

THE
ASTROLOGICAL MAGAZINE

EDITED BY
B. SURYANARAIN ROW, B. A.

VOL. II. } APRIL 1896. } No. 1.
PUBLISHED EVERY MONTH.

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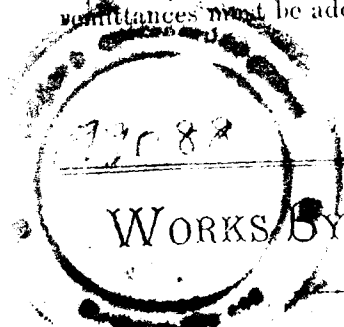
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IMPORTANT NOTICE.

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.



B. SURYANARAIN ROW, B. A.
Vakil and Astrologer.
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Ourselves Again.

WE completed our first year by the end of March last, and our existence has not been altogether useless. We have tried to show by a series of articles that the European scholars, whatever may be their abilities in other departments of knowledge, are, as a class, ignorant of the existence of the invaluable intellectual treasures which are concealed in the principle works found in the sanscrit language. The reasons for this bold statement of charging them with ignorance of the hidden meanings of the sanscrit works have also been pointed out by us at considerable length in our leaders. It is clear therefore that there is much still to be explored in the principal works of the oriental languages. The starting of an Astrological Magazine last year was a unique enterprise which took by surprise many sober heads, and many expected and even ex-

pressed, that there was not much matter to sustain the journal for any considerable length of time. We hope however to live long enough to falsify such expectations. Since the starting of this paper there have been others coming into the field, and the general increased activity now shown in the investigation of the astrological phenomena clearly proves the necessity for the conduct of a journal exclusively devoted to astrological interests. We have tried, single-handed to make the Magazine as interesting and instructive as possible, and are highly thankful to the liberal patronage extended to us by the intelligent public of India as well as of other continental countries. It was not possible to start an astrological class last year, on account of the paucity of funds, and we hope to do better work this year with the increasing circulation of the Astrological Magazine. The most important and useful change which we propose to introduce

into the second volume of the Magazine will be the giving of translations of sanscrit texts on physical sciences and allied subjects, which have been preserved by but a few sanscritists and Yogees. This we promised to do sometime ago and the performance of the promise will be the most marked feature of the journal, especially as even sanscrit scholars have not given out to the world the fact of the existence of works on physics and natural sciences in the sanscrit language. As its knowledge has been left in the possession of but a few retired men here and there it is noteworthy that no scholar has come forward up to date to give out the same to the world at large. It is therefore a matter for congratulation that we have been able to secure from an excellent sanscrit scientist about 1,000 sutras to which we are adding fresh ones every day. We hope to place before the public the exposition of the subject as carried on by the old sanscritists, and believe that it will at least direct the attention of the Western scientific world to a fresh field of investigation and knowledge. When this journal first appeared some

of the editors were unsympathetic and we did not care for their opinions as we know from personal knowledge their ignorance in scientific matters and the motives which influenced them to recommend us to better work than in the field of astrology. It requires no ordinary patience to cut out a new path, and no ordinary energy to carry out the work when once we begin it. Criticisms passed on branches of knowledge which are not known to the critics must be borne with a philosophic composure and as truth is considered to be built on adamantine foundations, we need not fear its safety so long as we are personally convinced of the truths contained in those branches. Our correspondents have raised very reasonable doubts in the columns of this Magazine, and some of them have been fairly answered in the notes and leaderetts, while others will be handled in the course of future issues. The translation of the *Jatakachandrika* has been very much appreciated by the public and the notes have helped the beginners in astrology a great deal. Scientific questions of general interest have also been treated while the articles on *Venus and its influence* cannot but unmistakably

show that the influences of the planets on the destinies of man are capable of actual demonstration. Many of our correspondents are very intelligent and highly educated gentlemen and while we are very thankful to them for what they have already written to us, we specially request them to continue their researches into the sciences of astrology and astronomy and give us in the shape of correspondence the benefit of their diligent labours. The change which has been worked in the mind of the public all over the world by the starting of the Astrological Magazine can be easily gaged by the sale of the astrological works, by the numerous societies which have been started both here and in the Continents, and by the number of highly educated and intelligent gentlemen taking to astrological studies with that sincerity and determination, which must eventually result in a thorough vindication of the old astrological principles. The year of our existence altogether therefore has been very fruitful and we have no doubt that if the activity in the cause of the astrological sciences is kept up for some time unimpaired we shall soon have astrology in the right

place which it deserves among the sciences of the world and will further do an immense amount of good, which must be felt by the public more than described. More combination is needed to produce better results. With the spread of the general principles of astrology, quacks will slowly retire from the field and their final disappearance may be safely predicted in a few years. The best way of doing good to the community is by honest and hard work and then trust to time and truth for beneficial results.

Venus, and its influence.

We have given 42 horoscopes illustrating the position of Venus in those nativities and showing how by his evil position, association and aspects, marital happiness of the party was disturbed. The persons to whom the horoscopes belong, are mostly alive and well known to the Editor of this Magazine. If the position of Venus gives us such unmistakable proofs of its influence on the wives of the parties concerned we cannot consistently, scientifically and logically say that our affairs, good or bad, are not under the influence of the planets. The influence of many of the planets are needed to produce the various phenomena which surrounds us and to which we are directly and tangibly

subjected. Science cannot ignore facts and if it is not able to give a satisfactory explanation for them she has to wait till her means are amplified and her knowledge increases. As a matter of fact who the Sun is, what he is made of, and how he gets the tremendous quantities of energies he has been spending are questions which are easy to ask but not so easy to answer. These are matters of problems which require still satisfactory solution. Because we cannot explain what is the Sun, it does not in the least follow that his influence is not felt or that his influence is not capable of demonstration. So far as we are aware science does not presume to give satisfactory explanation for every phenomena. Some of the scientists, great in their own line, are very conservative and bigoted when they deal with questions which directly do not fall in their line of thinking. If they fairly said that they do not know what is really not known to them, their position in the intellectual field would be safe but where they assume too much which is not warranted by the scanty knowledge they possess about subjects which are new to them they commit the very same errors against which they ask others to guard themselves. Such however is human nature and such must it continue so long as we are made of the stuff with which human nature is generally made. We shall give the influences of Jupiter in our next issue and illustrate an important point viz. the question of issues.

ZODIACAL DIVISIONS.

We explained in the last issue what the signification of the 6th house is and what important events have to be determined by examining it. We now come to the 7th house, a house no less important than the 6th. The seventh house signifies, wife, marriage, marital happiness, diplomacy, cupidity cultivation, ornaments and skill in mercantile bargains. We have to consult first the strength of the 7th house and then the associations, conjunctions and its aspects. The lord of the 7th will have also to be consulted for the proper measurement of its strength. Then we have the lords of wife, wealth, happiness, intelligence, mercantile skill, sexual passions and diplomacy to be carefully examined. These give us the exact strength or weakness of the 7th house and the result of the significations must be based upon such an examination. We then have to examine the significations of the 8th house, the house of longevity. Life forms the most important item in the existence of humanity. Every one seems to have a term of life given to him by the several influences of the planets and Saturn has the greatest power in its extension. He is called the lord of life, but the lord of the 8th house as well as the strength of the 8th house will have to be taken into consideration.

Man's prospects entirely depend upon his existence. The 8th house signifies longevity, death, ruin, means of livelihood, final destruction and emancipation and the comforts derived from the luxuries of food. Destruction and longevity or life are apparently opposite terms but on a closer examination, we see that the measurement of the one is the measurement of the other. When there is physical death, there is no physical life and *vice versa*. If the lord of the 8th is strong as also Sani and the 8th house is associated with good planets, and has favourable aspects the person born under such influences will manage to live long even when these are external dangers.

ATMOSPHERICAL ELECTRICITY

Whether we consider electricity in the lower regions of the air or in the upper portion of the clouds, whether we study its effects in its silent diurnal or nocturnal marches or whether we observe its relations in the lightening and thunder of the sweeping tempests, we know for certain that it shows itself in various relations to the phenomena of the distribution of heat, of the atmospheric pressure and its various disturbances and of the magnetism of the outer crust of the earth. It acts most powerfully on the whole of the mineral, vegetable and animal world, not only in an indirect form through the agency of the precipitations of the aqueous vapour, of meteorological

processes and of the acid or ammoniacal combinations produced by it, but in a direct manner as an electric force stimulating the nervous centres and promoting the circulation of the organic juices. The existence of atmospheric electricity may be ascribed to various sources, the most important sources being, the evaporation of impure liquids, the growth of plants, the chemical decompositions constantly taking place at the surface of the earth, the unequal distribution of heat in the atmospheric strata and the influence of a constant charge of negative electricity in the terrestrial globe. The electrical equilibrium is less disturbed where the atmosphere rests on a liquid base, than where it rests on the hard land. It is very striking to see the influence which small groups of islands in extensive seas, exercise on the state of the atmosphere in giving rise to the formation of storms. When the vesicular vapour has been condensed into clouds, with definite outlines the electricity of the individual vesicles of vapour passes to the surface of the clouds and contributes to increase the general electrical tension of the external surface. Thunderclouds are seen to envelope some of the highest peaks. The disengagement of electrical light may be divided into three kinds (1) the zigzag form sharply defined at the edges (2) lightning without any definite form illuminating at the same instant the whole cloud and showing its inner-

most recesses, (3) and lightening, in the form of balls of fire.

VEGETABLE LIFE.

If man were endowed by nature with a microscopic power of vision and if the integuments of vegetation were perfectly transparent, the kingdom of vegetation would be far from presenting to us the aspect of immobility and rest which our perception now generally ascribes to it. The internal parts of the cellular structure are constantly animated by the most diversified currents. They are found sometimes ascending and descending, at other times rotating and ramifying, and on other occasions continually changing their directions. These currents manifest themselves by the movements of a granular mucilagenous fluid in water plants, and in the hairs of phenogamous land plants. In all vegetable life, under any form it might exist in any part of the world, we clearly see molecular agitations, the phenomena of endosmose, the processes of growth and of nutrition and the internal currents of air or gases. These are incessantly in action in the apparently still life of the vegetable kingdom and they keep on doing their work almost unknown to the mankind at large.

The universal diffusion of organic life on the surface of the globe and its distribution in the different altitudes of it have been very carefully described

by the wonderful modern scientific discoveries. The horizon of life has expanded before our view. In the vicinity of earth's pole, where larger trees cannot maintain themselves we find a remarkable abundance of new forms which are often of great beauty and elegance. Vegetable life flourishes chiefly on the continents stimulated by the periodical action of the solar rays. If we take into account the mass of vegetation on the earth it very far exceeds that of the animal creation. Animal forms are decidedly inferior in mass to the vegetable. The vegetable forms produce very great effects by reason of their amplitude and of their constant presence. The length of life enjoyed by the trees announced by their magnitude and the union of age with the manifestation of renewed vigour. The ancient trunk with the fresh verdure of spring is a charm which is entirely peculiar to the vegetable kingdom. Those cultivated minds whose feelings are awakened to the influences of the contemplation of nature are truly impressed by the diffusion of vegetable life over the surface of globe, and this impression is most powerful in the regions where the vegetation rises in its loftiest forms. Both in plants and animals a distinction may be clearly made between what is called social or gregarious and solitary species of plants. Social species spread a uniform covering over large extents of country and it is by this particular mode of geographical distribution, that certain

vegetable forms constitute the leading feature in the physiognomy of a country, imparting to it a character determined by their general aspect and magnitude and the form, color of their leaves and flowers. The distribution of vegetation is similarly influenced by the elevation of the ground above the level of the sea in mountains and by the distance from the equator in the plains. The geography of plants has been brought into close connection with the study of the distribution of heat over the surface of the earth, and therefore is intimately connected with the working of the solar energy in its mysterious ways.

IS LIFE POSSIBLE IN MARS.

The planet Mars has several names in sanscrit about which we shall speak later on. Mars no doubt was one of the planets which by its rapid motion and ruddy complexion must have attracted the attention of the earliest astronomers. Though not so brilliant as Venus or Jupiter, Mars presents a glorious appearance when it is moving in Capricornus or the 10th Zodiacal sign where it is considered to be exalted and where its appearance is truly remarkable and brilliant. Once observed with attention even for a few days the appearance of Mars leaves a strong impression on our minds which cannot be easily forgotten. The date of the discovery of this most interesting pla-

net Mars undoubtedly must be found in the remotest antiquity. Several peculiarities may be noted in the planet Mars. Mars shines with a variable brilliancy in the interval separating successive oppositions of the planet or the variable synodical period of Mars. No other planet approaches the remarkable variability of Mars in this respect. Mars shines with a ruddy light which waxes and wanes in a striking and mysterious manner. In ancient times he represented the planet of war, and in the sanscrit astrological works he represents pure physical strength. He is called *Kuja*, *Angaraka*, *Bhouma*, *Lohithanga*, *Mahisutha*, *Aro*, *Vakra*, *Kruradruk*, *Avanaya*, *Mangala*, *Bhuputra*, and by several other names in sanscrit. *Angaraka*, *Bhouma*, *Avanaya*, *Bhuputra*, and *Kuja*, indicate his terrestrial origin. *Kuja*, means born of the earth. *Bhouma* means born of Bhoomi or the earth. *Avanaya* or the son of *Avani*. We have got the description of the *Angarakaloka* or the world of Mars in sanscrit and of course we have several theories started regarding the habitability or otherwise of Mars by eminent modern astronomers. We have to treat consequently the subject of the habitability of Mars under two different aspects leaving our readers to draw their own conclusions. In all astronomical matters the modern scientists have been very vague, because their instruments, constructed after tentative methods and adapted to physical conditions which have no

corresponding place on the bodies of other planets, are very imperfect, and the deductive methods they largely use in speculating on these questions are at best, ill adapted means for the exposition of celestial phenomena which requires a higher state of knowledge for its investigation and explanation. The Sanscrit scientists on the other hand seem to have extensively made use of inductive methods, and are positive about facts they describe. We have to read sciences, learn much from eminent men, and use our own judgments to draw conclusions. The readers are earnestly recommended to follow this advice and draw inferences for themselves after carefully perusing the information given to them for their guidance. We shall take first the modern scientific views regarding the habitability, or otherwise of the planet Mars. Several theories have been started about the planet Mars being habitable, each theory being supported by a series of facts and arguments apparently uncontrovertible. An eminent astronomer says thus—all that we have learned about Mars leads to the conclusion that it is well fitted to be the abode of life...the progress of summer and winter in the northern and southern halves of the planet, the effects due to the progress of the Martial day from sunrise to sunset—nay even the hourly changes corresponding to those which take place in our own skies, as clouds gather over our continents, or fall in rain, or

are dissipated by solar heat, such signs as those that Mars is a world like ours can be recognised most clearly by all who care to study the planet with a telescope of adequate power. Some earlier observers of the planet Mars with their telescopes assigned to the Martial atmosphere a depth of many hundreds of miles. But recent telescopic observations have abundantly proved that the atmosphere of Mars has no such abnormal extension. There are two points nearly opposite to each other on the globe of the planet Mars where white spots could be recognised whose light far outshines that which is emitted by the remainder of the disc. Mars shines with a ruddy light. These two white spots are formed in reality of ice and snow, which increase in Martial winters and diminish in Martial summers.

EARTHQUAKES.

An esteemed correspondent from Madras writes thus to our Magazine. In a few places you have shown that the earth's crust undergoes material alterations by the power of the earthquakes, that the earthquakes are due solely or partly to the solar influences; that the heat received from the Sun spreads itself over the vast surfaces of water which form the boundaries of the known land; that this heat tries to compress the large quantities of water exposed to its all powerful action; that the water so compressed

or pressed down strikes against the earthy substance which forms the rind of the globe and to which scientific men give the name of solid land; that these forces acting in different directions and meeting under the ground burst forth in its weakest portions and cause earthquakes. You have not so clearly stated all this in your Magazine and that the causes of the earthquakes are distinct and connected but that was and is my impression from reading the portions relating to solar heat on large areas of water, call them lakes, seas, gulfs, or oceans. The explanations which you have given of earthquakes or seismology are not sufficient in my humble opinion and I would ask your kind permission to allow me space to dilate a little more upon a phenomenon which is highly interesting to the students of the physical sciences and consequently to the students of scientific astrology also. These subterranean disturbances are of frequent occurrence in some districts of the world, and of rare occurrence in other regions. There are various reasons which cause the unequal distributions of the earthquakes. Where they are of frequent appearance, the results to the fauna and flora of the country are far from being insignificant. The Volcanoes take their origin in these underground forces and their history is highly interesting and instructive. The Volcanic eruptions have produced very material changes in the history of the world. They have converted fertile places into barren and barren lands

into fertile. They have raised portions of land which were under the sea and called into existence minerals, vegetables and animals which did not flourish before. They have destroyed centres of trade and intellectual activity striking deep terror into the hearts of men and showing clearly that the firm land on which they lived was not after all substantial and that they might be engulfed into the bowels of the earth at any moment. In other portions of the globe the power of the earthquakes has produced preceptible changes on the oceans which surround the solid parts of the earth. So far as scientific theory goes the solar heat on large surfaces of water and the primeval heat which the earth is supposed to have in itself are declared to be the sources of the earthquakes with modifications of the same according to local influences. I believe the scientists have not exhausted the causes of these effects. According to their theory the original heat which the earth is supposed to have possessed, must have been derived from the one final source, viz., the solar heat. But complicated questions arise as regards this final source from which the earth seems to draw all its vitality. If it is assumed, for arguments sake, that the earth receives its supply of heat from the Sun and Sun alone and no other sources are available or possible, then the question is to be begged over and again. How did the Sun get his heat? If its heat is from other sources, then it would

not be unreasonable to suppose that without reference to the Sun the earth might have received its quantity of heat and might be supposed to go on performing its important functions from the energies inherent in the heat thus received. But there is another side to the question which deserves a careful consideration. It is said that heat is *generated*. There may be many internal forces derived perhaps from causes about which sciences may be absolutely ignorant at present, but which might be understood or even explained better as mankind advances in knowledge. The working of these forces without reference to heat may be sufficient by themselves to explain the phenomena of earthquakes. This again involves an assumption which the general theory of scientific knowledge negatives, and which it is difficult to prove in a short article of this nature. Whether the Sun is dependent on the earth or the earth is dependent on the Sun or whether all the planets are dependent upon the Sun for their existence are questions which require vast knowledge and much patience.

To be continued.

RACES OF MEN.

"Families of plants and animals" says Müller "in the course of their distribution over the surface of the earth undergo modifications within limits prescribed to genera and species, which modifications are afterwards

perpetuated organically in their descendants, forming types of varieties of the same species; the present races of animals have been produced by a concurrence of causes and conditions internal as well as external which it is impossible to follow in detail, but the most striking varieties are found in those families which are susceptible of the widest geographical extension. The different races of mankind are forms or varieties of a single species; their unions are fruitful and the descendants from them are so likewise, whereas if the races were distinct species of a genus, the descendants of mixed breed would be unfruitful; but whether the existing races of men are descended from one or from several primitive men is a question not determinable by experience.

LORDS OF EVIL HOUSES.

Mr. Subnavis from Berars put us some questions in the *Astrological Magazine* for March last and they require a reasonable explanation so far as we are able to explain. It is nowhere stated in the astrological works that the lords of the 3rd, 6th and 11th houses are always evil and would never produce good. Further studies in the astrological field will clear many such doubts. But however we shall explain what is meant by the planets producing evil when they own certain houses. These houses or *Rasees* in the celestial regions are capable of double in-

terpretations. The influence of a *Rasee* or *Lagna* is the influence of the planets on that portion of the earth's surface which is exposed to the Sun at the time, and the influence of that portion of the exposed surface of the earth on the celestial bodies. Influences, it must be remembered, are mutual and reciprocating and generally are according to the mass and the distance which separates the two objects influenced. Then there is the influence of the Zodiacal sign specifically on the planet which occupies it, which aspects it and which is aspected by it, and also on the surrounding bodies which come within its direct vision. Planets have been assigned various houses which they are supposed to own and of which they naturally are represented as being lord of. There they are powerful and do good as a matter of fact. Then they have their exaltations. This means the occupation of a particular house by a particular planet gives it the greatest strength possible to do good. There is a wide classification among the planets, called good and bad. Planets which by nature are considered good, are opposed to planets which by nature are considered bad. If there were no other circumstances to influence a planet and its rays are allowed to work in their own way undisturbed by other rays, and the results are bad we can safely call such a planet evil or inauspicious, and if the results are good, we call it auspicious or favourable.

The names benefics and malefics are given respectively to good and evil planets. But it is more than impossible to find a planet influencing the destinies of man all alone and undisturbed by other planetary rays. Therefore when we say a planet is evil, we mean that the planet if allowed to work undisturbed by other planetary influences, produces evil. But such a state of undisturbed influence is not found in the complicated revolutions and counter-revolutions of the various planets. In the same way the lords of certain houses are said to be evil and the lords of others good. These can never be independent of other disturbing influences and therefore cannot produce unmixed evil or unalloyed good. We only deal with questions in the degree of the influences of these several planets. If the lords of the 3rd, 6th, 8th, 11th, or 12th houses occupy good position, or are exalted and otherwise become powerful they give good and make the person born under their influence happy and prosperous.

It is clear therefore that when we say that the lords of certain houses are evil, we simply mean that if they are allowed to work out their results undisturbed by other planetary influences they would produce evil. The composition of their rays is such as would produce evil on men if not modified by other influences. We all know that when several lights are shining in different directions, composed of influences of various kinds, objects

exposed to their influences will take that color and form which is most consistent with the influence of that light which is the most brilliant and powerful; but though it takes after the form of the greatest influence, it cannot present that form in its entirety as other influences also tend to modify the primary influences. The planetary rays undergo a thousand material alterations before they reach the objects which they influence and if the objects are brought into existence by such influences, the result will be the product of the various influences as modified by them.

This explains also the reason why some planets who own quadrants are considered to be productive of good while others are considered to be productive of evil. The rays of planets have different angles of refraction as they pass through various mediums, and their influences also undergo remarkable changes in their productive capacity, when they are bent. Auspicious planets produce evil when they own quadrants. The act of owning a house has much signification. The influences of the lords of houses are perceptible on the person born in a Rasee, and these are not uniform and invariable. Good planets lose some part of the power of doing good when they own quadrants, while evil planets do good, and *vice versa*. Good planets in the quadrants are productive of good, while evil planets are not so powerful in producing benefi-

cial results. They acquire strength according to the position they occupy.

SINGHALESE ASTROLOGY.

A correspondent from Kandy, Ceylon writes thus under date 29th March, 1896. I have perused the two works Astrological Self Instructor and Primer you have sent me, very carefully. The Introduction is decidedly good, full and clear and I doubt whether I can suggest any additions or alterations. Should any ideas strike me later on I shall not fail to communicate the same to you. It will interest you to learn that I am at present comparing what is in your books with Singhalese astrology. The matter is much the same and quite different from the English system. Of course I am a learner yet and cannot possibly comment fully on the difference, nor can I give you all the points of difference. To begin with the aspects are not the same, e.g., C aspects 3rd and 10th houses more than 7th &c. In Singhalese the exaltations are also slightly different e.g., Chundra in Mithuna and Kataka Garu in Dhanus and Meena &c. while you have only one house of exaltation for each planet. I was rather disappointed about the meagre directions you furnish for counting the Navamsas, only a few lines. That part might have been fuller. Cf. page 86 of Astrological Self Instructor. Much difficulty would also be experienced by the novice in your arrangement

of the planets. We count from right to left and first house is not always Aries. Again our rule for finding the planetary occupations is this. Count from A to birth and from birth to planet under notice, multiply the two and the product multiply by the Dasa of the planet under notice and then divide by 27. I am much pleased with the table you have prepared of the periods and sub-periods the Mahadasava and the Anthor-dasava as we call them. In a larger work on the subject I would expect a commentary on the different positions of a ruling planet and their significations according to the positions of the other planets. I find you have omitted the rule for finding the sex of a child. Our rule is that one born in the 1st or 3rd division of A. G. &c. are males while those in the 2nd are females and those born in the 2nd division of Ts. Cr &c. are males while those in the 1st and 3rd of the same signs are females. The greater part of the systems I am assured are the same and point to a common source, the Rishis. We have Drakkanam and the Navamsam, the Dwadasamsan and the Thrimsamsa just like you. A Singhalese ephemeris is yearly published regularly by the native astrologers and is called the Panchanga or the fivefold division. Horoscopes or at least all I have seen, are written in the vernaculars. You have the honor of being the first to bring out an English version of Eastern astrology. The native year begins in April. In clo-

sing let me thank you for your interesting publications. As a believer in astrology I cannot but feel glad at the prominence given to the study of this sublime science both in Europe and India among the highly educated classes. Time alone can teach man which system is the correct one. And experiment alone whether a system which can produce such astounding proofs of its being a science may not be classed as a natural science. When I reflect on the giant worlds that constitute the Universe or the majesty of the God who rules it, I can only exclaim? God moves in a very mysterious way his wonders to perform?

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.

Notes.

The effects of intense heat are clearly apparent in all the phenomena of metamorphic rocks.

There is much difference between direct and diffused light or that which prevails when the sky is clear and when it is veiled by cloud or mist.

It is singular to note that in an earthquake in 1786 in Java, a river was forced

by the changes which took place in the banks to pursue a subterranean course.

The degree of intensity of the earth's interior upheaving force is generally shown by the height of the volcano which varies from that of a mere hillock to that of a mountain of nearly 20,000 feet in elevation.

There are poisonous valleys in Java. The famous Guevo Upas is one. Every living being that penetrates into the valley falls down dead and that the soil is covered with the carcasses of birds, beasts and with the bones of men.

In some cases great but local manifestations of force in the interior of the earth, acting by means of elastic vapours upheave portions of its crust in dome-shaped unbroken masses of fels-pattice trachyte and of dolorite.

It is asserted, with some show of reason that the height of volcanoes exercises a great influence on the frequency of volcanic eruptions. These eruptions are generally far more numerous in the lower than in the loftier volcanic elevations.

The snow line becomes always higher as we approach the equator.

The direction of the wind, atmospheric pressure and temperature have all a most intimate bearing on the moisture contained in the atmosphere which is most essential to the existence of organic life.

The metamorphic theory of the rocks has been established by following step by step the successive phases of transfor-

mation and by bringing to the help of inductive conclusions direct chemical experiments on the effects of different degrees of fusion and pressure and different rates of cooling.

The straits of Sunda have been considerably changed and the passage is no longer safe. It shows that the subterranean forces which are working in this part of the earth's surface are very energetic and require to be carefully watched by persons interested in the progress of scientific knowledge.

If we examine the thermic scales of different kinds of cultivation, commencing with that which requires the hottest climate and proceeding successively until we come to that which requires the least amount of heat, both on plains and on the declivities of mountains, we find that there are other climatic relations than those of mean annual temperature.

Mountain chains divide the surface of the earth into various basins which are sometimes broad and sometimes narrow. Some of these basins are walled in by the mountain chains and form circular valleys which occasion climates locally individualised as regards warmth, dampness, frequency of winds and storms, and the transparency of the enveloping atmosphere. These circumstances have, through all ages and times, exercised a most potent influence on the natural products, and cultivation of those basins and their surrounding regions. Their influence on the manners, institutions, and character of the people who lived there, can not also be overlooked.

JATAKACHUNDRIKA

ENGLISH TRANSLATION

BY

B. SURYANARAIN ROW, B. A.

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(Continued from No. 12)

Stanza—XLVII.

Mithuna Lagna.

Kuja and Guru are inauspicious to the person born in Mithuna (Gemini). Sukra is alone good; the combination of Sani and Guru produces the same results as have been stated in the 47th stanza for persons born in Mesha.

• NOTES.

This stanza is followed by 48th, 49th and 50th stanzas which slightly differ from the general principles laid down in the 47th stanza and the author calls them *Mathantaram* or difference in doctrine or principles. We shall state those 3 stanzas and then give explanatory notes for the four stanzas so that the readers can see the differences at a simple glance.

Stanzas—48, 49 and 50.

Kuja, Bhanu and Chundra are inauspicious; Sukra alone is good. If Sukra and Buda are well associated they give Rajayogam or success in life (48)

When Sani joins with Guru the result will be the same as that produced by them on persons born in Mesha. Sani will not kill the person himself when he possesses death-inflicting powers (49)

Kuja and other evil planets become powerful in inflicting death and these

results must be found out carefully for persons born in Mithuna Lagna by studying astrology (50).

NOTES.

In the 47th stanza the author says that for persons born in Mithuna, Kuja and Guru are inauspicious. Kuja is evil because he owns the 6th and 11th houses from Mithuna and both of them are evil houses for planets to own. Guru is also inauspicious because he is the lord of the 7th and 10th houses, these are what are called quadrants and when owned by good planets are bad and especially so in the case of Guru and Sukra. This has been fully dwelt upon in the previous stanzas relating to the explanation of the quadrants. Sukra is considered to be the sole good planet for this horoscope because he is the lord of 5th and 12th houses and is a declared friend of Buda the lord of Mithuna. Sani owns two houses one of which is a good house and the other is not so. He owns the 8th and 9th houses of which owning the 9th is very good. The lordship of the 8th is always bad and it is therefore objectionable and takes away much of the good which Sani otherwise would give as the lord of the 9th. In a general principle enunciated before in this work it was given out that the combination of the lords of the trines and quadrants is always productive of auspicious results. Guru is the lord of the 7th and 10th houses and Sani is the lord of the 9th house, therefore the combination of these two must necessarily produce good but it has already been explained in the notes under this stanza, that instead of the two inauspicious planets Kuja and Guru we have another planet named and that is Chundra. Here there are some differences of opinion regarding this and so the author calls it *Mathantara* or according to separate doctrine. Chundra owns the 2nd house and the author himself has not stated anywhere that the owning of the 2nd house is bad. Chundra, it will be remembered is not one of those planets who owns two houses, but he owns only one house as does also the Sun. The rest of the planets own two houses each. If the lordship of the 2nd house is not bad why then should Chundra be

classified among the list of evil planets? The relationship between the lord of the house of birth and the lord of the house which is taken into consideration has also a direct bearing on the question. This will be explained later on. Sani will not kill himself the person born in Mithuna when he possesses death-inflicting powers. The reason is clear. Sani owns two houses of which the lordship of the 9th is excellent. This single circumstance makes him spare his prey even when he possesses the necessary death-inflicting powers.

The author says Kuja and other evil planets will kill the person when they have jurisdiction. Kuja owns the 6th and 11th houses. Ravi owns the 3rd house, and Guru owns the 7th and 10th houses. The last will be most powerful to inflict death if he has authority to do so. In all these cases it is not possible to find the student through the labyrinth of astrological formulas which are found on the points but which can be pierced through by a little perseverance and energy. A few month's study will familiarise the points to be learnt and they can easily be kept in the head by the beginner.

STANZAS—51, 52 and 53.

Kataka Lagna.

Sukra, Sani and Buda are inauspicious for persons born in the *Kataka-lagna* (Cancer). Guru and Kuja are also evil; Kuja alone is capable of giving Rajayogam or success in life. (51)

The combination of Guru and Kuja gives to the native Rajayoga or political success; Ravi himself does not kill the person even though he possesses death-inflicting powers, (52)

Sukra and other inauspicious planets kill the person born in Kataka and these results will have to be

judged concerning the native according to the principles of astrology laid down by the learned.

NOTES.

Sukra, Sani and Buda are declared to be producers of evil as well as also Kuja and Guru. But Kuja alone is considered to be able to give Rajayogam. The combination of Kuja and Guru is considered to be productive of Rajayogam. Here apparently there seems to be an error in the transcription of the original work. To the person born in *Kataka* we can understand the sentence when it is stated that Buda, Sani and Sukra are producers of evil. Sukra is the lord of the 4th and 11th houses of which 4th is a quadrant owned by an auspicious planet Sukra, and therefore becoming bad, and 11th is a house whose ownership confers evil powers on any planet without reference to its evil or good nature. Therefore Sukra is able to produce good if left to his own natural influences. Buda is declared to be evil because he owns the 3rd and 12th houses and both of them are not good houses for any planet to own. Sani is considered evil, because he owns the 7th and 8th houses, of which the possession of the 7th which is a quadrant, by an evil planet is productive of good, while of owning the 8th by Sani is bad, and produces evil. But in the case of Kuja and Guru the conditions are different and require a careful investigation. Kuja owns the 5th and 10th houses and these are good. Lords of trines are always good, and 5th is a trine. Evil planets owning quadrants are productive of good results, and this power of producing good increases with the advance of the quadrants. We mean that the lord of the 1st quadrant is not so strong as the lord of the 2nd quadrant or the 4th house, that the lord of the 2nd quadrant is less powerful than the lord of the 3rd quadrant or the 7th house; that the lord of the 7th house or third quadrant is not so strong as the lord of the 10th house or the 4th quadrant. Thus the lord of the 4th quadrant if he chances to be an evil planet will be the best among the owners of the quadrants. Kuja owns 4th quadrant or 10th house and being an evil planet he is productive of the best results.

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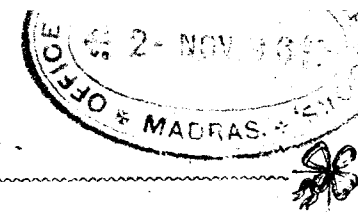
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This Magazine is started with a view to explain and illustrate the astrological principles. Correspondents are invited from every quarter of the globe. The Western and Eastern systems of horoscopic calculations differ considerably from each other. 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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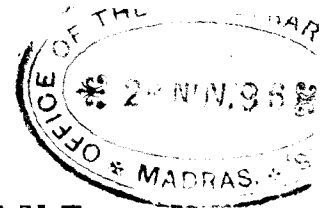
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Changes in the Seasons. The most material changes observed in nature may be classed under three principal divisions and they are (1) changes in the one end of the world to the other, (2) changes in the watch the construction, growth, vegetable organizations and (3) and decay of objects in the three changes in the animal life. These grand kingdoms of nature, we see changes are clearly perceptible to an incessant and unimpaired eye and even the most shallow change. And what is changed? low observer of nature in its work. It means and includes motion of fluids them going on as a matter every kind. If the floating chain of fact. All these three kingdoms tific theories are to be believed, all of nature are directly controlled movement, whatever may be its by the climatic conditions to which nature, is primarily due to heat. they are subject, and if the Where do we get our heat from? changes in the climate of a place. It is an admitted fact that heat are carefully observed and marked and light come from the Sun. We it may become possible to predict may not know precisely why and the phenomena peculiar to the how they come; nor can we definitely say where and how the locality in all its divisions. The glorious Sun himself gets his various circumstances, the principal forces working in its composition being heat, water, elevation and the presence or absence of less number of planets, constellations and stars which are dependent upon him for their support. important changes in the general

aspect of nature are directly affected by the given quantity of heat and light which they receive from the Sun and also by the disturbances in the electrical equilibrium due to the variations in the quantity of solar energy received. The quantity of heat which we get is not constant and invariable. It changes with the disturbances in the solar body, decreases with the sun-spots, when that phenomenon happens, increases when the disc is full and clear and also undergoes material changes with the nearness or distance of the earth's surface from that of the solar body. Every day, every week, every month, every year marks its own changes both in the quantity of heat received and in the results produced from its subtle work. Every hour we observe a change, every minute has its influence, and nay every second and fraction of a second, however small it might be, leaves its mark upon the terrestrial phenomena. Changes in the seasons therefore are mainly dependent upon changes in the quantity of heat and light which we receive from the Sun, and if these changes are calculable with any degree of definiteness the results produced by these changes must also be discernable. The earth in its revolutions round the Sun and on its own axis receives variable but measurable quantities of the solar light and heat and these cause changes in the seasons which by long experience and careful observation, we have brought to a series of calculations on which we mainly depend upon for our future results. Scientists have not yet exhausted all the causes which work to produce the changes in the seasons, but they have understood tolerably well the major forces which are at work in the production of the seasonal phenomena. Seasons are not uniform all over the world. Winter here will be summer elsewhere and *vice versa*. These changes in the seasons arising out of differences in the solar energy have the greatest influence on the minerals, vegetables and animals of a country. The heat of the summer falling on the three kingdoms of nature produces results whose effects can be seen and felt while those produced by deep winter are not less perceptible to the naked eye. Cold season has its own influence and these seasonal changes have peculiar influences on the physique and brain of man. If the human brain is influenced by changes in the seasons there is no

consistency if we say that our arts and sciences, manners and customs, food and clothing, and our physical development, do not undergo any change and are not influenced by the planets. Human civilization is the result of human surroundings as influenced by the solar energies, working in their own inscrutable ways, and the statement that we are influenced by the Sun is as true as when we say that we see him.

GURU OR JUPITER AND HIS INFLUENCE.

In a series of articles in the first volume of this Magazine under the heading "*Venus and its influence*" we illustrated in the life of man a particular signification which is of great importance in the enjoyment of our lives. Venus or Sukra has particular significations and the same rule applies to all other planets. Each planet governs a particular event or series of events in the man's life, and when we deal with that planet we have to mark out for the information of our readers the significations which are to be foretold by studying that planet, and the positions he assumes with reference to other planetary combinations. Sukra represents, marriage, refinement, arts and sciences, love, pleasures of life on the physical side and so on. Guru or Jupiter on the

other hand has quite distinct functions from Sukra and opposes the planet of love in many respects. If Sukra represents worldly pleasures Guru represents intellectual and moral pleasures, which are generally not understood and realized by the vulgar world, but which truly give extreme pleasure to noble hearts. Guru is also a very powerful planet for averting all evil and for augmenting good fortune. In astrology Guru (Jupiter) rules over children, high moral education, piety, honesty, pleasures of a refined but moral nature, ministership, high intelligence, cleanliness, respect for elders and God, good moral conduct, religiousness, elephants, reputation, gold, self-respect, temples and charitable institutions, relations, discussions of a philosophical nature and wealth. Guru also guides a person to heaven if he is well situated and associated. It is in connection with children that we shall take him first and show thereby that when the lord of children is not well situated and aspected the native will have little or no happiness from children. There are several cases for illustrations. A person may have many children but all of them might die, when they are young; a person may have many children but all of them might forsake him and still they might flourish elsewhere or without reference to him. He really will have more misery from children than the person who has no children. A person may get many children and all of them

might grow up and then die before him. There are therefore many extreme cases for illustration from a scientific point of view. We shall however confine ourselves to the lord of children viz. Guru and see what has happened as a matter of fact to each of the persons whose horoscopes will be given as illustrations. Many good families are entirely disappearing from the scene of their actions from want of children, many noble families are being dragged to the mire by bad issues, and many poor and insignificant families are coming to the front from possessing promising children. These are of every day occurrence which hardly need any illustrations. In judging of the prosperity of children we ought not to confine ourselves to the lord of the children alone. There is the lord of the house of children, and we have shown under Zodiacal divisions that the 5th house from Lagna or birth is the house of children. Guru as well as the lord of the house of children must be well situated to have a good number of promising children. If any one of them is not well situated or associated or aspected then the good fortune arising from children will be moderate, and one cannot be too careful in the matter of these calculations and predictions.

ZODIACAL DIVISIONS.

