy, wealthy and wise? says the old proverb. Why? carefully viewed the advice conveyed in the above often quoted proverb, can be resolved into several important questions. Why should we go early to bed? Why should we sleep during that part of night which has the least sunshine or solar light? and why should we get up early in the morning before we see the glorious orb in the eastern horizon? These proverbs simple as they appear to be, contain much scientific matter which is well worth studying by the best of the scientists. We are advised to go to bed between 9 and 10 P. M., take a sound sleep and get up early in the morning between 3 and 4 o'clock.

The sun sets roughly speaking between 6 and 7 in the evening and rises between 6 and 7 in the morning. There are days and nights of longer duration into whose history in solar phenomena we need not go just now. We shall speak of our general experience, so that even those who are not far advanced in intellectual culture may be able to follow us in our attempts to explain the solar influences. The best thoughts are generally thrown out in the morning hours. While the ripest ideas perhaps find their way in the evening hours.

BREATHING OF MAN

The breathing of man has two purposes one internal and the other external. Within the human system it oxydises and keeps up the warmth of the body, generates energy and motion, and renews and cleanses its parts. Out side the body it principally contributes to the maintenance of the general system of animated nature. The internal work produced by breathing is very interesting and important, when we take man as a simple mere living animal. But the work done by the breathing of man without his body has nobler purposes to serve in the economy of nature. When viewed by man as a philosophic observer of the works of nature, this appears not only the grander of the two, but really the morally and intellectually beautiful. The complicated effects produced by the latter act, are far more difficult to determine than are the results effected by his breathing internally. In the distribu-

tion and the redistribution of the particles of matter, whether solid, liquid, or gaseous, the work done by the breathing of man has an important bearing both on the human system and also on the other terrestrial phenomena. These changes are effected solely by the influence of the solar ray and it is to this final source that we have to work up our course, if we mean to have a clear explanation of the phenomena of human breathing and its influence on the works of nature.

Correspondence.

We do not hold ourselves responsible for the opinions expressed by our correspondents. Rejected communications cannot be returned. Correspondents are requested to write legibly and on one side of the paper only.

SIR,

Your correspondent S. R. B. A. of Tanjore inquires in your issue No. 7 what the Bengal school means by *Astottari*. *Astottari* means as your correspondent points out 108 years. All the periods of the planets put together will make up in Bengal 108 years. Thus Sun=6 years. Moon=15 years. Kuja=8 years. Buda=17 years. Sani=10 years. Gura=29 years. Rahu=12 years. Sukra=21 years. Making in all 108 years. No separate period has been assigned to Kethu.

A question now arises. I have seen a woman who lived 113 years. If a horoscope be cast of this woman according to

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BELLARY.

1895.

IMPORTANT NOTICE.

This Magazine is started with a view to explain and illustrate the astrological principles. Correspondents are invited from every quarter of the globe. The Western and Eastern systems of horoscopic calculations differ considerably from each other. An attempt will be made in the Astrological Magazine to explain these different systems and their relative values in making future predictions. Gentlemen are requested to send in copies of their horoscopes. They will be entered in a separate register and kept in the Astrological office for reference and use. Translations of the best Sanscrit Astrological works will be given and gentlemen who are anxious to have these works will do well to subscribe to the journal at an early date to save disappointment. These translations may be bound separately into volumes at the end of each year. All correspondence and remittances must be addressed to the undersigned.

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the *Astottari* system of calculation, we get a period of 5 years unaccounted for. How can this be possible? It is not possible that the woman lived for 5 years without living within any planetary period. I for one do not know how to explain this case and I would be glad to hear any of your readers or yourself, if time permits, to explain it.

CALCUTTA. Yours truly,
11-11-1895 J. NIBRAM CHENDEL MATHA.

We shall take up the systems of *Astottari* and *Vimsottari* in course of time and explain the two on a scientific basis. Provision is clearly made in both the systems for lives extending beyond 108 and 120 years. Readers are referred to the Astrological Self Instructor and Astrological Primer published by the Editor of this Magazine for planetary combinations which give a person unlimited periods of life. The question now referred to, has a direct bearing upon the length of life which persons enjoy in Bengal and Southern India. The Bengaleses have 108 years as the length of life while the people of Southern India live 120 years as their utmost period. We shall be glad to publish any further correspondence on the subject as it will furnish interesting information.

E.

Notes.

The animal is not an independent part of the works of nature.

Animals are known to exhibit great differences in the amount of sensible heat they naturally possess.

Thermal matter seems to play over again the same part in the constant succession of animal and vegetable life.

Vapours arising from large quantities of carbon generally produce headache, apoplexy and sometimes even death.

It is comparatively easy to avoid acquiring heat, but it is certainly very difficult to avoid cold as have already been learned.

Nitric acid is sometimes present in the air in large quantities and falling rain has been actually found to be sour from the quantity of nitric acid it contains.

National taste, though sometimes the child of habit, is more frequently the offspring of constitution and bodily temperament.

The hereditary tendencies towards definite lines of chemical activity are generally transmitted by the most minute seeds or buds from generation to generation.

All the varieties of matter which are highly essential to the existence of living forms are in a constant state of circulation under the action of the solar energy.

From the surface of the earth there arise continually into the air gases and vapours of all kinds. The putrefaction of animal and vegetable substances under the action of solar heat gives rise to these gases and vapours.

Here is a specimen of a scientific calculation. Daily consumption of nitrogen by the whole population of the globe, says an eminent scientist can scarcely be less than 135 tons, while the carbon will be about 3000 tons.

If man had been placed upon the earth without the previous existence of the plant, he would have been utterly helpless and could not have lived even for a day unless he possessed a constitution altogether dissimilar to what he has now.

There is much analogy between the vegetable and the animal forms of food on which man contrives to live. Between the gluten of the one and the fibrin of the other, there is a very close similarity. In the animal economy they are both fitted and intended to serve the same main purpose.

It is stated that camphor is a good preventive for cholera. It seems to have peculiar effects upon the nervous system as many persons who use this largely become deranged or insane. Some take it in small quantities while others dissolve it in brandy and drink it. In either cases it produces insanity.

The fate of the nations has very frequently been decided by the gradual operation of long acting causes, unthought of and not estimated by the historian which while the name and the locality of the people remained the same, had slowly but surely altered their constitution, their habits and their capabilities.

The life of plant has many purposes to serve. It has its duties towards dead

nature as well as towards living things. The plant purifies the air we breathe. Its green parts incessantly absorb carbonic acid and give off oxygen gas during the day. It thus becomes a chief instrument in maintaining the normal condition of the atmosphere.

Sometimes suddenly and sometimes by slow degrees the bottom of the sea becomes dry and exposed. Land and water change their respective places as they often have done during geological history of the globe. These changes of land into water and water into land, are very significant. New races of plants forthwith begin to take up what rivers and rains had carried down into what once formed sea-beds.

The plant seems to be amusing itself in trying to form starch and vegetable fat from carbonic acid and water, while the animal apparently seems to be engaged in trying to undo what the plant attempts to do, by reconverting the starch and fat again into carbonic acid gas and water. In this struggle between the plant and the animal, an unseen effect is being produced at the same time which is indispensably necessary to the continuance of animal life as it is now constituted. The change which the starch and fat undergo in the body of the animal as well as the ultimate change which the gluten consumed by the animal itself is a kind of burning. Part of the energy liberated by this burning is employed in doing work inside and outside the body while part is used in the form of heat to keep the body warm. The need for such external warmth to the proper maintenance of animal life is well known to every one.

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Physical Sciences in Sanscrit

V

RESEARCHES in philosophy, sciences and religions will always lead to very mischievous results if their true spirit is not properly explained and understood. The spirit of the law and not its letter, that we are often recommended to bear in mind in our political or social dealings. Could a continental gentleman appreciate the spirit of the Hindu shastras without a long previous familiarity with the inner lives of their numberless followers, and without comprehending how and why those different shastras have been called into existence? Visiting the Hindu once or twice in his outer home, with a mind full of Western prejudices and shortcomings, and talking about his shastras (sciences) for a few minutes or it may be, for a few hours, will not surely enable the European scholar to form an adequate

and correct view of the importance of the Hindu scientific or philosophical works. Hindu music has been called by the Europeans, as most barbarous and discordant. What would the famous (*Vyulks*), players on lute and singers say to this compliment of the Western nations about their own excellent and most elaborate system of music? There is always much that we have to learn before we will be in a position to appreciate or criticise others, who are radically opposed to us in manners, customs, morals and religion. Language always shows the extent of the civilization and the progress of the nation to whom it belongs and by whom it is cultivated. Where it is most flexible it becomes extremely difficult to understand the spirit of the author, because with the slightest change in the accent or division or euphony or construction there will be most material alterations in the spirit of the

meaning attached to it or contained in it; and what would have been a curse might be construed as a blessing or *vice versa* by the inadvertant commentator or the careless reader. The interpretation of the description of an English dinner in an English novel could only be properly explained to the inquiring public by one who has seen or partaken of it personally, but not by the person who simply reads it in the novel and considers himself able to criticise. Many a Hindu graduate of our Indian Universities fails to describe an ordinary European dinner. In the Ramayana this kind of mistake has actually been committed. Even the worst critics of the Hindu literature must admit that, of all the grand epic poems of the world, no matter to whom they belong, Ramayana stands undoubtedly as the grandest and the most exhaustive as well as the most comprehensive work extant. The first sloka was repeated by the great author Valmiki as a curse when he witnessed the killing by a hunter of a male bird in the act of union with its female. This was his first attempt at versification. He was sorry as having begun his poetry with the invocation of a curse instead of a blessing.

Venus and its influence.

(Continued from No. 8.)

No. 29. Horoscope.

Born in the year Pramadicha on the 24th of the solar month Vrishabha at about 16 ghatikas after sunrise.

	Chun- dra.	R. S. B. S. Kuja.	
	Rasee:		
			Birth
Guru.	Kethu.		

Living, lost one wife, married again. Sukra is the lord of 3rd and 10th houses, Ravi is the lord of birth, Sani is the lord of 6th and 7th houses, Buda is the lord of 2nd and 11th houses and in addition we have Rahu to add to the misery of the combinations. These are unfavourable. Sukra occupies her own house and has the aspect of Guru in the Navamsa. From Chundra, all these planets occupy the 2nd house. Chundra himself is with an evil planet Kuja, but has the aspect of Guru. In the house of family then we have five planets. There would have been more marriages than two, and on a closer examination it will be seen that the native has a chance of losing his 2nd wife and marrying a third. Sani also aspects the house of wife 7th in his aspect of the 10th house.

No. 30. Horoscope.

Born in the year Vikari, Saka 1761, on the 8th day of the dark half of the lunar month Karthika at 3½ ghatikas after sunrise.

Rahu	Rasee.		Kethu Chun- dra.
Birth. Kuja Buda	Ravi Sani	Guru	Sukra

Sukra is the lord of 6th and 11th houses and occupies the 10th house but completely debilitated as he occupies the same Navamsa also. All these are unfavourable for the longevity of the native's wives. Living, lost first wife very early, and married again. Kuja aspects the 7th house and the lord of the 7th and 10th is Buda, who is in conjunction with Kuja. The house of family 2nd is aspected by Sani, who occupies the 12th house with Ravi. In the Navamsa, Sukra has the same disadvantages and is not favourably situated. From Chundra Sukra occupies the 2nd, but is the lord of 3rd and 10th houses both unfavourable. Kethu is with Chundra, Rahu occupies the 7th house or the house of marriage. These are unfavourable combinations.

No. 31. Horoscope.

Born in the year Saka 1780 Kalayukti on the 12th day of the dark half of the lunar month Aswiya at 23 ghatikas after sunrise.

Birth			Guru
Rahu	Rasee.		Sani
Kuja			Kethu
	Sukra	Ravi Budha	Chun- dra

Ravi Chun- dra	Buda		
Rahu	Navamsa.		Birth
Kuja Sukra			Kethu
Sani		Guru	

Sukra is the lord of the 3rd and 8th houses and occupies Kuja's house an unfavourable place. The lord of the 7th is Buda, who also owns 4th house and occupies 8th with Ravi lord of the 6th. These two are in the 2nd house from Chundra. Sani besides aspects the 7th house from Birth. The person is living. He married a second wife while the 1st was living. The 2nd wife died after a few years and the first is living. In the Navamsa we see Sukra and Kuja occupying the 7th while the 2nd is occupied by Kethu and aspected by Kuja in the 8th house. These are all unfavourable combinations.

vourable combinations for marital happiness.

No. 32. Horoscope.

Born in the year Soumya on the 18th day of the solar month Mesha (Aries) at 58½ ghatikas after sunrise.

Sani.	Birth. Ravi. Buda.	Sukra.	
Kethu Kuja.	Rasee.		Chun- dra. Guru.
			Rahu.

Sukra is the lord of 2nd and 7th houses, occupies his own house Vrishabha and is aspected by the two most powerful evil planets Sani in the 3rd and Kuja in the 4th house. Kuja besides aspects the 2nd house from Chundra, and it is occupied by Rahu. The person is living, lost first wife and married a second wife. In the Navamsa the position of Sukra is also unfavourable.

ZODIACAL DIVISIONS.

—(0)—

(Continued from No. 8).

In the previous issue we pointed out that the first house signified health, life, form &c. and that the second has an important bearing on our wordly affairs. The significations of the different houses have to be taken along with the signification of the

planets also. The second is the house of family, speech, wealth, eyes, face, journeys, right eye, metals, gold, education, blankets or woolen stuffs, gems, minerals. Wealth is the great hinge upon which the whole world turns, and wealth therefore is one of the most important ingredients to be taken into consideration in the estimation of a man's happiness or misery. Wealth, besides, is also a means to happiness or misery as it is well or ill used by the person who possesses it. Money god is more powerful than many gods, and this vulgar proverb has an important signification as man seems to make almost every sacrifice concerning his person or his honor for the sake of this wealth. Therefore the second house really occupies an important position in the horoscope of any person. It also signifies speech, eyes and family, all of which form important ingredients in the prosperity or adversity of the native. There are other significations, besides those which are mentioned above but only a few have been selected with a view to simplify astrological information for the beginners. We have next the third house which signifies brothers, sisters, maidservants, truthfulness, courage, anger, equanimity, cunning, policy and friendship. There are other significations which will be gradually explained to the readers. This also shows the increase of cousins which fact has an important signification for the Hindus as they become co-

sharers, heirs and successors when they are members of an undivided family. In some of these significations we have the opposite qualities named such as anger and patience or equanimity. The skill of the professional astrologer consists in fixing these qualities, by the rules framed in astrology for his guidance, and by the extensive knowledge which he is recommended to possess before he can be passed of for an expert in astrology.

SCIENTIFIC JARGON.

Gospel is not gospel while the statements, however wild in nature, made by the scientists are to be understood as uncontrovertible truths. The logic of the scientists of the present day is as fallacious as the logic of the bigoted theologians whom they denounce as the most worthless set of men. In a similar manner the scientist is adverse to all lines of argument, unintelligible to him. He has not the charity to tolerate those faults in others which he is willing to show to own *class men*. There is apparently a *halo* around the scientific circles, which protects them from the attacks of the outside public, and their supreme contempt makes them deaf to all reasoning other than what they are pleased to call scientific. A host of astronomers have criticised the astrological formulas and in so doing have fallen into the very same errors of logic which they advise their scientific brethren to note. They admit the influence of the Sun on the terrestrial phenomena. They

say that the earth is kept in her place while going round the Sun by the solar forces. They grant that all the planets shine by borrowed light from the Sun. They readily see that the terrestrial phenomena cannot exist even for a moment if there were no heat and light from the Sun. They establish beyond doubt by excellent arguments that the Sun is the ruler of the solar system. They have shown that the solar disturbances have direct influence on the terrestrial magnetism. The Moon is stated to have much influence on the tides of our oceans and she gets her light from the Sun; so far they are consistent and logical. They laugh at the idea that the planets influence the individuals. They admit their influences on the earth but have the intellectual acumen to deny those influences on the individuals composing that earth. This is a fine specimen of their logic. In the composition of the earth, we see nothing but distribution and redistribution of matter, in endless permutations and combinations. The existence of the plurality of worlds filled with inhabitants like ourselves or dissimilar in nature to us has been started as a theory and supported by fair arguments by the modern astronomers. They further believe that the past generations knew nothing about the existence of other worlds than ours. They herein betray the grossest ignorance of the knowledge possessed and stored in by the ancients. God is addressed in the Sanscrit works as *Akhilandakoti Brahmanda Naika* or

lord of numberless crores of worlds. This is not a modern combination or invention. Plurality of the worlds was known and recorded in no unmistakable terms. We shall give a few specimens of scientific reasoning the real name to it has already been indicated in the heading for this article. Concerning the habitability or otherwise of the planet Jupiter (*Guru*) Admiral Smyth, quoting Wolfius says that there are inhabitants in Jupiter, but they must necessarily be larger than those of the earth. They must be nearly fourteen feet high by the eye measurement. In optics the pupil of the eye dilates and contracts according to the degree of light it encounters. In Jupiter the Sun's meridian height is much weaker than on the earth, and the pupil will need to be much more dilatable in the Jovian creature than it is in the terrestrial one. The pupil has a constant proportion to the ball of the eye and the ball of the eye to the rest of the body. In large animals larger the pupil larger the eye and consequently larger the body. Jupiter's distance from the Sun is as 26 to 5 compared with the earth's. The intensity of the Sun's light in Jupiter is to its intensity on the earth in a duplicate ratio of 5 to 26. The eyes of the Jovians must be correspondingly enlarged. The ordinary light of the Jovian is therefore about $13\frac{1}{4}$ feet.

SOLAR PHYSICS.

In our Magazine No. 5 we gave some information concerning the solar physics. Under this heading the solar phenomena will be physically treated in the light of facts well known to the ancient *Maha Rishes* (Great sages). We have received several valuable contributions in this connection from Mr. T. Soobbaraya Sastriar of Anikal about whose profound knowledge in Sanscrit physical sciences we have had ample opportunities of testing in person. His knowledge of the *Vedas* and all the works bearing on them is simply admirable, and we have no doubt that those who have witnessed his powers of quotation and explanation will agree with us in saying that he is one of those rare scholars who appear at long intervals, and from whom we could receive satisfactory scientific explanation on any subject we wish to know. He has been our friend for some years past, and has promised to explain some of the hidden meanings of the *Vedas* which have not yet been known to the general public. We shall give his articles in the order he sends us, and try to put them in as intelligible English as possible. Sciences are difficult to explain even in the language in which they are written and the difficulty becomes more so when we try to explain them in a foreign tongue. The sources of mistakes may be several, and it is not possible to assure the readers that we are ourselves thoroughly competent to handle those subjects. The gentle-

man in question does not know a word of English, and the difficulty becomes greater in properly expressing his sanscrit language in a suitable English form. The work we referred to as *soudaminikala* or sciences relating to electricity, magnetism &c. is with Mr. Soobbaraya Sastriar, and he has been kind enough to send portions of it also for publication. We shall begin to give those translations from the 10th number of our Astrological Magazine and subscribers are earnestly requested to secure copies of the Magazine to possess the translations of those works, which have not appeared before the Indian public up to date at least in the English language. It is stated that there are six hundred thousand *sutras* of these works and if we only remember what a sanscrit *sutra* is capable of containing in the shape of hidden meaning we shall at once be in a position to judge of the tremendous extent of the knowledge stored in those stanzas by the ancient Rishis for the eddification of the succeeding generations.

THE FRANCO PRUSSIAN WAR.

It is always easy to laugh at things which we cannot explain, and when explained which we cannot comprehend. It has been elsewhere explained that disturbances in the body of the planet Jupiter have a corresponding sympathy with disturbances in the solar body. This has been carefully watched and verified by eminent scien-

tists and astronomers in many cases. Disturbances in the solar body and the appearance of dark spots on his disk are always indicative of very important social, political, intellectual, religious or physical changes. The Franco-Prussian war of 1870-71 was an event of great political significance and the results of that important war have left an indelible mark on the pages of the history of the European nations and through them on the other nations of the world. The occurrence of this event is within the memory of the present generation and therefore can be vividly brought to their recollection. This has an astrological significance and is well worth the perusal of the readers of our Magazine. The planet Jupiter presented extraordinary appearances in the years 1869-71. The normal tint of the great jovian equatorial belt is usually white but careful observations made during those years by eminent scientists showed the belt to be occasionally ruddy, then orange, sometimes coppery, then ochreish and then yellow. The belt passed through a number of colors, mostly red and yellow, but did not present its normal tint. There are two other belts on either side of it and all these three changed their forms with very great rapidity. Huge dark projections were thrown into the extensive equatorial belt which seemed at times to be cut of into a number of ovals. The whole appearance of Jupiter (*Guru*) suggested the idea that tremendous processes were at work and tended to modify in

a most remarkable manner the condition of the planet's surrounding atmosphere. At the time when the body of Jupiter was thus disturbed by mighty internal forces, the solar atmosphere was also subjected to an unusual degree of disturbance. There were many dark spots on the face of the sun during those years. Some of those spots were of tremendous dimensions and were so large that they could be even observed by the naked eye. These spots were of such a nature, so long standing and so changeable in shape, as to clearly show the existence of long continued processes of disturbance in the body of the sun and acting with unusual violence. The distance between the two bodies of the Sun and Jupiter is about four hundred and fifty millions of miles. They were simultaneously affected and the forces working in both the disks must have been lying far beneath their respective atmospheric envelops. There is much in this strange coincidence of disturbances in the two disks at tremendous distances, and the Franco-Prussian war lasting until these disturbances continued. We shall state other facts as they have happened in the history of the nations and leave our readers to judge whether planets really affect terrestrial affairs.

PAST AND FUTURE.

If we can judge of the past by its effects, shall we not say that we can also

predict of the future by its causes now working in our midst. The future may be present among us in its germs as the past has been present before us in its fruits. It may be considered as merely a peculiarity of the human constitution that the past fruits are more clearly present to his mental vision than the germs of the future. It is not very difficult to conceive that the future and the past should be equally present to intelligent beings. We can also conceive of a form of intelligence according to which past events would be obliterated from the mind as fast as they took place, while the future should be as actually present as to the ordinary human mind the past is. Every event in the history of the world, whatever may be its direct importance, is indissolubly bound up with events preceding it in countless series of causation, interaction and effect.

VEGETABLE INFLUENCES ON MAN.

From the earliest periods opium has been a favourite consumption with the lower as well as with the higher orders of society. It has been considered principally as a soother of pain and a giver of sleep. In the Eastern countries it is largely used as an exhilarating narcotic. Poppy is commonly grown in India and is a familiar plant as its seeds are largely used in the preparation of various Indian cakes. The Tartars of Caucasus

make it very heady and inebriating by hanging the unripe heads of poppies in the casks while the fermentation is going on. A decoction of the poppies called *Kokimaar* is sold in the coffee houses of Persia, where it is drunk scalding hot, and produces most wonderful effects. Opium is the dried or concrete juice of the poppy head which is generally and extensively used as a narcotic indulgence. Persians call it *Afioun* and Arabs *Afiom* hence the English word *opium*. Opium is obtained by making incisions into the capsules of the poppy plant when nearly ripe, allowing the milky juice which exudes to thicken upon the capsules for about a day and then scraping it off. It is principally produced in Asiatic Turkey, Persia and India. The opium from Smyrna is most esteemed by the European markets. It is a soft mass of reddish or bluish brown colour with a strong disagreeable odour, a bitter acrid and nauseous taste which remains for sometime in the mouth. It is swallowed in the form of pills, fluid tinctures, or smoked in minute pipes in the manner of tobacco. There is hardly any country in the world which has not its consumption of opium in one of the 3 forms above named. The effects of opium are principally upon the nervous system and produce a pleasurable condition which it is difficult to describe. It possesses a wonderful power of sustaining the strength, which the alcoholic drinks do not. It enables men to undergo fatigue and continued exer-

tion, under which but for its influence they would otherwise inevitably sink. Horses are often given opium with a view to sustain their activity under extraordinary exertions. Opium is taken from 2 to 120 grains a day, varying with the constitution of the taker, with the frequency of its previous use and the strength of the drug itself.

THE TIME FOR PEST.

(Continued from No. 8.)

In the absence of the solar light all maladies appear to rage with a fury which they hardly exhibit during its presence. Gases, though decomposed under the influence of the clear sunlight, seem to work more briskly during nights. Nature goes to sleep and commands man to keep to her instructions. We have seen that the whole terrestrial phenomena are directly produced by the busy solar ray and but for the influence of the light and heat from the sun the earth could not exist even for a second. The light and heat from the sun are not equally and invariably distributed all over the regions of the earth. During the day we receive more heat and light from the sun than during the night. This larger quantity of light and heat has therefore apparently much to do with our active exertions in the various walks of life. Those who sleep during the day and keep awake in the night are very few and so we may not take such exceptional cases into our present

consideration. They pay very heavy penalties for their irregular habits, and we shall dispense with their cases for the present. The effect of light and heat on vegetation is very remarkable. Vegetation cannot live under either all light or all darkness. It requires alternately light and darkness as also heat and cold. We can at once see that cold has much influence in making animals inactive while heat has quite the reverse result. Our physical constitutions, our intellectual energies and our prospects in life are therefore intimately connected with the quantity of light and heat which we get from the sun. The most important influence the light and heat seem to exercise upon mankind is to send them into activity in their presence and make them inactive and apparently useless in their absence. What is the exact relation which the solar light and heat have for the human system, is a question which deserves our most careful attention and deepest study. To make this question intelligible we shall have to go into the principles of the physical sciences a little and explain thereby how we are constituted, what elements compose our bodies, how they combine under the solar energy and what results are produced by such work.

CLIMATIC INFLUENCES ON MAN.

(Continued from No. 8)

On the minerals which come within their reach, on the vegetation which is to be found near them and on the animals which are subjected to their sway the watery surfaces have a marked influence which can be watched, calculated and predicted with much scientific precision. The person who denies their influences on the minerals, vegetables and animals subjected to them, really takes an absurd position in the scientific world and deserves our pity for the ignorance he betrays. All these watery surfaces, stagnant or flowing under or on the outer rind of the earth's surface are brought into existence by the ever busy solar ray. Science has clearly established that without the solar influences, there would be no rains, and without rains there could be no springs or rivulets. The nature of the climate is determined by the quantity of the heat which the sun is able to send to any place within a given period and climate considerably affects the quality of the water obtainable in any given locality. There are other physical causes which influence the quality of the water, but if we went a step further and searched for their causes we would be inevitably brought face to face with the all-pervading and ever busy solar ray. The solar ray seems to be the final source of energy which furnishes vitality for all earthly phenomena.

Correspondence.

We do not hold ourselves responsible for the opinions expressed by our correspondents. Rejected communications cannot be returned. Correspondents are requested to write legibly and on one side of the paper only.

SIR,

Of late there was some controversy between Mr. Old and one Mr. Kundasawmy Pillai whose attention was directed to the consideration of the Royal Horoscope. Many of us expected that you would enlist yourself on one side or the other. Of course it is wise to be silent. But it is quite possible for a man of your experience in astrological matters to decide whether the combatants are right or otherwise partly or wholly. Your silence on the matters goes far to argue that Mr. Old is not altogether right. It is hardly necessary to say that you have begun a unique career and we trust that God will enable you to carry out your work so far as to convince the prejudiced and incompetent majority of the truth of astrology. "Truth is like a torch, the more it shakes the more it shines." So that all the denunciations and disparagements of the supercilious and conceited will only tend to make you a veteran in the field of astrology.

Bangalore, }
24-11-95. }

Yours sincerely,
G. A.
P. K.

We had an opportunity of meeting personally 2 years ago Mr. Old at Madras.

In the conversation we had on astrology he did not seem to know much of Hindu astrology, and he was not even familiar with its advanced principles. Mr. Kundaswami Pillai is not known to us and we cannot form any opinion of the abilities of a gentleman, by a few stray predictions made here and there.

We do not know whether there is any duty which calls us to enter into an astrological contest, raised by two gentlemen, who do not apparently seem to understand each other's system of calculations. Scientifically viewed, the death of the poorest person is as important as the death of the greatest sovereign. Politically and socially there is, we admit much difference between the two but the pointed illustration will be only the death of a party.

Ed

THE PLANET SANI (SATURN.)

SIR,

In this part of India astrology is, I believe, more carefully studied than it is in any other country. The Tamil literature is very rich and there are a large number of astrological works of great ability in it. How far they are correct in their treatment of the subject concerned I am not in a position to state. Your Magazine is replete with interesting scientific information and I am glad to note among your subscribers men of light and leading. You must increase the size of the paper and give us more translations of good sanscrit astrological works, in addition to the highly useful scientific information you have been giving. All your articles drive us to the

conclusion that we are influenced by the planets and that even the minutest action of our lives can be calculated and foretold by the astrological formulas. So for you are consistent. I am a student of astrology and have been carefully reading your magazine. I know Tamil astrology pretty fairly. There are some doubts which require astrological explanations. Sani is represented as the servant of the planets in the *Brilodjataka* and also as the bitterest enemy of the sun. He, further, is stated to be the son of the central luminary. If he is his son, I fail to see the reason for the inveterate hatred the father and the son are supposed to have between themselves. Sani is the most important planet in my humble view as he represents our sorrows. *Sanikalam* is dreaded by the public most sincerely, and rightly or wrongly they attribute all their misfortunes to his malefic influences. You have not touched much regarding this planet in your Magazine. We have *Guru Balam* and *Sani Kalam* and I think you ought to give us fuller explanations respecting these two most important planets if space permits you.

MADURA.)
25-12-1895.) T. S. V. R. B. A. B. L.

SIR,

Planets when they are in conjunction with *Mars* (Kuja) are said to be engaged in *Grakayuddham* or planetary fight. I

don't clearly understand what the astrological works mean by planetary fights. We have not had instances of the planets coming in close contact with Kuja and if the distances among them are sufficiently great, there could not be any possible fight or battle among them. It is also stated that all the planets suffer defeat when they are engaged in the imaginary battle with Kuja. I would feel obliged by your explaining these riddles so often found in the Astrological works. Another difficulty is that the planets when in retrogression are declared to be very powerful. Retrograde movements cannot give them any extra strength, neither can I clearly perceive that accelerated movements are the causes for planets losing something of their original strength. There are other doubts which I would write to you after these are solved.

BOMBAY.)
25-12-1895.) I. M. and S.

SIR,

Hindu Astrology differs from other Astrologies in the world. The English Astrologers treat the subject in quite a different manner. Arabians, I suppose have their own system. The Chaldeans and Egyptians had their own systems. The Pyramids of Egypt are even at this day, considered to be the result of Astrological mania so strong in the ancient world and hardly less in the present century. Which system then are we to learn and why? If the Astrological

formulas are purely the results of observation made of planets and their respective influences on the worldly phenomena why then should there be any divergences among them? The *hyleg* &c. of the English Astrology seems to have no corresponding rules in the Sanscrit or Indian system of Astrological calculations. Surely there must be higher reasons for these differences than simple differences in the observations made by the Astronomers of the different nations of the world. Try please and explain these differences.

GAYA.)
21-12-1895.) One interested in
Astrology.

Notes.

Jupiter seems to send forth more light than he receives from the Sun.

Gravity at the surface of Saturn is nearly equal to gravity at the Earth's surface.

The globe of Saturn, according to modern astronomers, is liable to remarkable changes of figure.

The Earth must present a splendid appearance to the inhabitants of Venus and Mercury.

The planet Mars exhibits in the clearest manner the traces of adaptation to the wants of living beings such as we are acquainted with here.

We have no means of judging how heat would act where there is no atmosphere to prevent its immediate and entire reflection into space.

The contemplation of the celestial vault raises even in the least thoughtful minds ideas of infinity, eternity and power.

It is asserted—with what reasoning we shall not here discuss—that under the continual rain of meteoric matter all the planets, including the Earth, are growing.

There is ample evidence to prove that Jupiter is really liable to occasional changes of figure though not to such an extent as to change the general aspect of the planet.

The direct heating powers of the Sun are not so much to be considered in judging of the climate of any region as the quality of the atmosphere which surrounds it.

Materials composing meteors resemble those composing comets and do not generally differ from those which constitute the Earth and the Sun and presumably the planets also.

It is very interesting to note that the planet Mars is the only object in the heavens which is known to exhibit many

of the features resembling those of our Earth.

Independently of the evidence afforded by the earth's gradual loss of rotation, says a modern astronomer, we cannot account for the Moon's peculiarity of rotation without regarding it as due to the Earth's controlling influence?

Water boils on mount Everest in the Himalyan Ranges at a temperature of little more than 160°. The midday heat due to the sun on the highest peaks of the Himalayas must sometimes be near if not above boiling point corresponding to those places.

The sun—says the Kepler of our day—as he speeds onwards through space through regions in which cometic and meteoric materials are now richly, now sparsely strewn and gathers in accordingly new stores of force of greater or less amount.

There is a startling theory among the scientific circles which attempts to show that Jupiter's atmosphere sympathises with the solar atmosphere in so far that periods of disturbance in the one seem to synchronise with periods of disturbance in the other.

In fine weather, when the heavens are clear, intelligent men would find it very profitable to observe the face of the

heavens, note the principal constellations and the leading planets. Krittika, the third constellation, can be easily identified from its resemblance to a razor.

The researches of Adams into the peculiarity of the Moon's motion called her acceleration suffice to show that under the influences of the Moon's attraction on our oceans the earth's rotation is gradually diminishing, so that though many millions of ages must elapse, first she will one day so rotate as to keep always the same face turned towards her satellite.

A gentleman from Guntakal writes thus—On the 28th of November, 1895 a phenomenon was seen such as was never witnessed by me before. It was about 9-30 P. M. and I was seated facing the southern direction on my verandah, with 2 friends when a very bright star shot forth towards the east sending out beautiful flames on all sides. The phenomenon lasted nearly one minute and the distance travelled by the star must have been over 30 degrees. It continued sending forth flames like a rocket, and apparently exhausted itself after its long march. We were three or four friends then and I had time enough to draw their attention to this wonderful shooting star and mark leisurely its rapid but brilliant march. I don't know if it portends any political or social event of any magnitude.

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Vakil and Astrologer,
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THE ASTROLOGICAL MAGAZINE.

EDITED BY

B. SURYANARAIN ROW, B. A.

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Physical Sciences in Sanscrit.

VI

BUT the same verse which Valmiki composed when he witnessed the act of the hunter when slightly altered, not in composition, but in the division of the words composing it, has been interpreted to mean as an invocation to the Supreme Spirit from whom came Rama the hero of the poem as an incarnation. The European mind cannot conceive the fact that a simple word like *Hari* in Sanscrit could have as many as twenty different meanings attached to it. There are many words which have such and more extensive interpretations. The Sun in Sanscrit is called by more than fifty names all expressive of different phenomena which are traced to him. It is further stated on good authority that each *Sloka* of the Ramayana is capable of 32 different interpretations. If this is the case, imagine the extent

to which an ordinary Sanscrit *Sutra* can be spun out. None of the European languages are capable of giving birth to such a principle or sanctioning a greater number of interpretations. It is well known that there are four Vedas and that the *Yajur Veda* is the most important. *Yajur Veda* is divided into two parts called *Sukla Yajus* and *Krishna Yajus*. To show the magnitude of the Vedas we shall take only one of them. *Yajur Veda* contains 7 *Astakas*. They are further sub-divided into 44 *Pannas*, into 651 *Angakas*, into 2195 *Panases*, into 189,290 *Pradams*. The number of letters in the *Yajur Veda* 7 *Astakas* is 253,868. Besides these, the *Yajur Veda* contains 3 *Astakas* of *Yajugita*, 10 *Pannas* of *Yajugita* and 2 *Pannas* of *Katavasa*. There is first the repetition of the *Veda* with its usual pronunciation, then we have the *Pratya* or the first division of the words, then we have the *Kramam* or the process

by which the proper places for division are shown, then we have the *Jata* in which process, each word is repeated 6 times in the order of 1—2—2—1—1—2; then comes the *Ghaanam* or the repetition of the *Veda* 13 times over in the following order of words 1—2—2—1—1—2—3—3—2—1—1—2—3. If we are to give any credit for the *Vedas* as works of profound research and learning we shall have no justification to say that the *Veda-Purusha* gave all these rules for repetition without any object or purpose. Hindus have been given great credit for their excellent systems of philosophy and their profound depth of thought. It must be remembered that the greatest Indian writers, we mean the Hindu religious writers, have invariably paid the highest respect to the *Vedas*. *Vidyaranya*,—than whom a greater intellectual giant we have not come across in India, after writing works on almost every branch of human knowledge undertook the most difficult task of writing commentaries on the *Vedas*. This is his intellectual triumph, and it is that which places him far above every Hindu religious or philosophical writer of any age. Even

he felt the task very difficult and went to see Vysa the compiler of the *Vedas* as the Europeans are pleased to call him, to get his commentaries touched up. We have personally questioned some of the greatest Hindu Sanscrit scholars to explain passages of the *Vedas* and they were frank enough to say that they could not explain *Vedic* passages clearly even with the commentaries of *Vidyaranya*. In the face of this it is easy for European Sanscritists to say that they know the *Vedas* and that not only they understand the spirit of the *Vedas* but that they have the ability to translate the *Vedic* passages into the European languages. Their inspirations, surely appear to be higher than the inspirations of the *Vedic* writers themselves. For they not only have the confidence to state that they understand the *Vedas* but go a step further and pretend to interpret the *Vedic* passages in the foreign tongues. We do not know how far the vanity of the Western mind could lead them through the field of the *Vedic* translations.

Venus and its influence.

(Continued from No. 9.)

No. 33. Horoscope.

Born in Saka Salivahana 1769 in the year Plavanga on the 1st day of the dark half of the lunar month Chaitra at 7 ghatikas after Sunrise.

Buda Ravi Kethu	Sukra	Birth Guru	
Sani	Rasee.		
Kuja			
			Chun- dra Rahu

Living, lost two wives and married a third. Sukra is the lord of the 1st and 6th houses and occupies 12th place aspected by the two most powerful evil planets Kuja and Sani. We have shown very often in the Magazine that the conjunction of a planet is as good as its powerful aspect. Kuja is the lord of the 7th and 12th houses and his aspecting Sukra is very injurious. 7th house is the mansion which indicates marriage &c. and the 7th from birth is aspected by Sani in the 10th house. From Chundra the combination is still more unfavourable. The 7th is occupied by three evil planets Ravi, Kethu and Buda. When Ravi and Chundra are joined with Rahu and Kethu, their power is very much cut off, that is

they are eclipsed and they inflict evil. Ravi is the lord of the 12th house from Chundra and joins Buda the lord of the 1st and 10th and are unfavourable as owning quadrants.

No. 34. Horoscope.

Born Salivahana Saka 1772 in the year Sadarana on the 12th day of the bright half of the lunar month Karthika at about 1 ghatika after sunset.

Chun- dra. Sani.		Birth h.	
	Rasee.		Rahu.
Kethu			
Sukra.	Ravi. Kuja.	Buda.	Guru.

Sukra is the lord of the 1st and 6th houses and occupies the 8th, a common sign unfavourable to marital happiness. Besides Sukra is aspected by Sani in the 10th house. In the *navamsa*, Sukra is in conjunction with Buda and Kethu. From Chundra Sukra owns 3rd and 8th houses and occupies the 10th house. Birth has in the 7th two evil planets Kuja and Ravi while the 7th from Chundra is occupied by Guru lord of 1st and 10th houses, and aspected by Sani lord of 11th and 12th houses. The person is living, has lost one wife and married again. The unfavourable combination of these planets, specially Sukra, has much to do with the marriages of a person and Kuja's occupation or aspecting the 7th house has a singu-

larly malefic influence. His aspecting Sukra as well as the aspecting of the same by Sani has also much influence, and the reader has to be very careful in making his predictions regarding the longevity of the natives' wives.

No. 35. Horoscope.

Born in the year Plavanga on the full moon day of the lunar month Pooshya at 22 ghatikas after sunset, 26th January 1841.

Kuja	Rasee.	Chun- dra.	
Ravi Buda S. R.		Kethu	
Guru Sani	Birth.		