We gave out the significations of the 8th house in our last issue and

some of them are of very great importance in the life of man. The 9th house signifies several things. Piety, father, religiousness, meditation, charity, respect for elders and God, worship, merit or virtue and wealth are to be predicted by referring to the 9th house. Its lord must be powerfully situated as well as the lords of the various items above named. Some consider 9th as the house of mother while 4th represents that of the father. So far as we have seen there is no accepted authority on this matter and we simply point out a doctrine which some of the inferior astrological writers wish to expound, but no theories are acceptable unless they are supported by well known and well respected authorities on astrology. Tenth is the next house which has important significations and we must draw the attention of our readers to this particular house. 9th represents wealth and also the position of the father, but a father may be in very good circumstances without giving a pie to his children. Tenth represents reputation, means of livelihood, the strength of man, the inclinations, mercantile transactions, work, authority, charity, political success and good work. The man's own position in life will be determined by reference to the tenth house and the planets which occupy it. If the lord of the 10th house is powerful and an auspicious planet is powerfully situated there the person will rise to great eminence even when he is born in the most abject state of poverty. Tenth house also represents

the strength or determination of a person and we know that as a matter of fact success in life in whatever department it might be, depends principally upon the mental energy of the person concerned. Martial vigor also is represented by the 10th house and its success on the battle-field. All great men have vigorous planets in the tenth house. Powerful Sun, Moon, or Mars gives splendid military fame and success. If evil planets occupy the 10th house and are afflicted, the person is sure to meet with dismissals, degradations and punishments. If there are one or two or three planets in the 10th house we may at once predict safely that the person to whom the horoscope belongs commands influence far beyond his means in the station of life he moves and if those planets are really powerful, good success in life may at once be predicted with confidence. Generally it would be a good horoscope which has one or two planets in the 10th house. Here the term 10th house has three distinct meanings. The house may be counted (1) from the birth or *Lagna* (2) from the house which is occupied by Chandra, or Moon and (3) from the house which is occupied by the Sun or Ravi. In Brihat Jataka of Varahamihira and other eminent works we have ample authority for this statement.

VEGETABLE LIFE.

To understand the vegetable life and to appreciate its elaborate struc-

ture and necessary use we want the assistance of chemistry. Vegetation forms the ornament of the landscape. Our senses are served by the vegetable products. The odours, the colors, the fruits, the leaves, bulbs, the roots and the berries and flowers are some of the vegetable products which give us comforts, which make us happy and elevate our thoughts and which make us miserable and even kill us. The fibres they give, the gums they throw off, and the wood, even when it is dried, are his daily necessities without which man finds himself most miserable in his life. Vegetables have a double purpose to serve; first as regards dead nature (if we can use such an expression for nowhere could we say safely that nature is dead) and second as regards living things. In its relation to dead nature the plant while living serves to purify the air which man breathes. Man and other animals give out large quantities of carbonic acid which is continually absorbed by the green parts of the plant, while the plant itself gives off oxygen during the day. The normal condition of the atmosphere is thus kept up by the absorption of carbonic acid and the giving out of oxygen gas, which is so essential to the life of the animal. Here a double purpose is served. The carbonic acid when found in large quantities becomes noxious to the animal life, and it is easily removed by the plant which requires it for the construction of its substance. Animals

keep continually imbibing large quantities of oxygen by which process, any given area might soon be deprived of its normal quantity of oxygen. This defect is cured by the plants liberating large quantities of oxygen and taking in large quantities of carbonic acid. Thus the vegetation serves a double purpose. It takes away from the atmosphere that which is poisonous and supplies that which is invigorating. These are the functions of living plants. When they die they cover the earth with a vegetable mould, thus favouring the growth of new generation of plants or they accumulate into beds of coal and peat by which man is to be warmed long after and the arts of life promoted. It continues in this state for sometime until it gradually assumes again the gaseous state and rises into the air as carbonic acid. By this means vegetation is partly perpetuated upon the earth and the natural composition of the atmosphere is constantly maintained to a very great extent in its normal condition.

IS LIFE POSSIBLE IN MARS.

It was stated in the last issue that Mars shines with a ruddy light, has two white spots at both the ends near its poles and that those spots are made of ice and snow, they increase in winter and decrease in summer. Besides these white regions seen towards the poles, Mars presents dark spaces which are sometimes strangely complicated in

figure with a well recognisable tinge of greenish-blue. The existence of water in large quantities to account for snow regions covering thousands of square miles of the surface of Mars, would lead us to infer the presence of oceans and these oceans might be expected to resemble our own oceans in their general hue and appearance. If this view be correct the dark greenish blue-spots on Mars would be regarded as Martial oceans. The seas of Mars cover a much smaller proportion of his surface than those of our earth; the ratio on the earth being 11 to 4 while on Mars the land is nearly equal to the surface covered by water. The Martial seas are singularly shaped and present a remarkable appearance. They run into long inlets and straits. Land communication seems to be far more complete than in that of our own earth. All engineering operations must be much more readily effected in Mars than in our earth as the force of gravity is small at the surface of Mars. A mass which weighs one pound on earth would but weigh on Mars about six and a quarter ounces so that the work of the engineers and their assistants will be much lightened. The soil on the surface of Mars would weigh much less mass for mass than that in which our terrestrial spademen have to work here. A being shaped as men are but fourteen feet high would be as active as a man six feet high and many times more powerful. The powers of the Martial beings are greater while the

materials they have to deal with are lighter thus giving every possible facility for constructing roads, canals, bridges, buildings or the like. The spectroscope and the telescope have done a great deal to widen our knowledge of the planetary bodies and the combined work of the astronomer and the physicist, has led them to examine regions which could never have been approached by either of them alone. The spectroscope has revealed the existence of aqueous vapour in the Martial atmosphere. When white light is examined through a sufficient quantity of the vapour of water the rainbow tinted streak forming the spectrum of white light is seen to be crossed by certain dark lines about whose position and arrangement there is no mistaking. The light we get from Mars is reflected sunlight, but it is sunlight which has been subjected to more than reflection, since it has passed twice through the depths of the Martial atmosphere, first while passing to his surface and secondly while leaving that surface on its voyage towards ourselves. Mars possesses an atmosphere, but whether the constitution of that atmosphere exactly resembles that of our own is not definitely known. No new lines are seen in the spectrum of the planet, it is likely that no gases other than those existing in our own atmosphere are present in the atmosphere of Mars. (The scientific writers seem to have omitted an important fact in speaking of the modifications of the

solar light which first falls on Martial surface, and then leaves it to travel again to the earth's surface. Here the solar light pierces through the depths of the Martial atmosphere twice and undergoes considerable change in this double process. It has not only to travel through the Martial atmosphere twice and undergo the consequent changes, but when it falls on the surfaces of Mars it undergoes a further change in the act of reflection from the Martial surface. In addition it has to pierce again the atmosphere which surrounds our earth and through which it has to pass before it reaches the earth's surface.)

EARTHQUAKES.

(Continued from No. 1 Vol. II)

It is an important question for scientists to decide whether or not the earthquakes can have their causes in an unknown force which is underneath the earth, and which is not connected with the solar heat either on the surface of the earth or on the surface of the large expanses of water. But whatever may be the theories which the scientists are pleased to advance in the cause of sciences, about earthquakes there is no objection for me to put forth my humble views on the matter. The earthquake is a phenomenon which is not well understood and by its very nature gives us no time or opportunity to

examine it at considerable leisure. Thunder and lightning are of common occurrence on our heads above the skies or more correctly in the skies. This has been watched more carefully and with better results. The disturbances in the cloudy regions are not properly understood, but one can easily guess what they are if one has some knowledge in sciences. Of course it will be urged that these are more properly called electrical in their nature. But I have already hinted, in the early portion of my letter that disturbances under the ground due to variations in the heat energy falling on large surfaces of water produce earthquakes according to the accepted theories of the modern day. This may not be correct. It is not also proved that the earthquakes always make their appearance in that part of the earth where its crust is least in thickness. The volcanic eruptions which are also traced to the work of heat on large surfaces of water, do not bear out that fact well. The internal causes for the fusion of all metallic substances, are not properly investigated. Gases lying concealed or generated under the earth's surface are possessed of tremendous powers of expansion and therefore of explosion. Could it not be said that gases alone are the causes of earthquakes in combination with great pressure of the overlying surfaces and the energy of the compressed heat? It is unnecessary to argue the question whether the earth is entirely dependent upon

the Sun for its heat and light, or whether the Sun is partly dependent upon the earth and his dependent planets for the enormous quantities of his own energy which he is so liberally spending. Whichever may be the truth, one thing is certain, that, if the earth is influenced by the Sun the Sun in return is partly influenced by the earth. Larger the mass, greater the attraction but the attraction exercised by the small mass forms also an important element in all matters of mathematical calculations. Gases when pent up are capable of exploding with tremendous effects and I do not see why the phenomena of earthquakes are not entirely attributable to the pent up gases, exploding under great pressure and enormous heat. The generation of heat does not necessarily require the help of an external agent. Endowed with intrinsic powers it is possible to conceive the existence of a state of facts, which are able to produce earthquakes of far greater violence, than those which have been witnessed and recorded. If molecular activity is granted, its work means displacement of bodies which are placed above them and to which the name of earthquakes has been given. The shaking of the earth may be due to the vibratory motion which its own particles, by virtue of their independent and intrinsic powers exhibit whenever they are obstructed or opposed by contradictory forces and the result of the struggle may end in the openings

observed during several of the earthquakes and long rumbling noises which are so often heard before the shocks are felt.

ANIMAL HEAT.

Heat in the body of a man is an essential factor in his existence. Without it it is not possible to live or show symptoms of life. In cases of serious diseases, where animal heat is fast disappearing on the approach of the grim old monster Death, the medical men do all that lies in their power to restore this heat. If they succeed in its restoration they feel confident of the revival of life, for life and heat go hand in hand but when it is not so, they give up all hopes of resuscitation. *Animal heat* is a term which is given to represent a particular form of heat of the Sun, or heat under certain given physical conditions combined with forms or forces of that power exercised in a manner which has no corresponding resemblance in any of the forces which have been named by the scientific writers. The origin of this heat as well as of every form of heat which we see in the world, in all its various manifestations, is to be traced to the final source *viz.* the Sun. If there were no heat, there would be no growth and no change. The incessant activity of the molecules in the body kept on by heat in it is the cause of the birth, growth and decay of the human frame. When there is more than the normal quantity of heat

in it, the human body suffers, rapidly decays and is finally destroyed. Life is shortened by disease. When the quantity of heat in man is less than the normal amount, the same results happen, all growth is stunted, the stomach does not digest the food which is needed to recoup the lost energy, and the result is the wasting away of the bodily frame and its consequent early destruction. Therefore it cannot be logically said that human bodies are not amenable to the effects of heat, as developed and worked by the solar power. The animal heat is directly affected by the climatic conditions which surround it, by the food which the animal consumes, by the dress it wears, natural or artificial, by the company it keeps with its own species or species of a different genus and by the occupation it is destined to pursue in the short space of life it has in this world. But all these conditions in their own turn are directly and indirectly affected by the heat which falls upon them from the Sun, and the media through which solar rays pass in their passage to the earth's surface. Thus we see that a close examination of the interesting phenomena of animal heat, discloses to us influences which directly act under the superior agency of the glorious orb which we see every day in the sky and for which we cannot be sufficiently thankful for the favours it has been doing us all through our lives. When man is a prey to complaints of the most serious

nature he calls in to his help the plants found around him and tries to get relief for the maladies he is labouring under from the virtues, which those herbs are supposed to possess. Does he remember for a minute that the diseases he is suffering from are directly traceable to the variations in the solar rays which fall on him in different ways and shapes and that the virtues in the plants from which he hopes to get his relief are also the results of the same variations in the solar energy falling upon vegetation which he calls in to his help? He has no idea that the solar rays have a large, manufactory where all the diseases found on the surface of the globe are produced every day and every minute to be sent against the vain man who considers himself all knowing and all powerful; and where the remedies for those diseases are also produced in the shape of virtues in the plants. Thus in one and the same factory as it were, we see the production of the innumerable maladies which worry and take away the life of man, and also the virtues in the plants by which mankind is extremely benefitted by the cure of diseases to which it is highly subjected. We see the busy solar ray generating fever in man and virtues in plants in the same locality which destroy that fever. It is only a question of time and patience to intercept the fever producing and fever killing properties of the solar ray. Many have succeeded in doing this, but the

knowledge there is sealed, and cannot be promiscuously given out to the public. The attempt at investigation of such phenomena is itself grand beyond description and requires every encouragement at the hands of the intelligent public. The results of animal heat are also sometimes very remarkable. The heat given out by some of the lower orders of animals considerably differs from the heat given out by the higher animals. Even among them the heat emitted by some differs much from the heat produced by others. This is a grand field for investigation and well worth the attention of the most intelligent men.

THE EARTHQUAKE OF SUMBAVA.

The great earthquake of Sumbava commenced in the early part of April 1815. The sound of the explosions which accompanied the beginning of the earthquake was heard in Sumatra at a distance of more than 700 miles, and in Ternate on the east at a distance of more than 800 miles. That is over a range of more than 1900 miles or nearly a quarter of the earth's diameter. Out of 12,000 persons who lived around Sumbava only a few survived. The progress of the earthquake was marked by violent atmospheric disturbances. There were tremendous whirlwinds tearing the largest trees up by the roots, carrying into the air men, cattle and whatever else was encountered in their course. On the west the ashes from the volcano were carried to a distance of 300 miles in suffi-

cient quantities to darken the atmosphere. In Celebes, more than 250 miles from Sumbava, a similar phenomenon was observed. In Java the darkness caused by the blown up ashes was deeper than the darkest night. Some of the fine dust ejected from Sumbava was carried to Ambayana and Banda the latter being about 800 miles. The dust when compressed was found to have considerable weight. As in all great earthquakes, the sea played an important part in the earthquake at Sumbava. In Tomboro a town near Sumbava, the sea flowed 18 feet deep where there was land before. Subterranean rumblings were heard accompanied by oscillations of the earth over an area about 1000 miles in diameter around Sumbava as a centre. This roughly gives an area of 800,000 square miles including Moluccas, Java, portions of Celebes and Sumatra.

ASTROLOGICAL DOUBTS.

Mr. J. H. C. from Belgium under date 20-5-96 writes thus to the *Astrological Magazine*—With reference to the article which appeared on page 159 (Vol. I. No. 11) under the above heading:—and it is a pity that no learned Indian astrologer has come forward to explain—the points raised are of vital importance and to be clearly and mathematically explained would tend to bring more accuracy forward as to the truth of astrology.

On looking through the back numbers of the *Magazine* there is no explanation given about the Rasi, nor is it satisfactorily shown how to fix

the houses, and positions of the planets for any specified time. It would be of immense advantage and of great value if some good Indian mathematician would explain clearly how Indian astronomers arrive at their results (giving details of the formulae with examples) as to date and hour the Zodiacal signs rise and culminate in each month and on what basis such deductions are made. One can understand the western system which is based on the time the Sun passes the meridian of Greenwich at the vernal Equinox, *i. e.* the first point of Aries, and calculations made accordingly from the formulae in spherical trigonometry and unless the Indian astronomers have accurate and scientific instruments to measure the times of transits of the planets and mathematically worked formulae to work with, I do not see how their almanacs can be relied upon, and as a result *must* vitiate the computations for casting a horoscope and to form a correct judgment thereon. As evidence of such error taking place, an article appeared in the *Madras Mail* (vide issue dated 22nd April 1896), from an Indian correspondent pointing out that in Madras, noon of 21st April, the rising sign was "Cancer" whereas the rising sign was actually "Libra," as any one can find out by working the data given in the nautical almanac or *Zephirus* for the year 1896 and the correspondent was also very wide of the mark in his positions of the planets, and wound up with an absurd theory, that some wonderful

person was to be born somewhere. It is on such inaccurate data, and *absurd* theories that discredit has been brought on the true science of astrology. It would be more instructive, and lead to a better understanding of this very ancient science, if the Editor would give us true translations of the ancient sanskrit works on astrology (which the general public cannot have access to) instead of briefly quoting the contents of what a chapter contains. This leads to nothing and keeps one in ignorance as to how the calculations and aphorisms had been arrived at. Regarding "Ceres" to which Mr. R. P. refers he is wrong in associating this with "Thama" and "Kethu." Ceres is a planetoid (commonly called a minor planet) discovered by Piazzi at Peterdam on the 1st January 1801, being about 7th magnitude, and beyond the Zodiacal belt. Whereas Thama (Dragon's Head) and Kethu (Dragon's Tail) are nothing more than the ascending and descending nodes of the Moon. These nodes (from the Latin „Nodas" a knot) being points only in the ecliptic, where the Moon crosses from North into South latitude, or the reverse, which occurs twice in each month when the Moon is in either of these points at the moment of new or full moon, on eclipse of either the Sun or Moon happens, hence arose the belief among the early nations that when the Sun or Moon happens to be eclipsed, the Dragon is trying to devour the luminary; so the idea

arose to look upon these two points as God's and so worshipped no doubt emanating from the Chinese. It is therefore, *most* erroneous to reckon them as planets, as the Hindus, and assign influence to them, like old planets, on the universe. These characters, being *merely* points, should have no avail in nativities. There is no doubt that the planets Uranus (discovered by Sir. William Herschel on 13th March 1781, though Hamstead Astronomer Royal, had observed it at first as only a fixed star on 23rd December 1690), and Neptune (discovered by L. C. Adams, October 1845) should be considered with the older planets in casting a horoscope, so as to form a correct judgment, as they also have influence on the universe, like the other planets, and by the Hindus leaving these two out, must tend to false deductions being arrived. I hope at some future time to give the nature and influence of these two planets as observed by eminent astrologers. Cycles—the next point touched upon by Mr. R. P. Our use of a cycle was the application of the motions of the heavenly bodies to chronology without fractions to avoid mentioning odd days, and hours. Cycles were invented, in which the motions of the Sun and Moon were thought to be stated in integral numbers. So far as I have been able to discover, the first mention of such being introduced by the Accadians of Babylon (to whom the Chaldeans owed their civilisation and high culture,

this was about the year 2330 B. C. The year then having 360 days, with 12 months, named after the zodiacal signs. This probably suggested that division of all circles into degrees, which we have derived from them. In astronomical chronology the Accadians had cycles of 60 years, 600 years, and the *sar* (=3600 years) the factor 60 running through their arithmetic. It looks therefore, as if the Hindus derived their cycle of the years from this source. If some Indian astrologers would show how many lunations such a cycle consisted it might be possible to work the connection between this and the metonic cycle. It would be useful if the Editor or some learned Indian reader would give a list of all the various cycles in use in India, noting number of lunations in each, and when introduced. Errors after an elapse of years crept in with such division, so the "Lunar" or "Metonic" (from Meton a Greek astronomer, and eminent mathematician) cycle was invented. Meton having observed that in 19 years, the Sun and Moon returned together to the same place, very nearly, in the heavens. This cycle of 19 years consisting of 235 lunations was adopted on the 16th July 432 B. C. This cycle was the basis of the Calippic cycle of 76 years (=19×4 invented by Calippus 330 B. C.) as that when the new and full Moon recur exactly at the sametime, but the calculations amounted to an error of 18 hours at the end of 76

years. The metonic cycle was improved upon, by being incorporated with the solar cycle of 28 years (after which the same days of the week recur on the same days of the year) and the Indiction cycle of 15 years (this first established as a conventional division of time in the Roman Empire, by Emperor Constantine 313 A-D). These three periods being multiplied together produce 7980, which is called the "Indian period or cycle of cycles," and is useful in reducing the years of one period to those of another. Its great value consists in that there can be no possible mistake about the time at which any event happened. This period was invented by the famous Scaliger, an eminent French scholar, *who was* born in 1540. This article has gone further than I had intended, my excuse being that the subject of the science of astrology is one of deep interest to many, and so hope to lead others to give more details, with a view to show the truth of this ancient science. Unless such can be done we shall make no head-way. That this Magazine may become a standard work and authority on this noble and ancient science, it is most imperative that its writers should (with an unbiassed mind) relate facts only, giving detailed mathematical formulae, for without mathematics applied to observation, we shall never have the means of arriving at the true knowledge of nature, nor

able conclusively to prove its physical laws, which have been ordained and are being ruled by One, who is the *only* all wise and Omniscient Creator.

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.

Notes.

No rain has ever been observed to fall on the Pacific coast of the tropical Andean region.

A certain connection can indeed be generally recognised between the external forms of the vegetation and the climatic conditions which determine its geographical distribution all over the world.

All plants are not equally capable of migration. If it were so the strongest would everywhere have replaced the rest and thus would have occupied the whole of the space devoted to vegetation.

There is remarkable difference between the climates of the two polar zones. This difference is partly dependent upon the great excess of water in the extreme southern latitudes due to cloudy sky and masses of icebergs which break loose in the summer.

The waters of the earth play an active part in disturbing the interior of the earth. If we make a careful survey of the active volcanoes we see that this is amply borne out by actual facts. The regions of active disturbances are generally near the shore.

Some advanced scientists go to the length of giving a material life to our planet the earth. They don't see any consciousness as they do among men, nevertheless it is a kind of life which had a beginning and which will have an end as all life must end.

It is supposed by scientists of great ability that the climate of the southern latitudes near the south pole, was much warmer in the prehistoric times. There are traces of extinct forests and evidences of well preserved fossil stems undoubtedly prove the existence of luxuriant vegetation.

Objections taken against the theory of the meteoric fuel of the Sun are removed by the supposition that the photosphere is produced by the combustion of the metallic gas. If not we cannot satisfactorily account for the fact that the materials of our planet are all oxides while the materials without are all combustible and unoxidised.

The law of the decrease of heat and consequently of the intensity of light with increasing elevation in the different latitudes of the earth has a most important bearing on meteorological processes, on the geography of plants, on the theory of terrestrial refraction, and on the different suppositions on which the density of the earth's atmosphere is estimated.

JATAKACHUNDRIKA

ENGLISH TRANSLATION

BY

B. SURYANARAIN ROW, B. A.

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(Continued from Vol 2 No. 1.)

Besides, the combination of the lords of the trines and quadrants is very encouraging to the Rajayogam and the person gets health, wealth and happiness when such a period comes. But the author here says that Kuja is also bad. It is simply inexplicable, and in the next sentence we have the author explaining that Kuja is the only planet who gives Rajayogam. Take the case of Gurn. He owns two houses, 6th and 9th, while the lordship of the 9th is beneficial. One of his houses confers evil while the other gives him power to do good. And we may grant for arguments sake the proposition that he is inauspicious to the person born in *Kataka*. This is also sensible. I have already told the readers elsewhere that when evil and good are equal or balancing we have to predict evil, but in a mild form. The combination of Kuja and Gurn produces Rajayogam.

It was stated in the last issue that there must have been some error in the transcription of the stanza which says that Kuja and Gurn are also evil. We are right. Sending for some more manuscripts and comparing them, we find that the mistake is due to the insertion of two words which convey the meaning that Kuja and Gurn are also evil. But the best manuscripts say that they are productive of good. Gurn is good because he owns the 6th and 9th houses. The owning of the 6th is bad while the lordship of the 9th confers good on the planet. The combination of the lords of 9th and 10th is the best combination we have for giving Rajayogam to the native. Ravi is the lord of the 2nd house and as such possesses death-inflicting powers, but he himself does not kill the native. Sukra and other evil planets, when possessed of death-inflicting powers kill the person during their periods and sub-periods.

By the term other evil planets we have to understand Sani and Buda. A few remarks concerning Kataka lagna will not be out of place here. Kataka is owned by Moon or Chandra and when he is full he possesses all the good powers of an auspicious planet. The Lagna itself is an auspicious one. Gurn is exalted there and when the birth sign is occupied by Chandra and Gurn, grand success and splendid fame will result as a matter of fact. We shall dwell at length upon horoscopes which begin with Kataka in our future issues.

Simha Lagna.

(LEO.)

STANZAS.—54, 55 and 56.

Sani, Sukra and Buda are evil. Kuja alone is good. The combination alone of Sukra and Gurn does not produce Rajayogam (54).

When Kuja joins Gurn, the combination produces much good. Sani himself does not kill the native even when he is possessed of death-inflicting powers (55).

Buda and other evil planets kill the person born in Simha when they are invested with death-inflicting powers. These results must be predicted by wise men to the person born in Simha Lagna (56).

NOTES.

Sani, Sukra and Buda are evil. Sukra owns the 3rd and 10th houses, both of which are declared to be bad. Buda owns 2nd and 11th houses and the last is a bad house. The 2nd house is perhaps considered bad because it represents the house of death and therefore its lord may not be capable of doing good. This is not so clearly stated by the author. The death houses have a distinct function to perform and they do so. The lord of the 7th house, if he is an evil planet, is good. Therefore it cannot be stated definitely that the lord of the 2nd is

bad. But whatever it may be Buda is considered to be bad. Sani owns 6th and 7th houses of which 6th is declared to be positively bad. Further Sani is a bitter enemy of Ravi the lord of Simha. The combination of Kuja and Guru give splendid success or Rajayogam. Kuja is the best because he owns 4th and 9th houses both of which are favourable for political success. Guru owns 5th and 8th houses of which 8th is not good. But Guru is a friend of Ravi and he does good to the native born in Simha. Sani does not himself kill the native. Why? because he owns the 6th a bad house and 7th a good house, as an evil planet. The native is spared by Sani because he has some good, while Buda and Sukra are thoroughly bad and will execute the sentence of death on the person born in Simha. The author is silent about Chandra. No mention is made of him. He is the lord of the 12th and as such he cannot be expected to do good. But he is a friend of Ravi lord of the Lagna under notice. We cannot say, judging by the principles of astrology that the lord of the 12th is an auspicious planet or that he is capable of doing good. My own humble view by experience is that when Chandra is weak and is unfavorably situated there is nothing to prevent him from killing the party himself. However this opinion is modestly put forward from a general knowledge of astrology and not warranted by any statement made by the author of the work now translated.

Kanya Lagna

(VIRGO.)

STANZAS,—57 and 58.

To the person born in Kanya, Sukra, Chandra, Guru and Kuja are evil, but Sukra alone being the lord of 9th house, gives good. Buda and Sukra when in conjunction give Rajayogam (57).

Ravi does not himself kill the person born in Kanya, Kuja and others who are inauspicious kill the native; and the

learned judge of these good and bad results after careful consideration (58).

NOTES.

Again here we see an inconsistency in the author. It may be explainable with more advanced astrological knowledge, but the student finds it irreconcilable. Guru, Sukra, Chandra and Kuja are declared to be evil because Guru owns 4th and 7th houses, quadrants owned by a good planet, Sukra owns 2nd and 9th houses and he is also called bad by the author. This is contradicted by himself in the next half of the Stanza by saying that Sukra alone is good because he is the lord of the 9th. The original works seem to have undergone many changes of this nature before they have been transmitted to us. However following the author, we see that Kuja is bad because he owns 3rd and 8th houses both of which are bad. Chandra is also bad because he owns the 11th house and is bad. The conjunction of Sukra and Buda who is also the lord of birth seems to be necessary for Rajayogam. Buda is the lord of the 1st and 10th houses and therefore the combination between himself and Sukra, the lord of the 9th is considered to be very auspicious. This has already been explained so many times that it needs no further repetition. In the first portion of the stanza under inauspicious planets Ravi's name is omitted. Ravi owns the 12th house and we have seen that the lord of the 12th is bad. In inflicting death his name comes in. That is he himself does not kill the native even when he is possessed of death-inflicting powers. Kuja and others kill the native. Guru owns two quadrants 4th and 7th and both of them are bad. He is also as powerful as Kuja to kill the person. So also Chandra who owns 11th house.

STANZAS.—59, 60, 61

Thula Lagna (Libra).

To the person born in Thula, Guru, Ravi and Kuja are inauspicious. Buda and Sani are productive of good. Sani alone is capable of giving Rajayogam (59).

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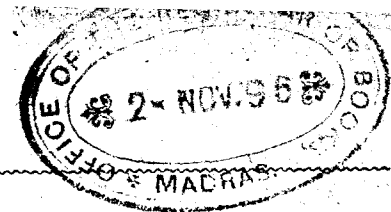
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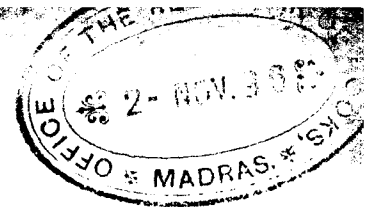
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Astrological Writers.

ANCIENT and modern sciences as well as ancient and modern literature are full of astrological and astronomical terms. The difference which is now made between astrology and astronomy was not understood before and the whole science treating of stars and planets was called astrology. A difference in the use of terms arose in course of time and astronomy came to be recognised as a science while astrology was considered as an absurdity. In arguing questions of this nature each party adduces its own arguments consistent in its opinion but apparently absurd in the estimation of the opposite side. There have been staunch supporters and strong opponents of astrology from time immemorial and there is much food in the arguments of both parties for a thoughtful mind. Whatever may be the final result of the examination of these sciences,

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Astrological Writers.

... especially of astrology, one thing is certain, namely, that it counts a long list of splendid names among its adepts and writers. First of all we shall confine ourselves to the lives of eminent Indian astrologers, who have appeared before the world at different epochs. Their names are also great in other departments of knowledge, and before we reject their authority or their writings, we have to show our credentials for recognition as great and original writers. If this is not possible the arguments which may be brought by the modern savants will have no force whatever, and their opinions, however relevant in their own exalted estimation, become perfectly impertinent in the eyes of the educated public. It is not possible to exhaust the list of names of these Indian astrologers as many of the works, which some of them have written, either have been lost or have been in the possession of persons who

are not willing to give them for the benefit of the public. In India, it is a common complaint that we hear, viz, that the works of the ancient Rishis have not been before the public in their full complement. This is also partly the case in Europe and other countries. Works have been burnt or lost in the Alexandrian library, which cannot be replaced or whose names even have not been identified. Aristotle himself seems to have been a voluminous writer and is said to have composed four hundred and odd volumes, comprising works on physics, medicine, philosophy, natural sciences, politics, religion and others. But only a few of them, some fragments, have been gathered and published. In India, facilities for destruction of works were greater and there were also political reasons for destroying especially astrological works. Astrology swayed the political body of India more than any other branch of knowledge did and if the science of politics was in the least understood by the several conquerors who invaded India and plundered it, we have every reason to presume that they would have taken the earliest opportunity to destroy

all works on astrology which would point out auspicious periods for the conquered people to raise the standard of rebellion against their conquerors and give them as much trouble as their combined efforts could do by the false courage which they would naturally have derived from their consultations with the professional astrologers. The conquerors had therefore very good political reasons for destroying all such works as would tend to give any hopes of success in their struggles against the foreign invaders. These are safe inferences to be drawn about the destruction of many valuable treatises on astrology during the numerous political convulsions which shook India from the Cape Comorin to the snowy peaks of the Himalayan range.

GURU AND HIS INFLUENCE.

The possession of children by men in high position is a great boon and it is really so if those children are worthy of their parents. But apart from their value as children in after life to the parents, the presence of children in the house is considered by mankind as one of the most precious gifts which Heaven can bestow. Guru is the lord of children, while the fifth house signifies issues. These two

therefore primarily determine the number as well as the prosperity of children. We shall give some horoscopes by way of illustration and point out there, how these significations are to be generally determined. The points we urge on the attention of the readers are not exhaustive and do not comprise the whole gist of our arguments and they should look to better works if they mean to make further advances in the astrological studies.

HOROSCOPE I.

Born in the year 1773 of the Saka Salivahana, Virodhikrutu on the 10th day of the bright half of the lunar month Pooshya, 20th day of the solar month *Dhanu*, at about 47½ ghatikas after sunrise.

The planets stood at the time of the birth of this person thus.

Ravi in the 2nd padam of Poorvashada (20th constellation).

For the sake of convenience we shall hereafter give the No. of constellations and the particular quarter or padam in which the planet moves for the time being. Each constellation has 4 quarters or padams, and the particular padam or quarter in which the planet moves determines the Zodiacal sign in which we have to place that planet.

Chundra is in the 1st padam of Kritika.

Kuja is in the 4th padam of Pooshya.

Buda is in the 4th padam of Moola. Guru is in the 3rd padam of Visaka. Sukra is in the 1st padam of Sravana.

Sani is in the 1st padam of Aswini and is retrograde.

Rahu is in the 2nd padam of Poorvashada.

Kethu is in the 4th padam of Poorvashada.

There are 27 constellations composing the Zodiac and they begin with Aswini. Reference to the numbers of constellations means the number of the constellation when counted from Aswini. Expressing therefore in the language of the astrologers we have the above planetary positions thus marked in the abbreviations recommended.

Ravi 2-20.
Chundra 1-3.
Kuja 4-8.
Buda 4-19.
Guru 3-16.
Sukra 1-22.
Sani Retrg 1-1.
Rahu 2-7.
Kethu 4-20.

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

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

Take the birth first. We have Guru in it. He is the lord of children residing in birth and aspecting the house of children viz 5th house. The lord of the 5th house is Sani and he is in Mesha with Chandra and aspected also by Guru. Sani is debilitated. But his debilitation is gone. Here we have to explain to the readers the two states of planets, which have in Sanscrit expressions like the following (1) Neecha Bhanga Rajayoga and (2) Raja Bhanga Neechayoga. Yoga in Sanscrit means conjunction or union. Neecha means base or debilitation and Oocha means exaltation or noble. Bhanga means breaking. The expression Neecha Bhanga Rajayoga means, that the planet in debilitation has lost the evil capabilities and by some combination or other has become good. Rajabhanga Neechayoga means that the planet which was in exaltation or power has lost that power and has become a weak one capable of giving only bad results. There is a rule in the astrological works explaining the Neecha Bhanga Rajayoga. If in a horoscope there is a planet in its debilitation, then apply the following rule and see whether the debilitation

is gone. The rule runs thus. Where a planet is debilitated find out the lord of the house where the planet is situated or the planet which has that house for its exaltation and if these or any one of them occupies any one of the quadrants or angles of a square, then say that the Neechayoga has a Bhanga or break, but if not, the debilitation will not go, and the native must suffer the consequences of the planetary combinations.

HINDU ASTRONOMY.

It was stated in the earlier portions of this Magazine that there are four cities from which the ancient Hindus made their calculations and observations and that they were Siddapuri in the North, Yavakoti in the East, Lanka in the South, and Romaka in the West. These places must naturally have been great centres of civilisation and political power. Two of them may perhaps be roughly identified with the capital of Romanese dominions and Rome of the ancient geographers. Yavakoti may have been some place of importance in the island of Java. In the good old days this Island may have been different from what it is now so far as its political power and extent are considered. Where and what was Siddapuri it is now difficult to say. It must have been a very influential city in the North of Asia and might perhaps have been the centre of an immense political organization and intellectual

activity. The diameter of the earth is given as 1660 yojanas. The extent of a yojana is not definitely known. The circumference of the earth is stated to be 5059 yojanas. This is called Paridhi or the extent. Some are inclined to fix 14 miles for a yojana while others say that a yojana means 5 coses. A coss again roughly ranges from 2 to 3 miles according to the countries where these terms are used. In Mysore and other places a coss means 3 miles while the same word coss means 2½ miles in the major portion of the Madras presidency. Again a coss means only two miles in the Nizams Dominions and bordering districts. Therefore there is no such thing as a definite measurement denoted by any of these technical terms. Measurements of time and space are not one and the same all over India and we have to be therefore very careful in arbitrarily fixing any measure for these technical words. Chundra has a Vysa of 480 yojanas while Ravi has 6500 yojanas. Vysa means the radius.

The extents of the planetary paths through which these bodies are supposed to move are also given, and they mark enormous distances which it is necessary to remember in making our calculations of planetary movements. This is technically called Kakshya.

Chundra Kakshya has 324,000 yojanas.

Ravi, Sukra and Buda have each 4,881,500 yojanas.

Kuja, Kakshya measures 8,146,909 yojanas.

Guru Kakshya extends over 51,371,764 yojanas.

Sani Kakshya extends over an enormous range of 127,668,255 yojanas.

Akasa Kakshya extends over 18,712,080,864,000,000 yojanas.

Chundrochha extends over 38,328,484 yojanas.

And Chundra Patha extends over 80,572,564 yojanas.

These give tremendous distances and have to be carefully borne in mind.

SOLAR ENERGY.

Whether the Sun moves round the Earth or the Earth moves round the Sun or both move round each other, we are certain that the Sun is constantly spending enormous quantities of light and heat which must be recouped from some sources known or unknown and about which the latest astronomers are making the greatest noise. In its nature it is a very difficult question and requires to be handled very cautiously and very carefully. Hazardous of unfounded or ill-considered opinions are not likely much to serve the cause of sciences. The modern scientists cannot go with their telescopes and spectroscopes beyond the Sun himself to find out what are the sources from which the Sun is drawing his energies. They trace all terrestrial phenomena to the solar energy and leave the question

of the sources of the sun-power in the hands of scientists who have yet to make their appearance on the stage of the world and demonstrate to the eager minds the final sources from which he draws his own materials. There are two ways in which the solar energies might be maintained. The contraction of the solar substance would suffice to supply such enormous quantities of heat that if the heat actually given out by the Sun were entirely due to this cause alone there would not be any perceptible diminution of the Sun's diameter even in many thousands of years. But to make a supposition that the Sun is giving out heat by contraction there are other physical conditions without proving which it would be absurd to say that the globe of the Sun is undergoing continual diminution and gives out corresponding quantities of heat. In order to contract continuously giving out heat the nebulous theory must be accepted as proved. This will be begging the question again. For the aggregation of the nebulous matter, forces are required to work which presupposes a definite arrangement by which nebulous matter is formed into burning gaseous bodies; increasing in size until they are supposed to attain their greatest dimensions and then begin to decrease gradually by contraction through cold until they are reduced to the smallest size. Whatever this might be there is another source which is also suggested as the most probable

The continual downfall of meteors upon the Sun would cause an emission of heat. The total mass of the meteors of our system, could not much affect the solar body and the increase of the mass of the Sun from this cause would not be rendered perceptible in thousands of years either by change in his apparent size or by variations in the movements of the family of worlds dependent upon him. The supply of heat obtainable in this way cannot be very considerable and is not sufficient to make good the loss in the shape of heat and light which the Sun has been spending among his dependent worlds. Some astronomers are of opinion that both those causes are in operation at the same time. If the flights of meteoric systems circling round the Sun are the sources of the coronal and zodiacal light or the existence in the Sun's neighbourhood of the perihelia of many meteoric systems, the supply of light and heat from this source accounts partly for the heat emitted by the Sun. The association between meteors and comets has also a special bearing on this question.

THE SUN WORSHIP.