Living, lost the first wife, married again. Sukra is the lord of the 7th and 12th houses and occupies the 3rd with Buda, lord of the 8th and 11th houses, Ravi lord of the 10th, and Rahu, with Sukra therefore we have 3 other planets all evil excepting Ravi who owns the 10th house, and consequently, is considered to be good but he is himself eclipsed by the presence of Rahu and therefore has lost all powers to do good. Kuja has also much to do with the longevity of the wives or husbands as he is found favourable or unfavourable in the male or female horoscopes. He occupies the 4th house and is the lord of the 1st and 7th houses. If we take

from Chundra, there are four planets in the 7th house, which signifies marriage, love etc.. Sukra is the lord of the 4th and 11th houses and has the conjunction of Buda lord of the 3rd and 12th houses, Ravi lord of the 2nd house and Rahu a powerful evil planet. These combinations are all very unfavourable to wedded bliss and the life of the 2nd wife cannot also be prolonged for any great time.

No. 36. Horoscope.

Born in the year Virodhikratu on the 3rd day of the bright half of the lunar month Shravana at about 3-30 ghatikas after sunrise.

	Sani.	Kuja.	
	Rasee.	R. B. Sukra Rahu.	
Kethu.		Birth Chun- dra.	
		Guru.	

Living, lost two wives and married a third. This is still worse a case. Here we have with Sukra 3 other planets all evil and occupying the 12th house. The position of evil planets is more disagreeable in the 12th than in the 7th house. The lord of the 2nd and 11th Buda, the lord of the 3rd and 10th houses Sukra and Rahu are in the 12th and the lord of the 12th is in the birth. These are unfavourable combinations so far as marriages are concerned.

The presence of Guru in the house of over to us in the beginning of this family has presented more marriages month and spent a very useful week. but there is every chance of the third It would be quite an intellectual treat wife paying penalty to these evil to hear that gentleman expounding combination of the planets. Sukra the physical sciences by the light of and Rahu when combined either give the *Vedic Sutras*. It seems that two wives or make the wife always there are many hundreds of thousands sickly and practically useless with a of *Sutras* bearing on the terrestrial tendency to go to immoral ways. As phenomena, and we have now with Chundra and birth are in one and the us some of them in Sanscrit. The same house the combination and posi- charge that the Hindus had no idea tion of the planets apply with equal of the physical sciences does not seem force to both. In all the horoscopes to have been made by the Western given as illustrations it is seen that nations after any careful inquiry, and the persons have lost one or two those who are labouring really in the wives according to the strength of the field of science have never been in the evil combinations. These are the Land of the Vedas for any considerable facts which surely need scientific ex- time. The two classes of people planations. If Sukra is in conjunc- who did show some sort of interest tion with or aspected by evil planets were the overworked and apparently or good planets owning evil or un- unprejudiced Anglo Indian Officers favourable houses, we have seen that and the avowedly antagonistic Mis- there has been injury caused to the sionaries. From none of these could the person in his married capacity. But the truth be learnt. In the former case the if the same combinations are found in gentlemen were generally officers of a female horoscope, the result would great responsibility, and official duties be double or treble marriages in some required all their available intellec- castes and no ostensible marriages in- tual energies. Added to this, fortuna- others. On these points we shall tely or unfortunately, their contact dwell when we treat of feminine with the people was always very super- horoscopes. There is no need to be- ficial, and they never freely could put off their official dignity to condescend in a hurry on scientific explanations.

SOLAR PHYSICS.

In our last issue we stated that Mr. T. Subbaraya Sastriar has rare works in his possession and that he was good enough to give us some portions of them for publication. He came

to learn any thing from the less ostentatious but really more learned pundits. Besides the Hindu pundits are, as a class, in very straitened circumstances and their education, for reasons best known to and appreciated by them gives them sufficient moral strength to resist the temptation of acquiring

wealth by any means. Consequently they are ill fitted to court the favour of these big folks for that *trash* which they consider unreal and passing. Thus the Officers had little time at command, little energy left to undertake any serious mental work, and no sufficient solitude to learn the truth wherever it might be found.

The Missionaries on the other hand have a declared principle of action. They came to India to convert the infidels, who in their bigoted opinion could have no knowledge of heavenly or scientific matters. Even if the Indians had any thing worth learning it was the policy of the missionaries to oppose it with all their might, to misrepresent it as best as they could and to nib it at its very bud.

All this they were compelled to do, because they were paid to convert people, to preach the Gospel as the highest of moral and scientific works, and to oppose all other sciences and religions which did not support their tenets, though it cannot be doubted that many of these worthy gentlemen have thoroughly misunderstood the grand teachings of the founder of their sect. Working under so many disadvantages, truth had to be concealed in regions where the vulgar step could not enter, and where it is dearly cherished even to this day. It must be properly searched and found out. The *Bhoutika sutras* which are now with us comprise the following important subjects and deserve every care at the hands of the intelligent public.

I. *Vidyachakri Prakaranam* or treatise on the power of electricity.

II. *Dhruva andola Prakaranam* or treatise on the Principal Force which holds the planetary system in their relative places.

III. *Surya Prakaranam* or a treatise on the sun and the solar phenomena.

IV. *Kirana Prakaranam* or a treatise on the influence of the solar and other planetary rays.

V. *Indrachapu Vichara* or a treatise on the rainbow.

VI. *Chandra-mundala Prakaranam* or a treatise on the lunar globe and its surrounding phenomena.

ATMOSPHERE.

The rolling sea has been considered to be very unruly as it never is found to be at rest. Its work of destruction and construction are well known in the scientific circles and geologists have borne ample testimony to the submergence of various old lands and the upheaval of new countries. This constant change, of land into water and water into land, calls into existence numerous climatic conditions and with them numberless new species of minerals, vegetables and animals, and also destroys an equal or greater number of these species as it is influenced by the lunar and the solar rays. These are physical conditions which are well described in the particular books treating on the several

subjects. Man prides himself as the lord of creation and considers that every thing is created for his use and comfort. However palatable this idea may be to the human vanity, it cannot be denied, that he in turn has to pay his own share to the general convenience and comfort of the other objects in creation, be they mineral vegetable or animal. The atmosphere is even more restless and wild than the rolling ocean. It has not known a moments rest in the past history of the earth's existence nor can we conceive of any time in the future when it can enjoy rest unless we predict the final destruction of our globe. In all regions and at all times it seems to be constantly striving after a uniform temperature, a uniform weight, and an equally uniform density. Called into existence by the solar energy, it is as constantly disturbed by a thousand influences, which try to oppose this equalising tendency. In the life of man, there is a perpetual striving after rest, as in the atmosphere, but rest is equally unattainable for both. These external and internal disturbances are to be principally traced to the influences of the planets, which go on revolving round the sun, and which constantly keep up the disturbances which the atmosphere tries to overcome. The complicated relations of the planetary rays crossing each other, counteracting against one another, augmenting some and overcoming others, cannot easily be ascertained by careless observations or

limited knowledge. The terrestrial disturbances are mostly visible to us and can be tolerably calculated, but the disturbances in the atmosphere are not easily guessed, and their causes have to be looked for in the depths of scientific research. This striving of the atmosphere after a uniform temperature, density and weight has very great significance in the economy of nature and those who have carefully perused our articles will clearly see what potent factor the atmosphere forms in the welfare or destruction of the human races. The air is certainly the greatest wanderer on the earth. Its particles are undergoing numberless displacements and continual changes. They rush into the greatest depths of ocean and in a moment they soar aloft into the highest regions of the sky. The air softly touches the tops of many groves and then rushes along with stormy violence over the gloomy peaks of deserted mountains. It plays as it likes and from the wretched huts of poverty and destruction it wings its unseen way into the most richly furnished palaces of wealth. The existence of the whole organic creation entirely depends upon the beneficial but eternal fluctuations of the atmosphere. For, if the air had been stagnant or even less active than what it is now, animals or plants could not have appeared upon the scene of life.

SCIENTIFIC JARGON.

The weight of bodies similarly proportioned varies as the third power of the height. For example, a body twice as high as another, if in other respects it is similar, will be eight times as heavy. The muscular power of the animals varies as the cross section of corresponding muscles or obviously as the square of the linear dimensions, so that of two animals similarly constituted, but one twice as high as the other, the larger would be four times the more powerful. He would weigh, however eight times as much as the other. He would therefore be only one third active and so on for such relations. A man removed to Jupiter would weigh two and half times more than he would on the earth, and it follows therefore that a man on Jupiter similar to terrestrial men would be as active as they are, provided his height were to theirs as one is to two and a half. Fixing six feet as the maximum of ordinary height of men on the earth we see that the tallest of the jovians can be but a two and a half in height. We have seen that while one line of argument has led one set of astronomers to regard the jovians as tall giants, the other line of argument equally plausible advanced by another set of scientific astronomers has reduced the dimensions of the jovians to pygmies resembling our children of two years. Both are scientific arguments and advanced by Astronomers—not Astrologers—both can be fallacious,

but both cannot be correct. Another eminent astronomer comes into our help and tries to smooth the way by observing that we must not measure the inhabitants of other worlds according to the conceptions suggested by the forms of life we are acquainted with upon earth. We must, he ably argues, admit the possibility that arrangements as different from those we are familiar with as the constitution of the insect is from that of man may be presented amid the orbs which circle round the Sun. But this astronomer is the loudest in his declamation against the possibility of astrology being treated as a science and uses very sarcastic expressions. He is tongue-tied in criticising his own flock when they are absurd or wild beyond reason and only tries to point out a possible course. His strongest expression however, used in treating of this scientific jargon is that "it were unwise no doubt to give free scope to speculation where we have in truth no means of forming an opinion." What are the means then which the astronomers have adopted in finding out the truths contained in the sciences treating of astrology. Except the intense abuse which the scientific astronomers have thrown on the heads of astrologers, we have heard of no systematic efforts made by them to find out the truth in that line. There are other astronomers who are far advanced still in the scientific jargon and one of them, a man of great natural ability says "that the

inhabitants of Jupiter are *Batwinged*." Another man of fame says that "they are inveterate dancers." Sir Humphrey Davy says that the bodies of the Jovians are composed of "numerous convolutions of tubes more analogous to the trunk of the elephant than anything else". Whewell observes that "they are pulpy, gelatinous creatures, living in a dismal world of water and ice, with a cindery nucleus." Sir David Brewster holds that the "Jovians may have their homes in subterranean cities warmed by central fires, or in crystal caves, cooled by ocean tides, or may float with the Nereids upon the deep or mount upon wings as eagles or rise upon the pinions of the dove that they may flee away and be at rest". Richard A. Proctor thus gravely adds "we may regard it as probable however that living creatures in Jupiter, if any exist, are built generally on a much smaller scale than those which people our earth. Trees, plants, and the vegetable world generally must also be very differently constituted from those we are familiar with. It is well known that the motion of the vegetable juices is in part regulated by the force of gravity and therefore it must be admitted that the structure of the terrestrial plants is in part dependent upon the value of gravitation at the earth's surface. It is certain that none of our plants could thrive on the soil of Jupiter". The opinions of eminent astronomers are submitted to the careful admirers of

scientific reasoning. We have only to add that even logic becomes scientific in the hands of scientific men.

LIGHT AND DARKNESS.

An up country correspondent writes thus:—if light ray or rather more correctly the solar ray is bent by means of a prism, it has been ascertained that the refracted ray gives a seven colored spectrum. The colors are violet, indigo, blue, green, yellow, orange and red. All Western nations consider that light and darkness are relative terms. Darkness is defined as the absence of light and light as the absence of darkness. Webster defines darkness as the absence of light, obscurity, gloom, blackness. I am not concerned with the figurative uses of this word as well as that of light. I shall come to them later on. While darkness is defined as the absence of light, light is thus explained—it means that agent or force, in nature by the action of which upon the organs of sight, objects from which it proceeds are rendered visible, regarded formerly as consisting of material particles or corpuscles sent off in all directions from luminous bodies and traversing space in right lines, with the known velocity of 192,000 miles per second, but now generally considered by men of science as consisting not in any actual transmission of particles or substance, but in the propagation of vibrations or undulations in a subtle

elastic medium or ether, assumed to pervade all space, and to be thus set in vibratory motion by the action of luminous bodies as the atmosphere is by sonorous bodies. This latter or the now prevalent view of the nature of light is known as the undulatory or wave theory, the other advocated by Newton as the corpuscular, emission or Newtonian theory. Now sir I want your readers to follow me closely and carefully. Newton, whose name appears great in the field of discovery and invention, called light as composed of so many particles of matter proceeding from a luminous body and striking on other objects and rebounding back perhaps to give persons the idea of different colors. Newton's sun ought to have been very huge in the beginning of creation, as he was found constantly to shed light on all objects under his control and thus kept on losing particles of matter and consequently becoming smaller and smaller in size. Newton was a great mathematician and discovered the laws of gravitation. He however made no calculations about the quantity of matter which must have been lost by the sun since creation, for as a good Christian he believed in the explanation offered in the Bible about the work of creation and must have been satisfied with the age of the world so unmistakably told in its pages. I shall however not here waste my time and the precious time of your numerous readers. Please follow me carefully. Light

means that agent or force in nature by the action of which upon the organs of sight objects from which it proceeds are rendered visible. The explanation offered on light by the Scientists is clear. Whichever makes objects clear is light and darkness is absence of light. Has any man seen light without darkness mixed with it? I put this simple question to your readers so that they may examine the phenomena themselves. Light and darkness are not relative terms but one and the same. If you have not seen light without darkness, where could you go to see darkness without light. What is darkness and what is light are matters which the Westerns have yet to learn. The undulatory and the corpuscular theory explain only how that light works, but not any thing about its nature. The light is in the sun, and as a matter of fact, if a person looks to him for a few seconds he becomes perfectly blind. Why? The greater light has taken away the lesser, and matter attracts according to the quantity of mass. If the person loses his sight by looking at the sun for a few seconds or minutes, there is something in him other than the organs of sight which gave him the power to look at and observe, and which has now been taken away by the very same luminary who gave it to him. No one could see objects without the sun's light but no one could see the sun himself without losing that sight. Here there is much difficulty. The

are no such two forces one in the sun and the other in the man. There is only one force or agent or power whatever scientists may be pleased to call, and that has not been understood by the modern generations. Darkness is with light and in light and darkness is the light itself. It is simply a question of development and knowledge. The power of vision is in man. He can shut his eyelids and still see objects if he only exerts a little. The errors that scientists find in the lenses they use are not to be found there, and the vision, if understood, is infinitely greater and can comprehend the whole universe. Hence the ceremony of *Opanayanam* performed with so much care, and so perfectly useless now a days on account of the ignorance which prevails on this important matter.

ASTROLOGICAL NOTES.

Mr. J. H. Stoddart from Belgaum writes under date 28-1-1896 thus:—

It is with very great interest and profit that I have been studying your Magazine which is coming out monthly and those interested in this high and noble science of Astrology should be most thankful to you in bringing to light in such a clear manner the expressions of the ancient philosophers on this subject.

It would enhance the value of your Magazine and be of a more scientific nature if you would insert the rules and formulæ as to how to work out

the positions of the planets, signs &c so that those who are versed in mathematics can verify results and compare with the Western idea of calculations and so to better and further this science and to bring together the different systems under one general view.

To those who are versed in the Hindu method of dates &c. I would suggest your putting in as a foot-note the corresponding dates by the English method so that those versed in the latter can verify the calculations in the articles under Venus and its influence.

Many seem to think that astrology tends to fatalism, gipsy fortune-telling or divination, but it is only by those who have never properly looked into the subject and in their ignorance abuse the working of most able and scientific philosophers and ignore the all powerful guidance of the Divine Creator overruling the celestial bodies. Astrology is the foster-mother of astronomy and those engaged in the latter as well as meteorologists should study the former as tending to bring to light the hidden treasures of the Divine Creator. To such I can highly recommend the works of Mr. Alfred. J. Pearce of London who is a thoroughly competent and experienced adept in this science. His works are most intelligible and clearly written, containing instructive matter not only to those who are not well versed in mathematics but also to students whose aims are more ambitious

these works are a real attempt at inductive verification. His works "The Text book of Astrology" "The Science of Stars" "The Urania" which appeared in 1880 as a monthly publication and the "Future in 1893 and '94, are most valuable works and should be in the library of every student who has this science at heart. Unfortunately the two latter works had to be discontinued owing to an insufficient number of subscribers, but he is willing to carry on these three should he meet with encouragement; and to those who do not wish to see the science abused and ridiculed, it behoves them to come forward and help Mr. Pearce (who is a very great authority in England) in his noble work. I shall be very glad to give his address to those who will come forward so that they may communicate with him direct.

In working out the positions of the celestial bodies there are no better almanacks and Ephemerides than those of "Zadkiel". The almanack for the present year has even surpassed its predecessors in instructive information, and those who wish to make their own calculations should not be without these two works, which are published annually and at a very low price, considering the many valuable hints they contain. Mr. Pearce in his "Science of the Stars" gives a very able chapter on "Astro-meteorology" which should be well studied by meteorologists of the present day who seem to reject with scorn, un-

worthy of philosophers, the experience and belief of the great *Savans* on this subject. The present day meteorologists are still groping in a worse than Egyptian darkness from which they most assuredly can never emerge till they follow the lead of the great Kepler and other eminent authorities on the subject.

Meteorologists who wish to ascertain with more accuracy and exactitude the forecasts of weather should study well works on astrology by which means they would rescue meteorology from its present hopeless and helpless state.

Correspondence.

We do not hold ourselves responsible for the opinions expressed by our correspondents. Rejected communications cannot be returned. Correspondents are requested to write legibly and on one side of the paper only.

Sir,

Permit me to express my doubts regarding a most important scientific point, which affects the welfare of the millions of India. It is most strictly astrological, but nothing on earth is exempted from the solar influences, and therefore every scientific fact comes under it. It is a well known custom among the people to wear white dress during the hot season and colored (principally dark) clothes during the winter and cold seasons. The

scientific principle involved is explained thus. The Sun is more powerful during the hot weather and people greatly suffer by the heat emitted by him. It is found out by experiments that the white light we see is composed of seven principal colors and you have explained to us in one of your issues their names. I may repeat them again for the information of your readers. *Vibgyor*, Violet, Indigo, Blue, Green, Yellow, Orange and Red. The decomposition of the solar white light into its blending colors, and their effects on vegetation has also been touched highly in your Magazine. A ray of solar light, when passed through a triangular bit of glass called a prism, throws in a spectrum where all these colors might be clearly seen. Now the object of wearing white dress during the summer is to mitigate the heat and thus render ourselves safe from its effects. It is argued in a sanscrit work, which I shall quote if wanted, that during the hot weather we should have dark colored clothes. The heat is no doubt, unreflected, but the effect on the constitution is salutary. Whereas white clothes reflect away the major portion of the heat from off the body and thus subject it to innumerable maladies of a peculiar kind. The health giving power of the Sun is concentrated in his rays and there could be no two different opinions regarding it. If so why should such power be thrown away when it is most wanted by the human system? A man's contrivances are very often suicidal and ignorance of the value of simple facts like these lead to very injurious results. The dress is changed in the summer among the Police and the Military and new diseases are there

by generated. Will the Scientists make an experiment and find out the truth of these observations made in the Sanscrit work. If wanted I shall quote from the work extenso in any of your future issues

A student of sanscrit sciences.

If would be highly interesting to know the full reasons given in the sanscrit work on this important subject. We shall be glad to publish all that the correspondent has to say upon the matter in question.

Ed. •

Notes.

Astronomy is the most ancient of all human sciences.

Sound waves are reflected whenever the Sun shines with great intensity.

A dense atmosphere ordinarily increases heat.

We may recognise in the diffusion of comets as well as in the mere downfall of meteors the source of an enormous supply of light and heat.

Magnetic influences give to the Zodiacal light and to the corona of the Sun their peculiar characteristics. A study of these is highly interesting.

All parts of the earth's surface are not equally heated. There are numerous ascending and descending currents of air of different density which cause the sound waves to undergo many reflections.

It is alleged by European Astronomers that 2170 B. C. was the date at which Chaldean Astronomers definitely adopted, the new system, the lunisolar, instead of under divisions of the Zodiac and of time.

Profound tranquillity reigns in the solitudes of Novaya Zemla. The universal silence is seldom broken by the voice of a living animal. Land birds and insects are silent. Solar energy is wanting for the propagation of sounds.

Hipparchus drew up a catalogue of Stars. Some modern astronomers, being sceptical rejected it as a fiction. But examining the Chinese chronicles relating to the time of Hipparchus finds that in 134 B. C. (about nine years before the date of Hipparchus's catalogue of Stars) a new star was recorded as having appeared in the constellation Scorpio and confirmed the truth of the statement made by Hipparchus.