If the sunworship formed a part and parcel of all the ancient religious systems known to us through history or tradition the nations following these religious systems, were well aware of the useful part the Sun-God

played in the work of creation, protection and destruction. To deify anything to the rank of a God was to pay the highest honors and the Sun deserved well all the honors the ancients were pleased to shower upon him. He was a living God to them, for really no God of any other description demonstrated his powers to the advantage of his followers or to their disadvantage in so unmistakable a form as did the Sun. Nobody could stand in the midday Sun in summer for a short time without feeling his terrible heat, and nobody could see him with the naked eye when he was shining without losing his sight. The splendour of his glory could not be compared to any thing which they saw or imagined and as the lord of seasons he was rightly styled their greatest benefactor. He killed men and animals whenever his anger was not appeased, and we may easily see what was meant by his anger. Sinfulness in the world was considered sufficient to bring down the wrath of the Gods from above and such manifestations of divine wrath were for the correction of people who went astray and disobeyed nature's laws. There was no nation among the ancients who did not pay homage to the Sun as God, for with the splendid knowledge they possessed, and their high powers of induction, they at once perceived that all creation, whatever may have been the complications involved in that work, was directly traceable to the Sun and Sun

alone. This definite knowledge at least of the source of the earth's energy, was sufficient for directing their worship to Him who stood highest in power, who gave them food and clothing, who was the cause of their existence, and who finally removed such of them as were no longer useful to the world, under laws whose application was a great mystery to the vulgar world but which were sufficiently well known to the initiated few who were scattered all over the world, and among nations of the most opposite views and denominations. All other Gods were inferior in point of power, and they were given ranks according to their energies to influence the world and its phenomena. The Sun was not only the highest in power among all the Gods who were worshipped on the globe but he stood mightiest also among the planetary systems. Of all the forms of worship sunworship was and even now is considered by the noblest of intellects as the most efficacious in relieving mankind from the numberless evils to which it is generally subjected. Among the Hindus even to the present day *Suryanamaskaram* (worship offered to the Sun) is considered efficacious. In giving relief to the oppressed humanity, prayers offered to the Sun bring down rain, and with it all comforts to the suffering mankind.

GRAVITATION AND HEAT.

If gravitation is the cause of the vitality of the earth and not the internal heat, what is gravitation? is a question which requires a thorough explanation for the students to understand. Whether heat is a substance, whether light is a substance, whether gravitation is a substance are questions of the most vital importance for the students of the physical sciences. No light has been perceived without heat, in fact light and heat being one and the same, only manifesting themselves under separate physical conditions of existence. Gravitation is a kind of force by virtue of which particles are drawn towards the earth. But there is gravitation in the bowels of the earth itself. All the mass of the earth is really moved by gravitation and if this is admitted then the earth's movement both internally and externally is due to gravitation. We are led to the inference that there can be motion without heat? This contradicts the universal theory of heat being the cause of all movement. Why not we call gravitation as heat? If we carefully examine the functions of both, watch their action on matter brought within their influence and compare the results produced by both of them we may be led to believe as to the identity of those two forces. Heat is a force as well as gravitation. We have no place on the face of the earth where the solar influence is not felt, and we doubt very much whether it is possible to imagine a place without the solar influence and without the power of gravitation. Gravitation is universal and with it heat also. If heat gives

movement, perceivable by the naked eye gravitation does the same. Two forces producing similar results cannot be very far away in their identity from each other. Gravitation draws matter and to suppose that this drawing of matter can be effected without the production of heat or of its presence is to suppose an imaginary force which cannot be explained by any facts which we are acquainted with. There may be some difference between these two forces, but it has not been definitely explained. If heat is universal then all movement is due to its presence. The final source for heat has to be traced to the Sun. We must look to the Sun then for gravitation also. So that an examination of all terrestrial or celestial phenomena leads us to the safe inference that the earth with all its countless millions of creatures is entirely dependent upon the Solar energy for its existence. Human vanity cannot be more inconsistent than to admit solar energy as the cause of terrestrial phenomena and then to laugh at the idea of admitting the science of influence of the same body over the same phenomena.

IS LIFE POSSIBLE IN MARS.

We stated in the last issue that the Martial atmosphere made some changes upon the solar light in its double reflection and journey. The journey of the solar ray to and from Mars, is further modified by its journey towards the earth through its atmospheric envelopes. Spectroscopic observations have clearly shown the real character of the dark greenish-

blue markings and also of the white polar caps. It is argued by eminent men that Mars possesses seas resembling our own and that he has his arctic regions waxing and waning as our own do with the changes of the seasons. The aqueous vapour from the Martial oceans is carried to its poles through the Martial atmosphere. Mars seems to have an atmosphere but whether the constitution of that atmosphere exactly resembles that of our own is not definitely known. On this important point no positive information has been gathered by the spectroscopic researches, but we may draw a negative inference, that as no new lines are seen in the spectrum of the planet it would seem likely that the same gases which are found in our own atmosphere may also be present in the atmosphere of Mars. By the use of powerful telescopes scientists have been able to learn much respecting meteorology of this distant but very interesting world. Sometimes the well recognised markings which seem to indicate the figure of oceans and continents, are hidden from view as if by clouds. A whitish light replaces the well marked red colour of the continents or the well marked blue tint of the oceans. By careful observations it has also been seen that the whitish light gradually clears up in the Martial skies, bringing into prominence the features it had concealed before from the view of the observers. Something also

may be learnt of the general progress of the weather during the Martial day. Usually the Martial mornings and evenings are misty. A whitish slight is seen around Mars and this can only be explained by the phenomena for the regions of the planet which lie near the end of the disc are those where the sun is low in the horizon and where it must therefore be either morning or evening out yonder on Mars. As with us so with Mars the winter seems to be more cloudy than summer, for it is a remarkable feature to be noticed that near the Martial solstices, the markings on that part of the planet where winter is in progress are very indistinctly seen. A whitish light generally replaces the red and green markings altogether in these portions. While the contrary effects are noticed in the regions where Martial summer is in progress. This unmistakably proves the proposition advanced above, namely, that the Martial winter is cloudy while the Martial summer is free from clouds. Of course this is only a general proposition. In the examination of the geological structure of the planet Mars spectroscopic researches and experiments are of no avail. Telescope and fair reasoning as could be advanced with the general knowledge of physical sciences must form our guides here. Mars has a diameter of about 5000 miles and therefore the surface of the earth is $2\frac{1}{4}$ times more extensive than that of Mars. Gravity

is much less there than the terrestrial gravity. Mars travels in an orbit of considerable eccentricity and the centre of his orbit is not less than 13,000,000 miles from the sun. The light and heat he receives from the Sun vary considerably. As a matter of fact he gets about half as much heat and light again when he is in perihelion as when in aphelion. This circumstance of the variations in the quantity of heat and light affect to an important extent the climatic relations in the two hemispheres on Mars. When Mars is at his mean distance from the Sun the light and heat he receives are less than what we receive on our earth in the proportion of 4 to 9. The length of the Martial year also constitutes a noteworthy circumstance in which his habitudes differ considerably from those of our earth. The Martial year is about 687 of our days and the Martial day is longer by forty minutes. The equator of Mars is inclined at an angle of about $27\frac{1}{2}$ degrees to the plane of his orbit, and therefore his seasonal changes do not differ much in character. The axis of Mars is so situated that his summer in the Northern hemisphere occurs when Mars is at his greatest distance from the Sun. The same relation holds good in the case of our earth, the Sun being $1\frac{1}{2}$ millions of miles nearer to us in winter than in summer and to those who live in the southern hemisphere he approaches nearer in summer than in winter.

There is much interesting evidence regarding the fitness of the Martial world to be the abode of living creatures. Mars has been carefully observed by the recent astronomers. The bulk of Mars is nothing when compared to the bulk of Guru or Sani. Mars approaches the earth sometimes as close as 40,000,000 miles. The color of Mars appears generally ruddy. Two minute Moons were discovered which revolve round Mars. Several maps of the surface of Mars have been prepared illustrative of the Martial continents and oceans and some of the tracts have been named after the observers of the planet. The seacoast line on Mars is not often very distinctly visible. At the southern pole of Mars one can see the icy region. Then appear several tracts of land along the southern temperate Zone and these appear to form a continuous land belt round the temperate Zone. Then comes a nearly complete circle of water with only one strip of land joining the equatorial continents of Mars with the south temperate Zone of minor continents. At the eastern extremity of the map there is a long sea called Maraldi Sea, parallel to which runs the Hook's Sea trending in a north-westerly direction and running into Dames ocean. Further west are two large islands called Jacob and Phillip's. Islands separated by the Arago Strait. Beyond these two

islands is found De la Rue ocean communicating by straits with two remarkably similar seas. The Zone of water seems to end here.

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,

Referring to "Astrological Doubts" under the initials of Mr. J. H. S. from Belgaum, I have to offer a few remarks for which I request you would kindly find some room in your interesting Magazine. Candid criticism tends to bring important facts before the public, and taken in this light my observations need not offend any body. J. H. S. seems to feel difficulties which are doubtful and imaginary. Rasee has been clearly defined in the earlier portions of your Magazine. vide P. 27 of No. 2, Vol. I.

The Zodiac is divided into 12 signs or houses, each extending over roughly 30 degrees of the celestial regions. These 12 signs or houses revolve once in every 24 hours and their single revolution constitutes a day. Almanacks are sold all over India and at very cheap rates. Their calculations of the planetary positions for each minute are based upon mathematical formulae which can be found and studied with great advantage

by the western philosophers in the Hindu astrological works entitled Sreepathy, Grahalaghava, Suryasiddantha, Brahmasiddantha, and Aryabhata'siddantha. These almanacks are calculated by eminent mathematicians living now and are called *Panchangas* or five fold division. They are *Thithi* or lunar day, *Varam* or weekday, *Nakshatra* or constellation of the day, *Yoga* and *Karana*. *Yogas* are combinations of forces which have very important bearing upon the earthly phenomena. The Magazine has presumed the existence of elementary knowledge in its readers and I do not think I am far wrong in saying that J. H. S. apparently belongs to the European class and if he is ignorant of the vernacular languages his questions are sensible enough. The planetary movements are given from day to day and from hour to hour. There is so far, no need for an able Hindu mathematician to come forward to explain to the public what each school boy in astrology knows as a matter of fact from the *Panchangas*. The Sun moves in the Zodiac once in 12 months. This constitutes one year called the solar year. Formulae called *Padakams* have been left to the Hindus by their ancient astrological writers and their method is the easiest for any one to learn provided he has a little patience. Mathematical formulae in the Hindu system are truly wonderful and show among the Hindu astronomical writers a degree of proficiency in mathematics which has hardly any parallel in the world's history. The *Vishuvadraka* or the Sunshade is taken in four important cities, viz, *Romaka*, *Yavapuri*, *Siddapuri* and *Lanka*. In No. 5 of Vol. I. it is stated

on page 65 under the heading *Siddhantas*, a division called *Enthradkayam* or the chapter which treats of the wonderful machinery. J.H.S. as a sensible man could have sent for any one of the 18 *Siddhantas* or astronomical works you referred to and found out whether the facts stated by you are correct or not. In the same article you give under the heading of *Manadhyam* the different measurements of time which have been adopted by the ancient Maharishis and which are still in use among the Hindus of the present day. Man's senses are the best instruments and if well developed they manifest powers of observation which no other machinery invented by man could do. The ancient Hindus were great inventors and discoverers. This will be shown to be true in the case of any science they have left us provided the student is prepared to study for a time. Hindu astronomers cannot be taken to task for the appearance of an incorrect or stupid article and it must be clearly understood that the Madras Mail is no special or great authority an astronomical or mathematical matters. The writer referred to by J. H. S. was a nonentity who might have been induced to pen that article without knowing a bit of astronomy. I would ask your J. H. S. to buy for half an anna or one anna copies of the *Panchangams* (almanacks) published by any of the Hindu astronomers and sold in the Indian Book Shops and then let him say whether the planetary movements are correctly placed there or not. There is no *Panchangam* which I have consulted which places Cancer as the rising sign in Madras. The rising sign is de-

termined by the position of the Sun and on the 22nd April 1896 the Sun was in the 4th padam of Aswini and therefore Mesha or Aries. The rising signs are given as well as the rising planets. The eclipses are given and every information connected with the planetary movements is found in those cheap books. Let J. H. S. try this and see whether what I have told him is true. His doubts are imaginary and apparently due to his ignorance of the ordinary facts of the Hindu daily life. Nautical almanacks certainly do not give better calculations regarding planetary combinations &c. than what we have in our ordinary panchangams. Zadkiel who laboured in the field of astrology is a beginner and his calculations are not to guide the Hindu, while the Hindu calculations guided him and his long line of predecessors. If J. H. S. wants I shall send him, through you or if he has the kindness to give out his name and address in full in your Magazine, one copy of the *Grahala-glava* by which he can easily make *Grahapulam* or find out the planetary positions for any given time, and a copy of the *Panchangams* for the current year which gives him these calculations and positions of the planets. J. H. S. is also wrong in the remark he passes against your translation of the *Jatakaahundrika*. I have learnt a bit of Sanscrit astrology and therefore have opportunities of consulting the Sanscrit texts directly. Your translation, though not literally literal, represents all that the original texts say and therefore very useful and reliable for students unacquainted with the Sanscrit language. Ceres in the original Grecian and Egyptian mythologies re-

presented the Earth and hence the English word cereals (grains) productions of the earth. If what J. H. S. says is true, then Thama and Kethu are nothing but the ascending and descending nodes of the Moon. On the other hand, Rahu and Kethu are powers of the Earth in its north and south points. The eclipses are caused by the shadow of the earth falling between the Sun and Moon. The writer is entirely mistaken in saying that Rahu and Kethu have no influences. As you have rightly pointed out in your issues they have influence, but the influence is according to the nature of the house and the planets they are associated with. The cycles referred to are conventional and have really very little value in the mastery of the astrological formulae. The reduction of our *Manu* or measure to another is not very difficult and labour will be lost if one is engaged in such useless conversions of one measure into another. Chandra, Brihaspaty and Savana *manas* give the particulars wanted by the correspondent. Without correct calculations, delicate machinery and exceedingly well directed observations the ancients could never have made the advances they have made in the astrological researches. The existence of 18 *Siddhantas*, a host of excellent commentaries and 400,000 sutras, amply prove the depth of knowledge the ancient Rishis had attained and the few works which are with the Hindus even now show the standard of merit they had achieved. I only wish that before men take up their pen to write criticisms, let them question themselves whether they have done what they were required to do.

With the ready calculations found among the *Panchangas* published all over India and sold dead cheap considering their merit, any school boy can easily learn to fix the planets for any given time. No watches are needed to record the correct time. The sunshade or the constellations guide the Indian student much better than what their watches could have done for the Westerns and if such simple elementary knowledge is not acquired there is no blame on the authors who have given the students every facility for acquiring a thorough knowledge in the principles of astronomy. While the Eastern systems of astrology have stood ages of oppression the Western systems do not seem to have been even satisfactorily developed. I shall give some more information by and by.

MADRAS.
52-6-96.

R. S. B. A. B. L.

Notes.

In many parts of the heavens a community of motion can be recognised among the stargroups.

The action of the wind on the sea must at times affect in a very marked degree the pressure on the crust of the earth near the sea coast.

The influence of tobacco on brain-work has been the subject of interesting controversy and the question has been discussed by all classes of societies.

In scientific works we hear of the phrase, *co-extensive with space* often used with reference to limits of sidereal systems. There can be no such thing absolutely infinite in extent.

It is asserted that a real and intimate bond of association exists between the stars and the nebulous masses which are found surrounding them. Some of the stars are actually seen mixed up with nebulous matter.

Deep devotion comes of the soul and not from the stuff which the brain is made of. The glorious Sun represents the soul, and it is this which must illuminate the whole region of thought which would otherwise remain obscure.

The Moon is supposed to have been once a very hot planet but now considerably cooled down by condensation. The whole watery matter which surrounded it seems to have got into it. Hence want of oceans on Moon.

Mount Salek in Java was the centre of a huge earthquake, which was remarkable chiefly for the large number of shocks noticed and recorded during its progress. The shocks being no less than 208 in number.

Scientific speculation shows that the large bodies of water which once surrounded the planet Moon have passed wholly into its interior and that in the course of millions of years the same results happen to the mother earth. It would be melancholy sight to see the earth then without its grand oceans.

There are some astronomers who consider the Sun's corona as the solar atmosphere. Matter is generally found in the world in three states viz solids, liquids

and gases. There are some scientists who hint at a fourth state of matter bearing some such relation to the gaseous state as gaseous state does to the liquid state. This is extremely ingenious.

The great pyramid of Cheops was used as an astronomical observatory. The great pyramidal transit tube while as yet its aperture remained uncovered told observers suitably placed down its length the time when those same bodies passed the meridian of Ghizeh. The whole structure was to have its faces four square to the four quarters of the heavenly sphere.

DeBueh is of opinion that the subterranean disturbances in Java, develop enormous quantities of sulphurous and aqueous vapours. These attack the rocks forming the interior of the mountains, decompose them into the consistency of paste and when the solid mass offers no resistance, the vapours force their way out, and the fluid mass escapes through the crevices, leaping through every opening they can find.

If the Sun's corona were not far beyond the atmosphere of the earth and far beyond the regions of the Moon it could not possibly show the same features as seen not only from stations, hundreds and thousands of miles distant, but also at the beginning of totality when the Moon's eastern edge hides the corresponding edge of the Sun and throughout totality to the last moment, when the western edges of the globes are in apparent contact.

JATAKACHUNDRIKA

ENGLISH TRANSLATION

BY

B. SURYANARAIN ROW, B. A.

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(Continued from Vol. 2 No. 2.)

The combination of Chundra and Buda produces Rajayogam. Kuja himself will not kill the person born in Thula even when possessed of death-inflicting-powers(60).

Guru and other evil planets kill the person when possessed of death-inflicting powers; the good and bad results must be carefully predicted to persons born in Thula (61).

NOTES.

Gurū, Ravi and Kuja are declared to be evil. Guru owns 3rd and 6th houses, both of which are bad, and their lord therefore is ill disposed, Kuja owns the two death houses 2nd and 7th. The lord of a quadrant when he chances to be an evil planet, is good and I don't see why the author should class Kuja as evil. He stated nowhere that the lord of the 2nd is bad. He has said in the beginning of this work that the 2nd and 7th are death-inflicting houses and therefore their lords must be presumed to be bad. And when he says that Kuja is bad for persons born in Thula, perhaps he means that as Kuja owns the two death-inflicting houses he is bad. Ravi is the lord of the 11th house and we have already been told that the lord of the 11th house is evil. Sani and Buda are good. Sani is the lord of the 4th and 5th houses and the combination of these two houses by one and the same planet is highly productive of good. This combination however is not so good as the combination of the lords of the 9th

and 10th houses. Buda is the lord of the 9th and 12th houses of which the lordship of the 9th is good, while the lordship of the 12th is bad. But Buda is a great friend of Sukra the lord of the sign Thula. This strengthens the good feeling between them and Buda declares himself in favour of persons born in his friend's houses. Sani alone is capable of giving Rajayogam. Chundra and Buda when combined produce much Rajayogam. Kuja himself does not kill the person even when he is possessed of death-inflicting powers. Guru and other evil planets kill the person born in Thula, when they are possessed of death-inflicting powers. Kuja has been declared to be not able to kill the person himself. Chundra is the lord of the 10th house while Buda is the lord of the 9th house. We have it elsewhere distinctly stated that the combination of the lords of the 9th and 10th is productive of good. In the case of the combination of Chundra and Buda the author seems to have noted some difference. In the beginning of these stanzas he says that Sani alone is able to give Rajayogam. In the case of Sani, he becomes perfectly good as the two houses he owns are the 4th and 5th and both are good. But in the case of Buda and Chundra there is some difference. Chundra it is true is the lord of the 10th house and as he is lord of one house he becomes good if he is in combination with the lord of the 9th. But the lord of the 9th is also the lord of the 12th, and Buda therefore cannot do so much good as Sani can do. Sukra is the lord of the Lagna and nothing is said of him. The author simply says Guru and other evil planets kill the person when they possess death powers. Guru is evil for he owns 3rd and 6th houses. Kuja is bad for he owns 2nd and 7th houses but he himself does not kill. Ravi is the lord of the 11th and he is bad. Sukra is the lord of the 1st and 8th houses and therefore he becomes bad as both of those houses are bad. The author of the Jataka Chundrika does not mention clearly that the lord of the birth is unfavourable. But we have it on good authority that the period of the lord of birth is always productive of evil to the concerns of life, specially to its extent

Thula is owned by an auspicious planet Sukra and generally those who are born in this sign lead a fortunate life. We simply mean that as a sign of the Zodiac, it is one of the most powerful in the production of its own good results.

VRISCHIKA LAGNA.

STANZAS 62-63

(Scorpio.)

To the person born in Vrischika-Lagna, Buda, Sukra and Sani are evil. Guru is favourable. Ravi and Chundra become the real producers of Rajayogam (62).

Guru himself does not kill even when possessed of death-inflicting powers. Buda and other evil planets cause death to the person when they have power to do so. These are the results which must be carefully borne in mind in predicting about *Vrischika Lagna*.

NOTES.

Sani is bad because he owns 3rd and 4th houses and is not a friend of Kuja lord of Vrischika. The ownership of the 3rd house is evil, while the ownership of the 4th by an evil planet is good. Sukra is the lord of the 7th and 12th houses, he is not a friend of Kuja and therefore produces bad. Buda is the lord of the 8th and 11th houses and both these houses are very bad to own for any planet. Guru is good because he owns the 2nd and 5th houses. 5th house is no doubt a very auspicious one to own but the lord of the 2nd need not always be good natured. The author does not say anything about the combination of the Sun and Moon (Ravi and Chundra). But we know as a matter of fact that Ravi and Chundra are owners of each one house only. Chundra is the lord of the 9th a good house. Ravi is the lord of

the 10th. Ravi is an evil planet and owns the 4th quadrant or 10th house and therefore produces good. The combination of the lords of 9th and 10th houses must be productive of Rajayoga.

In many places the author of the *Jataka-chandrika* seems to hint that the lords of the death houses 2nd and 7th are not good and that when they have the power they are likely to kill the person unless they are relieved from this responsibility by owning some good house, by associations with good planets, and by favourable positions or aspects. Here we have an illustration of that principle. Guru is the lord of the 2nd house and he must produce death. But Guru also owns the 5th house and therefore becomes a good planet. All planets when on the 5th and 9th houses, whatever may be their nature become good and this goodness perhaps is the real cause of Guru saving the life of the person born in Vrischika. Buda and other evil planets cause the death of the party. Buda owns 8th and 11th houses and these are very unfavourable indeed for any planet to own. Sani is the lord of the 3rd house and he may kill. Sukra is the lord of the 7th and 12th and both of them are bad. Kuja himself is also bad and I don't see why he would not kill a person when he is ill disposed. In all these cases we must patiently examine the details composing the combination of planets, see how much each planet is capable of giving good or bad, and summarise the results of the planetary combinations by reference to astrological principles. The apparent contradictions and inconsistencies must be reconciled as far as possible and to do this the reader must have acquired some mastery in the subject. Technical sciences are always difficult, and when the student has no patience the difficulties multiply themselves a thousandfold and confound their humble efforts. But time and perseverance must win the day in the long run and we recommend the students to go carefully over the principles of astrological sciences enunciated here for their benefit.

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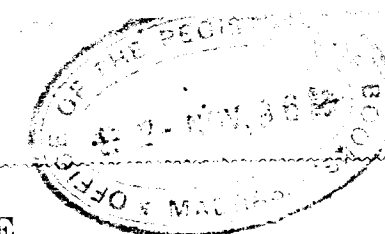
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ences among them as there are differences among other scientific writers. This must naturally puzzle the readers in the beginning and make them look for explanations in the books in which they will hardly find what they want and in the shape they expect them. The best explanation will have to be sought for in their own experience and the experience of those who are their instructors. We shall introduce them to one of such difficult points. There are a host of very great writers on the subject of astrology and some of them are Rishis of the highest intellectual calibre. There is difference even among these great noble intellects. There are twelve Zodiacal signs, each signifying certain events of a man's life. The first house or *Lagna*, as it is technically called in sanscrit, signifies personal appearance, health, sex, physical strength, birth, natural disposition and *Atma* or soul.

The second house indicates eyes, wealth, family, speech, truthfulness, face, travels, gems, metals, pearls and minerals.

The third shows courage, brothers and sisters, male and female

servants, truth, anger, patience, skillfulness, friendship.

The fourth house explains about relations, happiness, tanks and wells, doors, lands and cultivation, libraries, cattle, conveyances, houses, bedrooms, grains, education, mother, medicines, prayers, and religious books.

The fifth house indicates councils, children, sons, intelligence, and diplomacy.

The sixth sign shows foes, marks of wounds or beating, disease, fears, cousins on the paternal side, weapons and sin.

The seventh signifies cupidity, wife, merchandise, mediation, buying and selling, marriage, enjoyment and decoration.

The eighth house shows death, destruction, longevity, means of livelihood, or avocation, final emancipation.

The ninth house signifies merit, gurus or elderly men who give religious education, moral knowledge, father, kindness, faith, religious worship, pleasure arising from moral actions and righteousness.

The tenth house explains about the mental strength, charitable

actions, political success, merit, command, fame or reputation.

The eleventh house signifies long life, pecuniary gains, success in life, buttocks, friends, elder sisters and brothers and influence in society.

The twelfth house shows the end of man, expenditure, destruction, hell or sufferings from immoral conduct and waste. We have roughly stated here the significations of the various houses of the Zodiac commencing from the 1st house, birth or *Lagna*. There are 3 sets of planets whose influences have to be taken into consideration. First we have what are called the auspicious or good planets, (benefics), second we have the inauspicious or evil planets (malefics) and third we have planets which influence mankind according to their position, association and aspects. *Guru*, *Sukra*, full moon or *Poornachandra* and well associated *Buda* fall under the first division of benefics or auspicious planets. *Ravi*, *Kuja*, *Sani*, weak moon or *Kshinachandra* and badly associated *Buda* fall under the second category. *Rahu* and *Kethu* form an independent group by themselves. They have no

recognised influences of their own, but partake of the nature of influences which are exerted by the signs they occupy, planets they associate with and the aspects to which they are subjected. We shall confine ourselves to the 7 planets or *Ravi*, *Chundra*, *Kuja*, *Buda*, *Guru*, *Sukra* and *Sani*. Good planets become evil, and evil planets become good according to circumstances they are placed in. But if no external influence is brought to bear upon them, good planets always try to give good, and evil planets always try to produce bad.

ZODIACAL DIVISIONS.

We pointed out the important significations of the 10th house in our issue of May last. We come now to the 11th house. This signifies wealth, elder brothers and sisters, influence and friends, military success, longevity, extent of pecuniary gains, prosperity. The 11th house occupies a very important position in all astrological predictions. Other houses have their own peculiarities, and they become good or bad according as they are occupied by auspicious or inauspicious planets. In the 10th for instance, all planets are not equally productive of good. So also in the 9th and any other house. But the case

is peculiar with the 11th house.* Here whether auspicious or inauspicious, all the planets tend to produce good, so much so that the Brahminical *ausiracdam* or blessing expressed in the sanscrit astrological language implies nothing more than good which planets in the 11th house may shower upon the native. Evil planets like the Sun, weak Moon, powerless Mercury, Mars and Saturn and good planets like, Jupiter, Venus, full Moon and powerful Mercury, all when they occupy the 11th house, produce much good. The existence of a planet in a house shows his inclination; and intention must not be mistaken for deeds done. A person may be very favourably inclined towards us, but it does not necessarily follow that he does us good at once. Here the meaning is clear. One who is favourably disposed must have the power to do us good. Simple sympathy can effect very little though sentimentary there is much relief in it. But it shows at once whether we have to treat him as a friend or a foe. If he is a friend we can feel certain of good being done to us if he has the slightest power. When a planet is in the 11th house he at once declares himself to be the friend of the native. This declaration means much. But he must have some power to show his sympathy. When he has no power, and when he is himself weak or suffering from various complaints he can do no good to the native. Still his position signi-

fies much to the person born under such influences. When a person declares himself to be our friend, we need not apprehend any danger from him, for he declares he will do us good when he has power and never evil. On the strength of these astrological arguments many astrologers are led to predict the safety of the native even when the planet who occupies the 11th owns death or other evil houses. The 12th house is the last house in the Zodiac and it has also important significations. 12th house indicates sin or unrighteousness, destruction, hell, losses, and final emancipation or *moksha*. A person loses property in several ways. The losses may be from his own faults, from the faults of his servants, wives, sons, daughters, friends or enemies. These losses may also be for good or for evil purposes. The expenditure which a man incurs may be for good or evil purposes and we have to look for the nature of the expenditure to the planets who occupy the 12th house; to the lord who owns it, to the planets who aspect it, and to the planets with whom the lord of the 12th house associates. If good planets occupy the 12th then the person spends his money for charitable purposes and will be fond of helping his fellow creatures even at the risk of getting himself into constant trouble. But when the 12th house is occupied by evil planets, he spends his money for immoral purposes, such as drinks, prosti-

tutes, vexatious litigation, unsuccessful and revengeful acts. If planets are powerful and occupy the 11th house the person will have much influence, many high friends, good reputation and easy success. It is immaterial which planets occupy the 11th house; for all of them have but one common object of producing good to the native. But even here there is we think some distinction. A person may be easily successful, may have powerful and helping friends, may have much wealth and may also have very great influence. His actions, whatever they are, may be interpreted in two ways. First, they may be performed without any reference to higher principles of love, justice and fear of God, and secondly, they may be performed under the presiding principle of the religion which the native professes. In one set of acts the motive which actuates him is self aggrandisement and for the achievement of which as a shrewd man of the world he professes to be charitable. In the other he becomes charitable, because he considers it his religious duty from an innate principle of justice which is in him. Outwardly the results of the two sets of actions may perhaps be the same, but judging them from a higher standard of morality we see there is some difference between them. Thus the occupation of the 11th by evil planets makes him influential, but not strictly religious, but the occupation of the 11th house

by good planets produces quite the reverse results. We have roughly shown the various significations of the 12 Zodiacal houses and we request the readers to carefully go through our articles and remember the most important among them. Their knowledge is very essential in the acquisition of higher astrological principles.

HAS THE EARTH ANY LIFE.

This is a question of very great importance among the scientific circles, and one that deserves to be carefully examined and studied. The earth is considered to be a globe flattened at both the ends possessing magnetism. It is a planet like the other planets and it is a body dependent on the central luminary the Sun. In the solar system we are at present concerned with, this is the most important planet as we live on it and die in it. The earth as a whole must be differently treated from the terrestrial phenomena taken in individuality. A part must partake of the nature of the whole as a matter of fact, while the whole must necessarily have other forces or energies by which the different individual parts must be held together, or compounded. The influences, whatever they may be, are mutual and perceptible. The earthly phenomena is divided for the sake of convenience, by scientists of all nations into three great divisions viz., mineral, vegetable and animal, the same words

being expressed in Sanscrit as *Dhatu*, *Moola* and *Jeeva*. *Dhatu* means and includes all minerals, *Moola* comprises all vegetable life, and *Jeeva* includes all animated existence or animal life. In dealing with this question of divisions of the terrestrial phenomena into *Dhatu*, *Moola* and *Jeeva* we have to be careful regarding the forces which animate the individuals and those which bind together the individuals and form them into a consistent whole. When we speak of the earth as a whole we include all which are found on the earth, but when we speak of the individual class, like mankind, we refer only to a particular species. The earth therefore as a whole is different from the numberless individuals which compose it. The question put forward in the heading to this article is "Has the earth any life." Leaving aside the minerals about whose life there may be some doubts among the scientific classes we speak of life among the plants and the animals. No doubts have ever been entertained about the existence of life among the plants and animals. If we take these two kingdoms of nature and put the question whether the Earth has any life, we shall be compelled to answer in the affirmative; for life in these two kingdoms is life in the Earth. But it is not in this sense that we should understand the question. Has the Earth as a whole any life different from the individuals composing it? Be

they plants or animals? Our meaning will be clear by the illustration of the approved definition of life as given in the standard works. Webster defines life thus—"that state of an animal or plant in which its organs are capable of performing their functions—animate existence." The first part of the definition which Webster gives is apparently erroneous, while the second expression "animate existence" comes nearer the truth. We have no authority to confine our definition of life to plants and animals. Other objects in nature may imperceptibly perform their work through their unperceptible and necessarily therefore unseen organs, and there is no justification with us if we shut out from the definition of life all such objects as display the performance of their functions through their organs. We shall explain later on what we mean.

IS LIFE POSSIBLE IN MARS.

In De la Rue ocean there is a large island which presents a brilliant aspect supposed to be covered with snow and named after the observer Dames. There are four continents named after Dames, Madler, Herschel and Secchi. Mars has his winter and summer seasons and their progress can be tolerably predicted. We have shown that there are oceans and large watery surfaces on Mars and that the vapours arising from those watery

surfaces form clouds whose presence also on the Martian globe has been proved beyond doubt. Snow falls on the Martian polar regions. These facts are not only interesting in themselves but also indicate the occurrence of processes yet more interesting. Nature modifies the temperature by the formation and dissipation of clouds and this is well demonstrated on our earth. The heat of the Sun's rays is taken up in raising aqueous vapour from the surface of large expanses of water. And this process renders the air cooler than it would otherwise be and this is constantly taking place in regions where coolness is most needed. The aqueous vapour so raised of course cannot be confined to one region, it is wafted to different regions by the blowing winds. The aqueous vapour performs a double function. As long as the air remains warm the aqueous vapour remains unchanged, but when it is carried to colder regions it is condensed and is formed into clouds, or mist, and it parts with its heat while it is changed into this form. Where there is much heat it is taken up in forming aqueous vapour, and where it is wanted the aqueous vapour gives it out. These admirable contrivances of nature for tempering climates are also found on Mars. The aqueous vapour has another and more important function to perform. The clouds formed by the aqueous vapour are sheltering the Earth from the Sun's

heat during the day, and prevent the escape of the earth's heat by night. Astronomers have clearly seen the clouds on Mars disappearing and this must have been due to the Sun's heat or like the terrestrial clouds they must have been dissipated by falling in the shape of rain. So that we will not be far wrong when we say that the Martian lands are constantly nourished by refreshing rainfalls. And these rainfalls are likely to serve the same purposes on the martian globe which they are serving on our own earth viz., the growth of vegetation of all sorts. There must also be aerial currents for the transmission of clouds from place to place. And the clouds on Mars could not be carried to his polar regions to be deposited there as snow unless the Martian atmospheric currents were extensive and persistent. The great purposes which are served by the constant circulation of our own atmosphere are also efficiently carried out on Mars by his atmosphere which cleanses the air, regulates the thermal and electrical conditions and sends the clouds from place to place to serve all those purposes which are served in our earth and its phenomena of life. The formation and maintenance of the oceanic circulation are intimately connected with the processes of the diminution and increase of the polar snows. And this is exactly the case on the Martian globe. There are two causes advanced for the oceanic currents, and they are (1) the

trade-winds and (2) the difference in the specific gravity and both these causes have been found to operate in the case of Mars as they have been found to do on our earth. The existence of rivers has also been suggested by the modern astronomers on the surface of Mars. It has already been observed that there are clouds hiding sometimes the Martian surface of land and water and if this is true then the rainfall on the Martian continent will be as considerable as that which we have on our own earth's surface and the water thus precipitated by the Martian clouds on its continents cannot find their way to the oceans otherwise than through large channels which we call rivers and streams. Analogy and fair reasoning helped by spectroscopic and telescopic observations give us further details concerning the condition of the Martain continents. The existence of oceans and continents on Mars proves that there are forces of upheaval and depression, whose action is playing the same part there as they have been doing here. These forces must be constantly giving rise to volcanic eruptions and earthquakes and must have been modelling and remodelling the crust of Mars. There must therefore be high mountains and low hills, large rivers and small streamlets, deep valleys and precipitous ravines elevated watersheds and depressed water courses.

SOLAR ECLIPSES.

A worthy correspondent from Poona writes thus to the Astrological Magazine—I have been highly delighted to see such able exposition of the astrological sciences in the columns of your Astrological Magazine. The subject of solar eclipses has not yet been sufficiently treated in its pages. I shall however with your kind permission say a few words about the solar eclipses. From time immemorial eclipses have formed an important and highly interesting phenomena and all classes of people from the most barbarous Negroes to the highest civilized whites have been evincing the greatest anxiety to know what they are, how they are produced and what the previous and subsequent results of such eclipses are. It is commonly argued among the so called noneducated natives that as the eclipses are true so also the astrological sciences are true. They mean that as the astrological calculations regarding the eclipses are true the results of calculations of the nativities, based upon mathematics must also be true. If the Sun and Moon are true, if their eclipses are real, if their influences are certain, if they have existed from the commencement of the world and all its creation, then the science which is solely based upon their movements and their results, cannot as a matter of fact be false. There is much meaning in all that they say. If the

eclipses are not of any significance either to the world at large or to the cause of any particular science or nation then there is no meaning in the large sums foolishly spent by the late expeditions which were sent to Japan, Norway and other places from where the solar eclipses could be advantageously observed and watched. Dr. A. A. Common, F. R. S. President of the Royal Astronomical Society went in person with a suitable staff and instruments to Norway where a total solar eclipse was expected to be seen on the 9th August. Astronomer Royal Turner of Oxford and Captain Hills, R. E. of Chatham went to Japan to observe this singular phenomenon. Professor Lockyer, Dr. Ralph Copel and a lot of other official and nonofficial gentlemen proceeded to different stations to observe this total solar eclipse. If the Sun does not influence the earth or its phenomena and if such influences cannot be definitely calculated with any advantage and their results ascertained, where is the sense of so many able men spending so much money and travelling to such long distances? The ancients rightly gave much significance to these important solar and lunar phenomena and from them reduced results which were clearly foretold. There will be another very interesting phenomenon viz a solar eclipse in 1898 in India, and scientists have already begun to make special preparations to observe this important phenomenon from tremendous distances at the same time with all the latest scientific instruments to help them to read the true nature of the corona and the solar protuberances which are observed at the time of the eclipse. People do not like to call this astrology, because that name is not agreeable or palatable to many of the scientists who are now occupying a very unenviable position regarding their logic, which applied to themselves as when opposed to those who think otherwise, sounds to my ears at least very ludicrous. I hope our Indian astronomers will also closely observe and publish their observations for the benefit of the world at large. The subject is well worth the attention of the seriously thinking gentlemen.

HINDU PREDICTIONS.

Astrology has long been in the ascendant in India, and various eminent astrologers kept on making predictions from time to time and had the good fortune of seeing many of those predictions realized in their lifetime. We have no statistics preserved on this account, and had we any such they would not in the least have affected the general merits of this interesting science. After the advent of the European nations many predictions were made with reference to their military achievements and here and there we have occasional glimpses of astrological predictions being "grimly

fulfilled" in the narrations recorded by the thoroughly prejudiced European writers. It is a very difficult task for a man to admit the existence of virtues in his opponent and when we have accounts of the fulfillment of the astrological predictions recorded by the unsympathetic and hostile European writers, we may not say that astrological predictions are all visionary and the out-bursts of excited imagination. Where an astrologer is really a good and moral man, where he has properly studied the subject for at least ten years, where the intelligence brought to bear upon the astrological study is really of a higher order, the man of science makes the best use of the materials before him. Where honesty of purpose marks the labour of astrological calculations, we may feel certain that predictions made by him will surely come to pass. A remarkable prediction seems to have been made by Maru Jamadeya, Guru to Mahā Sholia or the Chola Raja. A copy of an inscription on a stone from Belagamy containing this prophecy was handed over to Dr. Francis Buchanan who was asked to travel through the countries of Mysore, Canara and Malabar in the years 1800 and 1801 by the Government of Bengal after the fall of Tipu at Seerungapatam. The inscription in question was handed over to the Doctor on 16th March, 1801 and this was handed over by him in turn to the Bengal Government. A great many valuable manuscripts have

been thus removed from their proper custodies and the government of Bengal now keeps such of them as are useful in its opinion and perhaps has destroyed the rest. The inscription in question runs to this effect. "That before the year of Salivahana, 1900 the English are to possess the whole country from the snowy mountains to Ramaswaram. The present year Salivahana is 1819. We have still a long period of about 80 years before us for the fulfilment of the prophecy. But we can at a glance see that the prediction has almost been realised. In the years 1801 and 1802 the British power was still in its earliest infancy and no individual could have made bold to say that such would be the case. The inscription was given to Dr. Buchanan by one Madu Linga in Banavasi. Madu Linga was an antiquary and had collected several inscriptions from the temple of Madu Canta of which he was a poojari brahmin. He could not have dreamt of the rise of the English power and much less Maru Jamadeya Guru who seems to have lived some 5 or 6 hundred years before Madu Linga. The English have practically conquered the whole of India from the Snowy mountains to Ramaswaram. There are, it is true, still a large number of feudatory Native States extending over thousands of square miles, but their existence is only nominal and these estates may be amalgamated into the British power one by one as time advances and

opportunities occur. So much for a Hindu prediction. Dr. Buchanan, of course as usual in his writings, laughed at the absurd inscription but the prophecy has almost been fulfilled. We are glad he had the goodness to make mention of it in his works and cut a joke at it, for now we can see what value we can give to the inspiration of the educated Doctor, who laughed at it and to the Guru who made this prediction 5 or 6 hundred years before the 18th century. Certainly no European nation had appeared on the political stage of India 6 or 7 hundred years before and nobody could have said of their (the English) supreme power in India before a particular date. It is much to be regretted that the cunning British travellers always managed, under color of doing public good, to remove the most valuable documents and inscriptions from their proper custodians, and never contemplated their return to the owners who had the best right to keep them.

THE JOVIAN INFLUENCE.

Jupiter is 1,300 times larger than the Earth, says an eminent scientist, and if ten bodies the size of the earth were placed in a row like marbles, they would just reach through the huge planet Jupiter. Its day is less than 10 hours long, and consequently compared with our earth, the planet whirls on its axis like a spinning top with tremendous velocity. There can

be no question about the fact that the planets are huge magnets, and they attract each other through an universal force which is called gravitation. Astronomers and electricians hold strongly to this view. A universally accepted law is that these bodies attract each other in proportion to their mass or weight, and their distances from each other, and this law gives to Jupiter an immense influence in the solar system. All scientists agree in the fact that attraction or gravity, must necessarily be an effect of some physical force, and all those who have studied the physical forces believe that attraction is the result of electrical influences. Scientists are of opinion that a magnet in motion thereby increases its electrical influence and if it has a double motion moving forward and at the same time whirling like a top on its axis its electrical influence is further increased about whose laws we have yet to know much. This is the principle upon which the electro-dynamo machines are constructed and worked. By causing a cylinder to revolve with great velocity electricity is generated and gathered. This electricity accumulates at the equator of the cylinder where it is taken by brushes and conducted away by wires. These cylinders or balls throw electrical force over their equators, some of them as far as 100 feet through the air and this fact has very important significance. The atmosphere resists electricity, and therefore where there

is no atmosphere, as in space between planets, such great bodies as Jupiter would throw electrical influences to tremendous distances through space. The Sun has a diameter of 880,000 miles. It would require one hundred and ten of our earth to reach through the Sun. The Sun revolves on its axis in twenty five days, and its surface moves 4,400 miles an hour in addition to its forward movement while the surface of Jupiter moves 24,000 miles an hour. If by a mechanical force we could turn a ball, so that its surface would move one tenth as fast as the surface of Jupiter, it would generate an immense quantity of electrical force. It is not at all well known why a whirling ball will gather or generate electrical force. It is presumed that the friction against the atmosphere may have something to do with it. It is also well known among the scientific circles that when one revolving magnet passes the plane of another magnet's equator the electrical force is much increased.

The jovial storm-period is divided into two kinds of influences. In one kind of influence the equator of the Sun is turned towards Jupiter and in the other the equator of Jupiter is turned towards the Sun. The influences just named have material difference in the production of terrestrial results, and a careful calculation of those jovian storms due to the above circumstances, will be of immense help

to the cause of astronomical sciences. Jupiter thus occupies a prominent position in the exercise of planetary influences, and the tremendous quantities of magnetism (electricity) which are gathered or generated by his rapid movements round the Sun cannot be consistently overlooked in the calculation of celestial or terrestrial phenomena. Gurus therefore is constantly looked for benevolent relief by all persons who consult in the influences of planets.

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.

PRASNA or QUESTION TIME.

This is an important division of astrology and has been causing both belief and disbelief in the minds of the inquiring public. It has not always fallen into competent hands and those who profess a knowledge in this department, mix up with it a source of information which goes under curious names and about which people in general know very little. *Physachika Vidya* is a name given to something by which some persons are able to speak definitely and correctly of events which have happened to the person in the past. They also pretend to say something about the future, but here

they signally fail. Names may be given of persons who were clever in this branch but it is undesirable. These also profess a knowledge in astrology and pretend to make their calculations according to its principles. How they are correct or sincere I cannot say. These sort of people are found all over Southern India and I dare say they are also doing their work in the remote North. If they base their calculations on the scientific principles of astrology, there cannot be any difference in the power of predicting of past and future. Calculations made are of mathematical precision and the results deduced from them must be as good for the future as they must be for the past. Why the past should tally minutely with their predictions and not the future is a problem which I had better leave to abler heads for solution. There is another peculiarity about these people. They never ask a person to give his horoscope or birth time; they find it in an incredibly short time for themselves. This they pretend to do by looking at the person's face. The names of *spirits* or *pisachas* which are supposed to help them in reading so readily of the questioner's past history are variously given and I cannot vouch for their accuracy. I shall however name some of them for the information of your numerous readers with a view to put them on an inquiry whenever they chance to see an itinerant astrologer of the above description. *Karna pisacha* is supposed to influence the devotee by whispering the events of the questioner's life in his ears. This makes matters easy enough. The so called astrologer alone hears what is

whispered by the *pisacha* in his ears and pretending to make some astrological calculations, gives out readily his predictions about the person who questions him up to the very moment of the question time and thus draws him into the very centre of his swindling net. The questioner is naturally surprised to hear even his most private secrets of life so readily given out by the astrologer and is led to place entire confidence in the astrologer's power of future prediction. It is natural for the believer in astrology to argue that the science which is able to predict the past so correctly will also be able to predict the future with certainty. Here however the man is disappointed and disgusted. Instead of feeling disgust towards the man who swindled him of his money, he feels disgusted towards the science itself and thus arises the grand mistake of hating the science when properly its expounders must be brought to punishment. This is world as it is and not what it ought to be. There is another such source of power going under the name of *Bhathala* or prince of devils. He is supposed to give wonderful powers of prediction where the worshipper wants it, and this is also covered under the name of astrology. Another power is called *Ganapathy* or *Oochista Ganapathy* and this gives splendid powers of past prediction for 12 years. Then there is *Panchapakshi* or powers symbolised as five birds, and their influence seems to extend over a similar period of 12 years. Then there is another source of past prediction which is called *Bheema Kavi* and this also gives remarkable insight into a man's past history. There is another *spirit* called *Yakshini* which gives very

large powers to its devotees, and by means of which they are able to perform wonders. I shall take up this subject again in another letter as I have grown already very lengthy and as I have other pressing engagements.

22-7-96,
KOOMBACONAM }

A graduate.

Notes.

There are resemblances of climate without geographical contiguity.

The chief factor in the separation of floras in a country is difference in climate.

One form of actual energy is heat while another form is manifested in work done.

The continuous formation of carbonic acid gas and water within the body of the breathing animal arises, from the urgent necessity of a constant supply of heat and energy.

Heat and work are convertible. The same heat which will warm 1lb of water 1° Fahr. is equal to the task of raising a weight of 772 lbs to the height of one foot. This is what we call the mechanical equivalent of heat.

A volcano, generally so called, could only exist when there is a permanent communication established between the interior of the earth and the atmosphere surrounding it. The reaction of the interior upon the earth's surface is con-

tinued during long periods of time, and although occasionally interrupted for centuries, it may afterwards be renewed with redoubled energy.

Sahara is almost rainless but still some vegetation is possible even in this region of death and devastation. The occasional occurrence of thunderstorms or the fall of dew suffices to keep alive hardy plants which spring up here and there and flourish to some extent in these solitary regions. The rainfall of adjoining regions is sometimes carried underground as surface-water and gives rise to springs and wells.

We know that the distances separating the satellites from their principals exceed in an enormous ratio the dimensions of the satellites and the distances separating the primaries from each other exceed in an enormous ratio the dimensions of the planets. It is argued from this that the distances separating our solar system from others must enormously exceed the dimensions of the various solar systems.

It is well argued by an eminent astronomer that if a great naturalist like Huxley or Owen can tell by examining the tooth of a creature belonging to some long extinct race, not only what the characteristics of that race were, but the general nature of the scenery amidst which such creatures lived, we see at once that a single grain of sand or drop of water must convey to an Omniscient being the history of the whole world of which it forms part.

JATAKACHUNDRIKA

ENGLISH TRANSLATION

BY

B. SURYANARAIN ROW, B. A.

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(Continued from Vol. 2 No. 3.)

DANUR LAGNA.

STANZAS 64 & 65.

(Sagittarius.)

To the person born in Dhanas, Sukra is alone evil. Ravi and Kuja are productive of good. The combination of Ravi and Buda produces Rajayogam. Sani himself does not kill even when possessed of death-inflicting powers. (64).

Sukra and other evil planets when invested with death-inflicting powers, kill the person born in Dhanas and these results must be carefully predicted by the learned (in astrology). (65)

NOTES.

Sanskrit seems to be a very flexible language and one which can be suited to any interpretation. The first portion of stanza 64 is the same in the different books we have but the latter portion differs considerably. *Yogo Bhaskara Soumyabyam* is one reading while the other is *Yukto Bhaskara Bhounabhyam Nahanti Ravi Nandana*. The first reading may be interpreted thus: the yoga or combination of *Bhaskara* (Ravi) and *Soumya* (Buda) produces Rajayogam while the other reading means that when Sani is in combination with *Bhaskara* and *Bhouma*, he will not kill the person though possessed of death-inflicting powers. This point requires a thorough explanation. Sukra is bad because he owns the 6th and 11th houses both of which are evil and we can at once see that Sukra is bad. Kuja and Ravi are declared to be good. Kuja owns the 5th and 12th houses of which

5th is good and 12th bad, while personally Kuja is a friend of Guru who is the lord of Danas. Ravi is both a friend of Guru and also owns the 9th house and thus he becomes a perfectly good planet. About the combination of Buda and Ravi one version is perfectly silent and I believe it is wrong or has apparently misunderstood the spirit of the author's explanation of the astrological principles. We have it clearly stated by the author in the earlier portions of his work that the combinations of the lords of the quadrants and trines are always productive of good results and they give rise to Rajayogam or success in political life. Ravi is the lord of the 9th while Buda is the lord of the 7th and 10th houses both of which are quadrants. Therefore the combination of the lords of the 9th and 10th houses must produce Rajayogam. This has been omitted in the second reading and I believe it is an important omission considering the particular care the author has taken all along to show the existence of Rajayogam whenever and wherever the lords of the quadrants and trines unite together. The second reading, not only makes an important omission but also adds a misinterpretation. It says that *Ravinandana* (Sani) does not kill when he joins *Bhouma* or *Bhaskara*. *Bhouma* means Kuja. It is opposed to the spirit of the author's explanation. In none of the previous stanzas does the author say that a combination with another planet, exempts a planet from exercising its death-inflicting powers. Sani, it must be remembered, owns the 2nd and 3rd houses of which the last is an unfavorable house. The owning of the 2nd has not been distinctly declared to be an inauspicious one. The author says here and there that its lord becomes powerful in inflicting death. Therefore we may safely stick up to the first reading which is more sensible and consistent with the author's ways of explaining astrological principles. Who are other evil planets? has not been clearly mentioned by him but those who are not mentioned in the list of good planets must be presumed to be evil as a matter of fact. Sani is evil. Buda owns 7th and 10th houses and becomes evil if he owns quadrants as an auspicious

cious and good when owning quadrants as an evil planet. This therefore depends upon his associations and aspects. Chundra owns the 8th house but the evil which results from owning the 8th house does not exist in the case of Ravi and Chundra, and therefore Chundra ought to have been classed as a good planet because he also chances to be a friend of the lord of Danas viz. Guru. These evil planets when possessed of death-inflicting powers kill the person born in Danas. All the above results the author says must be carefully predicted by the well versed in the science of astrology. In stanza 65 there is another reading which also has to be carefully considered. The first reading, which is the most correct I believe, says *Gnatharyani Phalanayaram* while the second reading says *Budahpapaayuthonathi*. The first means that we have to understand the result above named in the manner described, while the second reading means that Buda when combined with evil planets, does not kill the person himself. I do not understand why Buda should not kill when he is evil and when he possesses death-inflicting powers. The combination of an evil planet with other evil planets, has never been stated to produce good and death has been considered by mankind as the worst of evils though this question can, as a matter of fact is open to serious objections into which it is not our present purpose to enter. These ill considered alterations and erasures in the original books and manuscripts have been producing much injurious results in as much as, we have to deal with the correct spirit of the technical sciences and not with their philological or word-quibbling niceties. In the interpretation of a stanza one has to be very careful about the explanation one offers. The spirit of the author must be preserved at any cost. His general principles of explanation must not be sacrificed for any vanity which might give the commentator any airs of originality, which he wishes to assume and the explanations offered to the public, must be consistent and sensible, so that they may in no way contradict the earlier portions of the work under reference.

MAKARALAGNA.

STANZAS 66, 67 and 68.

(Capricornus.)

To the person born in Makara. Kuja, Guru and Chundra are evil, Sukra and Buda are good. Sukra alone is productive of Rajayogam (66)

In conjunction with Chundratmaja (Buda) there will result much happiness. Sani will not kill the person though possessed of death-inflicting powers. But Kuja and other evil planets, when they are invested with death-inflicting powers kill the native. These are the results which are generally predicted by the learned about the persons born in Makara Lagna, (67 & 68).

NOTES.

Kuja, Guru and Chundra are declared to be evil to persons born under the influence of Makara. Kuja is evil because he owns the 4th and 11th houses of which the 11th is bad while the 4th is good because a quadrant owned by an evil planet produces good. Guru is evil because he owns the 3rd and 12th houses both of which are bad for any planets to own. Chundra is the lord of the 7th house and he is declared to be bad by the author. Here there ought to have been some exception put in. The author has stated in stanza 6 that when planets are evil and own quadrants, they produce good, while good planets owning quadrants produce evil. If Chundra is weak, debilitated or badly associated and aspected he becomes or is to be considered as an evil planet and therefore when he owns quadrants he must produce good. But when he is full, well associated and aspected he becomes auspicious and must produce evil when he owns quadrants. Sukra is good because he owns 5th and 10th houses. In cases where a good planet owns trines and quadrants together he seems to lose the evil that he would otherwise produce as a planet.

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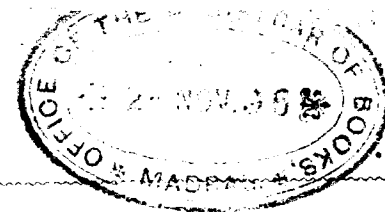
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EDITOR, ASTROLOGICAL MAGAZINE,
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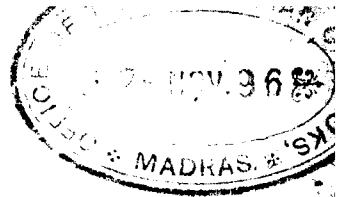
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Rahu And Ketu

THESE occupy an important position in astrology and the predictions ventured in the horoscopic calculations. We have taken out the explanation from the *Bhoutika sutras* as promised in our earlier issues and would request the readers to carefully follow these articles and see what intellectual treasures have really been bequeathed to us by our ancients. It must be borne in mind in reading of technical sciences, that the words used there are not to be interpreted as they are found in the ordinary literary or philosophical works. Each word there has a separate meaning and each letter of which has a particular signification. These are difficulties which the European minds cannot conceive of, especially when they come out to India with the one prevailing but ill founded

idea, that the Hindus were never as great in physical sciences as they have been themselves. We have clearly shown the absurd intellectual position the Europeans are occupying with reference to Sanscrit language and the sciences written in it, and we shall not dwell any further upon this offending subject. Professor Maxmuller M. Williams and all their host of sanscritists might open their eyes and see well that they have to learn much in sanscrit and unlearn more. The word *Rahu* in Sanscrit is composed of two letters *Ra* and *Ha*. Sanscrit grammatical rules are very extensive and allow various divisions and interpretations which really puzzle both the Hindu and the European scholars. *Ra*, in the Sanscrit technical sciences, stands for Ravi or the Sun and *la* stands for *prithvi* or the earth. In *Grahanirnya* *Prakarna* or the chapter in the Sanscrit physical sciences which

determines the nature of the *grahams* or planets the letter *ha* stands for the earth instead of *la*. *Ra* and *Hu* therefore signify something which has to do both with the Sun and with the earth. We shall take for the present that planets are so many lights which are shining in their peculiar manner in their respective spheres. These lights, as we see, are not kept in one place and they are not stationary. They are moving always from east to west or *vice versa*. When there are two lights shining at a distance from each other there must be a place in the middle where the rays of the two lights meet and disperse each other. If an object is introduced in the place of their meeting there will then be two shades cast in the direction opposite to the shining lights. These shades are determined by the position of the lights, their movements and any objects which may intervene between them. This must be clearly understood by the students of astrology. An object placed or occupying a position between two shining bodies or lights casts not one shade but two and the number and intensity of these shadows

are determined by the number of lights which surround it, and the intensity of the light which is emitted by them as well as by the nature of the object itself. If we keep an object in the centre, and surround it by a number of lights and move them with various velocities, we will then have an idea of how these lights influence the object placed in the centre as well as its shadows. There are two forces called *Sadrustandoo* or *Sinivali* and *Sanastandoo* or *Kalakuhu* or simply *kuhu*. On new-moon days the Moon is said to be precisely between the earth and the Sun and therefore perfectly invisible. On full-moon days the reverse is the case. The Moon will be on the other side of the earth remotest from the Sun and hence we see the Moon full of *borrowed splendour*. The two forces named above are thus distinguished from each other and this must be well remembered. *Indu* in Sanscrit means *Chandra* or Moon. *Sadrustandoo* therefore means the new-moon day or *Amavasya* which touches or comes upon the *Chaturdesi* or the 14th day of the dark half of the lunar month; *Amavasya* being the 15th day of the dark half of the lunar month. *Sanastandoo*

means the new-moon day which does not do so. If there is *Chaturdasi* on a day, and *Amavasya* comes upon it in the same day, then according to the theory stated above the Moon shows itself for a brief time and then disappears. This is what we call *Sadrustandoo* or *Sinivali*. But when *Amavasya* is free from *Chaturdasi*, the moon never even makes its appearance and this is called *Sanastandoo* or *Kuhu*. The results however of these two forces are very different and very material on the phenomena exposed to their peculiar influence.

ANCIENT MEDICINE.

We have received a copy of the "Homeopathic World" for August, 1896 published in London. It contains several interesting articles on Medicine contributed by some of the best medical practitioners in England. The novel feature, however in this medical journal, is the insertion of an article entitled "Ancient Medicine" by Mr. Alfred J. Pearce of London. He is well known to the English public as the author of several works on English astrology and a leading authority in the scientific circles on the subject. It was once the fashion among the scientific gentlemen to laugh at astrology and

all who pretended to have anything to do with it. But the blind prejudice is now fast disappearing before the sunshine of better and more accurate knowledge. There is much in the selection of remedies for disease says Mr. Pearce and these remarks seem to have been quoted by Dr. Joseph Drzewiocki of Warsaw in Russia and an interesting article appeared in the July issue of the "Homeopathic World," which is well worth a perusal. Ptolemy was a great astronomer, astrologer and geographer. He relates "that the medical art was founded with the view of overcoming as far as possible the apparently fatal influences of the evil planets, Mars and Saturn". "By means of the science called by the Egyptians, Medical Mathematics, they combined with power of prognostication the concurrent secondary influence arising out of the institutions and courses of nature as well as the contrary influence which might be procured out of nature's variety, and by means of these they rendered the indicated agency useful and advantageous since their astronomy pointed out to them the kind of temperament liable to be acted upon as well as the events about to proceed from the Ambient, and the peculiar influence of those events, while their medical skill made them acquainted with everything suitable or unsuitable to each of the effects to be produced. And it is by this process that remedies for present, and

preservatives against future disorders are to be acquired; for without astrological knowledge medical aid would be most frequently unavailing since the same identical remedies are not better calculated for all persons whatsoever than they are for all diseases whatsoever".

Hippocrates and Galen declared "that a physician cannot safely administer physic if he be unacquainted with astrology". Watson writing about the *Medical Profession in Ancient Times* passes over, without the slightest examination, the matured opinion of Galen as to the value of a good knowledge of astrology to the physician in the following flippant manner. "Advocating the Hippocratic doctrine of critical days, he attempts to support it on grounds purely theoretical and drawn from the periodical changes in nature or the influence of the stars". Reflection would have convinced Watson that Galen could never have achieved his fame for skill in prognosis if the Hippocratic doctrine of critical days had been "purely theoretical". Changes of weather frequently coincide very nearly with the rise and fall of various diseases, a certain state of weather is termed *unhealthy* and another kind is called *healthy*—yet malaise is generally felt just before a change of weather from good to bad takes place; and this indicates some remote cause affecting the atmosphere, and then the weather and the public health, which remote

cause may be ascribed to planetary action. Just as animals receive from oxygen a vivifying influence which is indispensable to the preservation of vital motion, so do vegetables receive a similar vivifying influence from light by means of the tracheae of their leaves. Light may be said to be a species of planetary influence operating throughout all the phenomena of nature, although its precise manner of acting is as little known as, until recently, was that of the electric fluid. For ages that curious combination which takes place between acids and alkalies when brought into contact, that remarkable effervescence which takes place when a saline draught is mixed, for instance—remained a mystery to all the chemists who accounted for it by saying that there was a natural antipathy existing between acids and alkalies. In 1807 Sir H. Davy discovered that it was merely an action of the electric fluid; and that one body was in a positive and the other in a negative state of electricity. Planetary influence is, it must be admitted, *occult*—so is the principle of animal and vegetable life, so is that of gravity or attraction, that of motion, that of the variation of the magnetic needle.

IS LIFE POSSIBLE IN MARS

And the picturesque nature which exhibits such an appalling scenes of grandeur on the surface of the earth

must have its corresponding representatives on the interesting but distantly situated planet Mars. All these phenomena which have been so carefully represented without reference to any scientific speculation tend to point to certain results which are of the highest importance for us to know and which might eventually lead us to communications with the planet Mars such as we have never known before. The existence of life on the planet Mars is a question which has engaged the attention of the greatest scientific men of the present age. Of course theories are started and kept on by convincing arguments for sometime, until a better state of knowledge knocks them down on the head, only to be replaced by other and apparently more reliable ones. But a careful study of the planet teaches us that all those which are fitted to supply our wants, the rivers, oceans, seas, continents, rains, clouds, ice and mist winds—currents and ocean-currents, are present there. Vegetation which directly supplies mankind with food and clothing is also observed to exist on the surface of Mars. The planet Mars presents a ruddy appearance and we may briefly inquire into the geological structure of the highly interesting planet. The ruddy complexion of the planet is generally attributed to the ochreish nature of the soil. The planet perhaps is passing through a geological era resembling that through which our own earth passed when the

old red sandstone composed the main proportion of her continents. It is a remarkable fact that no traces of extensive forests are observed on the planet Mars, some suggest the idea that vegetation in Mars is red instead of verdant as on our own earth, and may be black in the planet Saturn. We may offer a satisfactory explanation for the absence of lofty forests in the fact that lofty trees could not exist under unfavourable conditions in the planet Mars. Gravity, we have seen on Mars, is much less than what it is on the earth and the stability of objects having equal dimensions would be correspondingly reduced. Added to this we have the winds on Mars blowing more violently than they do on the earth. The solidifying force of friction which resists the violent currents of air in Mars is much smaller than it is on the earth and therefore it is reasonable to infer that natural selection must have already weeded out the loftier growing trees which would stand less chance in encounters with hurricanes than our own. There is a certain very wide tract in Mars respecting which astronomers greatly differ. Some seem to recognize clear traces of seas there sometimes, and others find no such traces at other times. By some these regions have been regarded as extensive marshy places while others regard them as forest lands or prairies. If vegetation is found as existing on the surface of Mars, analogy leads us a

once to the fact that living creatures cannot be foreign to a planet which has extensive vegetation to support them. If we sum up the arguments advanced in the above lines we seem to recognize strong reasons for regarding this interesting planet as a fit abode for living creatures of all varieties and shades. It would seem illogical if we doubt that that globe is not habitable which presents so many analogies to our own earth and which differs in no circumstance which could be regarded as essential to the wants of living beings. In nature's work we see that its forces are not wasted without fulfilling any specific purpose for which they seem to have been specially called up. If Mars is untenanted by any forms of living creatures then all the processes which have been detailed at considerable length in the above passages working in the globe of Mars represent an exertion of energy which appears absolutely without conceivable usefulness. The systematic processes which are taking place over the globe of Mars, can but tend to one common inference and we shall not be far wrong if we say that living creatures are found as plentifully on the globe of Mars as they are found on our own globe, with such variations as would be needed to suit the different physical conditions under which they have to live and die.

DARK RAYS.

It is a strange but a true fact that nature wants both bright and also dark rays for the development of her terrestrial phenomena. The term itself seems to be contradictory. A ray always means a bright one. A ray is that by the light of which we can see objects. But there are also rays by which we do not see objects. They will be hidden from our view and during the darkest nights, even objects which are placed very close to us become invisible. So far we can venture in saying that unless we have true light rays we shall not be able to perceive objects. The brightness of the rays ranges from invisible obscurity to the highest point of lustre or illumination. Are the dark rays necessary for the existence and growth of creation? could we not do without dark rays? It is an interesting question and deserves to be carefully thought over. We see that in creation all objects do not want the same quantity of light. On the other hand some creatures are so constituted that they can only have free sight and play of their limbs when there is darkness. What is darkness? Some define it as the absence of light? This seems to be wrong. By light we understand the solar light in the first instance and all other lights after it. Most of the other lights are modifications of the solar light. There is no time, period or place which has not its quantity of

the solar light. Spectroscopic experiments have shown that the dark rays of the spectrum are the most powerful in as much as they are the hottest of the rays. We have the dark rays after the red end of the spectrum and the dark rays are therefore close to the red rays or divisions of the solar ray. If the dark rays are the hottest, then their function in the economy of nature is surely as important as the function fulfilled by any other phenomenon. It has been observed in the case of many wild animals, that they can see much better during dark nights than during the bright part of the day. In the constitution of their eyes therefore we see a particularity which deserves explanation. Their eyes instead of seeing objects well when they are exposed to the bright rays of the solar body see objects during the darkest part of the night. Darkness therefore seems to be favourable to their vision. They must see their prey to catch them or to run after them. Then by an inverse process which physiologists do not understand at present, darkness makes the objects clear to these wild animals as sunlight exposes them fully and distinctly to our vision. With the difference in the constitution of the structure of the eyeball, two different processes in the working of the solar ray seem to take place. Light becomes darkness and darkness becomes light. Some species of animals seem to follow their avocations during the bright

part of the day while there are other species which do their work in the dark part of the night. Objects which become visible to some become invisible to others and *vice versa*. The same analogy holds good in the vegetable world. Some plants thrive well in the light while other plants get on well in the darkness or absence of that light. We may reasonably presume the existence of these processes in the mineral kingdom also. Take the case of common flea. This insect may be seen wandering all through the day and when night sets in it retires. The case of mosquitoes is quite the reverse. It is hardly seen to trouble the humanity during the day, but when night sets in the suffering of mankind from this source is sometimes horrible. The bats furnish another example. During the daytime they seem to be apparently blind while they have very good vision during the nights. Cats are peculiar in this respect. They see well both in the light and also in the darkness. Instances might be multiplied to any extent but in short articles like these it is very undesirable to do so. It is generally believed by native architects and workmen that there are times during the nights when by some peculiar planetary influences rough substances like stones &c. assume a semisolid consistency and are therefore very amenable to the chisel and other tools with which fine carving is done. The influences of day and

night or rather more correctly, the influences of light and darkness must be admitted as existing beyond the least shadow of doubt. The peculiar influences of light on minerals, vegetables and animals, must be different as a matter of fact, from the peculiar influences of darkness on them. Some thrive in darkness while others thrive in light but the existence of both seems to be necessary for their birth and development. We have not yet clear explanations offered by scientific men on the utility of the dark rays and it will be highly interesting to know that persons or objects fully exposed to their influences grow stronger physically and more ferocious than those which grow entirely in light rays. This implies a mental as well as a physical difference which is well worth the attention of the scientific men and if there is any truth in these remarks we shall have some means at our command by which we can not only turn the planetary influences from their regular work, but make them produce results, which will be to our special and personal advantage.

LIFE.

A correspondent writes thus from Lucknow—Life is due to solar influence. But how that influence works, under what conditions it would produce life, under what conditions it would develop it, and finally under what conditions it would destroy it are facts which

require a thorough explanation. But no one among the ancients or moderns seems to be familiar with the explanation of life while every one is cognisant of its existence. The solar power is too great and too comprehensive for ordinary man to understand. Sometimes it enters into an object, keeps it living for a short while and abruptly leaves it to fulfil its other and more pressing engagements elsewhere. Sometimes it continues in objects under the most adverse conditions imaginable and for centuries together. This is truly wonderful. Life in the seed is an ordinary example. While some seeds lose their power of fertility or life in a remarkably short time, others contain the life germs for ages together and under conditions under which nobody could have expected the life germ to remain active. But as a matter of fact some seeds have been known to germinate and grow even after the lapse of thousands of years while others seem to lose this power of germination and propagation in the course of a few hours. What are the physical or natural conditions necessary to keep the life germ in those seeds is a matter of the wildest speculation even in the most advanced scientific circles. The same holds good in the insect classes. Some species of insects, shut up in the Egyptian Pyramids for over two thousand years, have been known to live and flourish as if nothing had happened to them while buried.

there are other insects which die almost immediately when the conditions of their existence are but slightly altered. The same has been found to be the case among the animals and man. Wonderful instances of longevity are on record among the animals while some of their species are noted for their short lives and delicate frames. The elephant lives longer than any other animal while the crow is given fabulous numbers of years for its existence. There are instances of man living under conditions which preclude all possibility for the existence of life, and that too for over hundreds of years. I have to deeply think on the phenomenon of life before I venture to say anything about it. The Sun is traced as the final power from which all creation draws its various terms of life. If the solar ray is the final cause of life, so far as physical scientific researches explain to the public, then the solar ray is not the same all over the world. Even in one class of men it produces different results. Entering the man through his numberless pores, the principle of life is somehow mysteriously affected and the result is found in its term of existence shortened or lengthened as it suits its fancy or pleasure. If the conditions favourable to the prolongation of life are really studied and understood as they can be by observing their rules without the glasses, which always give the world facts other than what they really are, there

will no doubt be an immense advantage gained to mankind. The life-giving power in the solar ray has not yet been analysed and discovered and I wonder very much whether it would ever be understood by means of investigations held with the glasses. All researches in the physical sciences, made through the glasses, lenses, spectroscopes, microscopes, and telescopes lead to misrepresentation of real facts and not to the doors of truth. Truth therefore could only be learnt by development of nervous centres which are not found outside the body but in the body of man himself. Why not then an attempt be made by the educated classes sincerely for the recovery of sound knowledge which is now practically concealed in the libraries of the *Indian Sadhus*. They see the Sun with their naked eyes, they know what portion of the solar ray is injurious to life, they know which gives man health and wealth, and they go behind the screens and enjoy a round of pleasures which no body in this world could claim as his own.

HELIO TROPISM.

Heliotropism is a term which means turning towards the Sun or light. In our past issues we clearly stated that the influence of light on vegetation is certain and calculable and that without the influence of light and heat from the Sun nothing could grow.

or flourish. This term is used by botanists to indicate a very real and highly interesting habit of plant life. The sunflower for example, rotates with the Sun and in so doing obeys what is really a primary law of vegetable existence. Ordinary observations will show that most plants bend to the light if they are placed, say, in a room where one aspect is dark and the other open and bright. At the bottom of plant's relations to light, to heat or to any of the other physical conditions of its life there lies of course, the fact that it contains living matter or what is technically called protoplasm. We are given too much to regard plants as purely vegetation and half living things. Plants form one of the two great divisions of the living world and that they rank equally with animals in at least possessing the matter of life. Here, as elsewhere, the existence of life among the mineral species is apparently overlooked in obedience to the common but most erroneous doctrine of giving no life to the minerals. It is a grand mistake to suppose that minerals are stationary and show no symptoms of life. They are born, developed and destroyed as any vegetable or animal form and show all the symptoms of life which the other two kingdoms exhibit. This habit of turning to the light may be regarded as truly a part of the plant's own nature as is that of taking its own and appropriate food. It is light, which with the plant as with the animal, rules and regulates

most of the days of life. Deprived of light, the whole constitution of the living being is altered. Its nutrition fails, its frame grows weak, its energies droop, and it eventually dies and disappears. There is a much closer analogy between the blanched leaves of a green plant grown in a cellar and the pale face of a child bred in the slums, than we might at first sight be inclined to suppose. There are certain plants, notably climbers, which do not exhibit for the Sun the stable affection of most other plants. Tendrils, whereby many of these plants climb, are not apparently influenced by light, were it so they would then naturally tend to move away from the support to which they cling and thus leave the creeper no means to climb up. The wistaria is an excellent illustration of a plant which, itself a climber, by means of twining, winds itself regularly round its support without apparently regarding the light at all. The same may be said of morning-glory. But when we make these bare assertions about the non-sensitiveness of tendrils and climbers to the light we do not know all the forces which have been working in producing these results. If a young climbing plant is watched, while it has just begun existence, and when it has raised its first leaf-buds and stem above the ground we see that it is as sensitive to the light or *heliotropic* as any other plant is. Later on when the climbing habit develops this sensitiveness is appar-

rently lost. Here there seems to be an exchange in its early and primitive tendency of the habit of turning to the light for another habit which better suits its new and acquired existence. Climbing is incompatible with the constant desire to press forward to the light. It is argued from these facts that the growing to the light is really a universal habit of all plants. It has merely been superseded in some cases by another and more recent habit under which certain plants have contrived to flourish. It is like parasitism among animals. The parasites were once upon a time independant and free. Once betaking themselves to the fixed life, their feet, stomachs, eyes and feelers go away, and a new and lower order of affairs is thus inaugurated. Still in their young states we find evidences that the parasites possessed all the appliances for movement and independent existence.

ELECTROCUTION.

This is a new term introduced in science only very recently. It means killing by means of electricity. This was considered a few years ago as the grandest triumph of modern scientific discoveries. People talked over it, news papers wrote largely about it, and scientific men openly gloried in the best destructive method they discovered for the ruination of man. A few years passed and all this has been now considered as a blown up theory or

at least there is very strong opposition to it among the scientific medical practitioners. The vexed question as to whether a person presumably dead from electric shocks can be revived seems to be by no means satisfactorily explained, medical opinion being singularly divided upon the subject. A severe electric shock suspends animation but does not kill a man unless his nerve centres are destroyed or injured.

Some of those who have suffered capital punishment by electrocution have had their nervous centres examined by able scientific men and it has been remarked that the experts have never been able to discover any visible injury to the nerve centres. Respiration is said to be controlled by a nerve centre lying at the base of the brain. If this nerve centre is injured or the connection between it and the lungs the man cannot possibly be restored to life. If not it is safely hinted that the person can be resuscitated or brought back to life. The process of restoration is simply to take the individual who received the electric shock in time, and start artificial respiration. When blood begins to flow out again into the arteries and veins the respiratory nerve centre will start to work, the lungs will act without any further artificial help and the vitality of man will again become apparent. The method suggested is easy enough and may be earnestly tried by the medical men whenever they have such opportunities.

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,

Will you very kindly settle these doubts of mine.

1. In page 75 of your "Astrological Self Instructor" you translate Thama and Kethu as Dragon's Head and Tail respectively. Do you mean by Dragon the constellation of Drako? if so where are Rahu and Kethu placed in that constellation?

2. Is not Uranus and Neptune Rahu and Kethu respectively? But I do not think it is so as I do not think Uranus and Neptune have to do anything with the eclipses, and also because they are supposed to move one house in 13 months while if these are Uranus and Neptune, they ought to take much longer time than even Saturn.

3. Are not Rahu and Kethu the descending and ascending nodes of the Moon's path? This looks to me the most possible, as it is only through this explanation that we connect their influences to the eclipses.

4. Now if this is right, then in reality Rahu and Kethu are no planetary bodies but mere points. Now being mere points they cannot have planetary influences? Then why are they called

planets and are supposed to have planetary events?

5. Which are the *Moolathrikonas* for Rahu and Kethu?

6. If Uranus and Neptune are not Rahu and Kethu why do they not have influences as well as the lesser planets like Juno, Ceres etc. and the Asteroids?

7. In horoscopes as mentioned in your "Astrological Self Instructor" in page 90 each house has a signification but in several horoscopes in which there is neither any planet in it, nor has that house the aspect of any planet, in such a case how is one to predict anything concerning that house. As in the horoscope given in this letter. The tenth house from the birth which is *Taurus* has neither any planet in it nor has it the aspect of any planet. How can things relating to this house be predicted? I will feel much obliged if you would kindly solve these doubts of mine.

Kuja.			
Rahu.			
Sani.			
Sakra.			
Chandra.			
Ravi.			
Buda.			
Guru.			

25 7-95,

BABU J. S.

Palace, Darbhanga.

Sir,

Dasas and *Bhuktys* or periods and sub-periods of planets are supposed to influence the terrestrial phenomena. It is not clear to me how the very same planets influence on different occasions in

different ways. I shall explain myself better. It is stated in the astrological works that the 9 planets to which are ascribed planetary periods, which give a total term of 120 years life to man, are constantly revolving round each other or the Sun, and the Sun himself also goes on continually to move and move *ad infinitum*. Take the Sun's period. This again is divided into 9 periods or *vidas* in which the 1st sub-period falls to the share of the Sun or is headed by him. Then each of the 9 sub-periods again is divided into sub-sub-periods or *Bhuktys*, each of which again is headed by the planets in a certain given order. The order of the revolution of the 9 planets if I remember right, is as follows—Ravi, Chandra, Kuja, Rahu, Guru, Sani, Buda, Kethu and Sukra. This order these planets seem to keep up even in the minutest division of time. The divisions of the periods or *Dasas* are the following *Dasa*, *Vadasi*, *Bhuktys*, *Antar-Bhuktys*, *Antar-tara-Bhuktys*, *Sookshma-Bhuktys* and *Prana-Bhuktys*. Thus we have 7 divisions of the particular time or period allotted to a planet. In all these divisions the planets seem to keep the same order in which they have been enumerated above and my doubts are reasonable and sensible. Take the Ravi Dasa. For the whole period of his Dasa he is, I suppose, the lord and his general policy governs the time. In all his sub-divisions he heads the list and his influence is first calculated. If he is good as a governor for the period, I fail to see why he should be bad as a secretary and so on. The lord of a good Dasa may produce evil as a *Bhukthy Natha* or lord of a sub-period. There are

other doubts besides these and I shall feel highly obliged if you or any of your intelligent readers attempt to solve my difficulties. I have just learnt a little of astrology being induced to begin its studies by your able publications but the more I read the astrological works, the greater seem to be the number of my doubts. I hope it is so in the case of every man or else I should stop the studies should I have more doubts in this science than the rest of mankind and in the result of sciences.