When Aristotle was yet a boy a comet appeared, 371 years before the Christian era, and witnessed by him. The great philosopher thus describes it. On the 1st year of the 102nd Olympiad several prodigies announced the approaching humiliation of the Lacedaemonians; a blazing torch of extraordinary size which was compared to a flaming beam was seen during several nights this same comet was regarded by the ancients as having not merely presaged but produced the earthquakes which caused the towns of Helice and Bura to be submerged.

Wilford gives an interesting account of a conversation with a Hindu astronomer respecting the names of the Indian constellation. "Asking him (Hindu

Astronomer) to show me in the heavens the constellation Antarmada he immediately pointed to Andromeda, though I had not given him any information about it beforehand. He afterwards brought me a very rare and curious work in Sanscrit which contained a chapter devoted to upanachhatras, or extra Zodiacal constellations with drawings of *Capuja* (cephæus) and of *Casyapi* (cassiopeia) seated and holding a lotus flower in her hand, of Antarmada charmed with the fish besides her, and last of *Paraseia* (Persens) who according to the explanation of the book held the head of a monster which he had slain in combat, blood was dropping from it and for hair it had snakes".

Many of our readers complain that the matter contained in our Magazine is not enough to keep them up reading for a month, and that the articles are short and appear in small bits which makes their interest less and less as the months roll on. There is much truth in their allegations and we shall try to remedy both defects from the first number of the second volume. We will be one year old by the end of March next and we do not like to change the number of pages or the manner of division of our articles in the present volume. Several wrote to us to introduce the mathematical portions of the astrological works so that those who know something of astrology might confirm or contradict the positions of the planets as they are given in the horoscopes published in the Magazine. We shall try to increase the bulk of the Magazine and also attend to other wants which our readers have been kind enough to point out.

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B. SURYANARAIN ROW B. A.,
Bellary,
India.

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B. Suryanarain Row, B. A.
EDITOR, ASTROLOGICAL MAGAZINE,
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B. SURYANARAIN ROW, B. A.

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This Magazine is started with a view to explain and illustrate the astrological principles. Correspondents are invited from every quarter of the globe. The Western and Eastern systems of horoscopic calculations differ considerably from each other. An attempt will be made in the Astrological Magazine to explain these different systems and their relative values in making future predictions. Gentlemen are requested to send in copies of their horoscopes. They will be entered in a separate register and kept in the Astrological office for reference and use. Translations of the best Sanscrit Astrological works will be given and gentlemen who are anxious to have those works will do well to subscribe to the journal at an early date to save disappointment. These translations may be bound separately into volumes at the end of each year. All correspondence and remittances must be addressed to the undersigned.

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Physical Sciences in Sanscrit.

VII

WITH the linguistic difficulties staring them fully in their face; with a contact with the Hindu Pundits which could hardly be pronounced as satisfactory in its results, with the conservative spirit of the Hindus who are rightly or wrongly unwilling to let other nations know what intellectual treasures they possess, with the disadvantages of a long Western training in the prime of their youth which is radically opposed to the system of education obtaining in the East, and with a physical development which has been thoroughly habituated to climatic conditions which have no corresponding attractions in India the continental gentlemen come down to India, to learn their sanscrit alphabet when they are verging on 30 or 40 years of age, when their whole blood circulation is thoroughly saturated with the

prejudices and pride of their land, when their mental peculiarities have taken a definite mould and when they have past the age of taking in easily the external impressions. And then they think that by studying for a few months or years under incompetent and school-frequenting *Munshis* they are able to criticise the Native pundits who have devoted the best period of their lives to the studies of the Sanscrit literature and sciences, and who do not labour under any of the above named disadvantages. Coming from foreign lands where the most absurd rumours about the Indian affairs are wildly circulated on purpose; not possessing the pliancy of the tongue which an infant does in the acquisition of a new language; brought up under a system of diet quite peculiar in the production of its physical and mental effects; disturbed constantly in their nervous centres by the alcoholic drinks they are accustomed to

... from their infancy; thoroughly habituated in the prime of life to look up to their meagre systems of religion and philosophy as the profoundest works produced by the genius of man, these then are the gentlemen, the European scholars, the great orientalists, the professors of Sanscrit language and the learned translators of the greatest and most difficult Sanscrit works into the foreign tongues, who sit upon the Sanscrit Sciences for a verdict and who speak with a loud voice that physical sciences are not found among the Hindu Sanscrit works. If the ancient Hindu Maharishis did not know any thing of the physical sciences what use then could they have made of the forty or fifty names which have been given to the great central luminary, the all powerful Sun? These names cannot be promiscuously used to represent the Sun in any place or on any occasion. Every one of these names has been given to express a certain phenomenon, or a series of phenomena, as being the result of the solar energy worked in a definite form. Have the orientalists any idea of the meanings contained in these names? We request them in the name of Jus-

tice and physical sciences to come forward before the intellectual public and vindicate their reputation and position as Sanscritists in the fields of Sanscrit Sciences? It requires no ordinary exertion on the part of human nature to shake away the early prejudices; to look with a sincere heart to find truth wherever it might be found; to rise superior to the vulgar errors which tie down even the most advanced intellects; and to plainly confess its ignorance before those people who have been its political slaves. Truth is not palatable, but the bitter pill must be swallowed if a permanent cure is desired. Pride is no ordinary bar to the acquisition of knowledge in any department. Instead of despising the learned Native Pundits, let the Oriental scholars approach them in a conciliatory spirit, let them study under them instead of dictating to them how the Native Pundits ought to teach these European scholars, and then say whether there are any branches of knowledge worth acquiring in the Eastern languages. At thirty years of age man becomes thoroughly confirmed in his habits of life and modes of thought. It is very difficult to change his habits when

he passes a certain period in his life and unless he possesses extraordinary determination of the will, he will generally be what he was before. A radical change in the mental working of a man opposed to that which was given to it in the best part of his life, is itself a phenomenon very seldom witnessed.

Venus and its influence.

(Continued from No. 10.)

No. 37. Horoscope.

Born in the year Pramadhya on the 13th day of the bright of half of the lunar month Aswija at 21½ ghatikas after sunrise.

		Sani	
		Rahu	
Chun- dra			Kuja
Birth		Rasee.	
Guru	Kethu	Buda	Ravi Sukra

Living, lost one wife, married again. In conformity with the principles laid down elsewhere Sukra is in a common sign with Ravi an evil planet and Sukra is further debilitated. Ravi is the lord of the 8th house from birth and Sukra is the lord of the 5th and 10th houses. One of which, namely, the 5th house is good, while the other is bad. The

seventh house is occupied by Kuja and has the evil spect of Sani in the 3rd. The lord of the 7th Chundra is in the 2nd house and has both Kuja's aspect in the 8th and Sani's aspect in the 10th. The gentleman would have had three or more wives, but for Sukra's owning the 5th from birth and 9th from Chundra. Kuja's presence, as we have already stated, in the course of these articles, in the 7th house is always adverse to marriage bliss.

No. 38. Horoscope.

Born in the year Rakshasa on the 6th day of the bright half of the lunar month Bhadrapada (Solar month Virgo dated 3rd) at 9 ghatikas after sunrise.

	Rahu.		Sani.
Guru.			Kuja.
		Rasee.	
	Chun- dra.	Birth. Kethu	Buda. Ravi. Sukra

Living, lost two wives, married the third. The first wife died before attaining her age and falling into a well, the second died, after living with the person for some years, and the third is now living. This is a peculiar horoscope. Sukra is the lord of 1st and 8th houses and occupies the 12th house, with Buda, lord of 9th and 12th houses, and Ravi lord of the 11th house. The house occupied by Sukra is a common sign, and it is

also the house of his debilitation. Buda is exalted, and is the owner of that house. From Chundra, Sukra owns the 7th and 12th houses, Buda owns 8th and 11th houses and Ravi owns the 10th. All these occupy the 11th. Kethu is in the birth while Rahu occupies the 7th. These are some of the combinations which do not speak highly for happiness in marriage concerns. The man is not happy in his marriage relations.

No. 33. Horoscope.

Born in the year Hevalambi on the 14th day of the bright half of the lunar month Ashada at 16 ghatikas after sunset.

	Birth. Rahu		Buda
	Rasee.		Ravi Sukra
Chun- dra.			Guru
		Sani Kethu	Kuja

Lost first wife and married a second. The first wife died by falling into a fort-ditch and she was drowned consequently. Sukra is with Ravi and occupies the 4th house from birth. The seventh house is occupied by Sani and Kethu while Sukra is aspected by Sani in the 10th house. These are all combinations unfavourable to married life. Sukra is the lord of the 2nd and 7th houses and Ravi is the lord of the 5th. From Chundra the seventh house is occupied by

Sukra and Ravi and Sani aspects it. In the *Navamsas* the planetary conjunctions are not favourable. In most of the horoscopes already given as examples for the guidance of the readers we have clearly shown that the position of Venus and the conjunction or aspect of the 7th house from birth or Chundra are not favourable, and we have living examples before us, illustrating the astrological principles. All these gentlemen are living in the different parts allotted to them by the Higher Power, and they are guided in the marriages by the influence of Venus and other planets who have jurisdiction over such events. A few instances might be called as being exemplified by *chance* or *accidence*, but when hundreds of cases are what they are predicted to be, there is no logic in our rejecting astrology as absurd.

No. 40. Horoscope.

Born Salivahana Saka 1774, in the year Parividbavi on the 14th day of the dark half of the lunar month Pooshya (Solar month Makara dated 27th) at 9 ghatikas after sunrise

Birth	Sani.		Rahu.
	Rasee.		
S. R. C. K. Buda			
Kethu.	Guru.		

Living, lost one wife, married again, the first wife died a young girl soon after her marriage, the second is living, but sickly. The combinations in the *Navamsas* are favourable to some extent, and so the native has married only twice. Judging from the number of planets joined together in the 11th house from birth and 1st house from Chundra one would have thought that the native had more than two marriages. We shall for the present confine ourselves to our line of arguments lest the readers might get confounded. Sukra then is the lord of the 3rd and 8th houses, Kuja is the lord of the 2nd and 9th houses, Chundra is the lord of the 5th house, Ravi is the lord of the 6th house and Buda is the lord of the 4th and 8th houses. Sukra is evil as he owns evil houses. Chundra owns a good house as also does Kuja, Buda, and Ravi own evil houses. Thus there are five planets in the 11th from birth, two of whom own good houses and the other three own bad houses. The second is occupied by Sani and Kuja aspects it. Sani further aspects Sukra and all the planets which are associated with him. All these planets aspect the 7th house also from Chundra and Guru aspects it in the 9th house. These combinations are complicated enough for ordinary readers, but the more experienced and well read students of astrology will see that though there are 5 planets in the same house, some of them counteract against the in-

fluence which tends to produce more than two marriages. We have shown in the 40 horoscopes that Venus when evil, or combined with evil planets produces two or more marriages to the native.

THE SUN.

A Master of Arts from Calcutta writes to us thus:—

The Sun is the most interesting object, power, force or God or whatever your readers might call him for a man to study and to contemplate in this world. Some silly people laugh at the idea that the Sun influences man and animals. I shall leave them to their own warped judgments. If the Sun is called the "God" by the half-civilized nations, I must simply say that their knowledge is well expressed as the whole phenomenon is attributed to *Him* and his powers whatever they may be. Scientists living at the close of the 19th century have told the world nothing more than this. If the most civilized nations bring in ill understood and unintelligible "Gods" to help them in their creation, they only expose their ignorance. If I had only the time and the patience I should be able to show clearly that everything we possess is directly given to us by the sun-power. All men see things by sunlight or some imitation of sunlight, they are indebted to the Sun then for their vision; and without that vision I do not know whether

it is at all possible to have any knowledge whatever in this world. It may be urged that born blind people also acquire knowledge but this is a grand mistake. If people with eyes which could see, were not before people with eyes which could not see, it is very doubtful whether the latter could ever have had any definite ideas of any objects in this world. The help of those who could see is very great to those who could not see. Then take the next case. The seasons marking the wonderful changes in nature are the results of the influence of the Sun. People get their grains, clothes, vegetables, fruits and flowers by the solar power. Fancy the unhappy condition of a man who has been deprived of the above necessities and luxuries of this life. The clothing, whether cotton or woollen, is also given to mankind by the Sun, shedding his light more in some places and less in others and in consequently bringing into existence different cottons and different animals to give us the various patterns of wool we make use of. The pleasurable sensations of cold and heat, sun and shade, fatigue and comfort, light and darkness are given to us by the Sun. Without him we could have no time and all its measurements. Our movements and our emotions are dependent upon his appearance, our health is guided by his powerful rays. And man's death and birth cannot but be traced to the Sun's influence. Has any nation the records

of births of children from parents bred and brought up in perfect darkness without the usual phenomena of light? Could any nation furnish your readers of any facts called into existence without the solar influences? No nation has been found to be energetic without a proper amount of the Sun's lustre falling on them. National fortunes have been intimately connected with the disturbances in the solar disc. He creates us, protects us and destroys us. If all these facts are borne out by the latest discoveries and inventions of the modern sciences no man has any right to say that he is living without the solar influence. All those who laugh at planetary influences as affecting the human affairs are not fit to be classed as the most advanced in point of enlightenment, but put in the list of brute creation which has not made much advance in knowing the sources from which it takes its origin. If such a planet which creates us, protects us, and destroys us as the Sun, is called *God*, I cannot for my part see, why my nation should be laughed at and abused as worthless and superstitious people. In my humble opinion he is my *God* who brings me into existence, protects me while I am here and destroys me after my term is over for reasons best known to Him and to Him alone.

VEGETABLE INFLUENCES ON MAN.

The chemical constituents of opium are, besides familiar substances, such as gum, mucilage, resin, fat, caoutchouc, volatile oil, morphine, narcotine, thebaine, codeine, papavarina with ten other alkaloids and meconic acid. The full and peculiar effects of the natural drug are due to the combined and simultaneous action of several of the substances it contains. Each of these modifies the effect which would be produced by any one of the others taken singly. Coleridge, Madden, DeQuincey and other eminent men, have described its injurious effects in the most vivid language possible, but the vice seems to be on the increase in spite of the salutary advice given by those victims who were unfortunately addicted to its use themselves. Those who are under the influence of opium exhibit frightful gestures and talk incoherently. Their features are flushed, their eyes have an unnatural brilliancy, and their general expression is horribly wild. The debility, both physical and moral attendant on its excitement is simply terrible. The appetite is destroyed, every fibre in the body trembles, the nerves of the neck are affected and the muscles get rigid. The seductive influence of opium and the almost irresistible and domineering power it acquires over the minds of its votaries are not less wonderful than the mental happiness it gives

during the exciting stage of its action on the human system. It is difficult to give an estimate of the quantity of opium consumed by all the nations of the world. The quantity any how must be tremendous, and if stated would be incredible. China alone consumes something like 200,000,000 rupees worth of opium in a year, and there are other countries where it is very extensively used. In large manufacturing towns on the continent of Europe opium is most largely administered in small doses to children by women working in the factories and this treatment has been found by correct statistics to kill those children at a very early age. Opium eaters hardly live up to forty and many succumb to its evil influences long before they attain to the age of thirty. If taken in large doses it kills the person in a short time. Its poisonous properties are very active and work mischief in various ways.

ZODIACAL DIVISIONS.

(Continued from No. 8)

We explained in the 8th issue about the signification of the 3rd house and now we have to deal with the fourth house. This house signifies many important items in the sum total of our worldly happiness or misery. The fourth house has to be consulted for finding out the prospects of the mother, education, houses, conveyances, cattle, lands, charitable institutions, morals, happiness, tanks,

wells, rivers, doors, books, libraries, bedrooms, medicines, shoulders, evidence, litigation, heart, seat and self aggrandisement. Look to the lord of the fourth house, see where he is located, find out his strength in other-ways, examine who occupies the fourth house, and which planets aspect it and join it. Their relative positions in the *Navamsas* is equally important and all these will determine to what extent and in what particulars the person will be happy and when not. When so many facts are named as being necessary to be consulted with reference to the fourth house, it is natural that the reader should get a little confused in the beginning, but a little practice will smooth all those preliminary difficulties and enable the student to make his own calculations and predictions with considerable ease. Besides the signification of the fourth house, there are planets who govern certain events, tastes and things. These will have also to be taken into consideration. For instance we have to look to the fourth house for finding out the happiness of the mother, her longevity and her form and complexion but the planet who rules the mother generally is the Moon or Chundra. He becomes the *Matrukaraka*. We have to consult the strength of the lord of the fourth house for mother and also Chundra. But fourth house is also to be consulted for education, but the lord of education is not Chundra but Guru. We see therefore that for each fact or set of facts we have to take into consi-

deration different planets and different combinations and the strength or weakness of the zodiacal signs have also much influence, in increasing happiness in certain directions and bringing misery in others. In all scientific matters, facts appear to be complicated and apparently inexplicable to the beginner but good patience and determined perseverance are the best instruments with which all these difficulties could be easily overcome. A little familiarity will enable the astrological student to cut an easy way for himself. We feel very often what we fail to explain distinctly and to the satisfaction of others. Facts will explain themselves as we make acquaintance with them.

ASTROLOGICAL DOUBTS.

Mr. R. P. from Dubri, Assam writes thus:—

I am now studying Astrology with a delight which I remember to have taken in no other science. Your book (*The Astrological Self Instructor*) is indeed an excellent self instructor and of inestimable value to me. But my own want of patience and comprehension is too strong for me to understand the following points.

(1) How to fix the relative positions and houses of the planets at any specified time i. e. how to consult the almanac.

(2) How to know whether a planet is in the *Navamsam* &c. and what relation does the *Rasee*-diagram bear

to the *Navamsa*-diagram, and how to fix the latter and how to cast the planets in all their sub-divisions.

(3) Astronomy teaches us that *Ceres* (which I identify with T. & Kt. perhaps erroneously, merely because they are supposed to be the fragments of a larger planet conjectured to have been blown to pieces by an explosion in which fact I see a reason for naming them Dragon's-Head and Tail.) that *Ceres* does not move in the zodiac, but what about *Uranus* and *Neptune*? Have they no influence; cannot they modify the effect of other planets and do they not send light energies as others do? Though they are the remote superior planets, it is mathematically impossible to suppose that they have no influence in the system, and add to this their volumes, then they will be seen to have no mean part in disturbing the solar ecliptic.

(4) What is the use of the cycle of 60 years? does not it answer "Metons lunar cycle of 19 years? if so how?

(5) How is it that the rules of Astrology laid down centuries ago when only seven of the planets were known and their position accurately fixed will still hold good when new planetary influences (e. g. *Uranus* &c) have been discovered, or in other words, as the improvements of our optical instruments unfold new influences that should in all probability enter in the calculations. Why should not the old rules, into which these were not taken into account, be

useless? Had the movements, relative positions &c. of the disturbing agents been periodic, then, and only then should the inductive rules of Astrology hold good? But have not the constellations sifted so far?

The writer has really touched upon two or three important points bearing on Astrology, and they require to be explained at considerable length. In the meanwhile some of the objections raised by him are however answered satisfactorily in the back numbers of the *Astrological Magazine* and we refer him to them. Under the heading "Zodiacal" division, we have shown what the planets are, and what is a *Rasee* and what is a *Navamsa* diagram.

ORIGIN OF WEEK-DAYS.

A Colonial District Surgeon from Ceylon writes thus to us:—

"I am always interested in Astrology and Astronomical matters and I am very much pleased with the number 9 of the 1st Volume of the *Astrological Magazine* received by me this day.

I believe no other nation could assign the reason for the order of the days of the week as they are adopted by all of them except the Hindus through the Hindu system of Astrology in reckoning the "Orais" the hours of the Western nations. Though the Europeans do not believe in Astro-

logy yet it could be pointedly shown that the origin of the indication and measurement of the time by hours and the order of the days of the week depend on the Hindu Astrological reckoning of the "Orais" and the lords of the "Orais," and consequently, though not believed and adopted by them yet Astrology formed the basis and foundation of the order and nature of their reckonings in Astro-nomy and its bearings in the progress of civilisation and life."