25 8 1898
TANJORE.

BEGINNER.

Notes.

Recent researches have shown that the whole crust of the earth is in a constant state of tremor. Whatever may be the actual condition of the earth's interior taken as a whole, it is certain there must be large regions partly liquid and partly vaporous, the crust above which undulates constantly under the various forces to which it is exposed communicating more stable portions minor movements of undulation and vibration.

The nebular theory, says an eminent writer, presupposes the existence of nebulous matter which is only an imaginary substance nothing of the kind having ever been observed in nature. This theory also presupposes that the exterior planets were formed first. This is inconsistent with facts as they have been observed. While the interior planets are cold the exterior planets are still hot. The violent changes observable in the Sun's disk could not be

accounted for by any process of condensation.

The leaves of plants in general give off oxygen gas in the sunlight and absorb carbonic acid gas. But to this law the petals of flowers present an exception. They give off carbonic acid and absorb oxygen as the lungs of living animals do and the flowers alone and their appendages, of all the parts of a living plant are sensibly warmer than the air which surrounds them. Generally they are one or one and a half degree warmer than the surrounding air, but in rare cases they become sensibly warm to the touch. In the case of the *Arum Cordifolium* the flower has been observed to have a heat 121°F. while that of the air was only 66°F.

Europe owes its milder climate to its form much intersected and its coast deeply indented. Its exposure to the prevailing west winds which are constantly blowing across the ocean, and the sea free from ice which separates it from the polar regions have also considerable influence in tempering down the intensity of the European climate. The existence and position of Africa, with its wide extent of tropical land favourable to the ascending current and the presence of the equatorial region to the south of Africa for the most part covered by the ocean, are also physical conditions which must be taken into our consideration in determining the European climate.

The vitality of the earth, says an eminent astronomer, is not due to the

earth's internal heat. The reverse on the other hand seems to be the case. The earth's internal heat is rather due to the vitality of her frame. The vitality of the earth is in reality due to the power of attraction which resides in every particle of her mass and this is the wonderful force of gravitation, omnipresent and infinite in extent. By virtue of the force of gravity pervading her whole frame the crust of the earth is constantly undergoing changes as the loss or heat and consequent contraction to chemical changes beneath her surface leave room for the movement inwards of the rocky substances of the crust with crushing and grinding action and the generation of intense heat.

The true theory must accord not with this or that fact but with all the known facts. There are many holders of theories who are ready to concede that some facts are inconsistent with it. A true theory must agree with all known facts, though it may not always be able to show how certain facts are to be explained by it; we must no longer hold a theory after we have been forced to admit that even a single fact is opposed to it or inconsistent with it. These are nice sentences coming from the pen of able scientists. Could they hold the undulating and contradictory theories together? Would they give up both or any one of them? and would they have the charity to admit of similar theories if they are advanced by other than the European nations? The readers are required to carefully bear these in mind in the course of reading the modern scientific works.

JATAKACHUNDRIKA

ENGLISH TRANSLATION

BY

B. SURYANARAYAN ROW, B. A.

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(Continued from Vol. 2 No. 4.)

In conjunction with *Claudratmaja* (Buda) there will result much happiness? This para of the author is singularly vague. Who should be in conjunction with Buda is not clearly stated by the author; perhaps he means that the combination of Sukra and Buda produces Rajayogam. Buda is the lord of the 6th and 9th houses of which the first is bad while the second is productive of good results. Sukra in this case does not want the help of any body to produce Rajayogam. He is the lord of 5th and 10th houses and as he combines in himself the ownership of quadrants and trines, he has independent powers to confer good. No other combination could do Buda any good. Chandra is the lord of 7th a quadrant and as such may produce good when he is weak or debilitated. But the combination of the lords of the quadrants 1st, 4th and 7th with the lords of trines is not so highly valued for Rajayogam by the author. Sani will not kill the person though possessed of death-inflicting powers. This requires an explanation. Sani owns two houses 1st and 2nd. First is good because it is a quadrant and owned by an evil planet. The owning of the 2nd has been declared though indirectly to be bad. Sani has a natural tendency to kill natives because he likes to kill. To this there are powers added which ought to have made him a death-inflicting planet, but I suppose the owning of a quadrant coupled with the love he has for a person born under his own direct influence made him good to the person born in Makara. Kuja and other evil planets kill him. Guru is evil, Ravi is evil as also Chandra. So that practically we have Guru, Ravi, Kuja and Chandra for inflicting death while Sani, Buda and Sukra are for doing good especially the last two planets. The author

says that these results must be carefully analysed and understood by the students of astrology.

KUMBHALAGNA.

STANZAS, 69 and 70.

(Aquarius.)

To the person born in Kumbha Lagna Kuja, Guru and Chandra are evil, Sukra alone is auspicious; the combination of Sukra and Kuja produces Rajayogam. (69)

Guru will not kill the person born in Kumbha by himself though possessed of death-inflicting powers. Kuja and other evil planets when invested with death powers kill the native; the results of planetary combinations must thus be known by the learned pundits (in Astrology). (70)

NOTES.

Kuja, Chandra and Guru are evil. Kuja is the lord of 3rd and 10 houses of which the 3rd house is evil while the owning of the 10th by an evil planet like Kuja is productive of good. Guru is the lord of the 2nd and 11th houses and both of them are bad houses. Chandra is the lord of the 6th house and is therefore evil. The combination of quadrants and trines in one and the same planet produces good. Sukra owns 1st and 9th houses and thus he is good. But for Rajayogam the combination of the lords of the 5th and 10th houses is necessary and therefore the author says Kuja and Sukra, lords of the 10th and 9th, respectively must join together to produce political success. 10th house is the house of employment, political work, reputation, command and so on and therefore its lord must combine with the lord of the 9th for producing Rajayogam. Guru is the lord of the 2nd house and as such possesses the power of killing the person. He is, besides, also the lord of the 11th house. But the author says he will not himself kill the native when possessed of death-in-

determines the nature of the *grahams* or planets the letter *ha* stands for the earth instead of *la*. *Ra* and *Hu* therefore signify something which has to do both with the Sun and with the earth. We shall take for the present that planets are so many lights which are shining in their peculiar manner in their respective spheres. These lights, as we see, are not kept in one place and they are not stationary. They are moving always from east to west or *vice versa*. When there are two lights shining at a distance from each other there must be a place in the middle where the rays of the two lights meet and disperse each other. If an object is introduced in the place of their meeting there will then be two shades cast in the direction opposite to the shining lights. These shades are determined by the position of the lights, their movements and any objects which may intervene between them. This must be clearly understood by the students of astrology. An object placed or occupying a position between two shining bodies or lights casts not one shade but two and the number and intensity of these shadows are determined by the number of lights which surround it, and the intensity of the light which is emitted by them as well as by the nature of the object itself. If we keep an object in the centre, and surround it by a number of lights and move them with various velocities, we will then have an idea of how these lights influence the object placed in the centre as well as its shadows. There are two forces called *Sadrustandoo* or *Sinirali* and *Sanastandoo* or *Kalakuhu* or simply *kuhu*. On new-moon days the Moon is said to be precisely between the earth and the Sun and therefore perfectly invisible. On full-moon days the reverse is the case. The Moon will be on the other side of the earth remotest from the Sun and hence we see the Moon full of *borrowed splendour*. The two forces named above are thus distinguished from each other and this must be well remembered. *Indu* in Sanscrit means *Chundra* or Moon. *Sadrustandoo* therefore means the new-moon day or *Amavasya* which touches or comes upon the *Chaturdesi* or the 14th day of the dark half of the lunar month; *Amavasya* being the 15th day of the dark half of the lunar month. *Sanastandoo*

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THE ASTROLOGICAL MAGAZINE.

EDITED BY

B. SURYANARAIN ROW, B. A.

VOL. II. { SEPTEMBER 1896. } No. 6.
PUBLISHED EVERY MONTH

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Babu Ind Aithu

SINIVALLI has the power of resuscitation or bringing back to life while *Kuhu* possesses death-inflicting powers. The former has *Amritaswabhavam* while the latter possesses *Mritaswabhavam*. The earth, as has been observed, possesses several powers or forces, while the same is the case with the Sun or Ravi. The Sun is a far larger body and therefore powers from him are more efficient, while those which are possessed by the earth in comparison are feeble. From the earth two forces or powers emanate, one of which is—if we can use such an expression, quite ethereal, while the other is partly ethereal and partly material. We shall however use the Sanscrit words and leave our readers to translate them as best as they could. One of those powers is

called *Jadasakti* while the other is called *Chaitinyasakti*. These two go together and are attracted towards the Sun. From the Sun comes the *SuddaChaitinya* or pure *Chaitinyasakti* towards the earth. The forces or powers called *Chaitinya* coming from the earth and the Sun are very similarly constituted and the attraction between them is equal but varying with the quantity or mass. This is not so with the *Jadasakti*. This is taken up by the other force which goes from the earth towards the Sun, but as soon as this meets with the solar energy, it is attracted while the *Jada* is left to shift for itself. But this action and reaction are constantly kept up and the *Jada* has therefore a place somewhere between these two lights which meet and attract each other. Here there are two lights. One issuing from the Sun and the other issuing from the earth.

The *Jada* which is caught in the middle therefore casts two shades one towards the earth by the light which comes from the Sun and the other towards the Sun by the light which comes from the earth. These two shadows are called *Chayagrahams* or shadows of planets or *Thamograhams* or those which appear like darkness. It would be undesirable to go into the details of their work in the planetary spheres, but as we are principally concerned with the earth and all such planets or shades of planets which influence the terrestrial phenomena, we have to consult the influences of these two *Chayagrahams* which play an important part in the history of the world's existence. One of these is called *Rahu* and possesses *Amritasrabhavam*, while the other is called *Kethu* which possesses *Mritasrabhavam*. They always occupy opposite positions as can be seen by the movement of the lights about the object which occupies a central position. These two shadows lie in the two powers *Sinivali* and *Kuhu* or rather the two forces are found in the two shadows in the shape of *Sinivali* and *Kuhu*. As these two shadows are cast

by the *Jadasakti* which emanated from the earth, these planets are also called *Bhoochaya* or shadows of the earth. These must not be confounded with the simple shadows of the earth. The processes involved in the production and upkeep of these peculiar shadows representative of two opposite but vital powers of life and death, are too many and too complicated to deal in a short article like the present and the inquiring students are requested to refer to the *Bhontika Sutra* for any further explanations of the matter. *Rahu* therefore is simply a compound of two forces which join into one and the name *Thamas*, darkness or shade clearly explains its origin and its formation. *Ra* stands for *Raci* and *hu* stands for *Prithivi*. *Rahu* therefore is a combination of two forces or powers combined in a particular way, casting a shadow by their combination and exercising peculiar influences which have been ascertained by actual observation and calculation. Aryan Astronomers have therefore not called these planets as *Lokas* but called them simply *Chayagrahams* or shadows of planets.

HAS THE EARTH ANY LIFE.

(Continued from our July issue.)

Some scientists on the other hand attribute the presence of *consciousness* as a test to the existence of life. If the latter definition be correct then we have no means of ascertaining the existence of consciousness among the species composing the vegetable world and as they apparently betray no sign of consciousness as found among the animals we have to exclude the vegetable world also from the definition of life. But there are some species in the vegetable world which show some signs of consciousness and which consequently fall within the definition of life. It has been stated on good authority that some creepers are in the habit of going their rounds, as it were, during nights in search of moisture, food, &c. and returning to their original position before daybreak. The *to-ho-me-not* is a good illustration. It does not brook the touch of men and tries to hide itself from all human contact. It opens again when the contact is withdrawn. The man-eating tree of Madagascar is another illustration of the same principle. On the other hand there have been found several species of animals which do not in the least betray any signs of the existence of consciousness. So far therefore as the existence of consciousness is concerned, we have no means of determining its presence or absence among the objects of the vegetable and some

of the animal species. It is a grave question to consider whether the existence of consciousness is necessary for the existence of life, or whether life is distinct from the state of existence called consciousness. Life and consciousness are perhaps identical terms. Wherever the former phenomenon exists the latter necessarily follows as a matter of fact. The forms of consciousness may be different in the different species and we find instances of such different states of consciousness even among the individuals composing one class or species. States of consciousness among the species of mankind, are many and various ranging from the travelling idiot to the brightest intellectual gem. It is conceded that the earth has its span of life, though that span is a very long one compared to the span of life the man enjoys. Whether it has any consciousness, as we understand that term, has been doubted by many an eminent scientist. Let us approach the subject a little more carefully and study some details before we realise our position in this scientific maze. If life and consciousness are not one and the same, then our difficulties will increase in the field of scientific research. Man has life and nobody doubts it. Of course we shall take the case of a person living. He is possessed of consciousness and he knows he possesses it. This possession and knowledge of his possession of consciousness are very important elements in

our discussion. His body contains both dead and living matter so to speak. The grown up nails, for instance, are so much dead matter that they can be removed without the slightest pain to the contiguous living matter viz the finger's ends. We have to consider that the matter so removed had no consciousness different from the consciousness of the living person. In the case of living matter the explanation is not so simple. Take his blood vessels, arteries and veins, connected by the numberless capillaries. The blood is composed of several metallic and non-metallic elements, but those elements are not found distinctly side by side. They form so many compounds and undergo various changes in the economy of man. The blood vessels contain white and red corpuscles. Those which have independent existence possess amœboid movements, and live or die without reference to the general life of man. They have their local deaths and births while the body as a whole may have its life. There is no place for the dead matter and it is pretty often removed from the body of man by natural causes. The living person as we have observed, has his own consciousness, but what about the living corpuscles white and red? Have they any consciousness different from what the person possesses in whose veins or arteries they are performing their respective functions? The corpuscle

are said have independent life and perform their several functions necessary to keep up their life. The performance of their several functions implies life and life means consciousness. They eat, they develop, they drink, they procreate and they die. The birth of young red corpuscles from the grown up white corpuscles systematically cannot be said to be the blind work of the unknown forces. They have their regular functions and when viewed under a microscope of sufficient magnifying powers they show all the signs of life and consciousness. The question now is whether those corpuscles are conscious of the existence of consciousness in the big frame of man in whom they have their origin, development and decay? What means have the modern scientists at their command to solve this apparently difficult question. All that we are justified in saying will be, that we have no means of knowing the presence or absence of consciousness in those objects which are not similar to us and about which we know little. Should any scientists be found among those corpuscles, they would argue the question of consciousness of man precisely in the same doubtful language, which we are adopting towards the solution of the question of the existence or non-existence of consciousness in the earth as a whole. We have our local deaths and births which do not much seem to affect the stability of the existence of the

earth as a whole. We have been performing our functions without having the means to know whether our acts are agreeable or otherwise to the big body in which we live and die and to which we give the name of earth. As it has been shown to be possible in the case of man to know of all these facts by the superior state of consciousness which he, as a big body, possesses, it may also be possible for the earth as a whole to possess a highly developed state of consciousness by which it can carefully watch the birth, growth and decay of the minor objects which are on it and which are of it. It is not necessary that the infinitesimally small man with his so called consciousness should be able to discuss questions of interest with the consciousness of the earth as a whole any more than that the consciousness of the blood corpuscles should have any idea of the existence of consciousness in man as a whole separate from their own. The one is not a necessary sequence of the other. The earth is too big for the vain man to know. But are there no men who have seen the earth as a whole, who have studied it, and who have watched its progress and who are able to explain its phenomena, not as men forming part and parcel of it, but as intellectual beings who could rise superior to the earthly form which embodies it, and which can see far grander truths than the physical body could ever dream of accomplishing.

IS LIFE POSSIBLE IN MARS.

We treated the subject of the possibility of life in the planet Mars from the stand point of view which the European scientists have adopted. The reasons put forward there are not very convincing and the details which gave rise to these reasons have also not been satisfactorily explained. Many of the issues raised, remain unsettled and the inferences adduced therefore may be often misleading and dangerous. All these grounds put forth in favour of the possibility of existence of life in Mars, are grounds which have been taken from spectroscopic, telescopic and mathematical experiments, though the last named subject could not have added much value to the speculations ventured about the existence of life in the distant globe of Mars. We request the readers now to follow us in the explanations which we give in the Magazine from the Bhoutika sutras. The chapter entitled *Grahanirnaya prakarana* treats of the most important planets which influence the earth and its phenomena. There are many planets, but all of them do not affect the terrestrial work. Those planets only which have what is technically put in Sanscrit as *Nitya samyoga sambandam* or constant and mutual relations and attractions are taken into consideration and these are, Kuja, Ravi; Buda, Guru, Chundra, Sukra and Sani. The rest of the planets which are mention-

ed and described have no perceptible influences on the earth and therefore they are omitted. We shall first give the description of the planet Mars and the phenomena which are found on its globe and then state the arguments which led the ancient astronomers of India to identify them on this distant and very interesting world. The first sutra and the most important for scientific men to remember is *Darpanay mithya vadaha*; objects at a distance viewed through glasses (of any kind whatsoever) always present forms which do not really represent their true state. It means that to get at truth we have to view the objects in nature by something more than the glasses. These glasses however nicely manufactured or prepared, have not the power to represent objects as they are. If they are so with reference to even terrestrial phenomena, they must be so much more when celestial and distant objects are concerned, as between them and the earth from which we view the objects there are many media about whose refracting and dispersing powers we know very little. Therefore the Rishis stated clearly that researches held through glasses do not reveal the truth in all its entirety, but only partially. Mars or Kuja is situated from the earth at a tremendous distance. Between him and the earth there must necessarily be many media, which do their work and through which it is very difficult for us to ex-

tract the truth. The globe of Mars is called *Angaraka Loka* or *Kuja Loka* or *Bhouma Loka*. Where the globe receives the name of *Loka* it is said to include creatures which have organic and sensual functions. By sensual functions we simply mean acts done by the different senses. In the case of Rahu and Ketu, the term *Loka* is not used and cannot be used. As men are performing acts pertaining to the different senses, they are called *Lokulu*. This difference must be clearly borne in the mind of the student of the Bhoutika sutras as many important facts have to be based upon this presumption. *Angaraka Loka* is situated in the eastern part of the planetary system which we call the Solar system. The term used in the Sanscrit language is *Graha-kakshya-purva Bhagay Bhouma Loka Prathistitha*. The world or globe of Angaraka is to the east of the *Graha-kakshya* and we are to understand by *Kakshya* the planetary space or the path through which the planets pass through their various revolutions.

SCIENTIFIC INTOLERANCE.

A worthy correspondent writes from Tinnevely thus to the Astrological Magazine. I am one of those who reads well before he writes and what I write below will support my assertion. A friend put into my hands a copy of the illustrious Astrological Magazine in August 1895 and I have been reading

it carefully ever since in fact making a critical study of it. To make your Magazine popular and paying you must increase its size and introduce into its pages more technical matter. Your present policy-if I may so call it-seems to be to make it an astrologico-scientific paper by the introduction of interesting scientific articles, and I must congratulate you on the well deserved success you have achieved. You must make it a thoroughly technical paper and treat it as a special class journal. You occasionally touch upon scientific vagaries but I see as yet no definite plan of opposition. I shall tell you what I mean. Here and there you point out the inconsistencies of other scientific branches of knowledge and take up the subjects at irregular intervals. With the kind permission of yourself and your high class readers, I shall pen a few letters which will I believe, show clearly that the educated public are not willing to extend their help to the cultivation of astrology, as they have been doing for other sciences or branches of sciences which are equally faulty or equally contradictory. Medicine as was rightly observed by you deserves to be treated first, as it is one of the sciences where no speculation ought to be introduced and where the results must be speedy and effective, if they are to be believed at all. Medicine has been in existence perhaps from time immemorial. The Greeks, the Romans, the Egyptians, the Cartha-

ginians and other ancient and highly civilised nations had made much progress in the art of Medicine and devoted much time and money to it. They were successful. Their treatment based upon a careful knowledge of the diseases and properties of the drugs they administered to cure them, was highly commended by their contemporaries and has not been lightly held by the present medical profession. The degenerate times of the middle ages ought to have no consideration with the student who discusses the merits of the ancient and modern systems of medicine. Wonderful cures are related and recorded by trustworthy historians and I have no reason to disbelieve a part of their statement and believe the rest as gospel. Shrewd men of the world, and intellectually great they knew what they were about and the things they wrote upon. Pliny, Hippocrates, Galen, Pythagoras, Diogenese, Aristotle and others of note have left ample records to prove that medicine among the ancients was cultivated along with astrology and that the precepts of the one had a close connection with the doctrines of the other. Their knowledge of botany, mineralogy, and chemistry was not despicable. They knew and studied carefully the connection between the human constitution, the influence of planets and their working through the minerals and vegetables. They

made careful calculations of all these and came to conclusions which are really astonishing.

CLIMATIC INFLUENCE.

A good climate for tea is a bad one for human beings, specially for Europeans, has passed into a proverb among our Indian neighbours. The majority of the Indian tea districts fully answer to this description. The same is the case in the tea districts of Ceylon. Kelany valley, which yields the heaviest crops and is the richest in Ceylon is the most trying for the health of Europeans and their coolies working on the said estate. Thus districts where extensive rice fields are cultivated, and where there are large sheets of water to support rice cultivation are also generally unhealthy, and malarious and people who visit them for the first time and live there, undoubtedly suffer from various complaints, some of which are very serious indeed. The coffee-growing districts have a similar influence on the coolie classes and once in 2 or 3 years these coolies require a change to some other healthy place to recoup their drooping energies. Climate then has much to do with man and his health and this fact is illustrated by every incident in the life of man.

COMBINATIONS OF PLANETS.

In predicting results from an ex-

amination of the combination of planets the astrologer must be very careful. In matters of science, speculations are not often safe guides to depend upon. Planetary combinations, or conjunctions may be in twos, threes or more numbers. The universally recognised planets are seven in number, although there are any number of them in the celestial space. The *Bhou-tika* sutra says *Graha Param Kotyaha* Planets may be counted by crores. There are many sets of planets with which we have no concern. We are only concerned about such planets as have direct influence on the terrestrial affairs and which are partly or wholly in their turn influenced by them. It is also a noteworthy fact, that some of the planets are not perceptibly influenced by the earth, but that the sublimary affairs are influenced by them. The results of combinations must be naturally different from the results of single planets on individuals. In the one case mutual concessions will have to be carefully considered, their several relationships to each other must be noted and the nature of the peculiar circumstances which must have combined them or brought them together cannot also be overlooked. The combination again has another aspect. It may be due to the superior force under whose direction it may have taken place or it might have been called into existence by mutual consent or for mutual benefit. In the case of the individuals

there is much difference. Whether the individual works on his own account or at the instigation or command of another we rarely miss the force of the individual characteristics which stamp all his actions and which are generally keys to open the secrets of his promptings. In the case of combinations, the judging of the result of such combinations becomes more and more difficult as the number of planets go on increasing. We have sometimes as many as seven planets in one house and what would be the results of such combination becomes a difficult point for an astrologer to answer. The house they meet, the aspects and associations they have and the nature of the planet which possesses there the supreme power, are all points which the astrologer must particularly bear in mind in making his predictions.

LAGNA OR BIRTH TIME.

Much importance is attached to the exact time of the birth and where it is not properly given, or where there are any doubts regarding its accuracy the astrological predictions based on astrological calculations are said to fail. There is much truth in this remark and we ought to try our best to get the most correct time of the birth possible. But this does not form the whole basis for astrological calculations and predictions. If previous forces have any influence on the

birth and character of an individual they cannot be consistently omitted from our list of agencies which work to produce a definite result. The influence of the planets, when it is admitted to exercise its power, must necessarily do so before the birth of the child. The child is not called into existence at once into the world. It sees of course the light of the Sun for the first time when it is born, but before its birth it is presumed to have had its existence in the mother's womb for over nine months. All this time it is not directly acted upon by the planetary influences, but they work out their results through the mother in whose womb the child manages to live and develop. If the birth time alone is taken into consideration, how are we to calculate the life of a fetus in the womb? and how could we say whether it would live to see the light of the day or die in the womb where it was conceived. The influences therefore which have previously worked in the womb and about which the combination of the planets after birth cannot give a definite idea, have also to be calculated and their results must be properly predicted. This is not all. The mother is said to conceive and the conception which results apparently from sexual contact between man and woman, itself must have been a result of the planetary combinations at the time of coition. We must attribute the health or sickness to planetary influences and the

act of sexual connection depends upon the irritation in the organs of the male and female sex. If the semen of the parent has any influence on the individual, and there is much overwhelming evidence to prove the laws of heredity, then the planets have already had their share of influences directly on the male from whom the female receives the developed seed. Potency and impotency of the father or mother are surely determined long before the child is born, for there could be no child, where there is no potency. In all these cases we shall for the present confine ourselves to ordinary observations and causes. We see therefore that the planets begin to exercise their influence on the male and their influences determine whether the person will have children, whether those children will live or whether he will be perfectly issueless. The potency in man of course is determined by the influence of the planets, but we might ask whether potency alone is sufficient for making or marring this source of pleasure or pain as we may view the possession of children or their non-possession. The possession of the virile powers may be complete but if the person does not get a wife or a woman to exercise his functions of manliness, then his possession of the virile power is as useless as the impotency of a man who has got a wife or woman to conceive but who cannot impart fecundity to the soil. But

without much digression into minute details we shall confine ourselves to the main question whether the time of birth is all that is needed for a careful calculation or whether an astrologer has got formulas which enable him to fix the time of conception and then base his calculations from the combinations of the planets as they stood at that important event. In all the astrological works we have various Lagnas given, and this important fact seems to have been entirely overlooked by many of the astrologers as well as by the large majority of people who consult them. In the chapter on nuptials the time of conception is required to be noted as also the time which gives rise to woman's menstruation and the subsequent cohabitation with the person, be he her husband or any other person. Chandra and Kuja have important parts to play in these matters. One is a watery planet while the other represents heat or fire. Menstruation is the result of both these agencies of water and fire or heat. This time is technically called *Adhana* or *Gurbhaddhana*. These two words in Sanskrit mean womb and conception. This is also *Adhana Lagna*. *Lagna* in Sanskrit means conjunction or place of meeting and if we go a step higher and examine its root or derivative meaning we have a clear explanation of the word in the combination of the two important forces, *La* and *Ga*. *La* or *Lum* in Sanskrit means, as has al-

ready been explained elsewhere, *Pri-thvi* or earth, and *Ga* means objects which have *Gaman* or movement, hence they are technically called planets. There are two forces or powers which combine and give rise to *Lagna*. One of the forces comes from the earth while the other power comes from the planets. The place of the conjunction of these two forces is the junction where we have to search for the key which reveals to us the past, present and the future of man. But this is not all. There are several *Lagnas* and we have to note them clearly in our astrological studies.

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,

In the Ramayana of Valmiki, the greatest epic poem of India, perhaps in the world if rightly understood, Rama's birth time and the planetary combinations are given. In *Ramayana chempu* these combinations seem to be slightly altered. In *Jatakasaraswam* a recent work compiled by Siddanthi Sivasankara sastry of Madras, I find the combinations given by him in the horoscope of Rama are entirely different. Will you or any of your numerous readers explain to me how the planetary combinations

can differ for a given horoscope especially of such a great hero and incarnation as Rama? Are we to believe in this horoscope and could such a combination not happen again? Of the three authorities quoted above, who is most reliable and why? I shall feel obliged by an early reply.

Yours truly,
20-8-96 } Student of Astrology

To,

The Editor of the
Astrological Magazine.

Sir,

Referring to your scientific article entitled "the Jovian Influence" in the July Magazine, permit me to say a few words which I hope will not fail to interest many of your intelligent readers.

(1) Jupiter, Jove or Guru is the largest of the Solar system and is rightly called *Guru* or the big. Some astronomer calls it I believe the giant of the planetary system. It is not so huge however as the Sun himself. In all Hindu or Native calculations it is an admitted fact that *GuruBala* or influence of the Jupiter is mostly consulted. The saying is to consult *GuruBala* or the strength of Jupiter and *Sani katam* or the worry of the *Saturnine* influence. If the influence, exercised by Guru is well known to the Native astrologers and much stress seems to have been laid on this fact, ignorance of physical or astronomical laws cannot surely be attributed to the original writers on this branch. Planets are termed so many huge magnets which revolving on their own axes and round the central luminary the Sun, influence the objects which come within the range of their magnetic current.

In space, it is alleged, this spreading power of their magnetic currents, seems to be very extensive and if this is a fact, then the relative influences of the various magnetic bodies depend, first, upon the quantity of magnetism they contain in their bodies, second, the existence of objects which offer any resistance to such a spread of the magnetic currents, third, the nature of the magnetic currents which flow from the main body, fourth, upon the constitution of the body which is placed within their reach, fifth, upon the variations of magnetic currents which form the chief strength of the body from which they flow and sixth, upon the aptitude of the body itself to receive the external magnetic currents which flow from other sources. Thus it will be seen that the Native astrologers who largely depend for predicting good result, on the planet Guru are not then far wrong from the most advanced discoveries which the modern sciences have been making about the composition and relative influences of the planets. These planets which are considered as so many huge magnetic bodies depend for support entirely upon the Sun and if this is a fact then, why should not the natives be credited with the possession of a far superior knowledge of astronomy and astrology to the knowledge possessed by the European nations, since the former placed the Sun at the head of the planetary system long before Europeans began to live little better than wild brutes. The names they gave to planets are significant of the work those planets do. The Sun is called *Grahapathy* and Jupiter is called *Guru*. Both names in Sanscrit are significant. I only draw the atten-

tion of your readers to facts which cannot be disputed.

Coinbatore,)
8 9 96)

FACT.

HINDU ASTROLOGY.

by

Raja Sir T. Madava Row. K. C. S. I.

To,

The Editor of the

Astrological Magazine.

Sir,

Permit me to write a few lines about a book which goes under the name given in the heading and which formed the pride of the deranged statesman who was fast sinking in the laps of bodily and mental disease when he wrote it, and who became thoroughly inconsistent towards the latter part of life, of which the biographer, with all his enthusiasm would wish to omit many important passages which related to the once great statesman in all which he did and wrote. That he was once a man of very clear intellect, nobody could gainsay. He passed through a series of diplomatic relations with credit, and got the name of a leading statesman in India. I have however no concern with him on that element. What is his intellectual position? He studied very few books on physical sciences and his knowledge there may be summed up in the remark that his proficiency in science was as extensive as that of a very ordinary graduate of the present day. I have given him the greatest credit by the above remark. He wrote, it is true, largely on various current subjects, which had a passing interest, and which passed away into the regions of the unknown darkness

where all such useless stuff is generally deposited by the discerning criticism of the succeeding generations. He possessed a fair knowledge in biography and literature and there was much affectation with him in pronunciation and the use of expressions. Native sciences were utterly unknown to him. He had a smattering of knowledge in the vernaculars and his knowledge of Sanscrit may be compared to the knowledge which a butler with a Badasaheb possesses in English. English astronomy was never studied by him, and not understood, and native astrology was an enigma to him in all its details. In the prime of his life, when he filled various responsible posts, he largely consulted astrologers, paid them sometimes liberally and had the satisfaction of seeing many of the predictions remarkably fulfilled. When he retired from public life he became, first economical and then extremely stingy. The liberal payment was stopped and a set of mean flatterers replaced the bright intellects who surrounded him in the days of his power. He found that the Europeans had ceased to talk about him much in his drivelling old age and he thought that astrology was the best subject he could attack and receive the humble reputation which he found imperceptably bursting in his case. The publication of the "Hindu Astrology" gave a false start and the old deranged statesman found some comfort in the talk that Europeans had about his book. However, the stamp of death was on him, none of these stimulents which he applied to his heart could revive him and the poor old inconsistent states-

man died soon after. Please excuse me if I have given a longer story of his life than I intended, but I must fully lay before your readers the reasons which prompted the old K. C. S. I. to undertake a war against the subject which he consulted and paid for as long as his interests were served by its professors. I shall touch upon a few of the grounds which he advanced and laughed over and which he ignorantly thought would seal the fate of Astrology for ever as a science. Their value will be apparent to the careful readers. It should be distinctly understood by your readers that I was a personal friend of his and I write from experience. You publish short correspondence and I don't like to occupy much space. I shall pick up some important passages from the Knight's book and show their absurdity in the light of the modern sciences of which he pretended to be a great adept and strong champion.

10 9 1896,)
Madras.)

Lover of Truth.

Notes.

By the orders of Al Mamoun, the Augustus of Arabian Literature, a degree of a great circle of the earth was measured at Cufa and another at Rakkah

The learned Arabs maintained that no individual deserved to be considered an astrologer who was not thoroughly acquainted with the science of astronomy.

Some diseases are more definite in their symptoms, while others are quite indecisive in their character. Some run into each other by indefinite gradations while others are not so.

Relatively to the various tribes who at successive eras have founded states Westward of the Blacksea and the Syrian Desert, Egypt has with justice been regarded as the cradle of sciences as well as the first seat of regular government.

The Canaanites worshipped both the Sun and Moon and on the adoration of these two heavenly bodies was engrafted that of the seven planets, the twelve signs of the Zodiac, and twenty seven constellations.

The contact of foreign matter with an organ so delicate as the brain, the structure of its tissue being more exquisite than frostwork or the petal of the most ephemeral flower, must necessarily induce the most confusing symptoms.

The weather is a great factor in the production and suppression of disease. If the state of weather is traceable to the revolutions of the planets or to their head, the Sun, then there is no absurdity in astrology being classed under the head of a science.

Milk which has been considered as one of the best among the varieties of food consumed by man is rich in the constituents of iron. A man will be endowed with iron health when he consumes such food as would contain large quantities of this important metal.

The health of a man is much more frequently injured by the variableness of the temperature than by the excess of heat or cold generated in the body itself. The planetary influences here cannot be

rejected as altogether useless, as the variableness of the temperature is entirely due so far as we know, to the relations of the earth to the central luminary the Sun and his attendant planets.

Clothing has remarkable influence over the body and the diseases to which it is subjected in the course of its existence. The effects of clothing are to be referred altogether to its power of regulating the temperature of the body and this it does either by retaining the caloric generated or evolved in the system or by preventing the too powerful action of the external heat upon it.

The divisions of time as well as the changes of the moon and the names of the planets are very accurately noted in an illuminated Almanac by the Persians, and is generally carried about their persons to determine the lucky moment for any undertaking. A knowledge of astrology therefore still forms the most influential part of religion in Persia. Such persons are called Minatzims.

Mercury is the name of a planet (Buda) as also the name of a metal usually found in nature in a liquid form and commonly called quicksilver. Caiomet is one of its varieties. It is used as a sovereign remedy in many cases and its uses are well known among a few of the advanced Indian yogies and others. We don't speak of its abuses in the hands of quacks. Has the planet anything to do with a metal which bears its name? is a question which we shall try to explain in our future issues.

JATAKACHUNDRIKA

ENGLISH TRANSLATION

BY

B. SURYANARAIN ROW, B. A.

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(Continued from Vol. 2 No. 5)

STANZA 73.

In this way the results of the planetary combinations for the 12 zodiacal signs must be understood by the learned in astrology. In a similar way also should be explained the results of combinations for the significations of the 12 houses commencing from the *Lagna* whichever it might be and wherever we might commence it.

NOTES.

The author first explained the general principles of astrology and then led us to the different results which we have to predict for each of the 12 zodiacal signs commencing from the *Aries* or *Mesha*. The significations of the 12 houses have not been explained by him. They must be learnt from other works on astrology. He further says that having known the results of the planetary combinations and lordships for the 12 houses, we must now proceed to consult in a similar way to the elucidation of the good and bad which the native will have from the 12 significations commencing from the birth time or *Lagna*. The birth time indicates body, natural disposition, complexion, &c. Second indicates eyes, wealth, family, speech &c. Third indicates brothers and sisters, courage, maidservants &c. Fourth denotes mother, education, happiness, conveyances, lands &c. Fifth shows children, intelligence, councils &c. Sixth declares debt, disease, misery, foes &c. Seventh signifies wife, cupidity, potency, marital relations &c. Eighth indicates death, longevity &c. Ninth indicates father, religiousness, wealth &c. Tenth indicates repu-

tation, success in political life, influence, &c. Eleventh denotes friends, elder brothers and sisters, influence, general success &c. And the twelfth sign indicates sin, destruction, hell, expenditure &c. Thus it will be seen that each of the significations must be adjudged as if they were so many *Lagnams*, and the planetary combinations for them will have a special reference to their prosperity or destruction. On judging, for instance of the second house, we have to see who are its lords, who are his friends, who are his enemies, what is the general attitude of the other planets towards this *Lagna*, their strength and weakness, exaltations and debilitations, and various other sources of power which the signs as well as their lords are supposed to derive from them.

STANZA—74.

Planets which are debilitated, or evil cannot do anything to the person when their own periods (*Dasas*) do not happen or come. The same planets may be exalted, but what could they give?

NOTES.

This is also singularly vague. The different copies I have, do not agree in the readings and each may be separately interpreted. I shall however confine myself to the explanation of the stanza instead of quoting the different readings which will not much help the beginner in knowing the subject of astrology. The planets may be good or bad, they may be exalted or debilitated, they may have good sources of drawing power or fruitful sources of commanding evil, but what will it avail if the periods of the planets do not happen to the person who is born under their influence. Take for instance an example. The total length of the periods of all the planets put together will give us a period of 120 years. They are distributed according to one system (*oodudasu*) as follows among the 9 planets. Ravi-6 years, Chundra-10, Kuja-7, Rahu-18, Guru-16, Sani-19, Buda-17, Kethu-7, and Sukra-20. All these give a total of 120 years. A person is born in *Mesha* and

determines the nature of the *grahams* or planets the letter *ha* stands for the earth instead of *la*. *Ra* and *Hu* therefore signify something which has to do both with the Sun and with the earth. We shall take for the present that planets are so many lights which are shining in their peculiar manner in their respective spheres. These lights, as we see, are not kept in one place and they are not stationary. They are moving always from east to west or *vice versa*. When there are two lights shining at a distance from each other there must be a place in the middle where the rays of the two lights meet and disperse each other. If an object is introduced in the place of their meeting there will then be two shades cast in the direction opposite to the shining lights. These shades are determined by the position of the lights, their movements and any objects which may intervene between them. This must be clearly understood by the students of astrology. An object placed or occupying a position between two shining bodies or lights casts not one shade but two and the number and intensity of these shadows

are determined by the number of lights which surround it, and the intensity of the light which is emitted by them as well as by the nature of the object itself. If we keep an object in the centre, and surround it by a number of lights and move them with various velocities, we will then have an idea of how these lights influence the object placed in the centre as well as its shadows. There are two forces called *Sadrustandoo* or *Sinivali* and *Sanastandoo* or *Kalakuhu* or simply *kuhu*. On new-moon days the Moon is said to be precisely between the earth and the Sun and therefore perfectly invisible. On full-moon days the reverse is the case. The Moon will be on the other side of the earth remotest from the Sun and hence we see the Moon full of *borrowed splendour*. The two forces named above are thus distinguished from each other and this must be well remembered. *Indu* in Sanscrit means *Chandra* or Moon. *Sadrustandoo* therefore means the new-moon day or *Amavasya* which touches or comes upon the *Chaturdesi* or the 14th day of the dark half of the lunar month; *Amavasya* being the 15th day of the dark half of the lunar month. *Sanastandoo*

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On account of unavoidable circumstances there has been much delay in the issue of the Astrological Magazine. We are very sorry for it and apologise for their irregular appearance. The issues for October, November and December are in print and will be sent out to our subscribers bound together into one part before the 20th of January 1897. We shall publish there the long list of acknowledgments of subscriptions received. Every care will be taken in future to ensure the regular delivery of the Magazine to our subscribers.