In page 55 of the second edition of the Astrological Self Instructor published by the Editor, the origin of the week days is clearly given. The *Hora* in Sanscrit means one hour of the Western nations and the lords of the week-days give their names to each day from the singular feet of their ruling the first *Hora* of the week-day just after sunrise. All calculations for week-days at least among the Hindus are made from sunrise to next sunrise, and the days are named after the lords of the first *Hora* after sunrise. The purport of the Sanscrit *Sutra* is clearly explained in the 3rd stanza of the Brihatjataka of Varahamihira and we would earnestly refer our readers to the above named book for a fuller explanation on this important point. Our Ceylon correspondent is quite correct when he says that the *Orais* (Tamil corruption of Sanscrit *Hora*) are to be traced to the Hindus and all the other nations seem to have borrowed them from the Hindus.

The word *Hora* itself is derived again from the two Sanscrit words *Aho* and *Ratri* meaning day and night, and by dropping in of the first letter of the first word *Aho* and the last letter of the 2nd word *Ratri*. Thus we have *Ahoratri* composed of two words meaning day and night and thus time in general and after we drop the 1st and the last letters *A* and *tri*, we have the word *Hora*. No other nation could give us a more sensible explanation of the origin of the *Hora* and the names of the week-days. This is well explained in the Astrological Self Instructor published by the Editor in English and also in the Astrological Primer published by him.

SOUND.

The importance of sound in the economy of nature cannot be properly valued. Between heat and sound there seems to be very intimate connection and we may even go to the length of saying that there could be no sound without heat and no heat without sound. All the physical experiments which have been directed towards the explanation of these phenomena have resulted in finding out the truth that without the propagation of the heat rays no sounds have been heard neither has it been found possible to hear sounds without heat and its mysterious work in the propagation of the sound vibrations. It has been thoroughly demonstrated by physical experiments and found that all

heat comes directly or indirectly from the Sun, and therefore if we hold that sounds can only be produced when there is heat, we can easily draw the inference that all sounds are directly or indirectly derived from that same luminary. Light has not been considered to be a separate physical agency coming directly from some remoter bodies. All light and heat which are to be found on the globe or underneath it, have been derived mainly from the solar body. Light, heat and sound are therefore to be traced to the Sun. Their work in the different terrestrial phenomena has to be very carefully determined and this constitutes the sum total of human knowledge. Electricity and magnetism are different forms or states of the same physical agency, and what the exact physical conditions under which one takes the form of another or is converted, or blended together have not been properly understood. The difficulties in the way of explaining these are very great indeed, and patience and perseverance alone, under proper and intelligent guides, will enable mankind to acquire the key which opens the doors of knowledge.

PROPAGATION OF HEAT

In dealing with the mode of the propagation of heat in the globe of the Earth, we have to distinguish three varieties which can easily be observed. There is first the periodical heat which causes the temperature of the earth's

strata to vary according to the position of the Sun and the season of the year. The warmth penetrates from above downwards or inversely escapes by the same path. The second cause is also an effect of the Sun. Its action is very slow, as a part of the heat which has deeply penetrated into the Earth in the equatorial regions, moves along the interior of the upper strata of the Earth to the vicinity of the poles. From the Northern and Southern poles the heat escapes into the atmosphere and very likely thence into the boundless space. The third cause seems to be the slowest of the three. It consists in the secular cooling of the globe in the escape of the extremely minute quantity of the original heat which this planet is supposed to possess, and which is gradually but very slowly given out from its surface. At the time of the early terrestrial revolutions the loss of central heat from the Earth is supposed to have been very great and hence a larger quantity of carbonic acid gas was issuing from the fissures of the Earth from volcanic or earth-quake disturbances. The vegetation of the earlier ages consequently was grander and more luxurious than what it has been now considered to be in the recent times. These processes of heat in the act of propagation have very important bearing upon the flora and the fauna of a country, and cannot be undervalued in their effects.

ECLIPSES.

Solar and lunar eclipses are phenomena which have attracted the attention of careful observers of nature from the earliest times. But even the most callous people are not but struck by the temporary covering offered by invisible bodies to the solar and lunar discs. The glorious objects are sometimes entirely darkened, and in many solar eclipses the darkness was so complete that people were able to observe stars shining as they did during dark nights. Not only are people struck with these appearances but naturally enough they attributed much significance to these phenomena. Politically, morally, religiously, socially, and nationally the eclipses were supposed to have much significance. If we only remember what infinitesimally small quantity of light and heat the Earth receives from the Sun during the course of one year, out of the vast quantities of energies he radiates into space, we can at once see that the temporary stoppage of such energies by the eclipses, cannot but have their full value in the determination of the terrestrial phenomena affected by such events. The stoppage of heat and light must have some result good or bad and every object in nature suffers by it or is benefited by it as the case may be. Eclipses are visible in some countries and invisible in others. Their results in the regions where they are witnessed, are different from the regions where they are not

visible. The solar eclipse has much more significance politically than the lunar, while the lunar eclipse occupies a secondary position. The influence of the Sun is more powerful than the Moon, and to him we should look to all powers which sustain us. On the 28th of February 1896 there was a beautiful lunar eclipse visible at Bellary and India. The eclipse commenced a short time before midnight and the lunar disc was almost covered. The eclipse passed off clean by about 2 o'clock on the morning of the 29th, and the phenomenon was a grand one as the sky was clear, and furnished splendid food for contemplative minds. We shall recur to this subject of eclipses later on as they have much to do with the prospects of animal and vegetable lives.

Correspondence.

We do not hold ourselves responsible for the opinions expressed by our correspondents. Rejected communications cannot be returned. Correspondents are requested to write legibly and on one side of the paper only.

SIR,

I am always glad to read your Magazine. Every body who reads it is pleased with the manner of the treatment of the difficult subject. Certainly you removed a great desideratum by launching this Magazine into existence. It is further a matter of joy that the

subject is so well treated by a Hindu and a Hindu alone can approach to approximate perfectness in abstruse subjects, like astrology. It will be better I think if you also publish along with the English translation, the original Sanscrit Stanzas of Jatakachundrika, so that a referee may not go beyond the pages of the Magazine to see the original text. As time and space permit you will try to give lives of the eminent astrologers with photos if possible. Sometimes it will be most useful to the general public, if subjects like these and other deeply interesting ones, be treated scientifically as they are of every day occurrence. I have thrown out these suggestions for your consideration.

Bhima Row Runga Row
Jalihal

Sampagaom)
21-12-96)

Notes.

In the regions of the Andes, in South America the Earthquake shocks always precede the volcanic eruptions.

The electrical storm is usually confined to a small space, beyond which the state of electricity in the atmosphere remains unchanged.

The earthquakes caused by the internal forces of the Earth always convey a sense of danger of which man does not know the extent or limit.

Life is distributed in Nature with such profusion that small infusoria live parasitically on larger and are themselves inhabited by smaller.

The service rendered by the Moon in lighting the dark nights is not the most important work she does. It is as the principal regulator of the ocean tides that the work of the Moon is chiefly valued by the terrestrial inhabitants.

When Mercury is nearest to the Sun he receives ten and half times more light and heat from that luminary than we do but when he is at his greatest distance from the Sun he gets only less than half of what he does when nearest.

The geographical distributions of Volcanos is wholly independent of climatic relations, says Humboldt and we may well question the author of the "Cosmos" whether he ever had the opportunity of examining all the forces which worked to bring about the Volcanic distributions over the different regions of the earth.

The external form of continents, in the varied and deeply indented outline of their coasts exercises a beneficial influence on climate, trade, and the progress of civilization so also in the interior, the variations of form in the vertical direction by mountains, hills, valleys and elevated plains, have consequences no less important.

It is observed by the modern scientists that our intercourse with all other cosmical bodies—with all nature beyond the limits of our own atmosphere,—is exclusively either through the medium of light, and of radiant heat intimately united with light, or through the mysterious

force of attraction exerted by remote bodies according to the measure of their distance and their mass on our globe, its oceans and its atmosphere.

The rapid multiplication of microscopic animalcula is in many species accompanied by an astonishing tenacity of life. Some of these species have been observed to come to life from a state of apparent death after being buried during 28 days in a vacuum with chloride of lime and sulphuric acid and exposed to a heat of 120 degrees centigrade or 248° of Fah. 100 of centigrade heat and 212 of Fah. heat will raise water to a boiling point.

The sudden blazing up and subsequent extinction of stars in Cassiopea, Cygnus, and Ophiucus have generally led to the admission on the part of the modern scientists, of the possible existence of non-luminous cosmical bodies. Condensed into smaller masses the asteriods revolve around the Sun, intersect like comets the paths of the great luminous planets and become ignited when they enter or when they approach the outermost strata of our atmosphere.

It is difficult, says an eminent scientist to draw any conclusion respecting the cause of the specific distribution of electricity in clouds. Some of these have a positive while others have a negative tension. The negative electricity, which near lofty cascades is developed in the air by the finely divided particles of water is a very striking phenomenon.

It is acknowledged by the European critics that Kalidasa's Sakuntala or the Lost ring is one of the greatest if not

the greatest dramatic productions in the world. This is unfortunately written in the Sanscrit language mixed with Prakrit or older form of the same.

Goethe the monarch of German literature went into a delirium of ecstasy over the immortal production of the famous Kalidasa and seems to have broken out in the following beautiful compliment to Kalidasa's incomparable genius.

"Wouldst thou the young years blossoms and the fruit of its decline."

"And all by which the soul is charmed, enraptured, feasted, fed."

"Wouldst though the earth and heaven itself in one sole name combine", "I name thee O Sakuntala and all at once is said". This is no mean compliment to any poet who knew how to touch the nicest feelings of the greatest men. It must be remembered that Goethe had only to read Sakuntala in a foreign garb, which at best could only give very rudely the outlines of the grand original. Scientific truths of the highest order are embodied in this beautiful drama. Could it be said that Kalidasa borrowed his scientific ideas from the modern sciences? The works will speak for themselves. Valmiki stands higher and his intellect comprehends, scientific, religious, moral, political and social truths of the most sublime order, and Vedas stand highest even in the estimation of these great men.

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BELLARY.

1896.

IMPORTANT NOTICE.

This Magazine is started with a view to explain and illustrate the astrological principles. Correspondents are invited from every quarter of the globe. The Western and Eastern systems of horoscopic calculations differ considerably from each other. An attempt will be made in the Astrological Magazine to explain these different systems and their relative values in making future predictions. Gentlemen are requested to send in copies of their horoscopes. They will be entered in a separate register and kept in the Astrological office for reference and use. Translations of the best Sanscrit Astrological works will be given and gentlemen who are anxious to have those works will do well to subscribe to the journal at an early date to save disappointment. These translations may be bound separately into volumes at the end of each year. All correspondence and remittances must be addressed to the undersigned.

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VOL. I. } 31st MARCH, 1896. { No. 12.

Modern India and Astrology.

WE briefly pointed out the difficulties which attended the orientalists in the acquisition of the Eastern languages and more especially the complicated Sanskrit tongue. The European scholars make a bold statement that the Eastern nations have no idea of the physical sciences but their statement is quite unsupported and altogether imaginary. They themselves have no idea of the rich intellectual treasures which lie concealed under the ordinary interpretation put on the Sanskrit works. These difficulties are not present in the case of the Hindus. But they are labouring under disadvantages which have still to be pointed out to the public and about which they themselves are ignorant. Educated Hindus do not know the intellectual treasures their ancestral works contain. The reasons are not far to seek. The made-easy-series on which the

Westerns pride themselves are not to be found among the Eastern nations. The foundation here is deeper and more lasting. The superstructure remains invisible for a long time, and the patience of the student is stretched to its extreme limits. It is an admitted fact that deep scientific or philosophical studies disgust the ordinary readers in the commencement while the novels and novel-ettes, perfectly useless in the long run and highly injurious in their after-effects are read with great avidity and are as rapidly forgotten or thrown into oblivion. The mind, like the wild horse, shows its greatest unwillingness to be controlled and if the end to be gained is far away it fancies the existence of imaginary difficulties at the sight of which it reels and falls back on useless reading. To know the higher truths contained in the Sanskrit works the methods adopted by the Hindus, have been laborious and exhaustive. The

dictionary-reference-work is nowhere encouraged, and on the other hand it is severely condemned. All the preliminaries have to be learnt by-heart and for some years the student simply wonders why he has been made to learn facts which have apparently no connection with the subject which he is taught to learn. The *made-easy-series* are not available and he has to toil in the intellectual fields long without discovering the object of his search. The term *Educated Hindus* applies to only a small section of the Indian community and is technically limited to the English knowing public. The word *Education* has comprehensive meaning, but in this particular instance, it is narrowed to mean only those Hindus who are trained in the Western languages by the Western methods. The pundits of the land of the Vedas are not included in the honorable list, and the meaning of the word has considerably deteriorated. The *educated Hindus* themselves labour under great disadvantages. Colleges of importance are established in the centres of political and intellectual life. In the villages or towns where most of the Hindu great men were born or bred up

Western languages are taught up to only a limited standard. Just at the time when the youth's intellect is about to develop well, he receives a change in his life, he goes to the metropolis of his province, loses the control of his native parents or guardians, spends most of his time with men of one sided education and forgets the little which he had learnt at home in the bustle of his new surroundings and college associations. The youthful mind, like the melted wax, takes the form of the mould into which it is cast, and forgets entirely afterwards that it had assumed any other form. The impressions made on the mind in this transitional period of life become hardened and strong, and the youth presents all the appearances which result from the adaptation of the Western methods. His previous education and control do not help him much to cast off the later and the stronger impressions, and thus deprived of the salutary advice and instruction which alone could have saved him, he becomes, thoroughly estranged from all sympathy with his own land, his own parents and family members, and his early associations. Contempt of all which appertains to home is the

result. This is very unfortunate, but it is a fact. He loses the reverence for the elders and begins to laugh at their learning and their lore. He gets a natural return. The elders lose confidence in him, consider him as an intellectual upstart and treat him with a deserved contempt. Mutual sympathy which would have greatly facilitated the exchange of intellectual ideas is thus sadly cut off and the relation between the two so brought up becomes more and more strained. We cannot expect under these circumstances that scientific truths of the highest order will be divulged to the youth who is looked upon with suspicion by the elders of his family or religion while the youthful mind brought up under an unsympathetic method looks to the older generation as a set of ill-informed persons who do not deserve the least consideration at his hands, and thus there is much to blame on either side, but the results are disappointing. This is the position occupied by the modern educated Hindus. There are some honorable exceptions

where the educated Hindu gentlemen have made sincere efforts, and have succeeded in finding much valuable information in the original Sanscrit works. The translations are treacherous guides and generally lead unwary students to dangerous results. Sincerity is greatly wanted, and the educated modern Hindu gentlemen consider that there is a duty cast on the older generations that they should come forward before the intellectual public and deliver lectures to them to make the hidden intellectual treasures visible. The other party denies all obligations of this nature and coolly remarks that he who wants to taste at the fountain of knowledge must work his way to it at any cost. They will be then prepared to impart instruction to the anxious disciple. We have a plain and simple duty to do. If we want a thing we must go to the place where it is available either for love or for money, or get such power within ourselves as would enable us to get the same to the place where we are.

Venus and its influence.

(Continued from No. 11.)

No. 41. Horoscope.

Born Salivahana Saka 1769, in the year
Plavanga on the 11th day of the
bright half of the lunar month
Aswija (6th day of the Solar
month Thula, *Libra*) at 3
ghatikas after
sunrise.

Kethu	Kuja		Guru
Chun- dra Sani	Rasee.		
		Birth Ravi Buda	Sukra Rahu

Living, married two wives both of them died. No issues living. Sukra, the lord of wife, is in a *Common* sign and occupies the 12th house from birth, in conjunction with Rahu an evil planet. He is the lord of birth and 8th houses and occupies his house of debilitation. From Chundra he is in the 8th house and owns 4th and 9th houses the former being bad. The lord of the 7th from birth is Kuja and he is aspected by two evil planets, Ravi and Buda. Ravi is debilitated. The lord of the 7th from Chundra is Ravi and he is debilitated. *Kalatra-Karaka* or Sukra is also debilitated and these combinations have turned the marriages of the native to unfortunate results. The occupation of

Kuja in the 7th house is always bad, and he aspects the house of family, viz. Vrischika. This again is further aspected by Sani in the 10th house, while Chundra is himself in conjunction with Sani an evil planet. Two wives died and the man is miserable.

No. 42. Horoscope.

Born in the year Viswavasu (about 50 years old now) on the 9th day of the dark half of the lunar month Sravana (12th day of the solar month Simha. (*Leo*) about 53 ghatikas after sunrise.

	Guru	Kethu	Chun- dra.
	Rasee.		Birth
Kuja. Sani			Ravi Buda.
	Rahu.		Sukra

Living. Married two wives, the first is living, but the second died, leaving a daughter. We shall come to other points subsequently. Sukra is debilitated and occupies a common sign. Sukra is the lord of 4th and 11th houses, both being bad houses for him. Kuja and Sani are in the 7th house from birth and their occupation of the 7th house is bad. From Chundra these two planets occupy the 8th house and this is an unfortunate combination. In the house of family we have Ravi and Buda the latter being the lord of the 3rd and 12th houses.

Both these houses are unfavourable. Besides this Kuja aspects the 8th house, the sign indicating the house of family. These points will have to be carefully borne in mind, and without reference to these, there are other points which ought to have been considered, but which have specially been omitted. Grand question as this is, it requires ages of experience which alone can teach us how to handle the details of sciences but we will be committing a great mistake if we only think that we can pronounce a competent opinion upon any one of the scientific facts or results without that special training which alone entitles us to speak of them with any show of authority.

SOLAR PHYSICS.

First of all, it is announced by our Sastriar, the different names of the Sun will be enumerated. The Sun has in Sanscrit more than forty names, and it is not possible to go deeply into the history of each of these names, how they are derived, what they mean, and what phenomenon or phenomena is or are expressed by those names. We shall confine ourselves to about a dozen names in the commencement and give out the important phenomena produced by them. The other names may be treated subsequently if we have time and space in our Magazine. Then the usefulness of each of those names will be explained and that will clearly show the scienti-

fic knowledge possessed by the ancients. This forms the second division. In the third chapter the extent of the solar globe and in the fourth division its formation are treated. In the fifth chapter is given the several divisions of the Sun's globe. The sixth chapter treats on the *Surya Ratha Pramanam*. What is meant by the *Surya Ratha* will be explained later on in its proper place. *Akshamsam* is determined in the 7th, while the *Rathachakram* is explained in the eighth. The next chapter is an important one and is called the *Dhruvakarshana Vychitram*. The wonderful effects which are produced in the Sun by the attraction of *Dhruva* are explained. In our 10th issue we have already touched on *Dhruvamandala Prakaranam*. The tenth begins with all the differences among the zodiacal signs and 11th chapter is devoted to *Ayana Bhedas*. Hindu astronomers have divided each year into two *Ayanas*, *Oottarayana* and *Dakshinayana*. The first begins with the commencement of *Makara* month and lasts for 6 months while the other begins with *Kataka* and lasts till *Makara*. The Sun gains everyday some seconds in the horizon, and for three months he goes on moving towards the North, then he makes a turn and comes back to his original position in 3 more months. Now instead of moving towards North again as he did before, he begins to move towards the South, and reaches the Southernmost point of his declension in about 3 months and turning again he now regains his

Northerly direction. His work in the two *Ayanas* has very great significance in the history of the mineral, vegetable and animal kingdoms. Chapters 12 and 13 explain the different solar rays we get, their work in producing the terrestrial phenomena and what influences could be brought to counteract against them. Chapter 14 treats of the great problem by which we can find out the source or sources of Power or Force which keeps the great solar body in its due place. In the fifteenth chapter we have an explanation of the air, its extent and pressure. Chapters 16 and 17 solve the questions relating to the stability of the solar body and its movements in space and among the planetary systems. Chapter 18 is devoted to the delineation of the solar disc and its extent and chapter 19 relates to what is to be finally met with in the solar body. Chapter 20 is again a very important one. It treats of the various forms the solar ray is able to take. The interesting phenomena of rainbow is next touched upon and explained. Chapter 22 ought to be very carefully studied. It treats of the formation of the different kinds of glasses, pebbles, bases and other means employed by scientific men to examine the celestial phenomena. The Sanscrit term for them is *Kaladini*. Its significance will be explained later on. Then chapter 23 shows that all celestial or terrestrial objects seen through the medium of glasses of any kind, appear to us other than in their true light and

therefore a higher power which is in man and which can be developed under proper instruction is necessary to observe things as they are. This is shown in the last chapter. We have roughly given here what we propose to treat in our future issues and gentlemen are specially requested to read carefully the articles on solar physics as they will be original, interesting and practically very useful in our daily transactions.

ZODIACAL DIVISIONS.

We explained in our last issue about the importance of fourth house and the significations we have to find out with reference to it. The fifth house is the house of children, council intelligence, offspring and power. Intelligence and children are important items in the sum total of man's happiness. Whole families are ruined and their names are erased from the pages of written records for want of offspring. If the fifth house is well occupied and aspected we may predict good children and intelligence. But there are many cases where the persons are highly intelligent, but without any children and with many promising children but without any intelligence. Here, as in the previous cases, we have to look to the lord of the house his position, his association, his aspects, and his general strength. Then there is the lord of the children or *Putra-Karaka*. This planet is generally Guru. The lord of the fifth may be

different from the lord of children in general. But the lord of intelligence is Bada, and we have to look to him, his position, conjunctions, aspect and associations in predicting about a man's intelligence. These complications will be explained later on as we proceed with our work. *Navamsas* and other divisions have also much influence in these matters and the student is specially requested to bear these facts in mind in the determination of astrological results. We next come to the sixth house and it has very important significations. Foes, pain, disease, fear, weapons and cousins are indicated by the sixth house. This house apparently has all evil significations and indicates no good. Here there are two systems or doctrines on this point and it is worth our while to carefully weigh their relative importance. Sixth house, as per above statement, indicates mainly debt, disease and misery. Evil planets in the sixth, eleventh and 3rd houses have elsewhere been declared to be productive of good. This means that good planets there are not so good. We shall confine ourselves to the 6th house in this place. The occupation of any house by good planets increases the significations of that house. Therefore if good or auspicious planets occupy the sixth house they must increase the significations of that house viz debt, misery, disease and enemies. But then this will be against their nature. Auspicious planets do always good in the

houses they occupy or the planets they aspect. Increasing debt, enemies, misery and disease will not and cannot produce any good. Then there is the other question of the evil planets doing bad to the significations of the houses they occupy. If we accept this principle, then the evil planets occupying the 6th house decrease the significations of that house and as those significations chance to be all bad, the native will be fortunate to get good results by a negative act of these evil planets. They occupy the 6th house and destroy debt, misery, enemies and disease. This of course promotes happiness to the parties concerned and through the principle of the evil planets destroying the significations of the houses they occupy the native gets good by the destruction of misery, enemies, debt and disease. But these points require further explanations. Good or evil planets, do not produce the same results in all the houses they occupy, under all circumstances and in all their significations. The determination of these and many other doubts, will be explained when the reader has made some advance in the astrological studies. He will then be able to follow our reasoning better.

VEGETABLE INFLUENCES ON MAN.

Physiologically and psychologically the connection of man with narcotics

which he daily consumes in different forms in different countries furnishes us with one of the most wonderful facts in the history of human life. Man finds means to provide for the necessities of his life. This of course forms the first attempt on his part, and is effected in different countries in different ways. Then comes his search after things by the use of which he tries to assuage or banish altogether the thousand and one cares of his life to which he is subjected in general. Fermented liquors found in different shapes, and formed out of different substances in the various regions of the earth, effect this purpose to a considerable extent. The multiplication of his enjoyments and desires, animal and intellectual forms an important item in the history of his life and this has an important bearing on his life, character and occupation. These are attained by the use of narcotics. We have already known the effects of some of them on the human constitution and we shall now treat of the most common drug used in various forms by the nations of the world. There are many narcotics in use among the people all over the world, but from the statistics collected on these subjects we find tobacco occupying the most prominent place. It is used over the largest area and among the greatest number of people and forms their most common enjoyment. The use of tobacco was not known to the Europeans before it was introduced

to them by the Spanish conquerors of America. And historians assure us that its cultivation in the Eastern countries is of recent date. Here perhaps they are not correct. The plant was known to many of the Eastern nations long before the Europeans knew anything of it. It is extensively cultivated in almost every country of the globe and the use of this plant is not less universal than its cultivation. In fact there seems to be no country, village or town without its consumption of tobacco in some shape or other. In America its consumption is simply enormous. In Europe the pipe, the cigar and the snuff-box are a common solace among all ranks and conditions of man. In Asia it is largely consumed in Turkey, India, Persia, China, Japan, Ceylon, Siberia, Thibet and Arabia. It has spread its empire over Australia, Africa and New Zealand. It is universally cultivated and is a hardy plant. It is capable of resisting the changes in temperature, altitude and climate. In England alone the quantity of tobacco consumed annually is roughly estimated at 70 or 80 millions of pounds. The total produce and consumption of this common drug by the whole human race is roughly estimated at 3,000,000 tons or about 6,720,000,000 pounds of tobacco. The consumption of this huge quantity of tobacco by the human race annually must surely have remarkable influences on their physical, intellectual, moral, religious, political and social

sides, and we have known of no plants called into existence without the expenditure of the solar energy, and if physicists are to be believed the whole vegetation owes its existence to the solar ray, without which nothing can exist even for a few seconds. The position of those who deny the influences of the planets is simply deplorable on the intellectual side.

THE YEAR DURMUKHI.

On the 15th of March 1896, was held the grand festival of the Gentoo new year. Without discussing into the origin of the name *Gentoo* as applied to this feast, we shall show that it is the commencement of the Lunar year. Perhaps our readers are anxious to know what is meant by a lunar year, and whether it has any particular significance as opposed to other systems of calculations or years. There are, in India, three principal astrological systems of calculations, and they are, (1) Chandra (2) Savana and (3) Barhaspatya, *Manas* or measures. Chadramana means the calculations in astrology of days, months, and years with particular reference to the different phases of the Moon or Chandra. Savana means the calculations in astrology based on the movements of the Sun, and this is particularly observed by the people of the South of India. Chandramana is observed mostly by the inhabitants of the Deccan, and the Barhaspatya

mana means the calculations based upon the planet Brihaspati or Guru (Jupiter). This system of calculation is mostly prevalent in the Northern parts of India. The important points of difference among these three systems of calculations based on close observations of the Moon, Sun and Jupiter will form the subject of another article and will be highly interesting. For the present we shall simply confine ourselves to the enumeration of the different systems.

We know as a matter of fact that the movements of the above named planets are not one and the same. The Moon is supposed to go round the Zodiacal circle once in 27 and odd days while the Sun roughly takes about 12 months for a single rotation round the Zodiac. Guru or Jupiter on the other hand takes about 12 years for going one round through the Zodiac. These movements therefore are different for the different planets. Referring to the Gentoo or Telugu new year we said that it commenced about the middle of March 1896 and will continue to the 2nd of April 1897. We see therefore that the lunar year Durmukhi commences on the 15th of March 1896 and ends on the 2nd of April 1897. It is apparently more than 365 and odd days. There are 13 months in this year and this accounts partly for the increase of the number of days in this year. The extra month falls in Adhikajasta or from 13th May to 11th June 1896. The planets are said to influence the

of Astro-psychology could be established on a sound basis as all must recognise. So likewise we might take the vicissitudes of nations and families as shown by history and with the periods of time might be compared the cycles of planetary motion which connects re-occurrences of similar positions—a department of the art which seems to have been much in favour among the ancients, but almost entirely lost sight of by their modern successors. If it could by this means be shown that there was an accordance between historical and astronomical cycles and sufficient instances were collected, there again would be striking evidence. Such instances as the recurrence of plagues, famines and other national disasters offer peculiar facilities for this sort of observation. According to that great rule of analogy which occultists look upon as the key-note of national mysteries, man as the microcosm corresponds with the universe or macrocosm, and therefore we must expect to find that the vicissitudes of humanity correspond with the changes which take place in the heavens and on the earth; and only by carefully conducted observations can it be made manifest by such that the occult axiom is correct and though the ancients were great in astrological sciences, their greatness can be proved at least as well by observations conducted after modern methods, as it can by using only their own which have come down to us but which, not agreeing so well with the

state of the present day, do not appeal to the scientists with them, which it seems as if they ought to do. It therefore appears that a happy union of modern methods with ancient science would end to the welfare of all concerned. I do not too much to expect of those who are proficient in astrology that they should endeavour to establish the public estimation by whatever methods may seem best suited to that object. We all wish to find true method of applying the ancient science devoid of that ambiguity which is the bane of its present practice, and if these few notes do ever serve in that direction their object will have been accomplished.

Correspondence.

We do not hold ourselves responsible for the opinions expressed by our correspondents. Rejected communications cannot be returned. Correspondents are requested to write legibly and on one side of the paper only.

DEAR SIR,

Will you kindly remove my following doubts:—(1) Why do the good and bad planets respectively produce evil and good when they own quadrants? Almost all writers on astrology differ from Parashar in this respect. (2) It is stated in the fifth Sūtra of Jatakachandrika that the lords of the 3rd, 6th and 11th houses are always evil. I don't quite understand this. In what connection is their

evil tendency to be taken into consideration? If they are always evil then for instance the lord of 3rd (*Bhratru bhava*) would never give brotherly happiness. So also the lords of 6th and 11th will indicate the absence of their respective *Bhavas*. The lord of the 11th instead of giving wealth deprives the native of it. This is on the very face of it inconsistent when it is expressly stated that when the lord of the 11th occupies it he gives much wealth. But if he be evil-giver he will give the contrary results. Please clear these points. I shall be much obliged to you for this.

Murtianpore, Berars }
6-3-1896 } G. A. SUBNAVIS.

DEAR SIR,

You as well as many of your correspondents dwell constantly upon the importance of the solar body and say that without him there could be no creation, protection, and destruction, and that therefore the Hindus are partly justified in deifying the Sun as the God. This is what I understand from reading the interesting articles in your valuable Magazine. I may be mistaken. But if what I have stated above is true, then please explain my doubts on the following points. Is the Sun then the sole representative of all which goes under the name of Creative Power? Are there any other forces for us besides the Sun, which work with or against Him in the work of creation? Which is the final source for all these powers or forces, and are they endowed with intrinsic energies? If not is there any guiding Hand? You say that the other planets are more or less

dependant upon the Sun and constitute what is called the Solar System. This implies the existence of other systems similar to the solar. Have the terrestrials nothing to do with them? Are those influences then sent away to the waste-paper-basket? What then is the use of astronomers dealing with questions beyond the pale of the solar system? I don't know if these doubts are explainable at all with the present state of astronomical knowledge. In all these questions I cannot see my way to deal with them without reference to religious doctrines on the final sources of power. I know it to be as a matter of fact that it is easy to put questions or suggest difficulties and doubts but not so easy to solve them. Whatever may be the difficulties it is but right to put the questions before the intelligent public and discuss them with a sincere heart. Discussion is the only method which at present, I, along with others see, by which mankind can improve their knowledge and in this particular the starting of your invaluable Magazine is a great help to the inquiring public as it presents a medium for the discussion of all questions bearing on astronomy and astrology. Here you have done the public a real piece of service. Before I could send many of my doubts to your Magazine, I see them raised in its columns by some correspondent and answered with considerable skill and scientific precision. In this part of India only a few get your Magazine and I shall make it my duty to circulate it among the intelligent public. More hereafter.

Lahore, }
13-3-1896 } A. GRADUATE.

Notes.

It is highly probable that the quality and the quantity of the national food has a material influence upon the national temperament.

Fermented liquors exercise a beneficial influence upon old people and other weak persons whose fat tissues have begun to waste, and in whom the process of digestion does not replace tissues as fast as they are naturally wasted. Such is the view taken by eminent medical men, and it is such view which has encouraged drinking in the European countries.

The influences of minerals on the human constitutions are very remarkable. That he has vegetable and mineral substances in his body are amply proved by the physical experiments made upon his body. In fact medicine is nothing but a calculation of these influences on the human system and the greater the knowledge of these kingdoms the better the success of the doctor.

From the present imperfect state of scientific knowledge it is not possible to state precisely the periods when the earthquakes would occur, and in what directions. Difficulties connected with the investigation of the underterrestrial phenomena of the earthquakes are very great indeed, and experiments explaining them are almost impossible. Knowledge in this department is very imperfect.

The elevation of mountains seems to have a constant proportion with the expenditure of the solar energy in the shape of pressure upon the large expanses of

water called Oceans. That mountains are constantly being raised, and depressed are facts which have been found to be true. The expenditure of energy on large sheets of water and the consequent pressure are matters for calculation but the difficulties are increased if we take into consideration the other forces of nature which act and reach upon the solar energy.

The different forms of life distributed in the different regions of the earth furnish much intellectual food for the contemplative mind. But if the same mind is let loose as it were on the various forms of life which it is possible to find on the globes of the other planets, it may perhaps wander over a larger area and find grander objects to contemplate than what is possible for it to do here. Is such study unprofitable? Could it ever be said that energy is wasted, where the mind freed from the terrestrial shackles, makes its boldest flights, and soars highest in the intellectual heavens.

The initial temperature of the rain drops depends on the height of the cloud, in which they are formed, and on the heat which its upper surface may have received from the direct effect of the Sun's rays. But naturally this temperature changes during their fall. The latent heat set free in their formation, causes them to have at first a temperature rather above that of the surrounding medium. But as the rain drops pass through lower and warmer strata of air the temperature is somewhat raised while at the same time their size is increased by the condensation of the aqueous vapour contained in those strata.

JATAKACHUNDRIKA

ENGLISH TRANSLATION

BY

B. SURYANARAIN ROW, B. A.

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(Continued from No. 11.)

NOTES.

Just in the previous stanza we pointed out that when Guru and Sani combine together, Guru will inflict evil. Now we have to determine who will kill the native. The author takes "evil planets like Sani &c". He takes Sani first and includes Buda and occasionally Chandra. Buda is bad as he owns 3rd and 6th houses. But Chandra is the lord of the 4th house. If he is full then he becomes good and his owning one of the quadrants is bad and he may produce evil combinations produce death. But if he is weak, then his owning the quadrant is auspicious and he will do good. These then are the planets who determine the death of the person at the time of birth. I have given notes at considerable length, but the fuller the explanation the better it is for the beginners who read these works and who, I am sure will be very much profited by the extra information given.

The author has already shown us very briefly what are the general principles of astrology, how they have to be mastered and what restrictions they have to be applied. But at a small work of this nature it is not possible for him to explain any thing more than the barest outlines of astrology, and those who are conversant with the Sanscrit language will find what an amount of brevity could be achieved in the Stanzas relating to sciences in astrology. He takes Sani as the most prominent planet for inflicting death, as he owns the 10th and 11th houses but really Buda could have been

named with an etc, afterwards. Buda owns the 3rd and 6th houses and consequently ranks as the foremost evil planet for the native born while Mesha is rising, because the two houses are bad, and he is also a bad planet when his associations are evil. Why should Sani be then named? is a question that we might easily ask the author. Perhaps if he were alive he would have answered thus his readers. Sani owns 10th and 11th houses, Sani is the lord of longevity, and Sani has an inclination to kill persons in preference to other planets whether preceding or following him in his periods or sub-periods. We refer the readers to Stanza 28th and notes on it. 10th house owned by an evil planet is productive of good, and it is the last angle of the quadrant and therefore the strongest. In the same way the owning of the 11th house by an evil or good planet is productive of evil and as 11th is the last house among the 3rd, 6th, 8th, and 11th, houses the result of owning it is also strongest. Sani is the *Ayush-karaka* or lord of life and therefore if he is well disposed he will increase the term of life and if ill disposed he will cut short the life. The influences of evil or good planets is of two kinds. First we have the general influence among the different influences of the other planets and lasting all through life, this is called *Nisargika* or permanent. Second, we have the influences of the planets in their periods, sub-periods, and other minor divisions of life. These are called *Thathkalika* or temporary. These last only during their respective divisions or sub-divisions. Here also the influences of the other planets cannot be overlooked. These two results of the planetary influences, must not be confounded with each other and must be distinctly borne in mind. As Sani has a special jurisdiction to protect life

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and take it away his name has been inserted by the author in preference to others. If he is bad, it is only then that we have to give him the power to take away the life of man. Otherwise the death time must be determined in the period or sub-period of other planets. The author further says that it is necessary to reconcile the principles of astrology whenever any difference is found among them and if the student is only intelligent and careful, he will see that practically there is no difference.]

Stanza—XLV.

To the person born in *Vrishabha* (*Taurus*) *Lagnam*, *Guru*, *Sukra* and *Chandra* are evil planets; *Sani* and *Ravi* are good planets. *Sani* alone is capable of giving *Rajyoagam* to the person born in *Vrishabhalagnam*.

NOTES.

Guru is the lord of 8th and 11th houses, both of which are declared to be productive of bad results. *Sukra* is the lord of 1st and 6th houses and these are bad, as the first is a quadrant, and when owned by an auspicious planet like *Sukra* produces evil. 6th house is equally bad. *Chandra* is the lord of the 3rd house and it is bad. So that *Guru*, *Sukra* and *Chandra* are bad planets because they own 8th and 11th, 1st and 6th and 3rd houses respectively. These are bad planets and they always try to do evil to the native. The author then begins to tell us who are good planets to the person who is born while *Vrishabha* is rising at the time of birth. *Ravi* is the lord of the 4th house and as *Ravi* is an evil planet and owns one of the quadrants he becomes good and produces beneficial influences. *Sani* is the lord of the 9th and 10th houses and the possession of those

two are excellent. Hence he becomes the most influential planet in the horoscope of the native and produces the greatest good and *Rajayogam*.

Stanza—XLVI.

If evil planets like *Guru* &c are possessed of death-inflicting power they will kill the native born in *Vrishabha* in their respective periods and sub-periods.

NOTES.

Guru now figures prominently as the death-inflicting lord to the person born while *Vrishabha* is rising at the time of birth. Why *Guru* should be named, and not other evil planets who have also been declared to be inauspicious as inflicting death? *Chandra* owns the 3rd house and is bad. *Sukra* owns the 1st and 6th houses of which 6th is bad while the first comes bad by reason of its being owned by an auspicious planet like *Sukra*. He is best lord of the birth and has some considerable influence. *Guru* owns 8th and 11th houses, the declared enemy of the lord of birth. None of the redeeming points to which he is capable of doing to the person born in *Vrishabha*. He owns two bad houses while *Chandra* owns only one. *Guru*, therefore, is stronger than *Chandra*. Also *Sukra* in producing evil. By examining the evil or good which is produced from the influences of the planets, we are too careful in weighing the evidence before us, and the facts have to be balanced before we pronounce on the matter. *Guru*, if well situated, may not inflict death at all. The student should read well and digest facts.

JATAKACHUNDRIKA

ENGLISH TRANSLATION.

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I promised to give translations in English of good Sanskrit astrological works. I shall commence with *Jatakachundrika*. It is a small work, written by Venkataswara Pundita son of Yagnaswara Dikshitar. Though small, it is excellently written and expresses the best principles of astrology in the most concise manner possible. Sanskrit works are written generally in poetry and hence they are easily carried in our heads and can be quoted off hand without much trouble or effort. The translations proposed to be given will not be literal but liberal, and will contain the purport of each stanza with explanatory notes where the meaning is obscure or unintelligible. I have to refer the advanced students to the original works in Sanskrit. As all Hindu authors begin, the writer of *Jatakachundrika* commences with an invocation to the light of knowledge viz. *Saraswathi*. It is beautifully expressed in Sanskrit. In the translation much of the original force and beauty are lost, but I propose to give the purport of the stanzas in as simple a language as possible.

Stanza—I.

I invoke the help of that glorious Light which represents the sum total of the knowledge of the Brahmapanishads and whom we call *Saraswathy*, the spouse of *Brahma*.

Stanza—II.

I shall try to explain the most important principles of astrology in an intelligible manner and shall be principally guided by the works of the renowned Maharishi *Parasara*, in my publications.

NOTES.

There were several renowned works on astrology, but those written by *Parasara* are the best in the opinion of the author, and he therefore tells us that he follows that Rishi in preference to others. *Parasara*, it will be remembered, was the father of *Vyasa*, the compiler of the Vedas and the composer of the 18 Puranas. *Parasara* himself seems to have been a Rishi of very extraordinary abilities. In Hindu Law he stands as the highest authority. He was a great astronomer and has left us many valuable works on the subject. His father was *Sakti* and his grand father was the venerable *Vasi*, then whom the Rishi stood greater in the intellectual and religious world.

Stanza—III.

By referring to ordinary works the student can learn the details of the horoscope, but I am going to expound in my works principles of astrology which would help the intelligent student in his progress in the astrological studies.

NOTES.