31-12-1896.
BELLARY.

B. SURYANARAIN ROW, B. A.
Editor.

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EDITED BY

B. SURYANARAIN ROW, B. A.

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PUBLISHED EVERY MONTH.

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1896.

truments which they have been using—in spite of their delicacy and right state of perfection—have not been giving uniform and consistent results, and it may require many years, nay many centuries before they will be in a position to make them faultless and trustworthy guides. (5) The method employed by them have been entirely tentative and such a system of observation and research has many objections against it when submitted for complete acceptance. (6) Latest theories have been overthrowing their immediate predecessors, and so long as two sets of theories do not agree, we may rest assured that the devotees of the science are still far from the doors of the knowledge of truth. (7) The scientists who have been constantly figuring on the stage of the present age, are not men of the best and first rate genius, and so long as they divide the task of observing solar phenomena from several centres and compare the results of their observations, they may not be expected to possess a high degree of inductive faculty which alone can make men far superior to the age in which they live. The (8) possibility of this and that theory holding good, supported by special pleadings from men of second rate genius and the absence of any authoritative dictum on contradictory statements so submitted, weakens the cause of scientific speculations. We may adduce many more reasons, but suffice it to say that when they are not certain of the influence of the planets on which they have been beating their brains for the last many centuries, it is highly undesirable that they should jump off at once to far remote planets and include them in the same list. Charity has not begun at home and they should not expect it from abroad. The influences of the well known seven planets on the different minerals, vegetables and animals are not definitely known to them. They are still groping in the dark in these matters. Begging to be excused for the digression we shall once more resume the thread of our narration of astrological points. It has been shown under the head of Zodiacal Divisions in the past issues of the Astrological Magazine, that there are some places in the Zodiac where the planets are said to be in exaltation or debilitation. 180

degrees from the point of exaltation we have the house of debilitation. This is technically called the house of death or *Maraka*. There are four quadrants 1st, 4th, 7th and 10th houses. There are three trines, 1st, 5th and 9th houses. Quadrants are the four angles of a square and trines are the three angles of a triangle. We then have next houses to quadrants or 2nd, 5th, 8th, and 11th houses and these are called *Pana-params*. Then come the four houses called *Aupoklibum* and they are 3rd, 6th, 9th, and 12th houses. 1st house is both a quadrant and a trine, and therefore it must be taken in the quadrant class and not in the 2nd division. 5th is both a trine and a *Pana-param* but it must be counted in the former division. 9th is a trine and an *Aupoklibum* and it must also be treated as a trine. These houses then are supposed to give the several planets, various sources of strength or weakness as the case may be and they must be well examined. All planets in the quadrants are very powerful says Badarayana and he is supported by Varahamihira and other well known astrological writers. Badarayana or *Vyasa* it must be remembered is another name for Vyasa whose genius is so well known all over the world that it would look absurd on our part to try to shower any praise on him. This is an important point for students to know. The meaning here is that planets occupying the quadrants at the time of birth become powerful. He makes no distinction between good and bad planets. But we have other general principles of astrology to guide us in this matter. From the birth, an exalted good planet occupies the 10th house in one horoscope and an evil debilitated planet occupies the 10th house from the birth in another horoscope. We shall for argument's sake say that they have no other good or evil associations or aspects. They both own similar houses. Do they produce the same results in the case of the two horoscopes? The answer is clear. They will not produce identical or similar results and they cannot do so for very obvious reasons. There is a physical defect in the very constitution of their rays. The exalted planet is powerful, inclined to produce good and capable of giving the best results

enumerated as emanating from its position. The debilitated planet on the other hand, is ill-disposed and incapable of good, but capable of producing bad to the native. Both occupy quadrants it is true, but this occupation has not given them similar sources of good or bad power. All the quadrants are not similarly empowered to produce good or evil. The first quadrant is the weakest while the 10th is the strongest. The 7th is next to 10th in power and 4th is next to 7th and 1st is next to 4th in power. Therefore the occupation of quadrants by planets cannot and will not produce similar results. There is a difference of opinion on this point. There are again further complications even here. If the four quadrants are occupied by evil planets the child dies at once or is still born. Now there is an apparent contradiction which requires some explanation. Quadrants are the strongest houses for planets to occupy and when they do occupy them they kill the child at once. Varahamihiracharya in his *Brihat-jataka*, says in sloka 1 of Chapter VI on *Balaristam* or early death. That when three planets occupy

the Kendras and the Moon or Chundra occupies the fourth Kendra, the child will not live even for a short time. The planets here referred to are certainly evil or inauspicious planets and those three planets must occupy the three respective quadrants while the fourth quadrant must be occupied by Chundra. Chundra is both a good and evil planet. In *Saravali* a well known work on astrology the same idea is distinctly repeated as also by Badarayana and other eminent writers. When Chundra is full, and aspected by benefics, he will have to be classed as a good planet. When he is weak (new moon) and aspected by evil planets he will have to be classed as evil. The other evil planets referred to are Ravi, Kuja and Sani. The combination in particular refers to only these three planets and the weak moon. This is against the general principle of astrology which says that those planets which occupy quadrants are the strongest and they produce the greatest good. If so we have in the above combination four planets including Chundra occupying the quadrants, but the result is most unsatisfactory. By

no argument, however fallacious, could we say that death is an auspicious occurrence. Here we must confine ourselves to the opinions of the public, and not refer to the feelings of an individual who is disgusted with the world and all his surroundings, who prepares himself for suicide, and who gladly welcomes death as the greatest benefactor to him. It may be argued that, while planets are strong when they occupy quadrants, they may yet be weak when their powers of granting the extension of life are concerned. There is some force in these arguments. A person may be able to do good in one capacity but may be quite incapable of doing good in another. A good father need not necessarily be a good husband or a servant. He may succeed in one and fail miserably in the other. If the child succeeds in keeping its life even against the evil combination suggested above, then it may be urged that the evil planets which occupied the quadrants, may exert their best influences to produce large success. Early death is suggested by the occupation of the four quadrants by the evil planets, but the lord of the Lagna may be good, well aspected

and situated, and benefics like Guru and Sukra may aspect the lord of birth or Lagna itself, under these circumstances it is possible to suggest that the child will live in spite of the occupation of the quadrants by Ravi, Kuja, Sani and evil Chundra.

DIFFICULTIES IN ASTROLOGY.

In all consultations of astrology nothing is more difficult than the prediction and verification of a man's death. There can be no painting without a wall and all the predictions of astrology, made without reference to the length of life are utterly useless and perfectly irrelevant. Is the determination of life then a difficult question? Longevity varies in different countries, different communities and different individuals. Reasons for these differences are not very clear. Among the systems of astrology there is difference between the terms of life allotted to man as his lease in this world. In Bengal and Northern India the general life of man is fixed at 108 while in Southern India it is extended to 120 years.

This is not of course the average life of man either in the northern or southern India but simply represents the fullest time which an individual might enjoy when all the planets are

favourably situated. There might have been strong physical and mental causes which must have influenced the decision of the ancient astrologers to fix these two numbers as the longest life which man enjoyed in those respective divisions. The times as well as the physical and mental causes have undergone a thorough change and the average life of man in India cannot be fixed at any figure more than 60 years now. Various authors have propounded various hypotheses for the determination of the length of a person's life and we shall shortly summarise them for the information of our readers. In horoscopes, every possible precaution must be taken to have the planets correctly placed in their relative positions and then the first question which should engage the attention of the student will be the fixing of the term of the native's life. In the *Balaristadhyaya* which gives the planetary combinations for early and unexpected deaths, no reference is made as to the actual strength of a planet although it can never be said that such omission means any thing against the recognised principles of astrology found there or elsewhere. The length of life depends upon the exaltations, debilitations, combinations and aspects of the planets. Each planet has a definite period at its command which it will give or withhold as it is exalted or weakened. Then their relative conjunctions and aspects

have also much to do with the life of a man. Good planets like Guru, Sukra, well associated Buda and full moon in quadrants give much strength to the prolongation of man's life while the evil planets which occupy quadrants, give the native immediate death. Evil planets, without the aspect of the good planets occupying 8th, 2nd and 12th houses give early death. Where the Moon is weak, or unfavourably aspected he becomes powerful to inflict death. Where he is weak and has no evil aspects, but has good aspects he will prolong the life of the native to a short time. Where the lord of life is strong, exalted, has good conjunction and is otherwise favourably aspected the length of life will be increased. Moon or Chandra influences the child for good when he is in his brighter half of the lunar month and weakens the life when he is in his darker half of the lunar month. Chandra has 3 states or developments. (1) He is called full and is said to influence well roughly for 10 days; then he is said to be ordinary or middle moon, when he will be neither very good nor very bad. This will be for 10 days, and then he is said to be weak for 10 days. These states have much influence on the life and prospects of a man. When evil planets like Sani, Rahu, Ravi, Kuja, Kethu, occupy 3rd, 6th or 11th houses, they give long life to the person. When auspicious planets aspect the Langa

or its lord the life will be prolonged. When evil planets occupy the 2nd and 12th houses from the birth the native does not live long. The same is the case when evil planets occupy the 7th and 8th houses. Here Sani in 7th house takes an exception to this general rule. There are of course hundreds of combinations which are given in the astrological works to find out the length of life in any given horoscope but it is not desirable to state them all here for the information of the readers. For determining the length of life the principal systems are generally adopted which it would be advantageous for our readers to know at this stage of their astrological knowledge. Dasas or planetary periods are determined with reference to the constellation which rules the native at the time of birth and this system is called *Oodu Dasa*, Oodu in sanscrit means *Nakshatra* or constellation, and *Dasa* means period. In the other system we have no reference whatever to the ruling constellation at the time of birth, but the *Dasas* or periods are fixed with reference to only the strongest planet in the quadrants, and the next planet in the order of strength and so on. If there are no planets in quadrants, we commence with the *Dasa* of the strongest planet in *Panaparas* or next houses to quadrants and if there are no planets in them also we have reference to the strongest planet in the *Aupoklibhums* or the next houses

to *Panaparas*. Before this work is done, the seven principal planets have, as we said, fixed periods which they could give to the native when they are powerful and certain rules are laid down for our guidance by which we can find out what exactly will be the period or term of life which each planet gives us. The periods allotted to the seven planets are 19 years to Ravi, 25 years to Chandra, 15 years to Kuja, 12 years to Buda, 15 years to Guru, 21 years to Sukra, and 20 years to Sani. The total of all these comes up to 127 years. These are the terms of life which the planets will give when they are exalted. All the planets can never be found at the same time in exaltation. In the case of the Sun and Mercury or Ravi and Buda exaltations for both of them could never happen at the same time. Buda always keeps close to Ravi and his longest distance from the Sun will be about 27 bhagas or degrees. The places of exaltation of those two planets are wide away and when the Sun is exalted in *Mesha*, Buda will be either in *Meena*, *Mesha* or *Vrishabha*, but the place of exaltation for Buda is *Kanya* about 150 degrees from *Mesha* where Ravi chances to be exalted. Therefore the terms of life granted by all the planets in their best moods will not exceed when totalled up to 120 years and a few days. But deductions have to be made for a planet being in debilita-

tion, occupying an enemy's house, bad aspects and other circumstances which take away their energy so that though they may be inclined to grant a long term of life they will have obstructions in their way for so doing and grant only the balance of the period after making proportionate deductions for the adverse circumstances which have been detailed in the astrological works. Take for instance a debilitated planet. Chundra gives 25 years when exalted but when he is debilitated he cuts off at once half of that period and gives only 12½ years. An evil planet in the 12th house from *Lagna* or birth place cuts off a full term of life and gives nothing; while a good planet there gives only half of the term of life which he is allowed to grant. If Chundra therefore happens to be an evil planet then his occupation of the 12th house means that he will not be able to grant any life at all. When a planet occupies high time and it is inauspicious, it will cut off almost all the *grahadatta pindaya* or the total term of life which has been granted by the other planets to the *Pinda* or fetus. When an auspicious planet aspects the birth and the evil planet in it, half of the total term alone is thus cut off. *Budaryana* or Vyasa says that weak moon, though classed as an evil planet will not take away the term of life when he occupies the *Lagna* or birth, and by the term evil there we have to understand only the planets Sani, Kuja and Ravi. These points require very careful study and the students are earnestly recommended to attend to them so that the first and the best duty they have to perform as astrologers, may not be unsatisfactorily done. Life is the most important point in the horoscope of any man and the different systems which make an attempt to solve this highly interesting phenomenon will have to be well studied to definitely fix the length of life which each individual enjoys in his existence on the face of the earth. There are other difficult points which require some explanation and we shall refer to them whenever time and space permit us.

THE DROUGHT.

Mr. Alfred J. Pearce of London, Editor of Zerkel's Almanack since 1876, and author of the "Text Book of Astrology" etc. writes to our Astrological Magazine under date 1st October, 1896 from London, England, thus:—

In *Zerkel's Almanack* for 1896 Page 59, the drought from which Northern and Central India is suffering was foretold thus:—

At Calcutta, the figure of the heavens (for the autumnal equinox) threatens a drought, for Mars is the ruling planet, and is in Gemini and in south latitude. The solar ingress into the sign Libra took place at 3 H. 56 M. P. M. at Calcutta, capricornus 14° 44'

culminating and *Aries* 21° 2' ascending. Mars, the ruler of the ascending sign was in Gemini 19° 39' with 0° 38' south latitude. I therefore predicted drought in India, for it is the nature of Mars to produce such an effect. Had the Indian Government paid attention to Astrology—which was cradled in India—and to this forecast, measures might have been taken in advance to mitigate the evils now arising from the scarcity and dearth of grain. From the summer solstice I also foretold, "much epidemic sickness" in India and bubonic fever has broken out in Bombay?

I trust that these facts will attract the attention of the authorities and the scientific world to the most ancient of all sciences.

Zerkel's almanack which is regularly issued from year to year contains some very interesting information, and the predictions made there have always attracted the attention of the leading men of the world. But there is a very strong prejudice among the scientific circles against astrology and predictions based on its calculations, and we know that fairness in judgment is foreign to all intellects, however great they might be, when they are blinded by party feeling or prejudice.

The safest way for the scientists ought to have been to question the astrologer whenever he comes forward before the world with his predictions.

on the methods on which he bases his calculations and predictions and try to find out the soundness of those methods. It is no use to reject off hand and with contempt sciences which have stood the test of ages of oppression and ridicule. It will be long however before the government of England or India would seriously consider its position with reference to astrology as a science and give it any state encouragement. We must be very grateful to these governments for not hanging at once all those who profess to know astrology or make any predictions based on astrological calculations. Though not encouraged by government directly the astrological adepts should thank their stars also for the liberty the governments have given them to pursue their individual inclinations and publish the results of their labours without running any risk of being hanged for studying its principles. It is now beyond question that the leaders of the modern intellectual world have too many facts before them to denounce astrology wholesale, and should they only persuade themselves to study its principles as they have done in the case of so many branches of scientific knowledge hitherto unknown to them, we dare say much good will result to the world at large, and many erroneous notions now held regarding astrology as a false science would be early removed. If Mr. J

Pearce made the predictions about the scarcity of grains and epidemics in his predicting almanack long before the events actually transpired; is it not the duty of the government to appoint a scientific committee to inquire into the sources of the knowledge on which those bold predictions were made and publish the results of the labours of the committee for the benefit of the world at large and for their future guidance? How much money has been wasted by Local and Home Governments on experiments in science without the least benefit for themselves or for the public on whose behalf they are supposed to have been initiated. The uses of astrology are many and very important. Measures might be adopted which would tend to mitigate future evils arising from planetary combinations, and special advantages will flow from a clear knowledge of the present. We do not propose rashly that the governments should spend crores of rupees on astrology at once or waste the sacred money that they collect on behalf of the people. All that we recommend is to give attention to every predictions about the general health and comforts of the public and to adapt such remedial measures as would mitigate the evil before it takes strong root in the land and works mischief among the people. A small select committee may be appointed to collect statistics pertaining to astrology and its predictions and if the results of their ex-

amination are satisfactory or encouraging, let the government gradually increase the staff so that if necessary a thorough examination of the astrological principles may be made for the benefit and convenience of the people. An important branch of science like this which is held in high esteem by the majority of the people and which has stood the test of many ages deserves better treatment at the hands of a considerate government which has the welfare of the subjects at its heart than has been accorded to it now. On the glorious uncertainties of the law millions of rupees are wasted but still, no body can lift up his little finger and say there is much miscarriage of justice with a considerable loss of money. If we succeed in reading the character of the culprits who are brought before the legal tribunals and the circumstances under which they have been found guilty, does not this single fact suffice for any large sums which may be spent on the art of predictions? The government need not be prejudiced in the least though the European scientists are. All personal differences must have no consideration with good governments. Arguments for and against astrology and its practical utility will be clearly demonstrated only when a committee of intelligent and highly educated gentlemen sit to inquire into them. No proper measures have ever been adopted by any government in recent

times, and we hardly think it possible that any undertakings will ever prove successful or advantageous unless they are well supported and encouraged by the rulers of the country. The pretensions of astrology are grand and various and it will be worthwhile for any government to examine into the origin and nature of these pretensions and once for all decide the question of extending state support or not according to the consequences which flow from a systematic examination of astrology and its declared principles and predictions. Private and unaided researches may not be able to effect much good in this direction.

THE DARK SPOTS OF THE EARTH.

Analogy leads us to think that the earth we inhabit, when viewed from any of the distant worlds called technically Major planets appears as fully illuminated to the inhabitants of the other planets as those planets appear to us when we observe them from our own earth. This is but natural. The earth is surrounded by an atmosphere of sufficient thickness to retain the lustre of the solar rays falling upon it. The Sun's rays when falling at a uniform rate light up the substances upon which they fall and make them appear as luminous bodies when viewed from a sufficient distance. It would be, perhaps a mistake, to suppose

that the existence of an atmosphere is necessary for the purpose of illuminating the body of any planet. The physical conditions necessary for the illumination of objects have not yet been properly understood and analysed. The Moon, which is the brightest planet in the heavens next to the ruler of the solar system, is said to have no atmosphere whatever, and the reflection of the solar light with such brilliancy is a matter which has not been definitely understood. There may be other causes which the scientists have yet to explore. The Sun's rays falling upon bodies light them up according to the nature of the bodies and the atmospheres which surround them. These bodies which are thus lighted up by the sunlight, and which appear so gloriously in the heavens in their revolutions in the celestial path are not uniform in their surface, and consequently we can observe dark spots even with our naked eyes, when we watch them carefully. Different theories are naturally set up and knocked down about these dark spots but one thing seems to be certain viz. that the solar light, for reasons which have yet to be explored, does not appear to fall uniformly, or even when it does fall uniformly, is not reflected with the same brilliancy all over the body of the planet's surface. The unevenness of the surface of the planetary bodies has much to do with this phenomenon and the results which follow from it are sometimes very serious and striking.

Earth is one of the planets which revolves round the Sun and also on its own axis. This double revolution has very important influences on the *fauna* and the *flora* of a country. We know that the surface of the earth is not uniform and huge cavities in the shape of valleys, considerably affect and modify the light which falls from the Sun and which is also reflected from the earth. The dark spots of the Sun have been carefully watched and identified, but the results which follow from the appearance of those huge spots are not clearly understood. The earth receives from the Sun during the course of the year an infinitesimally small fraction of the solar light radiated into space and this should be carefully borne in mind in judging of the terrestrial phenomena. The earth and all it contains are due to solar influences. To keep the earth in its normal condition a definite quantity of the solar energy is required and so long as the earth duly gets its normal quantity, there will be no material changes observable in the terrestrial phenomena. The Sun is said to revolve round his axis as also move in space at a tremendous velocity, and this double movement as well as the double movement of the earth have to be carefully remembered. A huge dark spot appears on the surface of the Sun and we have naturally under such circumstances a smaller quantity of solar energy shed at the time on the earth than when the Sun turned

his brightest surface towards the earth. Light has much to do with gravitation and perhaps they both mean one and the same when carefully analysed. However we shall not digress from the subject proper. The dark surface of the Sun therefore sheds a less quantity of light on the portion of the earth which is exposed at the time to its influence. The result now, whatever it may be, must be different from what it ought to have been when there was greater sunlight. In this case there is a change in the earthly phenomena in that portion of the globe and its happening depends upon the quantity of light withheld. Again take another case. Suppose the dark surface of the Sun, sheds its feeble light on an equally indented surface of the earth, the result must be different from what it would have been had the surface of the earth exposed at the time, been uniform and even.

In one case we have the dark spot of the Sun shedding its feeble light on the even surface of the earth and in the other case, we have the same dark-spot of the Sun shedding its influence on a dark surface of the earth. Where the surface is even the light which falls upon it is reflected with greater facility than where the surface is uneven. Along with these changes we have several other causes which have to be taken into consideration in determining the changes which may be worked in any given region of the earth. The thickness of the atmos-

phere is not uniform and it is always affected in quantity as well as quality by the different forces which are working both in it and out of it. Thus where the atmospheric envelope is disturbed by internal or external causes the solar ray penetrates it more readily than when the disturbing causes are not present. The vegetation of a country depends upon its climatic conditions and the internal forces working in the ground. The solar influence which holds the earth by gravitation or other attracting force, necessarily penetrates beneath the surface of the ground as otherwise, the internal portions would fall off while the surface matter alone will be held in its place by the solar attraction. With the increase or decrease of this solar light and consequently embodied gravitation energy, the influence on the surface of the earth as well as on its internal portions increases or decreases and these changes determine the nature and extent of the terrestrial phenomena in the particular portions of the earth thus affected. Different minerals have different conducting and attracting properties. Therefore the action of heat or light on them is not uniform and consistent. Directly or indirectly the minerals found on the earth's surface as well as those which are found underneath it determine the character and extent of the vegetation as all vegetation when chemically analysed presents nothing

but a combination of minerals. To say therefore that the vegetation of a country depends upon the minerals found there is neither unscientific nor unreasonable. The action of minerals and vegetables on the animal species has also been well established. The climatic conditions have much to do with the animals of a country. Animals peculiar to a climate cannot be reared in foreign countries where those climatic conditions are not present and many experiments have confirmed the truth of these facts. Again we have another circumstance which has to be specially noted. The animals generally subsist on vegetation and the vegetation therefore determines their character. Apart from this, the animals are directly acted upon by the solar heat and light. Without these two obvious forces or agencies they cannot sustain themselves for even a short while. The normal supply of heat and light with the other necessary solar energy must be received if the animals have to maintain themselves in their normal condition. These conditions change when the darkspots of the earth and the Sun face each other and shed their respective influences. Animals, which needed a certain quantity of heat and light are now deprived of them partly or wholly and this deprivation cannot but be visited by disastrous results in the shape of epidemics, dangers and difficulties. Man is a higher animal. His development

is very peculiar and he needs the direct solar energy more than any other species. The intellect, a wonderful combination of various mighty forces, requires solar energy without which it would not be able to do any of the grand works which it has achieved. To enter into the minute details of the physical and intellectual construction of man and point out their relation and influences on each other would be besides the question in a small article like the present. That he is wholly influenced by the solar energy, modified by the rays of the other planets is a fact which has been thoroughly placed beyond the least shadow of doubt, and the only question which has now to be settled is, whether it is possible to find out the various results which may happen in a given order, by the influences of the planets working on human species and specially on individuals. It is a great mistake to suppose that we are influenced in this life only by our surroundings. The influences which are brought about our birth, are not clearly traced or well understood. Those form important factors in the life of man. The strength of these pre-birth forces cannot be slightly passed over and ought not to be suppressed. Referring to the dark-spots of the earth, we have shown that their presence or absence has much influence on the phenomena, which is found in those regions where there are huge cavities in the earth's

surface, the reflection of the light becomes very meagre and is likely to undergo various changes, which may have a material bearing upon the phenomena in those regions. The slightest change in the solar ray, not only breaks its consistency, but also makes it produce results, which would have been quite opposed to it had the ray been allowed to work in its entirety. This is clear when the analyses of the solar ray is understood. With an unevenness of surface, quite inconceivable, the solar ray is broken and throws, a spectrum, in which many colors may be witnessed which were not present before the ray was broken. Seven principle colors are recorded and they are violet, indigo, blue, green, yellow, orange and red. Besides these there are many other colors, but they are difficult to distinctly identify. The dark portion of the spectrum is entirely omitted as it is not bright but the part it plays in the maintenance of vegetation and animals is wonderful and worthy of a lifelong study. The heating powers of these several tints are very different and they vary sometimes to as many as 50 or 100 degrees. Such differences in the heating powers of these various tints are certainly not without their proper value in the scale of creation, protection and destruction of the earthly phenomena. They have to be watched, analysed and well understood. If the slightest unevenness causes such wonderful changes in the

influence of the solar ray, what would be the combined value of millions of solar rays falling on uneven surfaces, obstructed by some objects, augmented by others, absorbed entirely by some, and reflected completely by the rest? Here is much food for the contemplative scientific mind. The dark spots of the earth and the Sun thoroughly change the nature of the solar rays. Their heat producing and light producing capacities are increased or decreased according to physical conditions and the prosperity or ruin of a country entirely depends upon the changes effected in the solar rays, and through them in the powers of the regions thus affected on the earth's surface.

ALMANACKS OR PANCHANGAMS.

We made some reference to the year Durmukhi in our issue of March last. It began on 15th March and will end on the 2nd April, 1897. The different planets which govern the principal events of the year under notice were not fully enumerated there and we propose to do so now for the information of our readers. There are many little things which are generally overlooked by the majority of people, and to which, when their attention is duly drawn they will be ready and willing to attach much importance as a matter of fact. On the title page of our vernacular almanacks which are sold almost for a

nominal price, the prospects of the year which follows and about which they treat are given in general but unmistakable terms. Many do not notice them as being too trifling or unworthy of their attention. There are many who neglect them because they take a pride in not believing them while there are others who are ignorant of their contents until their attention is drawn to those points. Panchangam is a store house of information to the general public. Every class finds some information there which it can utilize and most important of all is the reliable news given on its pages about the national and local prospects. *Panchanga sravanam* or the hearing of the Panchangam read out on the 1st day of the commencement of every year is a time honored custom which has unfortunately been discouraged in the recent years. It was the custom for the people to attend the meeting, to carefully question the astrologer as regards the general prospects of the country their own town or village and the fortunes of individuals who were gathered there. Each man paid what he could conveniently spare and the collection generally amounted to a decent sum. Forewarned is fore armed and the people took valuable hints as their guides in the transaction of their business during the course of the year which followed the *Panchanga sravana*. The agriculturist questioned the astro-

logger as to when he could safely trust the seed in the soil, the merchant asked him as to his profits and losses, the warrior relied for his information on the astrologer as to when and where the wars would break out, the official learnt about his ups and downs in the ensuing year, and the money lender gathered information as to the classes among whom and the directions in which he could make safe investments. Rains, crops, prices, general health and peace were the principal subjects which engaged the attention of the audience and the whole thing was a pleasant gathering where each man learnt what was most useful him as also something which affected his neighbours or his friends. There was nothing injurious or objectionable in this procedure and people eagerly went to a place where they were able to get correct and reliable information. The prospects of a country or a nation entirely depend upon the particular influences which are exercised by the planets there and these were predicted by the native astrologers with tolerable accuracy. Almanacks published by the Hindu astronomers have always commanded the respect and confidence of the public and this was specially so when the publishers were well known and eminent astronomers. These are called *siddhanthees* or those who knew *siddhanthas* or astronomical works.

We have now several eminent mathematicians and astronomers, and

their almanacks give always correct and reliable information regarding the future. These predictions of events long before they happen have their own value and usefulness and one who neglects to avail himself of the light which is thrown into the coming future acts but very rashly in his own interests. We shall here give a liberal translation of the events as predicted on the title page of one of these *panchangas* for the year *Durmukhi*. The *panchangam* itself was published in September, 1895 so that it really came before the public 6 months earlier than the commencement of the year about which the predictions were made. As the Sun (Ravi) is Raja for this year, Saturn (Sani) is Mantri or minister, as Sani is Commander-in-chief or Sanadhipathi, as Kuja is Sasyadhipathy or lord of vegetation, there will be more convictions, and executions, cruel dealings on the part of the ruling authorities, mischief from fire, thieves and weapons, unseasonable rains, loss or destruction of seeds from violent winds, little prosperity to early crops, growth of middle crops to some extent, roughly estimated at half, ordinary prospects to the later crops in red and white soils and wet crops, and good but late rains according to the differences in the countries, and on the whole the crops will yield a harvest of $\frac{1}{4}$ ths. *Arghadhipathi* is Sukra, *Meghadhipathi* is Sukra and *Rasadhipathy* is Guru. Therefore there will be con-

siderable changes in the prices of the food grains, rains accompanied by violent winds and storms, fruits flowers and leaves in the plants, rains in some countries accompanied by a heavy fall of hail, and as the *pasunayaka* is Yama there will be much disease, danger and death among cattle. Eclipses are not visible in this part of the world. We have only to carefully read these predictions and compare the actual facts which have transpired during this year. We have still four months but the major portion of these predictions have been fully verified. These are indeed general predictions and the local astrologers must be consulted as to the events which might happen in their own countries or localities. The writers of these almanacks have gone into great details and have explained under due authorities from sanscrit astronomical *shlokas* what are the results which flow from Ravi being Raja, Sani Mantri and Sanadhipathi; Kuja Rasadhipathi, Yama Paswadhipathi, Sukra Arghadhipathi and so on. It is the duty of the astrologer to calculate the relative influences of the several planets and tell the world how far they are applicable in their own region or country. In nature, it seems to us that, the greater the attention paid to its phenomena, greater will be the knowledge which accrues to us and therefore he who slights her and her laws throws away but so much wisdom. If proper time be spent on it, we are sure there will be much good.

KUJA DOSHA OR THE EVIL OF MARS.

A worthy correspondent writes from Mysore thus to the astrological Magazine. There are many considerations—astrological surely—in the settlement of marriage contract among the Hindus specially the higher castes. They cannot marry within certain relationship or consanguinity and these points are determined by the rules of Dharmasastras or rules framed by Manu and other famous writers on Hindu rituals, for there is nothing which a Hindu can do without some religious purpose being served. They cannot marry among different castes and sects and these are also guided by the above mentioned books and also by general social rules. Then again there cannot be any marriages among families which have the same *gotras* or Pedigrees and *pravaras* or descent. There are also certain astrological restrictions which prevent many marriages because some horoscopes do not agree, some have *Kuja Dosha*, some have *Brigu Dosha*, some have opposing constellations or Nakshatras, and some have a perfect disagreement in the 12 *kutams* which have much meaning attached to them, and about which very few astrologers have given me any intelligent explanations. I have heard from you personally very interesting and very intelligent explanations and added to them I shall give your readers the benefit of my own

thinking. *Kutam* perhaps signifies union or agreement and the 12 *kutams* represent so many different events in the lives of the marrying couple. I shall name the principal *kutams*. *Nadi*, *Rajju*, *Grahamitra Kutam*, *Rasee*, *Ganam*, *Mahandram*, *Yoni*, *Dinam*, *stridigham*, *Vasyakutam*, *Vedhakutam* *Rasyadhipakutam*. There are many other *kutams* mentioned in other works but I shall confine myself to the 12 which are generally recognised by the intelligent public and consulted. The agreement looked to in these *Kutams* has more than a passing interest. I may not be able to explain all these very well, but there is nothing like making an attempt even if it chances to be a leap in the dark. I shall take the significance of the principal *Kutas*. First we have the *Nadikuta*. *Nadiys* in sanscrit are three as is well known to medical and astrological men and they are, *Vatha* or Windy, *Pitta* or Bilius and *Slashma* or Phlegmatic. These surely indicate temperaments of a person. If astrological sciences are admitted to be true, then there is meaning in these observations. Mankind is generally divided into the above varieties of temperaments. The constellation under which a person is born, really must have something to do with the nature of the person who is born under its influence. This must be admitted. The *Nadikuta* has a bearing on a person's life and this must be first consulted. *Parswaka Nadi*, *Madhyaka Nadi* and

Bhinnanadi are the three principal divisions. Of these *Bhinna Nadi* is the best. *Madhyaka Nadi* is the worst. The *Nadys* are in the following order. *Vatha*, *Pithha* and *Sleshma* and again, *Sleshma*, *Pithha* and *Vatha*. Here *Pithha* occupies the middle position when they are taken in any order and is the most important temperament. If the couple have this temperament, their lives will be miserable as they go on constantly fighting and disturbing each others peace as both are bilious and the derangement is intensified; on the other hand, different temperaments are needed to produce a wholesome effect and hence variety is recommended. The friendship of the planets who rule the houses occupied by *Chundra* is the next point. *Chandra* represents mind, and to have one mind in the marrying couple or perfect union, this *Kutam* is recommended. Third is the *ganam*. There are three *ganams* viz-*Deva*, *Manava* and *Pisacha* or *Rakshasa*. These are symbols to represent the characteristics of best, ordinary and worst natures. There is pleasure in two best persons uniting, there is not much harm in the union of the best and ordinary but there is positive misery in the best and the worst being coupled together. *Yoni* denotes the sexes. However desirable it may be to have rich husbands or wealthy wives, it cannot be denied that the proportions of the sexual organs to be united must also be agree-

able. A sort of false delicacy prevents many respectable families from consulting competent authorities on this subject and the miseries of the poor couple, which they have to endure during all their lives when once indissolubly united may be very great and defy all description specially when they are good and moral. Sexual or any organs of persons are not uniform or proportionate to their bodies. There is much disproportion here and its importance cannot be overlooked in arranging marriages. *Yoni* then denotes the agreement, so far as it relates to sexual organs, and it is principally to be consulted among the illiterate classes, because the higher pleasures of a cultivated mind are denied to them. In the case of the refined intellects and highly cultivated moral minds, the sensual acts ought to form a very secondary consideration in their existence, and they can well afford to supersede them by resorting to the enjoyment of the more advanced mental pleasures. This is precisely what astrology lays down.

Rajju means the thread which is generally tied by the bridegroom to the neck of the bride to indicate the extent of marital happiness which the couple are expected to enjoy under their respective constellations. This is important among the Hindus as with the death of the husband this *mangalasutram* or the thread of happiness, is removed, and the wife becomes a widow. The same symbol applies to the male. I

may enter into the explanations of other *kutams* but space does not permit me. My heading is *Kujadosha*. *Brigudosh* or the evil of Venus is also to be considered. This is technically called *Brigushatkadosha* or the evil arising from *Sukra* being in the 6th house. This may be taken either for birth or for the marriage time. 6th is the house of debt, disease, and enemies. Of all pains which a man has to endure in the world, venereal complaints in a wife perhaps are the greatest. The presence of *Sukra* in the 6th house shows that there will be venereal complaint, debts through that source and enemies in addition to this from the same direction. Every one knows what these indicate either in the man or in the woman. Therefore this should be studiously avoided as it would lead to continuous pain and undescribable misery. *Kujastamadosha* is the next which a person should avoid in the marriages. *Kuja* is an evil planet, and his occupation of the 8th house either from *Lagna* or marriage time clearly indicates death to the party's husband or wife, principally husband. There are other houses also where *Kuja* should not be found. In *Dhana* or 2nd house, in *Vyaya* or 12th house in *Pathala* or 4th house, in *Jamitra* or 7th house, in *Astama* or 8th house, *Kuja* should not be found as these indicate sources of family or general misery. In the horoscopes of females 8th house must be looked to as the house from

which the longevity of the husband is to be judged. The presence of an evil planet of the nature of Mars, is certainly foreboding of evil and will cut short the life of the person indicated by that house. The 2nd house indicates family and the occupation of that by Kuja is bad as he destroys the source indicated by that house. In the same way Kuja's presence in the other houses must be judged. But this is not universally observed by every one in India. In the central portions of the Dekkan, this *Kujadosha* is very much observed, while the rest of the Indian astrologers in other parts of India somehow do not seem to much care for these rules. Statistics are badly wanted and to draw generalisations which will hold good in all cases is equally dangerous and unsafe. There is now no hurry and I may advise my good readers to avoid all cases where evil is predicted.

RAIN.

Nothing is more important on the face of the earth as the phenomenon of rain. Directly or indirectly we have to trace every object to the first principle of water and Vedas support this theory. The Sun's rays acting on watery surfaces, convert water into vapour, it rises into the higher portions of the atmosphere, it is there condensed by means of cold blasts of wind blowing from different directions by the variability of temperature, due

again to solar heat, and light, and then falls as drops of rain. One advantage by which the circulation of water on the uneven surface of the earth derived is that if the water were not allowed to undergo these processes by the agencies of nature, the upper portions of the earth's surface especially in the higher altitudes could never have sustained any form of life, and so far as our scientific researches have shown, no life could exist without some form of water for its nourishment and maintenance. Recognising therefore the deep necessity for the existence of water in some shape or other, for the maintenance of life we are now led to inquire into the phenomenon of rain itself, and how we may be able to predict its happening during the several months of the year. We shall shortly state the different states of clouds which are the precursors of rain, though not certainly always. There are various reasons for this into which we need not go just now. Clouds are divided into the cirrus, nimbus, cumulus and the stratus. These are of course technical divisions and cannot be sharply marked or distinguished. The cirrus consists of small whitish clouds, occupying generally the highest regions of the atmosphere. They usually occupy spaces where the temperature is low and it is here that optical appearances of the most splendid variety are produced by reflection and refraction. A change of weather is very often

indicated by their appearances. The cumulus clouds appear rounded and look like so many mountains piled one upon the other. They make their appearances more in summer than in winter. They are generally visible in the mornings and gradually disappear towards the evenings. But if they become more numerous and are surmounted by the cirrus clouds, it is alleged that rain or storm may be expected. The stratus clouds appear as very large and continuous horizontal sheets which form at sunset and generally disappear at sunrise. They occupy lower regions in the atmosphere than the cumulus. The rain bearing clouds are usually called the nimbus and they are a combination of the above three varieties. They can be chiefly distinguished by a uniform grey tint and fringed edges. Local circumstances considerably affect the quantity of rainfall in different countries in different seasons. There is much difference in the quantity of rain-fall in the different countries of the world and this gives rise to all the varieties which we observe in the *fauna* and *flora* of each country. The heaviest rainfall on the globe, which has been recorded is 600 inches in a year and out of these 500 inches fall during the first 7 months of the year. This phenomenon is witnessed on the Khasia Hills in Bengal. At Chera Punjee a rainfall of about 26 inches in one day has been recorded on the 1st of

July 1851. While at Karachee in Sind on the west of India the average rainfall for a year is less than 7 inches. These extremes of rain-falls give rise certainly to every variety in the production of vegetation and the life of the animals greatly depends upon the peculiarities of its vegetation in addition to other climatic conditions.

These are some of the observations we come across in the works of the western scientists and we shall now state some facts which are generally found in works on astrology reserving the proper explanations of the origin, development and fall of rain to the *Bhondika Sutras* in future. In a work called the *Pooshpabanda* or the indicator of rain, hail, storms, comets and meteors, we have some combinations of planets and constellations by which we may be able to predict the quantity of rain which falls on any given area. It is not to be presumed that every one can read these indications like a novel and understand them at the first glance. Some devotion is needed to observe facts which are the precursors of rain and the facility of certain prediction depends largely upon the previous familiarity with the subject and diligence of the observer.