The author means that while the student can find the elementary portions in every work of mere astrology, I will give such general principles as would enable the reader to progress much by reading little, and saving much labour and its usefulness.

Stanza—IV.

All the planets aspect the 7th house. Saturn, Jupiter, and Mars have a special vision. Saturn aspects better in 3rd and 10th houses. Mars in 4th and 8th houses. Jupiter in 5th and 9th houses.

NOTES.

All the planets aspect the 7th house from the place where they chance to be at the time of birth or question. When the word *all* is used, Saturn, Mars and Jupiter are also included in it. But though these planets have an aspect in the 7th, that aspect is not so powerful as the aspect in the houses given to them singly and separately. The aspects of the planets must be carefully borne in mind by the readers. Good and bad results are greatly dependent upon such aspects. The aspect of a planet is as powerful as its combination and conjunction with other planets. These aspects must be carefully taken into calculations in making predictions.

Stanza—V.

The lords of the 5th and 9th houses are always good and the lords of the 3rd, 6th and 11th houses are always evil.

NOTES.

It should be borne in mind by the readers that the houses should always be counted from the *Lagnam* or birth time. For instance if Aries is birth time, the lords of the 5th i.e. lord of Leo-Sun; and 9th i.e. Lord of Centaur-Jupiter are producers of good influences. They will try to do good to the native. The lords of 3rd—Mercury; of 6th—Mercury again and of 11th—Saturn are producers of evil and these positions are not to be slighted by the astrologer in his predictions of good or evil. It must not also be forgotten that being a lord of a house is different from being in possession of it. Mars always is the lord of Aries and Scorpio but in the continuous revolutions of the planet any one of the principal seven planets may occupy those houses, and Mars may be found occupying any one of the remaining 10 houses of the Zodiac. The ownership itself creates rights and liabilities which ought not to be excluded in forming our judgments. So also the occupation of a house without being owners of it.

Stanza—VI

When auspicious planets own the quadrants, they produce evil.

When evil planets become lords of quadrants they produce good. The good and evil planets become more and more powerful as they are lords of 1st, 4th, 7th or 10th houses, 5th and 9th houses, or 3rd, 6th and 11th houses respectively.

NOTES.

Ravi, Kuja, Sandi, weak Moon and the associated Buda are evil planets. Guru and Sukra are auspicious or good planets. Full Moon (Poornachandra) and well associated Buda are also good planets.

Evil planets owning quadrants in 1st, 4th, 7th and 10th houses are producers of good. Good planets owning quadrants are productive of evil. The planet good or bad, that owns the house is less powerful than the planet which owns the 4th, the lord of the 4th is weaker than the master of the 7th and the lord of the 7th is less powerful than the lord of the 10th. In the same way the lord of the 5th is weaker than the owner of the 9th, and the lord of the 3rd is less influential than the lord of the 6th and the lord of the 6th is weaker than the lord of the 11th.

Evil planet owning the 10th is the best, while the good planet owning the 10th is the worst.

Stanza—VII

The lords of the 2nd and 12th houses give good or bad results according as they are in conjunction with the lords of other houses, and the nature of the houses they occupy for the time being.

NOTES.

The lords of the 2nd and 12th houses have peculiar ways of influencing the native. They are not powerful by virtue of their own merits but are influenced considerably to give good or evil results by the associations they have and the positions they occupy. Here it seems that where the lords of the 2nd and 12th houses have associations they give more the influences of the planets who are with them. Their own influences are considerably modified by the houses they occupy, the planets they associate with and the lords of the houses of their own position.

JATAKACHUNDRIKA

ENGLISH TRANSLATION.

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(Continued from No. 2.)

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Stanza—VIII.

The lord of the 8th house is productive of evil because he owns the 12th house from the house of peace (9th house). But if he chances to be the lord of the 1st house also he becomes good.

NOTES.

The lord of the 8th is bad. 8th house becomes the 12th house when we count it from 9th house. 9th house is the house of peace or happiness. Hence the 8th being the 12th from 9th is considered bad. But if the lord of the 8th also chances to be the lord of the birth or 1st he loses his malevolence and gives good. Take Aries. Aries is governed by Kuja, who also governs Scorpio 8th house from Aries. Here Kuja becomes good and not evil, because he is the lord of the birth Aries as also the lord of the 8th Scorpio. Take Virgo as birth sign. Mars owns 3rd and 8th houses viz., Scorpio and Aries. He becomes bad, for the two houses he owns are productive of evil results.

Stanza—IX.

In the next three stanzas I shall explain the good and evil results arising from the ownership of benefic and malefic planets, when they happen to be lords of quadrants and the 8th house.

NOTES.

The author says that in the 3 succeeding stanzas, he will clearly explain all the good and bad influences due to the planets owning quadrants and the 8th house. In the 8th stanza it was said that good planets owning quadrant houses are productive of evil and bad planets owning quadrants are productive of good, and

those that govern the 8th house are bad. The details of these influences will be given in the next three stanzas.

Stanza—X.

Guru and Sukra, when they own quadrants become very inauspicious and if they occupy the 2nd and 7th houses, they become very powerful in inflicting death on the native.

NOTES.

It was pointed out in the preceding notes that Guru and Sukra are pure benefics. When they govern quadrant houses they produce evil. If they own quadrants and also occupy (the death houses) 2nd and 7th houses, they become powerful in their periods and sub-periods (Dasas and vidasas) to cut short the life of the native.

Stanza—XI

Buda is less malicious than Guru and Sukra, and Chundra is less malicious than Guru, Sukra and Buda. Ravi and Chundra do not produce evil even when they own the 8th house.

NOTES.

We have seen the principle that auspicious planets owning quadrants are malicious and that Buda is not so auspicious by nature as Guru or Sukra, and much less Chundra. Therefore when Buda and Chundra own quadrants and occupy 2nd and 7th houses, their periods and sub-periods are not so deadly in results as those of the auspicious planets—Guru and Sukra.

Ravi and Chundra are not productive of evil even when they become the lords of the 8th house. It was observed before that the lord of the 8th house is productive of evil, unless he chances to be also the lord of the 1st house. This is possible only in the case of Dvirasya-dhira-hys or planets who own two houses. Ravi and Chundra own each only one house and when governing the 8th house they do not inflict any evil.

St. 22a—XII

Kuja (Mars) does not become good, simply because he owns the 10th house, but only when he becomes the lord of the 5th house he gives good.

NOTES.

It has been already stated that evil planets become good when they own quadrants 1-4-7-10th houses, and the evil planet owning 10th house is the best of the whole lot. But in the case of Kuja the author draws a distinction. Kuja does not become good by owning the 10th house alone. In addition to that he must also own the 5th house. That is if Kuja owns 5th and 10th houses he gives good. This is possible only in the case of persons born in *Kataksha*. Kuja is then the lord of 5th and 10th houses and as such becomes very auspicious. Kuja owns two houses *Mesha* and *Vrichikam*. To the person born in *Kumbham*, Kuja also becomes the lord of the 10th house, but as he also owns the 3rd he becomes evil. To the person born in *Dhanas* Kuja is the lord of the 5th, but he also governs the 10th house and therefore becomes productive of not so much good. His owning 10th house alone is not sufficient to make him good. He must also own the 5th if he really wants to do good.

Enza—XIII.

Rahu and Ketu give the same results as the houses they occupy, the planets they are in conjunction with, and the aspects they have but with greater capacity for good or evil as the case may be.

NOTES.

Rahu and Ketu do not own any houses, but in their revolutions, they exert greater influence

according to the nature of the house they occupy, the planets they keep company with and the aspects they have. Take the following horoscope.

Bishh	Sani Bada	Chun- dra. Ravi.	Rahu Sukra
		Rasee.	Kuja
Kethu		Guru.	

Rahu in *Mithunam* and Kethu in *Dhanas*. The lord of *Mithunam* is *Buda*, and the lord of *Dhanas* is *Guru*. Rahu is with *Sukra* and has *Guru's* aspect in the 9th house, Kethu has *Sukra's* aspect. They give the same good or evil which the two houses, their lords, and the aspecting planet would give, but in so giving good or evil, they act with greater energy and if evilly disposed, do more harm, if well disposed do more good, than the houses, their lords, or the aspecting planets could give.

Stanza—XIV.

If the lords of the quadrants are in conjunction with the lords of the trienes, without being associated with the lords of the 3rd, 6th, 8th or 11th houses, they become very powerful in producing good.

NOTES.

This is rather a difficult stanza. Ravi and Chandra own only one house each while the rest of the planets own two houses each. The conjunction may be in the act of owning the two houses one of which is a quadrant and the other a triene, or it may refer to two distinct planets each owning one of these houses and both being in conjunction in any one of the 12 signs.

	Chun. Mv.	Rah.
Ravi. Buda. Gum.	Rah.	
	Rah.	
Sakra.	Kethu. Kuja.	

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Stanza—XV.

Even where the lords of the quadrants and trienes are not powerful, their combination with each other will be productive of good.

NOTES

It has already been shown that the combination of the lords of quadrants (1st, 4th, 7th and 10th houses) with the lords of the trines (5th and 8th houses) always predicts good to the native. The good fortune predicted in such cases will be greater or smaller according to the power of these planets. Their simple combination is good, but where they are weak, or powerless or otherwise soiled, their combination will not produce much good. But where the combining planets are powerful, exalted, occupying good or friendly houses they produce much good. Excepting the sun and moon, the other five planets are lords of two houses each, and this necessarily makes them sometimes good and sometimes bad. Sun and moon rule only one house each and they cannot become therefore both good and bad, but the other planets can. Take an example.

In the horoscope given, Buda is the lord of 2nd and 5th houses, and he occupies the 10th house or Kumbham with the lord of the 4th Ravi and with Guru lord of 8th and 11th houses.

Here if *Buda* and *Bar* joined with *Ravi* and *Guru* had not joined them, the two planets *Buda* and *Ravi* would have been very powerful in producing good. Though *Guru* is a favourable planet yet as he is the lord of the 8th and 11th houses, his combination with the other two planets *Buda* and *Ravi* is not so powerful as it might otherwise have proved. *Ravi* and *Buda* here occupy both houses from the *Lagna* or birth. But instead, if they both occupied the 12th or the 8th house, they would have become less powerful in producing the good results which as they are now situated, they could do.

Stanza—XVI.

If the lords of the 9th and 10th houses join together and occupy the 10th or if the lord of the 9th occupies the 10th and the lord of the 10th occupies the 9th they "produce good."

NOTES.

The lords of the quadrants join with those of the trienes, they exert a beneficial influence, but here there are four quadrants and two trienes. 1st house is both a triene and a quadrant and is usually classed as a quadrant. But for political success or Rajayogam the author particularly draws the attention of the student to the important fact and combination of the lords of the 9th and 10th houses. The lords of the 9th and 10th houses join together and occupy the 10th, or the 9th. They might also exchange their places, for the lord of the 9th occupies the 10th and vice versa. Hence it is supposed that they are two different planets. But in the case of the birth falling in *Vishakham* the lords of the 9th and 10th houses are one and the same *Lord of*. He therefore can occupy *Makaram* or *Kumbham* and become powerful in giving success. We have pointed out in the earlier stanzas that the lords of the 1st quadrant and triene are the most powerful and such a combination is pointed out here. When the lords of the 9th and 10th houses aspect each other, or occupy the same constellation or join in any other than the 9th or 10th houses, they will influence the native for good and give him success.

Stanza—XVII

Lords of quadrants occupying places between lords of trienes, and joining with any one of them produce success.

NOTES.

This is a difficult stanza and can be interpreted in different ways.

The combination of the lords of quadrants and trienes is productive of good. But where a lord of the quadrant chances to occupy a place between two lords of the trienes and has their aspect or aspects any one of them, he will give success. The lord of a quadrant may also occupy a place between two lords of the trienes. This occupation may have none of the aspects above referred to, and the question then arises whether such a planet would also be able to do good. There is another combination which has to be taken into consideration. Between two lords of the trienes, we may have a lord of a quadrant and this planet may be joined with any other planet. Does such a planet or do those planets give good? We have only the principle here enunciated and we shall have to confine to its explanation. Between two lords of trienes, the lord of a quadrant becomes powerful and gives success.

Stanza—XVIII.

Where two planets are powerful and their periods are separated by the period of an evil or powerless planet, the powerless planet also produces good when its sub-period comes in the period of the two powerful planets or in the period of any other auspicious planets.

NOTES.

This stanza is capable of a good number of interpretations. The powerful planets referred to are generally the lords of the trienes. For success in political life or *Rajayogam* we have principally to depend upon the strength of the lords of the trienes and quadrants. Their

combination is very good. If the two planets own trienes and their periods are intercepted by the period of an unfavorable planet i.e. lord of 3rd, 6th, 8th, 11th or 12th houses, they seem to give the unfavorable planet strength to produce good results. This may become six or 6 cases. The author simply says that the sub-period of an unfavorable planet (between two good planetary periods) which occurs in the general periods of favourable planets produces good. If Chandra's period is favourable as also that of Rahu and Kaja is unfavourably situated at the time of birth, we shall have six cases in which the stanza could be properly interpreted. Kaja's sub-period in Chandra's as well as in Rahu's period will be productive of good. This gives us two cases viz. one good sub-period in Chandra and another in Rahu. The sub-periods of Chandra and Rahu in Kaja's own period may also produce good. This also gives two cases. But take another example. Kaja's sub-period in the period of some other favourably situated planet, or the sub-period of that planet in Kaja's period may also produce good. This gives us two cases.

We have seen in the last two stanzas that the lords of the quadrants and specially of trienes are good. A planetary sub-period, even when the planet is bad by situation, aspect and association becomes good when it comes in the period of powerful planets, by virtue of its lord occupying a middle position as it were between two well situated planets. Such strength is chiefly attributable to its occupying a place between two good ones.

Stanza—XIX

Unfavourable planets i.e. lords of 3rd, 6th, 8th, 11th, and 12th houses when in conjunction with powerful planets produce also success in their sub-periods according to the strength of the planets with whom they are associated for the time being.

NOTES.

Powerful planets have already been shown. Lords of trienes are powerful as also lords of quadrants when they join the lords of trienes

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But suppose powerless planets, viz. lords of 3rd, 6th, 8th, 11th and 12th houses, join with the powerful planets, what would be the result? The author says that powerful planets lose a part of their strength to produce good when they are joined with powerless planets and give success to a limited extent. But powerless planets also modify the results, by their association with their powerful planets and instead of producing evil, they produce good. The good man becomes partly bad by his bad associations and the bad man becomes partly good by his favourable company.

Stanza—XX.

When Rahu and Kethu occupy the quadrants or the trienes in conjunction with other planets they produce good.

NOTES.

When Rahu and Kethu occupy 1st, 4th, 7th and 10th or 5th and 9th with other planets they give success. Who are those other planets and what is their conjunction? If Rahu and Kethu occupy quadrants and they are in conjunction with the lords of trienes they become good. If they, Rahu and Kethu, occupy trienes, and they are in conjunction with the lords of the quadrants they produce good. In this case the illustration is simply a repetition of the principle already enunciated, only that instead of the combination of the lords of the quadrants and trienes we have the combination of Rahu and Kethu in quadrants or trienes with planets in those houses. But the stanza above

says in combination with other planets. These other planets may refer to the planets of any other houses than those of quadrants or trienes. The violation of a well recognized principle in astrology may not have been contemplated by the author. But in the case of Rahu and Kethu occupying quadrants or trienes their combination with any other planets may possibly be productive of good results. If the planets in conjunction are owners of unfavourable signs, it is reasonable to expect that they will not be productive of much good. But if the planets are owners of quadrants or trienes they will produce splendid success.

Stanza—XXI.

When the lord of the quadrant joins a lord of the triene, they produce good. But when these two are joined by the lord of another triene the success produced by them will be better.

NOTES.

We have already seen that where a lord of the quadrant unites with a lord of the triene, both produce success. Here the joining may also refer to the junction of the two houses in one and the same planet. This is possible in two cases. When the birth falls in Thula, the fourth and fifth houses from it are owned by Sani and this planet produces good wherever he may be, the degree of success depending upon his strength and association. When the birth falls in Vrishabha there is again Sani lord of 9th and 10th houses and he produces good. If with Sani in these two cases, there is another lord of the triene united, then the good he produces is augmented and he becomes extremely beneficial. But the better cases will be when two lords, one owning a quadrant and the other owning a triene, unite with each other in

conjunction with the lord of another triene, the success will be splendid.

Stanza—XXII.

Where the lords of the 9th and the 10th houses are joined by the lords of the 8th and 11th houses, success is endangered.

NOTES.

It has been explained that the combination of the lords of the 9th and 10th houses is always productive of splendid political success. "Political success" means, success in service under the ruling authorities. In life man may succeed in various attempts. He may be successful as a merchant, banker, lawyer, broker, barber, shoemaker, cook, cultivator, mechanic, engineer and so on. The last 7 stanzas are entirely devoted to the explanation of the combination of planets for Rajayogam or success in official life alone. When these combinations are absent the man gets on well in other walks of life but not in official line. But where the lords of the 9th and 10th houses in conjunction with the lords of the 8th and 11th are also united with other favourable planets, there will be nothing to prevent the native from achieving success in official life.

Stanza—XXIII.

The author now comes to the most important part of man's career, viz. the length of life. He tries to determine in what planetary period or sub-period the native will have death. Readers are particularly requested to carefully bear in mind the principles enunciated by the author, as nothing can be more significant than the life of man. There can be no pictures without a background and similarly we cannot have good or bad without life in this world.

The 8th and the eighth house from the 8th are called the houses of longe-

vity. The twelfth houses from these two are called houses of death.

NOTES.

The 8th house from the birth is the house of longevity or life. And also the 8th from the 1st house is another house of life. There are therefore two houses indicating life and they are the 8th and the 8th from it or the 5th house. The 12th houses from these two signify death. For an example.

	Chun- dra. Rahu.	Birth	Sani.
Ravi. Buda. Guru.	Rasee.		
Sukra.		Kethu. Kuja.	

Birth is Vrishabha. The eighth from it is Dhanas. This Dhanas therefore signifies the house of life. Count from the 8th house to Dhanas and find the 8th again; we have Kataka. Therefore we have for houses of life the 8th Dhanas and the 8th from that house viz. Kataka. But Kataka is the third house from Vrishabha. Thus we have the 3rd and 8th houses from birth signifying life and longevity. The 12th houses from these two represent death. The 12th house from the third is the 5th house from birth and the 12th from the 8th is the 7th. The third in the horoscope given is Kataka from Birth and the 12th from Kataka is Mithuna or the second from Birth. The 5th house from Birth is Dhanas and the 12th from Dhanas is Vrischika. Vrischika therefore comes the 7th from Birth. We may now give the results as follow. In the horoscope given, the houses of life are 2nd and 8th viz. Kataka and Dhanas, and the houses of death are the 2nd and 7th viz. Mithuna and Vrischika. Life and death therefore have to be primarily determined by the strength or weakness of the planets who own those houses, who are in conjunction with them, who are occupying those houses and who aspect them. These will be explained further on.

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Stanza—XXIV.

The second house is stronger in the infliction of death than the 7th, and the planets who occupy those two houses are more powerful in bringing about death than the owners of those places. Planets in conjunction with the lords of the 2nd and 7th houses are also powerful in inflicting death.

NOTES.

Here we have to determine which of the houses named above is bad and which of the planets is the strongest in inflicting death. 7th and 2nd are significant of death, but 2nd is stronger than the 7th house. The lord of the 2nd is more powerful in producing death than the lord of the 7th, and the planets who occupy those two houses are stronger in inflicting death than the lords of those two houses. Planets occupying death houses are stronger than planets owning them. Take the illustration.

	Chun- dra. Rahu.	Birth	Sani.
Ravi. Guru. Buda.	Rasee.		
Sukra.		Kethu. Kuja.	

Vrishabha is birth. The death houses are the 2nd and 7th i.e. Mithuna and Vrischika. Their lords are Buda and Kuja. Buda and Kuja are not so powerful in producing death as the planets occupying those two houses. Suppose there was a planet in Vrischika also. Then Sani

who occupies the 2nd and who necessarily is the strongest inflicts death in preference to the planet who may chance to occupy the 7th. Of the two lords who own the two houses in the illustration, Buda is more powerful in inflicting death as the lord of the 2nd house than Kuja. There is another point to be considered. Planets who are in conjunction with the lords of the 2nd and 7th houses acquire also strength to cause death. This causation of death is to be expected in their periods or sub-periods, according to their relative strength and evil aspects. In the horoscope we see Buda lord of the 2nd with Guru lord of the 8th and 11th houses occupying the 10th. Guru therefore also becomes powerful enough to cause death to the native. The skill of the astrologer consists in weighing these different circumstances and in nicely balancing the evidence produced before him. The correctness of his judgment depends not only upon the deep knowledge of the technicalities of the subject but also upon the readiness with which he grasps the points presented for examination and decision.

Stanza—XXV.

The ends of the periods of those planets who are in conjunction with the planets in the 2nd and 7th houses, or who join with the owners of those houses, indicate the time of death. If they do not inflict death, then the periods of the lords of the 2nd and 7th houses produce death.

NOTES.

There are 3 cases here. First it is stated that planets who occupy the 2nd and 7th houses produce death. Second the lords of the 2nd and 7th houses produce death. Third there are the planets who are not owners of 2nd and 7th houses and who are not in those houses, but who join with those lords. In all these cases death is predicted. The author now goes on to show which planets are foremost in inflicting death. Planets who join with the lords of 2nd and 7th houses are very powerful in causing death in the end of their periods. Then come the planets

houses. Ravi is the lord of the 12th house and is in the 2nd debilitated. Kaja is the lord of the 3rd and 8th houses and also is in the 2nd house. Sani is the lord of the 5th and 6th houses and occupies the 2nd house. These are all unfavourable combinations and strengthen the position of Sani to cause the death of the native in preference to Guru, who comes before him, and Ravi who comes after him. We can only include some of the lines of reasoning which will guide the readers in fixing death to the person whose horoscope is submitted for their consultation.

Stanza—XXIX.

Planets do not give good or evil results in the commencement of their own periods. All the planets commence with their own "*Swa Bhuktis*" or sub-periods and they do not give all the good or all the bad during those periods.

NOTES.

A planet is influenced to do good or evil for several reasons. His occupation, his association with his exaltations, his debilitations, his retrogrades his accelerations, his enemies and his friendships have much to do with the results which he produces upon the native. In this connection I have to observe that every planetary period begins with its own sub-period, and its further minor periods until we have reached the minutest time possible.

There are several systems of calculations which are recommended in the astrological works. According to *Brhatjataka*, a standard work on astrology, we begin with the period of the most powerful planet in the quadrants. The periods named also differ from other systems. In Southern India *Oodudasi* or periods calculated according to the rising constellation at the time of birth, are generally in use and they are easy to determine. Fix the constellation or *Nakshatra* at the time of birth and see how

much of it has passed at the time of birth and how much remains. The general period of man's life has been fixed at 120 years and the 9 planets have different periods ascribed to them, but making a total of 120 years. They are Ravi 6 years, Chandra 10 years, Isha 7 years, Bahu 18 years, Guru 16 years, Sani 19 years, Buda 17 years, Kethu 7 years and Eshwara 20 years. Take an easy example. Ravi *Dasa* is 6 years.

First we have the *dasa* or general period. Second we have the *vidasa* or sub period. Third we have the *Antardasa* or Sub-sub period. Fourth we have the *Antarantara* or still smaller division.

Fifth we have the *Sookshma* or minute period. Sixth we have the *Prana* or very minute division.

Ravi *dasa* is 6 years. The planets have an invariable proportion in the distribution of their periods and all the minor divisions. We have seen that out of 120 years, the general maximum period of man's life Ravi has only 6 years. In his period of 6 years, his sub-period bears the same proportion to his period as his period bears to the general period of 120 years.

For 120 years he has 6 years but for 6 years he has less, therefore $\frac{6 \times 6}{120} \text{ years} = \frac{36}{120} \text{ years}$

As the denominator is greater we have to reduce the fraction to months, thus we have $\frac{36 \times 12}{120} \text{ months} = \frac{36}{10} = 3 \frac{6}{5} = 3 \text{ months and } \frac{6}{5} \times 30 \text{ days} = 36 \text{ days}$. Therefore the sub-period of Ravi's period is 3 months and 18 days. Now if we want Ravi's sub-sub-period we have to observe the same proportion.

In Ravi's sub-period we want his sub-sub-period. Ravi's sub period is 3 months and 18 days, but in all his sub-divisions Ravi bears the same constant proportion of 6 to 120, therefore $3 \frac{6}{5} \text{ months} = \frac{108}{5} \times \frac{6}{120} \text{ months} = \frac{9}{10} \times \frac{6}{10} = \frac{3}{5} \times \frac{6}{10} = \frac{18}{100} \text{ months} = \frac{18 \times 30}{100} \text{ days} = \frac{18 \times 3}{10} = \frac{54}{10} \text{ days}$

$\frac{9 \times 3}{5} = \frac{27}{5} \text{ days} = 5 \frac{2}{5} \text{ days}$

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Now if we require further sub-divisions we have to follow the same rule. Ravi has the same proportion of 6 years to 120 he has in the general period of man's existence.

Stanza—XXX.

Planets who are with the lords of the periods, planets who occupy the houses of the lords of the periods, and planets who are otherwise equal in strength to the lords of the periods, give similar results as the lords of the periods themselves, in their periods and sub-periods.

NOTES.

The method given above shows that according to the rising constellation at the time of birth the *dasa* and its sub-divisions will have to be calculated. If the birth falls in *Krittika* we have the *Dasa* of Ravi. The period of Ravi is again sub-divided into 9 periods bearing a certain proportion to his general period. In judging of the planetary influences bring their respective divisions and sub-divisions we have to bear in mind their several forces of strength and weakness. The author says that if one planet occupies the house of another planet and the latter is the lord of the period or *Dasanatha*, then he gives results similar to the *Dasanatha*. Those who are in conjunction with the *Dasanatha* are also produc-

tive of similar results. The owner of the house which is occupied by the lord of the period produces the same results. Other planets which are similar in strength or weakness produce the like results. Planets are said to be similar in strength when they occupy houses of the same nature, possess, lateral, periodical, positional and other advantages detailed in the astrological works. This is a direction given to astrological students, to measure the strength of the planets whose periods and sub-periods happen to intervene in those of the principal period of a planet. All planets send out light to us though it may be the reflected and thus modified solar ray. The effects of a solar ray when pure and simple must naturally be different from the effects of the same when reflected by other planets, modified. The determination of these effects seems to be the great aim of these astrological writers and the strength or weakness means the degree of intensity with which the planetary rays are reflected in their modified forms.

Stanza—XXXI.

In the periods and sub-periods of other planets, unconnected with the lord of the general *Dasa*, the results are to be predicted otherwise when they are opposed to him and inclined, to give contrary effects.

NOTES.

In stanza 30 the author says that in the general period of a planet, we have to expect similar results to his if we get the sub-periods and other minor divisions of planets who are with him, or in his house, or own the house he occupies. Here in this stanza he attempts to explain what the results will be if periods belonging to other than the above named planets

in themselves or which are opposed to the nature of the lord of the general period, may be bad. If the general planet is good and the sub-planet is bad the good cancels the bad or vice versa and the result is indifferent. If both are good the result is very auspicious, if both are bad, the result is very bad, and if one is good and the other is indifferent the result will be moderately successful. It is announced that the periods of the death-inflicting planets are good in results or commence with success. The planetary sub-periods intervening will be good if the sub-lords are in conjunction with the major lords. If they are not in conjunction, but good otherwise they give ordinary success, but if they are bad and not in conjunction with them, they give misfortune and death.

Stanza—XXXV.

Planets which are disposed to give *Rajayogam* will do so in their sub-periods during the general periods of planets with which they are not associated.

NOTES.

This is plainly stated. A planet becomes auspicious to the native for several reasons and wants to do him good. His own general period may not come at all, but the sub-periods being of shorter durations, may come several times during his lifetime. It has been remarked above that planets in conjunction with planets who are good will also give success. This may be due to the purification of his own rays by combining with the purer rays of the nobler planet, or by the rays of the weaker planet becoming inactive on account of the superior power of the rays of the more exalted planet. In either way the result is good. But if there

is no conjunction between the lords of the general and the sub-periods, then, the results will be good or bad according to the nature of the individual planets. The sub-period of a well situated planet will give success in the general period of a planet with which it is not even united.

Stanza—XXXVI.

When Rahu and Ketu occupy favourable houses and not in conjunction with any other planets, they give good success in their respective sub-periods according to their relative strength.

NOTES.

Rahu and Ketu have no independent houses of their own. They are termed shadowy planets or *Chayagrahams*. *Chaya* in sanscrit means shadow. But these planets have their own houses of exaltation and debilitation. Exaltation means for good or evil planet the time during which it is inclined to do the greatest good. Debilitation means quite the reverse. The greatest inclination for doing positive mischief is technically termed debilitation. When a planet is in its full glory its rays are very powerful and good can be expected. When it is itself eclipsed it becomes perfectly useless. From Mesha to Kanya or the first 6 houses are considered to be auspicious for Rahu while the other six houses viz from Thula to Meena are favourable to Ketu. Vrishabha is considered very auspicious for Rahu while Vrishika the 7th from Vrishabha is considered the best for Ketu. There are some differences on this point in the different schools of astrology, but we shall take the most approved system for the present.

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Stanza—XXXVII.

Planets who are capable of giving *Yogam* or good results, and who are not connected with the lords of the *Dasas* will give good results when their sub-periods intervene during those general periods.

NOTES.

The idea is not new. From the previous stanzas it has already been made clear that even planets unconnected with the lord of the *Dasa* will give good if they are otherwise powerful. Here the author seems to particularize the time when those planets who are not in conjunction with the lord of the general *Dasa* will give good. The time being their sub-periods which intervene during the general period of the planet with whom they are not associated. It must be remembered that this is a small work which could at best only give the barest outlines of astrology, and as such cannot pretend to go deep into the complicated details whose knowledge is indispensable for making certain predictions. Primers treating of Botany or Physics or Chemistry or Physiology cannot be expected to be exhaustive and are mainly intended to rouse the curiosity of the students for making deeper studies in those branches of knowledge.

Stanza—XXXVIII.

If the lords of the periods are evil, and the lords of the subperiod are favourable but unconnected with the lords of the periods they produce evil.

If the favourable lords of the sub-periods join them they produce indifferent results. Powerful planets when not in conjunction with the evil planets, who become the lords of the periods, produce very unfavourable results.

NOTES.

Here the idea seems to be repeated. This is apparent but not real. The author makes a distinction between favourable or good planets *Shubhagrahams* and planets which are said to be powerful or *Yogakarakas*. Here the meaning of the latter term seems to be, that those planets which are not good in nature but become powerful by association or otherwise. *Guru, Sukra, well associated Buda and full Moon or Poornachandra* are classed as favourable or auspicious planets by nature and they are distinguished by the use of the term *Shubhagrahams*. But when they are debilitated, badly associated or occupying evil houses they produce evil and may be called evil planets. But there is the general term evil or malefic planets and they are *Kuja, Ravi, Sani, New Moon* and badly associated *Buda*, along with *Rahu and Ketu*. Those may produce good or bad according as they own good or bad houses, continue with good or evil planets, and have exaltations or debilitations. Therefore *Shubhagrahams* are different from *Yoga Kataka Grahams*. *Sani* for instance can own the 3th and 10th houses and he becomes very powerful, and if also exalted and well associated he will produce splendid results. So also any other evil planet. If *Guru* owns 8th and 11th houses he becomes evil and produces bad. He therefore has three distinct cases under contemplation. Firstly, where the lords of the periods are evil, and the lords of the sub-periods are favourable and not in conjunction with the lords of the periods, the result will be unfavourable. Secondly, where they join the lords of the periods they produce indifferent results. Thirdly where the lords of the sub-periods are powerful and are not in conjunction with the lords of the periods they produce very bad results. The conjunction of even evil planets

seems to mitigate the bad they would otherwise inflict on the native. These cases must be clearly distinguished in consultations of horoscopes and in the consequent prediction of results.

Stanza—XXXIX.

The lord of the period who has powers to inflict death does not do so in the sub-periods of favourable planets who are in conjunction with him. He inflicts death in the sub-periods of malefic planets who are not in conjunction with him.

NOTES.

There are two combinations contemplated here. We have to determine first who is the most powerful planet to inflict death, and then if his general period is long we have to fix in whose sub-period death happens. Thus it is a most important point to be considered in the life of man. His longevity must first be considered and determined, and then good or bad results of his life, for without life prospects however bright they might be, have no value whatever. The author says that in the period of the death inflicting planet, the sub-period of the favourable planet who is in conjunction with him, does not produce death, but the sub-period of the evil planet who is not in conjunction with the lord of the period will produce certain death. The question may then be raised whether the sub-period of the evil planet who is in conjunction with the lord of the death inflicting period produces death or favourable results. From the above Stanzas it appears clear that the periods and sub-periods of even the worst planets when they are in conjunction with each other do not inflict such evil as the periods and sub-periods of the planets who are not in conjunction with each other. Therefore there is some good in the very act of combination or conjunction and this should not be lost sight of by the student of astrology when he attempts to make his predictions. We have already stated the results of the sub-periods of the favourable planets when they are not in conjunction with the

planets whose periods govern the native for the time being.

Stanza—XL.

Venus and Saturn (*Sukra and Sani*) give good or bad in their respective periods and sub-periods inversely.

NOTES.

These two planets seem to have a peculiar affinity and they produce evil or good in an intense form inversely in their respective periods and sub-periods. If Sani is good and his period governs the destiny of man, then the sub-period of Sukra, should he also be disposed to do good, will produce much good. Here the author seems to say that even if there are other sub-periods which are equally favourable like that of Sukra, by the application of the above principle, we must predict the largest fortune in the sub-period of Sukra and not in any other sub-periods. In the same manner the sub-period of Sani in the period of Sukra will produce the greatest good or evil according as he is well or ill situated. So that practically we have to look for the sub-periods of Sukra and Sani in their respective periods for the greatest good or evil. In the sub-periods of other planets we have to predict ordinary results according to the relationship between the planets. But here whatever may be the occupation or association of the planets, they will give good or bad in the most intense form in each other's periods and sub-periods. So far the author has taken us in the fields of astrological lore and shown by brief but very expressive Stanzas, the results of many principles guiding the life of the creature. He has shown the relative merits of the planets, the periods of success and failures, the principles on which death may be predicted, and a general survey of the other items which give strength or weakness to the planets. In the Forty first Stanza he tells us that without contradicting the purport of the above 40 Stanzas he has given, he will make a summary of the results which the native born in each of the 12 Zodiacal signs is likely to have. This will help the student at once to see which of the planets are favourable and which are not.

JATAKACHUNDRIKA

ENGLISH TRANSLATION

BY

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(Continued from No. 17.)

Stanza—XLI.

We shall now speak of the different evil and good prospects which the planets give in the 12 Zodiacal signs from Mesha to Meena. These good and bad results will be in conformity with the principles already explained by us before.

NOTES.

In the last forty stanzas of his work the author has tried to explain briefly the general principles of astrology and they will be now summarised as it were for the convenience of the readers. There are 12 Zodiacal signs and he will give the principal good and bad results which accrue from the different planetary combinations in each of these houses. Which planets are good in Mesha (Aries), which are bad, and whose combinations produce Rajayoga (Political success) whose conjunction inflicts misery and who are likely to produce death and in whose period and sub-period, these and similar points are determined with reference to each of the houses and each of the planets and therefore we request the astrological students to carefully follow the author in the important stanzas which are given for his guidance. Of the several works which the translator had read on astrology, he has much confidence in the working out of the general principles laid down here as they will be amply verified at every step of the reader in his life.

Stanza—XLII.

To the person born in Mesha (Aries), Sani, Buda and Sukra are evil

planets, Guru and Ravi are auspicious. The simple conjunction of Guru and Sani produces no beneficial results.

NOTES.

Here the author has drawn attention of the readers to 3 most important points to be considered in estimating the good and evil results which are likely to happen to the person born while Mesha is rising at the time of birth. Sani is the lord of the 2nd and 7th houses, Buda is the lord of the 3rd and 6th houses, and Guru is the lord of the 10th and 11th houses. Of course the author has already been pointed out in the earlier portions of this work that the lords of the 3rd, 6th, 9th, 11th and 12th houses are bad. Therefore Buda being the lord of 3rd and 6th houses to the person who is born in Mesha, becomes evil. Sukra owns 2nd and 7th houses. Good planets owning quadrants are evil and 7th house of the quadrants, Sani owns 10th and 11th houses of which the 11th is bad while the 10th house quadrants owned by an evil planet is perfectly bad. Buda is perfectly bad, but in the houses of Sukra and Sani out of the two houses each of these planets owns one house and the other is good. Thus Buda, Sani, and Sukra are not friends of the lord of Mesha, viz. Kaja or Mars. This point is fully explained in the astrological principles given in the former publication of the author in English. Guru and Ravi are declared to be good. Ravi owns the 5th house from Mesha and Guru owns the 9th and 12th houses. It has already been shown that the lords of the trines (angular points) of a quadrant are productive of good results. Ravi owns only one house and he is perfectly good, but Guru owns 9th as well as the 12th of which the 9th is good and the 12th is bad. Guru, 3rd and 6th, Kaja, 10th and 11th, Sani, 10th and 11th, thus though Guru owns one of the evil houses, he will in his life produce good and no evil. The third point the author refers to is the combination of the Rajayoga by the combination of the lords of the 9th and 10th houses. This sounds contrary to his own declared principles enunciated in Stanza 21 of this work where he says that Rajayoga is produced by the combination of the lords of the quadrants and not of the

the case of those two planets, they not only own 9th and 10th houses, whose combination ought to produce good, but they are also lords of the 12th and 11th houses whose combination acts against the production of the Rajayogam. Therefore the author says clearly that to the person born in Mesha, the simple conjunction of Sani and Guru is alone not sufficient to produce success in the political line. We must look to other combinations for political success. The line of argument we adopt is simple enough and the reader is earnestly requested to note its force in making his predictions when he consults horoscopes.

Stanza—XLIII.

But on the other hand Guru, when combined with Sani, not only does not give good, but will actively produce evil; Sukra does not kill himself personally although he is possessed of death of inflicting powers.

NOTES.

It was pointed out in the notes for stanza 41 that Guru being the lord of the 9th and 12th houses, has both good and bad combined in himself.

In the combination of Sani and Guru, the author asked us not to expect any good results, and he here tells us that there will be evil in their combination especially on the part of Guru. This requires a clear explanation. Let us take an example. We know that a planet has good and evil influences due to various causes explained in the astrological works. If a planet is capable of giving one rupee worth of good and also one rupee worth of evil, the result will be naturally that the planetary influence is neutral. Because the good is counteracted by an equal quantity of bad. However, the astrological writers assure us that the result is not only not neutral, but is bad. They are of opinion that when good and evil influences of a planet are equal we must predict evil, but in a mild form. Remembering then this principal of their explanation, we shall see why Guru is bad in the combination with Sani. Guru owns

9th and 12th houses, and Sani owns 10th and 11th houses, of which the 12th for Guru and 11th for Sani are evil houses. Here the evil is equal to the good these two planets have as one of the two houses each planet owns is good while the other is bad. We can understand that the combination is bad, but why should Guru be particularly declared to be bad in producing evil in the combination, while Sani also contributes to bring about the combined result. Guru is an auspicious planet by nature and evil influences seem to affect him more; Sani is an evil planet and good influences seem to make him better. Guru owns one good and one bad house, and they neutralize each others effects, but he has an evil association viz of being in conjunction with Sani. There is therefore something more than good and bad counteracting each other and Guru is declared to produce evil because he has evil combination.

But Sani has a better prospect. His owning good and evil house counterbalances the two results, but he is in conjunction with Guru a declared good planet, and his position is improved. Therefore in the combination of Sani and Guru, we see that the result is bad and that Guru is able to do more harm than Sani. Sukra owns the 2nd and 7th houses and these two are called death-inflicting houses. If a planet owns one death-inflicting house it is enough to predict evil results, but when he owns two death-inflicting houses, we should naturally expect to see that he will kill the person undoubtedly. But though Sukra has jurisdiction to inflict death by virtue of his owning the two houses viz 2nd and 7th he will not do so himself but will handover the native to others who are also ill-disposed towards the person born in Mesha.

Stanza—XLIV.

Evil planets like Sani &c will cause death to the person; try and find out the results of good and evil which might happen to the person born in Mesha carefully and with reference to the principles of astrology.