There are twenty seven constellations or clusters of moving stars which indicate the position of any given planet at any given time. These roughly represent the celestial paths, through which the principal seven

planets are supposed to move. We shall give here for the information of our readers, though at the cost of some time and space, the names of these constellations as a constant reference is made to them in what we have to say hereafter about the combinations for rain-fall. The twenty seven constellations or Nakshatras are the following—(1) *Aswini* (2) *Bharani* (3) *Krittika* (4) *Rohini* (5) *Mrigasira* (6) *Auridra* (7) *Poonarvasu* (8) *Pooshya* (9) *Anshasa* (10) *Makha* (11) *Poobha* (12) *Oottara* (13) *Hasta* (14) *Chitta* (15) *Swathy* (16) *Visakha* (17) *Anooradha* (18) *Jaistu* (19) *Moola* (20) *Poorvashadha* (21) *Oottarashadha* (22) *Sravana* (23) *Dhainsta* (24) *Satbhisha* (25) *Poorvabhadra* (26) *Ooturbhadra* (27) *Ravathi*. The Sun it will be remembered as well as other planets pursue the path sketched out as it were by these constellations and for all celestial phenomena which principally affects the terrestrial affairs, we have to look to the Sun and the time when he enters the particular combination of these moving stars.

When the Sun enters *Aswini*, the new year commences, and the year will be closed when he leaves *Ravathi* or the last constellation. The entrance of the Sun into each of these constellations is technically called *Karthikay* and every Indian agriculturist looks fondly to the signs which accompany the entrance of the Sun into each of these *Nakshatras*.

JATAKACHUNDRIKA.

I have completed the English translation of this highly interesting and instructive work. It is a small one but the readers who carefully go through the elaborate notes which have been given by me, will at once see what an amount of knowledge is compressed within the space of about 80 stanzas. There are many facts which have yet to be explained to the readers, but the study of this simple work with the copious notes given by me will clearly help them to understand the elementary principles of this noble science of astrology. Many have written to me to say that the work is highly useful and instructive and while thanking them I have thought it best to spare the publication of those opinions as the best testimonial which I can publish for the information and benefit of the public will be and ought to be the work itself. It is before the public and in print and is offered to them for what it is worth. I have now two grand works before me for translation and I shall commence to translate them into English from the next issue of the *Astrological Magazine*. It may take many months before they are completed, but when they are put before the public I have no doubt they will prove very useful and interesting. Translations always lose the force of the originals and however much I may try to produce their spirit, the beauty of the language is lost as well

as the difference in the meaning which a clever scholar in sanscrit may be able to put upon it, which might not have struck the translator at all or even the original commentators themselves. This defect is almost in my humble opinion, incurable, as the languages not only considerably differ from each other, in grammar, construction and idioms but have their own special peculiarities which can never be interchanged or put in their original force. In the case of many of the English translations of the religious and scientific works of the Hindus their translators have simply butchered the original spirit of those works and the danger arising from reading those English translations often seems to be greater than the danger which might arise from an entire ignorance of the existence of those works. The spirit of vanity which characterizes many of those ill-informed translators is simply intolerable and has led to a series of misrepresentations which have been doing the greatest mischief. To pluck a fruit on the tree and eat it where it has grown and ripened are fortunate circumstances which are not generally enjoyed by mankind. Sanscrit is the language of the country where we live. All our dearest and best works are written in it. The intellectual treasures which have been discovered and which yet have to be discovered, are concealed in that noble language.

Its grammar, its construction, its facility, its depth, and its grandeur can only be appreciated and enjoyed by the student who devotes his time to its study. All translations however cleverly they may be made will be but poor representations of the spirit which characterises that noble and matchless language.

THE SUN AND MOON.

The Moon or Chundra has always been connected with the mind of man. His rays seem to have a peculiar effect on the compositions of our minds and they are affected by the waxing and the waning of the moon. When the moon is debilitated and aspected by evil planets like *Ravi*, *Sani*, *Kuja*, *Rahu* or *Kethu*, the person born under such combination will always have cares and anxieties whatever may be his position in life or his circumstances. The Sun on the other hand affects the soul or the higher agency which is found in man. It cannot be denied that the human frame is destitute of any higher agency working through it. This is well illustrated if only we carefully view the question. Man presents more difficulties in the analyses of his body and mind than any other object in nature and one who knows the inner and the outer constitution of man knows really all the world. Wonderful powers of adaptation, comprehension, recollection and

Imagination are coupled with the external frame, mostly composed of materials about which we pretend to know something. In the examination of the brain powers of an individual we meet with varieties of energy for which we can give no satisfactory explanation from physical sciences. Mind therefore does not represent the whole innerman, without which and its normal powers, there can be no soaring into the higher regions of sciences or religion. Soul is not and cannot be identical with what is usually called the mind; and if there is a difference, as there seems to be, then the planet which governs the mind must necessarily be different from the planet which governs the soul. The Sun is given the lordship over the soul or the inner higher agency of man. Admitting the presence of a soul and demonstrating the effects of it on the outer spheres of action are certainly more difficult than denying its existence and simplifying the matter. Sitting idle and scandalising others is a very easy task, but to study every detail of human life, find their subtle laws and how they work with one another and with the outer forces and then rightly understand their usefulness and place in the history of human existence, are really tasks which require the best of human efforts. The solar rays directly influence some objects or portions of them while they are modified and reflected

through the other planets, in their influences when exerted indirectly. The Sun and Moon have their influences therefore separate and work independently of each other to some extent. We know as a matter of fact that the Sun is the most powerful of the solar system of which the other planets are so many dependents and that his direct influence must be naturally different from the influence exercised by the other planets which borrow their lustre from him, and then modify his rays to suit their own conveniences as it were in the economy of nature. Working directly the solar ray when powerful, strengthens the soul, while, when it works indirectly through the moon it makes the mind strong and energetic. The same solar ray when it works through the planet Mars or Kuja, adds strength to the physique and makes the person strong and vigorous. Its work through Buda or Mercury is very peculiar. In its work through Kuja, it seems to deprive both the strength of the soul and also of that of the mind. In Buda, it adds wit, humour, joviality, and power to make long and pleasant speeches; of course these results are to be predicted when the subordinate planets are powerful and well aspected. But when they are evil, own bad houses, debilitated, and aspected by malefics, then the results will be quite the contrary. The moral or the ennobling side will be wanting and the qualifications take an unfortunate turn

to the great prejudice of the native born under those combinations. When the solar ray works through Guru or Jupiter it makes the person charitable and moral and when Venus or Sukra is the medium, the results will be directed to the gratification of sensual pleasures and all such acts which are supposed to add happiness to the worldly persons. The work of the solar ray is very peculiar, when it passes through Sani or Saturn. The person born under such an influence will be sorrowful, long-lived, and ungainly in appearance and lazy in work. Thus we see that the work of the solar ray is most mysterious and defies all examination. It is subtle, it obeys laws which are not understood by us, it creates, protects and destroys powers, which are not clear to us and thus does its work in a thousand wonderful ways to the advantage or disadvantage of man, as it chances to be good or bad at the time of birth and at the time of consultation. The extremes are very wide indeed. From a physically strong man under the influence of Mars the native may become a thoroughly intellectual man, under the influence of other planets. The part played by the Sun is most important, while the influence of the Moon is no less obvious as our pleasures and pains are intimately connected with the construction and composition of our minds. The question of the composition is really insurmountable.

But the word impossible, as Napoleon said, must be banished from our dictionaries. With well directed perseverance and care we shall be able to do much which has not been done and discover laws which have as yet defied all investigations. The details of the composition and decomposition of the solar ray which has been doing all the work above referred to cannot be properly understood by means of the spectroscopic observations which have been recently directed for explanation of the solar Phenomena. It may be questioned that the researches already instituted by the most eminent men of the new and the old worlds, have left no stone unturned in this direction, and discoveries effected by them are wonderful and reveal truly the work which the decomposed ray is able to do in the economy of nature. But this does not represent the whole truth, and the modern scientists have not yet been able to see with the developed naked eye all that passes in nature and the relative work of the various forces which are generated and guided by the solar ray. As the prime mover and regulator of the worldly Phenomena the sun is really exercising tremendous influences directly and much more through the modified rays which he sends through the other planetary globes. The Moon's influence on the mind is perceptible and recognised in all the ages of the world's history. His rays have an exhilarating effect and we

feel their energy when we see the silvery flood of the full moon spreading its vast expanse and adding a peculiar lustre which stands unrivalled in its optical and psychological effects. The dark rays we have on new moon days are not similar in composition to the dark rays we have on other days. The dark rays of the night are as variable as the bright rays of the Sun and if we carefully think over the matter, we will at once see that the dark rays are nothing but the direct effects of the bright rays of the Sun. Objects clothed in darkness present peculiarities which have to be noted also. The effects of dark rays are very important in the work of vegetation and they are as essential for a healthy performance of the organic functions as their rivals the bright rays.

ASTROLOGICAL WRITERS.

In our issue of June last No. 3 of Vol. II we stated briefly how the political convulsions in India had a direct destructive effect on the astrological lore which was found there. For good or bad the influence of astrology is considerable and its work on the minds of men when events are predicted by competent astrologers is very important. The conquerors, as we said, had very good reasons to destroy not only all such works as related to the art of foretelling future events, but also did much mischief

to the persons who professed to make living by it or who styled themselves astrologers. This unfortunate tendency in the conquering nations to destroy works on science or religion may be said to continue even unto this day and many works have been lost, which would have been preserved but for this unholy desire. Vidyanarya, the commentator of the Vedas is said to have composed 1800 works besides his splendid commentaries on the Vedas and most of them are not before the public. We have much to blame the conquering nations for the destruction of valuable records and the blame is justifiable in the cause of humanity and civilisation. Besides the conquerors who took care to see these astrological works destroyed, we had in our land an equally dangerous but a more powerful enemy and these were the white ants than whom the mankind need not fear greater for the destruction of their valuable records. When the Indians found out that their Mahomedan conquerors did not much like their books, much less their astrological works, they naturally began to find safe places for the deposit of their intellectual treasures. During those troublesome times it was the custom to hide the wealth of a man as much as possible and with a view to encourage this practice the houses constructed were generally furnished with under ground rooms, where no special care was taken to

pave them or otherwise make them safe against the attacks of white ants. The articles generally deposited there seem to have been gold and silver ornaments, treasure and brass and copper vessels. These were proof against white ants and therefore they did not much care how these illventilated rooms were constructed. But when the state robbers called princes began to plunder even their intellectual properties, the people got frightened and placed their palm-leaf books in those cells which were well adapted for the deposit of the treasure, but ill fitted for the safe-keep of treasures like the palm-leaf books. Generations passed, political convulsions shook the land from one end to another, monarchs succeeded monarchs with great rapidity and centuries passed in this confusion without any breathing time for literary men to practice their arts and sciences. But as everything must have an end, even this literary anarchy had an end. Emperors like the great Akbar established peace and proclaimed perfect liberty to all classes alike and people once more came forward with their intellectual treasures partly preserved and mostly destroyed. Centuries were too long a period for the white ants to remain quiet without doing mischief to the works entrusted to their care, and when the sons of India awoke once more to the sound of literary alarm, they found that they had been greatly

disappointed. The white ants with an ambition which well became our political leaders, destroyed all those which were within their range and spared only those to which they could not possibly have any access. The unfortunate results were the same to the posterity. Books and machinery of very great value had been destroyed, and many of them have not yet been replaced. The number of those which have been entirely lost is very great, and we don't see that we have got any fair chances of getting works which have been thus lost. These and many other causes combined to work the ruin of our literary and scientific work and we can now only say that we have lost them and we must be content with what we have got in the shape of scraps which may or may not have belonged to the original works; omitting these and many other causes which worked against our works being preserved intact we may now proceed to inquire into the state of machinery by means of which the ancient pundits were able to observe planets and their respective influences. Here the minute details into which they have gone and the exact descriptions which they have given of the several processes by means of which the natural agencies or forces worked can have but only two reasonable or plausible explanations. They must have actually observed what they have been describing and

the results which flowed from the several influences. Then only could we say that scientific minutiae becomes possible to be described in works treating on them. The second and the less reasonable supposition is that they went on exercising their keen imagination and wrote details which were entirely due to the hallucinations of their brains. In this supposition there is much difficulty. We may imagine enough to describe the ordinary details of life in an extraordinary manner or introduce imaginary things which have no possible existence. But imagination avails us nothing in the description of scientific machinery and the uses to which they may be applied. Here the imagination, if it plays any part at all, plays a very unimportant and secondary part, and we may dismiss that supposition as altogether useless. There is another and a grander theory introduced which some are apt to believe, while others are not inclined to give any credit. We shall not say what we ourselves think about this proposition. The readers are quite welcome to hold their own theories or draw their own inferences. The Hindus from time immemorial, not only claimed knowledge of the elements which they have found here but also laid pretensions to a kind of practice called *yoga* by which they said they could see the causes and the final cause itself and therefore the truth was revealed to them. Here

the whole set of machinery was found in their own persons, and all that they had to do was to get a proper Guru, and receive instructions from him to develop resources which lay dormant in their bodies and whose development gave them which no scientific man of the modern times ever dreamt of. The development they thus obtained was purely of a mental character and this gave them a divine sight from which nothing could conceal itself, whether it was the effect or its cause. This power of the developed psychical force which was able to see everything in its true colors, was called *Yoga Drishti* or *Dirya Drishti* and this power has been believed in by many as existing even now among the yogees who occasionally visit the land and who exhibit their wonderful powers of sight at their will and pleasure or for reasons best known to themselves. If this is true, then the description of the minute details either of the planetary influences or of the delicate machinery can be easily explained. But if this is not believed in the only alternative which is left to us will be the supposition of a high state of civilization, where machinery of the most delicate texture was constructed, when such machinery was extensively used for the comforts of man, and where their uses were well known to a class of experts who called themselves Pundits, Rishis or scientists. We shall now go to mention the

names of some of the important Astrological writers, their early life and history as much as possible and the works which have been left to us by them, or which go under their names.

RELATION BETWEEN PLANETS AND MEN.

We have received an interesting and instructive article on this important subject from Mr. Mallikarjuna Sastryar of Alkur, Raichore Zilla, Nizams Dominions. It is ably written in sanscrit and it has been kindly sent to us for insertion in the Astrological Magazine. But as we cannot publish contributions in original sanscrit or the vernaculars, we beg leave of our readers to permit us to give a liberal translation of his contribution in English. From a perusal of the article it will be seen that the relationship between the planets which move in the heavens and the animals which live and move on the terrestrial globe including the highest developed species the man—has been explained with special reference to vedic authorities, and as such may be interesting to many of our readers who wish to take a broad view of things irrespective of their origin, and who chiefly are anxious to get at the truth in whatever form it may be presented to them. Before we proceed to commence the article we feel bound to say that the transla-

tion of a sanscrit article on any subject, and treating it in its own peculiar fashion, will always convey but a very poor idea of the original energy and force of the contribution itself and the readers will have to study it in the original form if they want to have a true knowledge of its contents. The difficulties in translation are many and it is very difficult to do full justice, to it in a foreign garb. The addition of any ideas or expressions on our part will be out of place, and we shall try to give as near a translation of it as we can. The writer of the article is a young gentleman of unexceptionable abilities and in addition to his proficiency in the Hindu *Shastras* he is a *Satavadhani*. He has read well sanscrit *Siddhantas* and possesses special aptitude for all mathematical calculations. His knowledge in sanscrit language, grammar, Vedantha and jyotisha is really great and we have much pleasure to announce to the public that his yearly Panchangas or Almanacs are the best we have come across. The mathematical formulas treated in *Lilavathy* are really wonderful and we have only to approach these subjects with an unprejudiced mind to cull the sweets we find therein contained. He has further promised to give us the mathematical portion of astrology, and how to find by easy calculations the exact positions and combinations of the planets at any given moment. We have got several

Tantras like the *Graka Laghana Sreepathy, Aryabhatyyam*, and others but formulas given by men of genius who have seen things as they are, have greater value and will stand the test of time under all circumstances simply because they speak of truths as they are and not as they have been represented to be by the colored medium. The learned sastriar divides the question into 3 principal divisions and treats of them by detail. The relations of planets to men or the relations of men to planets, may partake of *Ashraya, Ashrayee Bhava, Nimitha Nymithikabhava* or *Oopadana Oopadaya Bhava*. These words occurring in sanscrit logic require some explanation before we proceed with the subject proper. The influence of a protector and the protected or the influence of a master and the servant or the influence of the creator and the created are all conceivable and afford us examples of practical life. If the planets stand in the places of protectors and the humanity stand in the place of the protected then the influence of the former depends very much upon the nature and powers of the protector. The protector may be the sole authority like the God and all creatures whatever they may be, are protected by him. Then the planets stand in the place of the deity and as they are many, the theory falls to the ground, as the plurality of powers is not admitted, when we go to the final cause

which stands all alone and in self-supported energy. But if the planets protect us as our Governors, under the orders of a higher and more efficient power, then the relationship between the planets and men is simply a relationship between that of a master and servant the former issuing orders to the extent of his powers and the latter obeying them to the extent to which it is lawful to obey or advantageous to obey in his own interests. Here then man becomes greatly free, he is not obliged even to recognise the influence of the master, when he has no liking for him and when he does not care to be benefitted by accepting the subordinate position which the other holds out for willing hands. In the second kind of classification namely *Nimitha* and *Nymithika* the influences are different from the influences of the above classification. An example will serve us better. The result in any action may be due to various causes, but there will be a chief agency at whose pleasure or will the result happens, though there are others at work in its production. Take the case of a potter. He is the principal agent, and it is through his agency that the pot is produced although the potter alone cannot produce a pot without the help of earth, wheel &c. The last mentioned are causes of a material kind and unless they are acted upon by a working agent, they themselves are incapable of pro-

ducing any results. The principal agency therefore is the potter, while the principal result is the pot. The former is called *Nimitha*, while the latter is called *Nymithika*. But in this case also, the existence of various objects is recognised and admitted, and although we call the potter, the chief agency, he is not and he cannot be called the principal cause. There are the planets. There are men. Are the planets, then, chief agents through whose work like that of the potters the results flowed in the shape of created animals and men, as the pots were produced by the potter. This also presumes the existence of various previous causes among which the work of the planets was something like the work of the chief agent, the potter, on the previously existing materials. Then what are the influences of the planets as chief agencies on the destinies of men who are the results of the work of those chief agencies? In the *Oopadana* and *Oopadaya Bhavas*, we have the cause and the effect in their mutual conversions as in the example of a lump of earth being turned into a fancy shaped pot. The lump of earth is the *Oopadana* and it resulted in the end by whatever agency it might be into the form of a pot itself and in fact the pot is the direct result of the conversion of the lump of earth. In the unconverted state it is called *Oopadana* and in the converted state it is called *Oopadaya*. This last

division is again sub-divided into 3 different classes called *Arambhakopadana, Purinamyopadana* and *Vivarthopadana*. We shall however not enter into such minute details. We have simply stated the principal forms of relationship between the planets and the terrestrial affairs which are dealt with by our Sastriar so that our readers may be able to follow the article which we shall translate for their information from the original Sanscrit in which it has been written. The reading may not be very clear but we shall make it as intelligible as we can and request that the readers of the Astrological Magazine may be pleased to draw our attention to any glaring inconsistencies into which we may unconsciously fall. We shall give the translation in our next issue and have the readers to draw their own inferences on its usefulness.

POSITIVE ELECTRICITY.

Highest and isolated localities seem to possess the largest quantities of electrical matter. Magnetic currents, generally of a positive nature prevail there to a great extent and this particular fact has much significance with the devotees whose whole method of life and living distinctly indicate their anxiety to collect within themselves as much of positive electricity as they can get out of the external world. The solar influences in this direction are well known to them.

The changes of weather, their influences on vegetation and minerals, their work in nature and their usefulness to them, are familiar facts which guide them in all their actions. Rivers and ponds, mountains and hills, forests and towns have their respective periods of storing in very large quantities of positive or negative electricities and the special occasions when these places are positively electrified are carefully watched and visited by them. Electrical currents are not uniform, as they are derived solely from the solar rays and these keep on changing their beating capacities under certain laws which apparently govern them and about which we may not at present know anything. Every river, every peak, every shrine, and every tree has a particular season when it must be visited or seen. Though bathing in a perennial river is recommended, there are special times when such bathing is supposed to do the greatest good. The favourable results which they expected from these sources are the storing in of large quantities of positive electrical currents within their bodies. We need not enter here into the objects which prompted them to seek these positively electrified places on those particular occasions. Suffice it to say that they knew very well that, by attending carefully to the rules laid down for their guidance by Maharishis, they gained decided intellectual advan-

tages with the slightest labour. The powers of the plants especially of certain orders and species of them to store these positive and negative electrical currents are admitted by the leading scientific men and if we only take the trouble to examine carefully the electrical currents which are generally sought by these people and taken into their bodies by some processes which we do not understand at present, we will see that they turn out to be positive currents. These seem to have peculiar virtues. Their results are wonderful and they can be turned to very great advantages by those people who know well about them.

GURU AND HIS INFLUENCE.

(Continued from No 3 of Vol. II)

We explained before briefly that the Neechayoga in the Horoscope No. I given as illustration in the June issue was broken and the evil effects of Sani which he would have given as a debilitated planet, have been averted by the *Bhanga* or the break which that yoga has. It is explained this way. In the horoscope given there Sani is in Mesha which is the house of his debilitation. The principle is explained, thus. The lord of Mesha is Kuja and Ravi is the planet who is exalted there. The lord of the house or the planet who is exalted in the house which is occupied by Sani must occupy any one of the quadrants

from Chundra. Chundra is in Mesha and one of the two planets, Kuja or Ravi, must occupy Mesha, Kataka, Thula or Makara. Now Kuja is in Kataka and therefore occupies the quadrant from Chundra. Therefore there is the break of the debilitation of Sani's power to do evil, and he produces good. However all this has been said, though not directly bearing on the question of children and Guru's influence in that direction. Guru is the lord of the 3rd and 6th houses and occupies the birth sign Thula. The lord of Thula is in a quadrant and occupies Makara. Guru has much strength in the birth sign, and gets his Digbala or lateral strength. He occupies also a quadrant and he is also strong there. He aspects the 5th house, which is the house of children as also Kuja, who is also debilitated. Even Kuja's evil influence is broken, because its lord is Chundra himself and cannot occupy a quadrant from himself. But there is Guru who is the planet who would have been exalted in Kataka. He occupies a quadrant from Chundra, as Thula is the 7th house from Chundra. The lord of the 5th house is Sani and is aspected by the lord of the children Guru. Sani is in Mesha and with Chundra aspected by Guru. The lord of the 5th house, and the fifth house itself are aspected by the lord of the children Guru. But Kuja's aspect to the house of children in the 8th and his aspect of the lord of children

Guru in the 4th house is bad. What are we to infer from these aspects and conjunctions? The 5th house, its lord, and the lord of the children are not very weak, but they are not also very powerful. The person has children now. He has lost two children and has three living. The aspect of Kuja is unfavourable and has killed two children. The Rasee or the 5th sign from the birth is Kumbham and owned by an evil planet Sani. This is also unfavourable. But against this there is another source of strength in the shape of two auspicious planets occupying quadrants, named the first and the 4th house. From Chundra also two benefics namely Guru and Sukra occupy two quadrants the seventh and the tenth. Rahu occupying the third house from Chundra also helps the possession of children by the Native. The readers are not to presume that we exhaust all the reasons for determining the possession or the non possession of children and it would be impossible to take them at once at all the reasons which bear directly on the points. The aspect of the 5th house and its lord by Guru has given the native children both male and female and this illustrates the principle that the good aspect or the position of Guru gives children.

Horoscope 2.

Born in the year 1774 in Paridhavi on the 9th day of the dark half of the lunar month Magha; on the

23rd of the solar month Kumbham about 1½ ghatikas before sunrise. The planets stood thus at the time of the birth—

Ravi 1—25
Chundra 3—19
Kuja 3—24
Buda 3—25
Guru 1—19
Sukra 4—23
Sani 3—2
Rahu 4—5
Kethu 2—19

	Sani.		Rahu.
B. R. K. B. Sukra.	Rasee.		
C. G. Kethu.			

Here the lord of the 5th is Buda. The person has no issues, having lost the only one he had. Buda is approaching debilitation and is in conjunction with Ravi, lord of the 7th Sukra lord of the 4th and 9th, Kuja Lord of the 3rd and 10th. These are not favourable conjunctions. Guru aspects the fifth in his 7th house and this aspect of Guru is not powerful. Guru is very weak being in combination with Kethu and having lost much of his energy by being the lord of the 2nd and 11th houses both of which as has already been explained are bad houses for any planets to own.

Rahu is in the 5th house the house of children and is aspected by the debilitated Sani in the third house. From Chundra Lagna we have Sani in the 5th house while its lord Kuja is in the 3rd house with several other planets. Guru occupies in the Navamsa the 4th house and is with Ravi, and therefore has *Astadosha* or has lost his energy by being very close to Ravi, besides he is then aspected by Sani. Even in the Navamsa, we find from Chundra, Sani in the 5th house. This is also very objectionable as regards the possession of children Guru is weak both in the Rasee and in the Navamsa and therefore the person lost the only child he had and is now entirely issueless. The child he had did not live long and it died an infant. We see here clearly that for the possession of children we must have a clear or well situated Guru and also the favourable aspect for the 5th house as well as for its lord. These circumstances must be very carefully borne in mind in the determination of children and their number. There are also other combinations which have to be taken into consideration but we can at once see that, when Guru is not favourable and has bad associations and evil aspects, he will not be able to give children to the native and should any be born through the strength of the other planetary combinations, he will take care to see that they do not live for

a long time. The lord of the 5th as well as the 5th house also have much weight in the determination of the possession of children.

ECLIPSES.

Suryasiddantha is one of the oldest if not the oldest work on astronomy now extant. Those who have studied the work or heard its contents explained by the learned must admit that in profoundness of mathematical acumen and research, it falls behind none of its compeers in the world. Mathematical truths of the highest value to the world are embodied in its slokas and astronomical and physical points are briefly and clearly explained therein. In the 2nd *Adhyayam* of this wonderful work we have explanations for Rahu and Kethu and when properly understood, these do not differ from the explanations we find of them in the *Bhoutika sutras*. There are three principal forces or powers, call them (agencies) enumerated in the *Suryasiddantha* which go under the name of *Mandocha*, *Seeghrocha* and *Patha*. In the movements of the planets these agencies or forces have an important part to play. Their work in the production of the eclipses is really significant and must be well understood. Kuja and other planets are invariably subjected to the influence of two agencies which are called *Seeghrocha* and *Mandocha* and these attract them in the eastern and

western directions. *Patha*, as we have already said, is another power which attracts the Sun and Moon in the northern and southern directions. *Patha* is simply another name for Rahu. It is described in the above quoted work as *Adrusyarupaha*. That which cannot be seen by the naked eye. *Seeghrocha* accelerates the movements of the planets, while *Mandocha* retards them. Planets have eight different kinds of movements and these are (1) *Vakragathi* (2) *Anurakragathi* (3) *Kutilagathi* (4) *Mandagathi* (5) *Mandatharagathi* (6) *Samagathi* (7) *Seeghragathi* (8) *Athiseeghragathi*. The Sun and Moon are not influenced by *Seeghrocha* and therefore they have none of these movements enumerated above. The power which attracts or influences the Sun is not known and therefore cannot be definitely described. Chundra and other planets are subjected to the influences of *Patha* and therefore each of them has a Rahu called *Chundrarahu*, *Kujarahu*, *Budarahu* &c.

Mandocha influences all the planets, and this gives rise to three different kinds of movements called, *Nyoona* (less) *Adhika* (much) and *Sama* or equal *gathies* or velocities. Even the Sun and Moon are not uniform in their movements, being partly affected by visible and invisible forces in their revolutions. *Grahanam* or eclipses are very sensibly explained here. The *Siddantha* says—*Rahu Kshepya*,

Chundra Darsana, Sathi Surya Adarsanam Suryoparagaha. When the Moon is faintly influenced in the northern and southern directions by *Rahu*, he gets into a position midway between the earth and the Sun and causes the solar eclipse. The color of the object (moon) which screens the body of the Sun from our view is always *Krishna* or black, as then Chundra will be devoid of his *Amrita Kalas* or bright rays. Then the Sun who is eclipsed by the dark moon also appears black and this is constant. This eclipse of the Sun is possible only when the moon is midway between the earth and the Sun and this happens during the *Amavasya* or the new-moon days. In the case of the lunar eclipse the sloka in *Suryasiddhanta* runs like this—*Rahu Kshepya Chundrasya Bhoochaya Grasta sathi Chundra Adarsanam Chundroparagaha.* As explained in the solar eclipses, when the Moon is partially influenced by *Rahu* in the northern and southern directions, the shadow of the earth falls upon the body of the Moon and the lunar surface is concealed from the view. Here the position of the Moon is not between the earth and the Sun as in the case of the solar eclipse but farthest from the Sun or on the other side of the

earth remotest from the Sun. If a straight line is drawn from the Sun, to the Moon in the lunar eclipse, the Moon does not fall in the path direct and is not far removed from the earth to be placed beyond the reach of the shadow cast by the earth on its surface. By a simple illustration with globes or balls, these different positions of the Sun, earth and Moon are easily ascertained and understood, as ocular demonstration has always a very strong hold upon our senses and is the best method for convincing readers of facts which otherwise would be difficult to understand.

ANCIENT ASTRONOMICAL MACHINERY.

Those who have read *Suryasiddhanta* and other astronomical works will find there the names of many instruments for the observation of the celestial phenomena and the verification of the terrestrial forces or agencies. The difficulty of understanding these machinery principally consists in the use of the sanscrit language which is very extremely flexible, and the proper meaning of the words used, specially where technical sciences are concerned. The obstacles in this line seem

to be obviously too great to be easily overcome. Causes over which they have had no control worked to plunge the public of India in the sea of ignorance, and the educated few who were familiar with the proper uses and handling of these wonderful machinery either kept the secrets to themselves or imparted their knowledge in the last moments of their existence to pupils, who were ill-qualified to successfully use the instructions received from their *gurus*. Thus in the course of a few centuries real instructors disappeared from the land and a set of half informed intellectual upstarts replaced them without sincerity but with an unbounded supply of self-conceit. Even these dared not to construct the machinery or use them for the purposes for which their ancestors invented them, but they succeeded in perverting the objects of knowledge which unfortunately came into their hands, and thus a period of literary anarchy resulted where every one proclaimed himself the monarch for the time being without the least shadow of claims to the dignity assumed. The land of the Vedas is fortunate in one thing, and that is not much to be despised.

The ancient works whether understood or misunderstood by the later generations were preserved intact as much as possible and to this accidental circumstance we may ascribe the reaction of the modern feeling which abhors the action of condemning anything to oblivion without a fair trial being given to its examination. We have now very few resources to develop the machinery which has been mentioned in our ancient works. Money is sadly wanted to enable the few who may be inclined to put their shoulders to the wheels of the science in this direction, to go on with their researches. It is not the interest of the foreign conquerors, who however just they may be in their political professions, are surely guided by a few sets of bigoted and self interested individuals under the names of distinguished doctors of sciences, in all their dealings with matters which relate to sciences or ancient civilization. The energy needed to pursue scientific investigations is unfortunately divided and the ruling classes with a far sight which is truly admirable in their own interests, ordain all possible measures to keep up the gap wider and wider every day and prevent the union of intellects.

Some of them might feel in their innermost hearts that the Hindu civilization could not have resulted without proper machinery or the delicate appliances which are indispensable for the progress of all such civilization in any nation or any country, but they fully know that encouragement to native sciences means a death blow to the western arts and their trade sciences and their boasted civilization. Many of our unfortunate Princes and Zemindars are plunged into a series of revels, from which they hardly have a chance to escape. The instructions ostensibly given them by the ruling nation is supposed to fit them to the high position they are declared to fill, but it has literally been ruining every one of them, and we may not be far wrong when we say that they may be given up as so many lost children to our society and to our nation. Their political advisers take care to see that they get into hopeless debts, run into bad company and subscribe largely to worthless purposes, such as the visits of European noblemen, European dramas, European balls and European liquors. But when these unfortunate so called illustrious men subscribe to any

Indian science or industry or purpose they are severely criticised, hauled up before the public as if they are so many condemned criminals, and are privately advised to have better sense at the cost of their country and power. Union of intellect or purse is out of question in this unfortunate land. Degrees are conferred upon insincere hypocrites and mean flatterers and the world is "still deceived by false show" as the immortal Shakespeare has so wisely observed. Men of real merit are neglected and these adverse circumstances really place unsurmountable obstacles in the way of any progress which will benefit the Hindus at large or their time honoured land. The fault is partly attributable to the natives of India. They may shake away entirely these false ideas of disgrace or honour. They may pursue with the slender means at their command such of their sciences which would result in some material prosperity to their country, they may combine into moral societies where good example of personal character may be set and sincere work turned out. They may pursue unremunerative work, when they are convinced that it will do good to their community at large, they may educate themselves to that

high moral atmosphere wherein they can gather sufficient strength to laugh at the world and its meaningless degrees and titles and lastly, they may, with great advantage, learn to propagate their own learning without reference to what the world would say of them, or of their work. But these are really so many idle dreams which are not likely to be realized.

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 BIG METEOR.

To

The Editor of the
Astrological Magazine

Sir,

This evening between 6 and 7 P. M. a meteor of no ordinary appearance introduced itself to my view. Its appearance was from north and south and there was an interval of about 5 or 6 seconds between its appearance and disappearance. I was first made aware of this glorious meteor by the reflection of the matter on

the calm surface of a large sheet of water in the tank where I had gone to enjoy some air. I looked up and this brilliant phenomenon greeted my eyes. The tail left by the meteor did not disappear for about 2 seconds after the glowing mass had changed its position. From the size of the mass and its proximity to the surface of the earth I expected that a part of the meteor would fall somewhere near, but the velocity was seen to decrease rapidly and it disappeared ere it reached the ground. After this I was on the look out for about an hour with the hope of meeting something akin to it in the heavens, but there occurred nothing that could be compared to this. All that I could see was a number of smaller meteors continued to fall within the range of my vision, sometimes single, sometimes double at intervals ranging between 5 and 10 minutes. It was a grand sight, the big meteor falling as it flashed through the sky illuminated all the space round. I could not help philosophising then, as I thought the brilliant object which I wondered at was after all, reduced to dust and scattered in air. According to astrology this would seem to portend some great event but whether good or bad astrologers alone can say. I cannot say whether this meteor which made its appearance here was observed elsewhere by other people. Such a glorious phenomenon

as this could not have escaped the attention of the observers of the natural phenomena here or elsewhere. The meteor was a long one and the spectacle was grand beyond all description.

S NARAYAN IYENGAR B. A.

A RESIDENT.

BELLARY }
30-11-96 }

We have received several letters about the appearance of this meteor, but all of them came from Bellary. Pity we have not received any thing about this from moffusil correspondents. From the description given by the correspondent, we see that it appears to be one of those stars which are called *Poocha Nakshatras* in sanscrit. The translation of the words means stars with tails. Meteors, we believe, cannot be anything other than these. The appearance of these meteors has always some significance and these are foretold in a work called *Pooshabandam*. There is also much about these appearances in the *Brihatsamwhita* of Varahamihiracharya, the author of *Brihat* and *Laghujatakas*. Varahamihira was one of the nine gems who graced the literary court of the famous Vikramadytya, sovereign of Oojin in central India. The appearance of *Poochanakshataras* signify great loss among the bigger animals like elephant. If the meteor fall downward there will be

much danger to the rulers. If its appearance is crosswise, it signifies death and destruction to the cattle. So our correspondents have not given us the particulars of its fall and as they apparently seem to have noticed the meteor just about the time of its disappearance, it is very difficult to say what the precise results of the wonderful appearance and fall of these meteors. But from the meagre description we have, the meteor observed at Bellary seems to foretell destruction to cattle and loss to the rulers.

It would be better, if a set of intelligent and educated gentlemen form into societies all over the world, direct their leisure moments to the study and contemplation of the heavenly phenomena and observe the results which follow soon after the appearance of such celestial phenomena, which also affects their own fortunes. A grander occupation cannot be suggested. It is not necessary that they should give up their other avocations and become astronomers and astrologers but intelligent people can always find some spare minutes for the observation of celestial or terrestrial phenomena. This will surely be a source of great pleasure and instruction.

Ed.

HINDU ASTROLOGY.

Referring to my previous letter I beg to point out a few of the many inconsistencies and hopeless confusions into which the poor old deceased statesman (not scientist) Sir T. Madava Row had fallen in his attempt to win favour from the European classes. He says on page 1 of his "Notes on Astrology" that "the predictions of Astronomy are about the phenomena of *heavenly bodies* while the predictions of Astrology are about the phenomena of *human beings*; while Astronomy is considerably true, Astrology is totally false. The Hindus have for long ages been equal believers in both". Then again almost in the same breath on page 3 he observes "Astronomy is true while Astrology is false. There is abundant evidence to support Astronomy, there is none to support Astrology. Astronomy is accepted by the educated, Astrology by the ignorant. ... The rules under which horoscopes are examined and predictions are made of the fortunes of an individual are probably the worst examples of hasty and erroneous generalizations. Different authors have prescribed different rules at different times and places, according to their different experiences and trials. The rules have no agreement or consistency." Here is a fine specimen of a statesman's logic. In one breath he has the audacity to say that Astronomy is *considerably true*, and again in the same breath he says that astronomy is *true*. The difference in the use of precise words to express scientific thought was unknown to him as he never possessed a clear scientific

knowledge in any branch of education. If astronomy is *true* it cannot be *considerably true*. The predictions of astronomy are about the phenomena of *heavenly bodies*. If astronomy is confined to the phenomena of *heavenly bodies* and they do not influence human beings, if those phenomena do not in the least affect the sublunar affairs, I quite fail to see what earthly use could that science be which does not concern me and my fellow beings. That human beings are the result of planetary influences through climate, diet, dress, water and other surroundings was a fact quite unknown to the inconsistent upstart in science. Perhaps he did not even know the elementary rules of physics or chemistry, if he did he would never have made such a foolish remark. The third objection sounds more absurd still. Different authors have laid down different rules in different places. He perhaps did not know the simple fact which every school boy now knows that the boiling point of water is different in different places. That there are two or more theories for explaining the phenomena of light, heat and electricity, that there are different remedies for different diseases and that the virtues are not the same in all the places are matters which were not known to him. He never perhaps questioned an *educated European Doctor* about the existence of different systems of treating the same disease. In fact this argument of his seems as silly as his theories started and given up in the last deranged part of his existence. In fact it seems to me clear that the poor old man did not know that all the vegetation is directly indebted to light and heat, and that man is

indebted in his turn to vegetation for his existence. While astrological predictions have been fulfilled and are being fulfilled over and over again his prediction on page 3 of his unenviable production that "Astrology will perish speedily" has most signally failed though the poor old Knight perished soon after the publication of his pamphlet. To call himself an educated man and to pay his genius a compliment which others did not care to bestow on him, he boldly stated that astronomy is accepted by the educated and to remove himself from the ignorant classes, he said that astrology is accepted by the ignorant. He thought that by these remarks he clearly managed to raise himself from the ignorant ranks, to the educated scientific class without knowing a word of science. A statesman alone could have paid such a high compliment to his own genius in this unblushing manner.

Notes.

Ether is capable of doing vastly more than any one has yet ventured to guess about its wonderful work.

The formation of clouds and their dispersion are matters of the greatest importance to the earthly Phenomena.

Those who laugh at astrology without knowing a word of it are more to be pitied than envied. They are like persons rolling in ignorance who laugh at knowledge because it is dangerous.

Could we imagine any concern in the present or past life in which time as

marked by the sun, did not play an important part? If we could, then there is no need for the study of astrology.

Great minds ought to be free from all the common prejudices which characterise the vulgar classes. But human experience runs to the contrary. Those who cry for toleration are its greatest adversaries.

If a careful review of the recorded fact of the latest scientific discoveries is made, there will be an irresistible inference suggested to the scientific mind leading from the visible and tangible to the invisible and intangible.

The Ammonians whose commerce is said to have extended from the pillars of Gades to the Ganges, were well up in the art of divination and astrology and were able to predict the success of their maritime voyages with excellent precision.

A gem from an astrological work runs to this effect—it says that a powerful Sun in a horoscope influences the whole career of the native for good and he will have much influence among his fellow creatures. Has science any explanation for this fact?

A weak Moon in combination with an evil planet in a horoscope makes the native generally deranged. It shows that Moon has special influence on the mind of man. Scientists have not yet traced the direct influence of the Moon on man.

Knowledge gives a man cares and anxieties which are peculiar to it. Ignorance on the other hand is complete bliss. The ignorant man is perfectly right when he says that he would not like to be disturbed by the acquisition of knowledge. This is their logic!

Special horoscopes representing class results are very important and the students will find in them much interesting food for contemplation. The influences exercised in such horoscopes will be generally marked and as such will serve as special examples for beginners.

The influence shed by the Sun on the terrestrial Phenomena is not constant and invariable. The Sun turns upon his axis and moves in space. This double movement has much to draw from the regularity of the effects which otherwise would result as a matter of fact.

The sunspots are a source of constant variation in the temperature of the earth. The bigger they are, the lower must be the earth's temperature, as a huge portion of the earth will be shielded from the direct influence of light, which the Sun otherwise would have shed.

If astronomy is true and the calculations of the velocities of the different planets were well known to and carefully studied by the ancients, we fail to see why the influences deduced from those planetary revolutions should be laughed at especially by the thinking mind.

If the condition of man's health is affected by the effects of air, diet, climate and other circumstances, is there no sense

in saying that our body is influenced by the solar energy? Astrological opposers are requested to calmly think over this simple question and solve it for themselves.

Materia Medica was formerly used in a more comprehensive sense and embraced an account of all the means which have been adopted for the cure of diseases. It included the effects of air, diet, climate, and all those circumstances which may in any way be considered as affecting health.

If astrological studies present a series of doubts and difficulties, are not the same doubts and difficulties common to the different branches of human knowledge? Has human intellect in the modern day presented to the public any science which is free from these intellectual puzzles?

The earth's movement is a factor to be particularly noted in the calculation of solar influence. It is not a complete rounded body and therefore, the surface exposed to the sun's light at any given time will not be of the same extent. This also is one of the causes which the astronomer has to take into consideration in determining the temperature of the earth.

However we may regard the ether says the modern scientist, there can be no doubt that its properties are of a much higher order in the arena of nature than those of tangible matter. And as even the high priests of science still find the latter far beyond their comprehension, except in numerous but minute and often

isolated particulars it would not become well to speculate upon it any further.

The ancient inhabitants of Persia professed to have received their books on astrology from the Chaldeans and Jansap, the brother of the famous conqueror Darius Hystaspes, was at the head of those who had possession of these occult sciences. He has left an account of all the conjunctions of the planets before his time as well as of those which were to occur in succeeding ages.

Plants, like human beings, have a great affinity for iron. This common metal plays as important a part in vegetable as it does in animal life. Not only does the protoplasm, that fundamental stuff of the living cell, contain iron but it also forms an integral part and constituent factor of chlorophyll. The latter, it must be remembered, is the coloring matter of the leaves which become pale when it disappears.

It is presumed that the light-houses or sacred towers of antiquity were dedicated to the Gods and sacrifices were regularly offered up in them to appease the raging elements. Here astrology and whatever related to the art of navigation were publicly taught. These became in course of time the depositories of the most correct observations regarding the heavenly bodies and also of the charts of the constellations.

Diet of a country speaks well for its civilization, whatever other nations may be pleased to call it. Take the Indian food recommended in the medical books and that which is consumed by the in-

tellectual classes of India and suggest a careful diagnosis of it. It will be seen that the food recommended and the times during which they are enjoined to consume their meals have particular reference to the influences of the planets and their study is very instructive and interesting.

Astrology always formed a part of Sabaism, in which mode of faith, says an eminent traveler, the heavenly bodies were peopled with divine intelligences by whom it was supposed the lives and motions of men were regulated. The ancient Arabians believed in the predictions of astrology but their faith was not so comprehensive as that which prevailed in Chaldea and Egypt, where a separate class of men devoted to astrology professed to deduce from celestial observations a knowledge of coming events.

We are not in a great hurry for a large number of supporters to the cause of astrology. The blind prejudices which are possessed commonly by the best as well as the worst intellects must wear away before the germs of truth can have any room for taking root. If the European Editors have admitted the knowledge of the laws of gravitation among the ancient pundits of the land they have paid an unconscious compliment to them for a knowledge in physical sciences which perhaps they would not have paid, had they known its extent.

Experts are under special disadvantages with reference to branches of knowledge which is not known to them. Their very devotion to a particular study, makes them color blind and they see only sense in what they know and

absurdities in all the rest. A wide cultivation of the arts and sciences which are found among the nations of the earth alone can make a man tolerant and sympathizing. Even to occupy a position of perfect neutrality it requires an extraordinary degree of mental determination.

It was a rule of the Dharmasutra of the Hindus, that a village which did not contain an astrologer was quite unfit to live in. Joysa formed a part and parcel of the existence of the Aryan society. What is the present rule? Villages which are inhabited by the joysas, are generally forsaken. The fault must be somewhere and shall we say that both are to blame.

There is a season for every thing. Is there any sense in this remark? What are seasons, when do they occur, and what are their special uses? A knowledge of these is very useful for turning them to our best advantage. We will be prepared to meet them and overcome their evil effects as far as possible. And if there is truth in the adage that necessity is the mother of invention, these with a knowledge of the needs and the times at which they occur, the inventive faculties of mankind will be stimulated and inventions and discoveries follow such stimulation as a matter of fact.

The passions which are entirely due to the exciting causes of the seasons may be regarded as among the most active in the production and removal of diseases. Very few medical practitioners are able to employ them in the exercise of their calling. The theory of the passions, the way in which they are excited and

the connection which they bear to the other parts of the animal frame, are not generally known or studied by the medical men. Medical difficulties may be chiefly attributed to a want of proper knowledge in this particular branch.

An upcountry correspondent asks us whether it would be possible to calculate the horoscopes of the eminent men who lived in the past ages. We do not see any difficulty in calculating past horoscopes provided we have some clue to their birth places and times. The last need not be very accurate. If the probable time is given the calculations made lead to a particular time when the combination of planets revealed by those calculations, will clearly show whether a person corresponding to the individual wanted could have been born or not. The time may be shifted to the requirements of the case as it stands.

Medical men admit the existence of such a disease as "nervous leprosy." The cure they suggest however does not seem to be very efficacious. The causes of leprosy are not well understood by the medical men and any attempts made by them to find good remedies for complaints whose origin is not known to them will not only be futile but will end in the production of further complicated diseases. The influences of planets, specially Sani, Ravi and Kuja are very essential for the production of such diseases as consumption, leprosy, etc. and would it not be advisable to know them beforehand, so that proper remedies may be administered to the patient for speedy recovery.

to the minute details which can be predicted from the astrological sciences.

NOTES.

The learned have found, either by inspiration or by careful and close study, that the influences of the planets are calculable and so can be predicted. The author then, I believe, simply points out the difficulties which lie in the mastery of a science like the one under notice. By its very nature it is a very difficult science. The influences of only nine planets are taken into consideration, and from these nine planets and the twelve zodiacal signs the whole phenomena of mineral, and vegetable, and animal, have to be carefully analysed. The difficulties therefore which lie in the way of predicting results, are too many to be easily overcome by the ordinary minds, and the author says that though the learned *Parashurama* in astrology can suggest the good and evil results by watching the planetary revolutions and counter-revolutions, they will not be able to know the whole details. This is a sort of apology among the *sanscritists* which is generally offered on behalf of the learned to show their humiliation and the extent of the sea of knowledge which lies before them still unexplored. The great *Brahma* has knowledge of the whole world and He alone knows the details of the astrological sciences perfectly.

STANZA-79.

This work *Jatakachandrika* has been written by the learned pundit Venkatasasastri son of the Dikshin Yagnanarayana.

NOTES.

The father of the author seems to have been a Dikshin or one who had performed various Yagnams or sacrifices. The noddity of the author's birth is therefore placed beyond doubt. The author calls himself a learned pundit and he could not have been otherwise. In the course of 75 stanzas the author has tried to lead the astrological student to the doors of future predictions and tells him there that by diligence he would find admission into the sacred precincts of the unquestionable Truth.

The age of the work cannot be so easily marked. The free use of the names of the planets Rahu and Ketu show clearly that the work must have been more recent than the *Brhatjataka* of Varahamihiracharya, who flourished during the time of Vikramaditya and who was one of the nine gems which graced that illustrious monarch's reign. The age of Vikramaditya is roughly stated to be about 2000 years back. I do not even think that the *Jatakachandrika* is even so old as that. It must have been written pretty recently perhaps in the 12th or 13th centuries A. D. when astrology was prevalent all over India. The name sounds like a southern Indian name and it is difficult to identify his birth place and that of his education. I shall hereafter commence to collect information regarding the history of the various astrological writers whose works have previously appeared before the public and about whose birth information has reached them. It may not be an easy task, but any correct details which may come to my knowledge in the course of my travels or my investigations will be published for the benefit of the public, so that those details may be well criticised by the learned before they are accepted as so many truths.

THE END.

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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 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.

B. SURYANARAIN ROW, B. A.
Vakil and Astrologer,
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Important Astrological points.

WE pointed out in our last three issues that the occupation of the three quadrants by the evil planets Kuja, Sani and Ravi with the powerless Moon or Kshinachandra in the fourth quadrant will produce immediate death to the child born under such combinations and that the statement that the planets in the quadrants produce good is really a debatable point and is worthy of being properly examined and discussed. We referred in the above articles to a particular system of astrology which holds this view. But there is another which clearly says that evil or inauspicious planets in the quadrants are likely to produce unfavourable results to the persons born under such combinations. Apparently we have then two different systems of astrology which give opposite views on the same subject and which are obviously irreconcilable. These

differences in the opinions of eminent astrological writers require a careful consideration. There is of course a material difference in the occupation and owning of a house; occupiers need not be owners and owners need not be occupiers. A man may own a house and be elsewhere without occupying it. He may occupy a house without owning it or he may both own a house and also occupy it. There may be no occupation and no owning. But however in the case of these seven principal planets, there must be owning and occupation as it is not possible for them to renounce their ownership to certain house or houses and in the course of their revolutions they are obliged to occupy some house or other. This does not mean that there are so many houses, built after a certain fashion and having a ready marketable value ascertainable at any given time. All that the ancient Rishis have said about these planets are indicative of the production of

certain results and when they said that a planet owns a house they simply mean that his rays have a peculiar influence in a certain portion of the zodiac and that he is said to own it. Exaltations, debilitations and Moolathrikonams have also similar significance. Therefore it is very necessary for the astrological readers that the distinction implied by owning and occupation of a house by a planet must be carefully borne in mind as there is much significance attached to these words. If good planets own quadrants they are said to produce evil, if evil planets own quadrants they produce good. If good planets occupy quadrants they produce good, and if evil planets occupy quadrants they produce evil. Good planets may both own and occupy quadrants and then their capacity for good or evil becomes narrowed, while the same holds good in the case of evil planets. As regards the production of evil by the good planets when they own quadrants and the production of good by the evil planets when they own quadrants there seems to be no difference of opinion among the astrological writers. But as regards the production of good or evil by the occupation of qua-

drants by the auspicious or inauspicious planets there is much difference in the views of eminent astrological writers. It will be seen from the above that the occupation of the Kendras by evil planets results in immediate death and this cannot be said to be a beneficial result. This is one of the *yogas* or conjunctions falling under Balarista or early death within 8 years after the birth of a child. Badarayana or Vysa and his school of astrologers do not apparently seem to make any such distinction between good and evil planets occupying quadrants. Badarayana says *Kendrasthathi Balasphahu* which means that all those planets which are in Kendras possess very great strength. The possession of strength here means that the planets found in the Kendras are able to produce good results and not evil ones. Varahamiracharya, the author of *Brihatjataka* and *Laghujataka* is not very distinct on this point and the combinations given by him in the Balarista and general *Aristadhyayams* point to the fact that evil planets produce evil results when they are found occupying quadrants or Kendras both for life and for its worldly

prospects and health. There is, as far as we have seen, no difference amongst the astrological writers as to the fact that good planets in quadrants are productive of auspicious results. Here then there is a real difficulty in as much as two results are mentioned by astrological writers for the same combination of planets. Varahamihira's Balarista and general Arista chapters must be fairly represented and examined. A planet, for instance, may produce good results and kill the person while he is really rolling in wealth and luxury. In fact longevity and happiness are not convertible terms and very often they may not be found side by side. There are old miserable beggars and there are young jolly men who suddenly die while almost in the same breath, fortune seems to lower her choicest favours upon them even after their existence has ceased. Evil planets in the Kendras from Chundra are considered to give favourable results and even they go to the extent of destroying the evil produced by the *Kemadramayoga*. *Kemadramayoga* is a combination which requires a little explanation here. When there are no planets on

either side of the Moon the combination is said to be *Kemadrama* productive of the most unfavourable results, but when planets occupy quadrants from Chundra *Kemadrama* disappears and the result seems to be good. Here again there is no difference shown by the writers on these *Mahayogas*, and about the nature of the planets who may occupy the Kendras. Kendras further do not indicate the same significance. The first Kendra or the first house denotes body, complexion etc and its occupation by an evil planet is bad for various reasons. The second Kendra or the 4th house denotes conveyances, education, mother and morals and occupation of it by an evil planet has not been shown to be good. The third Kendra or the 7th house denotes wife, marriage, cupidity and love and evil planets there do not speak well for these *bhavas* or significations. Here however there seems to be an exception. Sani in the 7th house possesses what is called *Dighalam* and favourable results are predicted by his occupation of it. The fourth Kendra or the 10th house denotes reputation, success, means of livelihood and political influ-

ence and the occupation of this house by evil planets, like Ravi and Kuja is considered to be productive of favourable results. Planets like Ravi and Kuja in the tenth house are even recommended. In the horoscope of the great Indian hero Rama who is the incarnation of Sri-Mahavishnu the tenth is occupied by the Sun all alone aspected by two evil planets Sani and Kuja, all these there being exalted. The combination of planets in Rama's horoscope are thus given and they are worth being studied as indicating the character and history of the most heroic and at the same time, the most humane of India's rulers. The influence of Rama on the nations of the world has been far-reaching and even unto this day there is no household in India which does not guide its morals in the light of that hero's conduct, and which does not repeat his name for some purpose or other. Kataka is the birth time and Chundra and Guru occupy it. Here Chundra is the lord of it and Guru is exalted. The fourth house from Kataka or Thula is occupied by Sani, Makara is occupied by Kuja, Meena is occupied by Sukra,

Mesha by Ravi and Vrishabha has Buda in it. Some give out that Buda is in the 9th or Meena with Sukra. For various reasons into which we cannot just now enter Buda has been deliberately placed in Vrishabha. All the quadrants therefore have been occupied by planets, and excepting the Moon and Buda, the rest are duly exalted. Kuja aspects the Lagna, Chundra, and Guru in the 7th, Ravi in the 4th, Sani aspects Ravi in the seventh and is also aspected by Ravi. Sukra is aspected by Guru. Thus it will be seen that Guru has the aspect of Sani and Kuja and these are evil planets. Considering the results of these planetary combinations and aspects, the birth of Rama is peculiarly indicative. Every planet in exaltation is aspected by one or more planets similarly exalted. These aspects are very significant and made him the great man he was. We shall not take into consideration the aspect of his incarnation and the special mission he had to perform in ridding the world of its infamous and evil potentates. Suffice it to say that if we believe in Rama as a King ruling over

the extensive territory of Ayodhya and his expeditions against the oppressive rulers of the south, we have a hero of undaunted bravery and splendid morals. Even in such a horoscope as Rama's, the *phalam* indicated by the evil planets in the Kendras though all of them were aspected by other exalted planets, was unfavourable and we find from his history that the facts were really so. The fourth house or Thula was occupied by an evil planet Sani and Rama is always quoted as an example of what a person has to bear in the shape of unheard of miseries and not as a hero representing perfect happiness. Fourth is the house of comforts &c. and he was unhappy apparently for one thing or another. The word *Ramagolu* correctly denoting the hero's unhappy life. Seventh or Makara is occupied by Kuja another evil planet and he was not happy in his domestic relationship and the great epic Ramayanam is the result of the carrying away of Sita, wife of Rama, by the Rakshasa Ravana. In the tenth house we find Ravi, in the most exalted position and aspected by

the two evil but exalted planets Kuja in the 4th and Sani in the seventh house. Rama Bana was never said to have missed its aim and his fame is well known to the world to need any praise from an humble pen like that of ours. It is therefore clear from these and various other facts that the occupation of Kendras by evil planets is not likely to produce much good to the native excepting in a few special cases which are more exceptions than general principles. There is also another characteristic about the occupation of Kendras by good and evil planets. Evil planets in the Kendras and even in the tenth house give the person fame for temporal achievements and those who have specially distinguished themselves in the religious world have auspicious planets in the Kendras specially the tenth. Rama's horoscope is a very peculiar one and the strength or weakness of such a horoscope cannot be roughly judged in a short article like the present. There are other points in astrology about which we shall speak in our future issues and leave the careful readers to draw their own inferences.

SCIENTIFIC INDIFFERENCE.

There is in every country of the globe a numerous and influential class, which although it cares little for all theories of abstract science, yet is generally well disposed to benefit by its speculations when those sciences or their principles aim at practical results; provided some qualified persons or bodies of men will come forward and vouch for the accuracy or soundness of the principles on which any improvements proposed to its adoption is grounded. If some of the leading men put in their signatures they will readily follow the proposals without any further examination of the usefulness of such measures. If the legislature adopts them it gives them a stamp of certainty which has no meaning in it and which may be subsequently found quite misleading and highly injurious. In India there are few authors and no critics worthy of the name. The Editor of a larger newspaper constitutes himself the self sufficient authority to criticise every branch of human knowledge which comes before him whether he knows it or not and the irresponsible and illiterate unpaid correspondents sit as the judges of a work which they may never have seen in their lives. When sciences are ushered into the world for careful investigation and experiment the common place Editor flings his pen against the writers of these works and makes himself prominent by his stupi-

dity and a high degree of arrogance. His correspondents surround the central luminary like the dark spots of the sinking Sun and urge him to expose much more of his illdigested ideas than he would have done if he had been left to himself. We have to simply pity them and send their self sufficient remarks to the waste-paper basket which is always at our disposal. The absence of critics well qualified to pronounce opinions on scientific subjects is a great desideratum which we hope will soon be supplied by men of high intellectual attainments. Business in all its various acceptations is the main spring of the actions of the community and very few therefore come forward with any degree of intelligence which entitles them to a proper hearing. Every one seeks to win laurels in his own walk of life, without in the least caring, to know what happens to the persons engaged in other departments. In matters of science this holds very good. When therefore a production out of the common walks of literature makes its unexpected appearance before the public and tries to recommend itself on the score of utility, no one is found to imprint that seal upon it which like the king's mark upon a piece of plate, would cause its practical object to be adopted by the public without any question being raised, and in that case there being no one to judge for all, everybody expects to be enabled to judge for

himself. In India it unfortunately happens that works on Native sastras have to be judged by Europeans who have no sympathy with them or by a body of men who are specially trained in the European methods of thought. These sastras may not be able to convey demonstration according to their mode of argumentation, but many of them will be found to be perfectly sound and will be in a position to explain with perfect certainty questions which refer to their theories. Publications on astronomy and astrology expounding their principles are matters which do not find favour with the present generation. The tumbling down of a jatka, the conception of an abandoned widow, the remarriage of a declared vagabond, journeys of an eccentric idiot, scandals of society in a particular sect or the downright abuse of an honest official are considered more important than the influences of the celestial spheres, which are able to affect our welfare in the most material manner possible. This is the fashion of the day and the popular current carries everything before it. Very often the readers pour over the columns of worthless gup and gossip newspapers more readily than they would be inclined to devote a precious single moment for the consideration of an important scientific principle. The social talk has more interest for the onesided educated Hindu than the solution of any heavenly problems. There are some who have the frankness to avow that with them the principle of "sufficient unto the day is the evil thereof" holds good and that practically they do not care for anything else which demands some intelligent intellectual devotion. The ugliest scandals of some beastly society have more charm for the public than the sutras of Bhagavadgita or the moral sayings so readily found in the Puranas of *Vysa*. Astrology is denounced by some greatmen in the interests of self elevation. They want to cut a name in the world and they are too shrewd to spend money or intelligent labour to achieve such success. Praise from the western nations gives them more flavour than the substantial knowledge which they may acquire from their own shastras. Credit must at any rate be procured from the western sages of the present day and the principle of agreeing with all that they may proclaim to the world, regulates their conduct and makes them subscribe to facts which they soon have the mortification to learn as turning false or utterly injurious. These poor deluded gentlemen start with the prejudiced idea that the ancient Hindus could never have made such splendid advances in arts and sciences as the western nations have done, and then begin to compare events which have no similarity either in theory or in practice. The only way to draw them from the false stand they have taken will be

to fully expound the component parts of Hindu Astronomy and Hindu Astrology and make them tell their own history in unmistakable words. Many of the grand truths contained in the astronomical works are not even heard of by the modern educated classes, and when authorities are quoted in support of them, they attribute forgery or perjury to the authors. In fact ignorance on Hindu sciences has reached that high extent that if no attempt is made to stem the current of this injurious course, our educated men might even go to the length of saying that the classification of the Hindu Nations as barbarous or semi-barbarous in the western geographies is quite correct and that the Hindus are heavily indebted for the simple arts of life to the charitable culture which is given to them by the learned western scientists. Max-Muller, who admitted some remnants

of ancient greatness among the Hindus in the earlier portions of his life has now been loudly declaring that the world must look to the Hindus for depth of religious, social, scientific and political thoughts. Can it be said that he has sincerely expressed his opinions, the result of long experience in the oriental literature? But he and his class of men are far from seeing the grand truths which are still concealed deeper in the recesses of the Indian intellectual store houses. Sciences are treated among the Hindus in the most elaborate style and deep study alone can reveal to us the

gems which have been bequeathed to us by the ancient Maharishis. They were so strict in all that they said and did, that not a single syllable could be found superfluous or meaningless in any of the many works which have been left by them for the benefit of posterity. Every accent, every emphasis, every syllable and every word has its own specific signification. It may take very long years before the real worth of our philosophies or sciences is found out, but *letter late than never* must be our motto. We must work with a heart and leave the rest to time and planetary combinations. Indifference is always injurious to national progress and must be rooted out of our community at any cost.

YOGAS OR PLANETARY COMBINATIONS.

Planets influence the native individually and in combination. It seems that some of these combinations lead persons even to royalty, when there are no other influences to help them. The power of combination to do good or evil is very large and therefore the chapters treating on these yogas or combinations are important and must be well studied. The results of these combinations may be classed under two heads. Yoga means conjunction and there can be no yoga without a conjunction of at least two planets. The planets may not be worth much individually and they might not even possess many of the sources of

strength which are detailed in the astrological works. But apart from their individual strength or weakness the planets may be capable of doing immense good simply by the fact of their combination and it is to this fact that we wish particularly to draw the attention of our readers. Combinations of planets therefore are very important and often lead to very material results in spite of the individual characteristics which may have been ascribed to them when taken separately. We shall now take our readers to a series of *yogas* which they can easily find out without much knowledge in the science of astrology and give the results of those combinations so that they may clearly see whether they have any such combinations in their own horoscopes or in the horoscopes of those who are dear and near to them. The *yogas* we propose to give are called *chundrayogas* in as much as Chundra therein plays a very prominent part and the *yogas* particularly have reference to his position in the horoscope of a person. In this connection Ravi is not counted as a party, because his presence or absence is not noted by the authors although we are tempted to say that his presence should not be altogether omitted. His absence need not be taken into consideration, but how could we ignore his presence. We shall discuss this question later on in its proper place. Take the planetary positions at the time of birth and find

out the position of Chundra in it. Chundra's position is determined by the *Nitya Nakshatram* or the ruling constellation of the day which can easily be distinguished by looking into any of the panchangas so readily obtained in the bazaars of India. If there is a planet in the second house from Chundra, the combination is called *Sunapha*; if there is a planet in the 12th house from Chundra the yoga is called *Anapha*, if there are planets in the second and 12th houses from Chundra, the combination is called *Dhuradhura* and if there are no planets in the second or twelfth houses from Chundra, the combination is called *Komadrama*. Ravi's presence or absence the authors say will not interfere with these combinations. So far the rule is plain and every reader can understand these yogas. But these combinations and permutations lead to the recognition of various forms of these yogas and they must be explained. If Ravi is omitted then we have 8 planets. Chundra is the author as it were of these yogas and then we have only 7 planets. Rahu and Ketu are not at all mentioned in connection with these yogas and therefore practically we have only five planets left for our calculations and they are Kuja, Buda, Guru, Sukra and Sami and these are generally called *Kujadi Pancha Taragrahas*. We have stated that there are *Sunapha*, *Anapha*, *Dhura* *Dhura* and *Komadrama*. There can only be

one variety of the last yogam because that yogam is derived by the absence of these five planets. But in the case of *Sunapha*, *Anapha* and *Dhura Dhura* we can have a large number of varieties of combinations. The presence of planets in the 2nd house from Chundra as has already been stated gives rise to *Sunapha*. There are five planets named, and we may say that yoga is present when each of these planets singly occupies that house. In this case have we five varieties of *Sunapha*. We shall state more clearly even though at the risk of some repetition because the reader when he sees clearly once will understand it better and derives much benefit from a full and accurate explanation of these technical matters. The first set of *Sunapha* varieties are these. Kuja in the 2nd (1) Buda in 2 forms the second variety. Guru in 2 forms third, Sukra in 2 forms fourth yoga and Sani in 2 from Chandra forms the fifth yoga. Then again we can have two and three, and four and five planets at a time. We shall take the cases of *Sunapha* when there are two planets in the second house from Chundra. Kuja and Buda in 2 form (1) Kuja and Guru in 2 form (2) Kuja and Sukra in 2 form (3) Kuja and Sani in 2 form (4) Buda and Guru in 2 form (5) Buda and Sukra in 2 form (6) Buda and Sani in 2 form (7) Guru and Sukra in 2 form (8) Guru and Sani in 2 form (9) and Sukra and Sani in 2 form (10). Thus we have 10 combinations of

two planets in the 2nd house from Chundra. Then we may have three planets at a time in the 2nd and they will be Kuja, Buda, and Guru in 2 form (1) Kuja, Buda and Sukra in 2 form (2) Kuja, Buda and Sani in 2 form (3) Buda, Guru and Sukra in 2 form (4) Buda, Guru and Sani in 2 form (5) Guru, Sukra and Sani in 2 form (6) Kuja, Guru, Sukra in 2 form (7) Kuja, Sukra and Sani in 2 form (8) Buda, Sukra and Sani in 2 form (9) and Kuja, Guru and Sani in 2 form (10). Thus we have ten combinations of three planets in the 2nd house from Chundra. We have then four planets in the 2nd house causing varieties of these *Sunapha* yogas and we shall state them. Kuja, Buda, Guru and Sukra in 2 form (1) Kuja, Buda, Guru and Sani, in 2 form (2) Kuja, Guru, Sukra and Sani in 2 form (3) Kuja, Buda, Sukra and Sani in 2 form (4) Buda, Guru, Sukra and Sani in 2 form (5). We have five combinations of four planets occupying the 2nd house from Chundra. Then we have only one combination of the five planets Kuja, Buda, Guru, Sukra and Sani in the second house from Chundra. Thus we have 31 varieties of *Sunapha* yoga or combinations and these necessarily produce different results to the native when they become lords of these yogas or cause these combinations to exist. The presence or absence of particular planets must necessarily produce different results although the general resemblance of the yoga may be the same. There may be much

difference in the local affairs and two persons born under dissimilar combinations cannot have the same result. Where the *Sunapha* yoga is caused by Sani the results produced by him must be different from the combination of *Sunapha* where it is caused by Guru or Jupiter, or by Venus or Sukra. It is so stated in the astrological works. The same thing may be repeated of *Anapha* because the conditions necessary to form these yogas are also present in that. *Sunapha* is formed when there are planets in the 2nd house alone from Chundra and *Anapha* is formed when there are planets in the 12th house only. The same permutations and combinations obtain there and we shall have 31 varieties of *Anapha*. Then we come to the yoga of *Dhura Dhura* and here we have a larger number of varieties because the combination requires the presence of one or more planets in the 2nd and 12th houses from Chundra. These varieties come up to 180 yogas and we shall briefly point them out as the details when taken in all their minor divisions will occupy unnecessarily a very large portion of the Magazine which is not recommended. We have to suppose the existence of two planets in the two houses on either side of Chundra and in this supposition there are several varieties. If there is one planet in the 2nd and one in the 12th we get 20 varieties. If there are two planets in the 2nd and one planet in the 12th we get 30 varieties. If there are 2 planets in the

12th and one planet in the 2nd we get 30 varieties and if there are three planets in the 2nd and one planet in the 12th we get 20 varieties; if we have three planets in the 12th and one planet in the 2nd we get an equal number viz. 20; if there are four planets in the 2nd and one planet in the 12th we get 5 varieties; if we have four planets in the 12th and one planet in the 2nd we get 5 varieties; if we have two planets in the 2nd and 2 planets in the 12th we get 30 varieties, if we have 3 planets in the second and 2 planets in the 12th we get 10 varieties; if we have three planets in the 12th and 2 planets in the 2nd we get 10 varieties. Thus in all these combinations and permutations we get a grand total of 180 varieties of yogas or conjunctions of planets with reference to Chundra and in each of which yogas the results must necessarily vary though it may be to a little extent. We have therefore 31 varieties of *Sunapha*, 31 varieties of *Anapha* and 180 varieties of *Dhura Dhura* and one of *Kemadrama* or in all we have $180 + 31 + 31 + 1$ or 243 combinations from the position of a simple planet like Chundra. Another set of combinations or yogas are also related from the occupation of planets in the 6th, 7th and 8th houses from Chundra and these are called *Audhiyogas*. In the case of *Audhiyoga* there is some difference among the astrological writers; planets occupying the 6th, 7th and 8th houses from Chundra give rise to *Audhiyoga*. But planets may be good or evil and there may

be *Papaudhiyoga* or *Shubhaudhiyoga* as the planets who cause this yoga happen to be evil or good as the case may be. Varahamihiracharya and some other astrologers say that there is only *Audhiyoga* when all the auspicious planets occupy the 6th, 7th and 8th houses from Chundra. The good planets referred to being Guru, Sukra and Buda. The word *Soumya* used in the works particularly refers to benefics. But Shrutakirthy, Mandavya and the author of Saravali and others say that when the 6th, 7th and 8th from Chundra are occupied by benefics the combination is called *Shubhaudhiyoga* and when malefics occupy them the combination is called *Papaudhiyoga* and when there is a mixture of benefics and malefics in those houses, the yoga is called *Misraudhiyoga* or mixture of good and evil combinations.

There are 7 varieties of these *Audhiyogas* and they are—if all the planets occupy the 6th from Chundra we have (1) when they occupy 7th we have (2) when they occupy 8th we have (3) when they occupy 6th and 7th we have (4) when they occupy 7th and 8th we have (5) when they occupy 6th and 8th (6) when all the planets occupy the 6th, 7th and 8th we have (7). Thus we have 7 varieties of *Audhiyoga* and if we take the evil planets also we shall have a large number of further subdivisions into which we need not go just now. The results of these

Audhiyogas and *Sanapha*, *Anapha*, *Dhura Dhura* and *Kemadrama* yogas will be separately treated in our future issues. These combinations are of great importance in the consultations of horoscopes and the readers will do well to remember them when they make predictions about horoscopes submitted for their consideration. Yoga in sanscrit simply means a junction and conjunction or combination well expresses its meaning.

THE LORDS OF THE WEEKDAYS.

We have explained in the *Astrological Self Instructor* and in the earlier issues of the *Astrological Magazine* the reasons which prompted the ancients from selecting the particular planets to be lords of the particular days and calling them by their names as showing that the lord of the week-day after whom it is named has a peculiar influence on the day in question. It was enunciated thus: Arka, Sukra, Budha, Chundra, Mandu, Jiva, Dhara-suta, govern regularly the hours of the day and as each day is composed of twenty four horas, we get the week days in the order in which we find them now. The creation, it is to be presumed, began with the appearance of the Sun and as he governed the 1st hora that day, we have to call it Ravi Dina or Sunday. Counting from Ravi hora in the

given order, we get the Chundra hora for the 25th hora. We know that a day contains (from sunrise to sunrise) 24 horas and therefore on the next day when the sunrises the lord of the first hora is Chundra and the day is called Chundrawara or Somawara. In sanscrit there are several names for each planet and the week day might be called under any one of those names. Thus we usually call Monday, Somawara, Induwara, Chundrawara and so on. It has been already stated above that the 25th hora from the Sun is Chundra and therefore the second day from Sunday is the Moon's day because Chundra governs the first hora of that day and the week day is called after him. Then coming to the 25th hora from Chundra in the order stated above, we get Kuja hora. Therefore on the 3rd day from Sunday at sunrise, the first hora is governed by Kuja and the day is named after him. Counting again from Kuja the 25th hora commences with Buda and the week day is called after him and so on for the rest of the planets till we come to Sani, when the order in which the planetary horas are given repeats itself and we have therefore these weekdays in one continuous and regular order. The influences of the planets after whom the day is named prevail during those days and good and evil actions are recommended or prohibited according to the results which are aimed at and expected by the parties

who consult the weekdays. But there is another and in our humble opinion a simpler system of week days explained in the *Bhu-Bhagola Dipika* and we shall point out the rule here for the benefit of our readers. There are seven *grahakakshiyas* or the planetary orbits through which the planets keep on continually moving. These are supposed to be in the following order: Sani, Guru, Angaraka, Surya, Sukra, Buda, and Chundra. The planets are revolving in these *grahakakshyas* and in that particular order one above the other. As they keep on continually revolving through their *grahakakshyas* we may presume that their positions with reference to each other and the necessary influences, must be as constantly changing and effective. Ravi occupies the 4th in any order and as he represents the prime moving power which must have originally set all the other planets in motion, the first day very naturally was dedicated to him and his influence was fully felt and recognised on that day. The fourth in the order from him becomes the lord of the 2nd day and he is Chundra. We count from Ravi and we have Sukra, Buda, and Chundra, and as the 4th planet in any given order ruled the first day the fourth from him became the lord of the 2nd day and this falls on the Moon. The fourth from Moon is Angaraka and he governs or rules the 3rd day. The

fourth from Kuja is Buda and he rules the 4th day or Budawara. The fourth from Buda is Guru and he governs the fifth day which is called Guruwara. The fourth from Guru is Sukra and he governs the 6th day and it is called Sukrawara. The fourth from Sukra is Sani and he governs the 7th day, it is called Saniwara or Stirawara. The fourth from Sani again is Ravi and this repeats itself every seventh day. This is a very simple account of the origin of the weekdays and has the support of authorities from Surya and other siddhantas. In counting we must always include the planet from whom we count and also include the name of the planet who is wanted. The Grahakakshya order is thus given, Sani-Guru-Kuja-Surya-Sukra-Buda-Chundra. From Surya we want the next day. Surya is one, Sukra is counted as two, Buda is counted as three and Chundra is counted as four. Therefore the fourth from Ravi is Chundra and so on. The uses of these planetary arrangements are several. We have good and evil planets named in the astrological works and days governed by good planets are good for auspicious purposes and days governed by evil planets are not recommended for auspicious occasions as their influences are supposed to be evil. There are other circumstances connected with these ideas and we may indicate those uses in our future issues.

TITHIES OR LUNAR DAYS.

Here is a fine specimen of a European writer passing remarks on the Hindu system of Panchangas and the *Thithis* or lunar days which are in use among them even unto this date, in spite of the introduction of the European system of dates. The writer under notice says—"The adherence of the Hindus to that singular species of days which they call *Tidis* so unavailing to the purposes of civil life, is a striking proof (among many others) of their attachment to ancient usages, for if on one hand it must be admitted that without the use of these *Tidis* their whole system of astronomy must fall to the ground, on the other as their beginning or end cannot be known without looking into the Panchangam (because each may begin or end at any instant of any solar day) it is difficult to conceive the cause which has preserved their notation during so many ages in their rustic calendars unless it be ascribed to their predilection for astrology." In truth the learned western scientist gravely says that the *Tidi* is now almost entirely banished from all public business excepting in that part of India which was formerly called Tellingana better known to Europeans under the name of the *North-east Circars*. But proceeds the author, neither the testimony of the senses nor the language of reason could ever remove it from the moral and even

the physical concerns of the Indians; all believing alike without distinction of castes or persuasions that every contingency of this life is ruled by the joint operation of the great luminaries of nature. In all that relates to health, fortune, advancement, prosperity or their contraries the Panchangam must previously be consulted. But the ruling order of the Brahmins rigorously requires from those among them who are qualified for and willing to compute it, that they will scrupulously adhere to those sacred doctrines according to which the beginning and duration of a *Tidi* is determined, a period however (it must be owned) which is no further imaginary than because it is manifested to the senses by no visible operation of nature though it be as truly an assignable portion of time as the solar day is an assignable part of the sun's tropical revolutions." Commentaries on the vague and imaginary difficulties of the writer are quite unnecessary. He considers that as no physical peculiarities are observed with the change of the *Tidis* as he is pleased to call the lunar days, the division of time into arbitrary names is both useless and objectionable. He considers that the Hindus have been keeping these *Tidis* because they believe in astrology and attribute every thing in their life to the influences of the planets. The conclusions of a scientific mind are here patent and deserve to be specially considered.

Of course he does not pretend to have made any researches into the truthful nature of the changes which might accompany the succession of each of the lunar *Tidis*. He positively laughs at the idea of Hindus believing in the influence of the planets on the sublunary affairs and considers that no changes are visible with the change of each *Tidi*. It is indeed a very bold assertion on his part and quite inconsistent with his own theories, which ascribe all terrestrial phenomena to the influence of the Sun; and the other planets. Professor Huxley and Sir John Herschell and others of eminence have undoubtedly ascribed the terrestrial phenomena to the solar energy. The ultimate source for all the energy we see, is said to come directly from the Sun and all the modern physical researches have not been able to throw any further light on these matters than what has already been known to the ancients long ago. If the solar energy is really the final source for all vitality on the face of this earth, it will not be consistent to laugh at those who believe in such a theory. All the planets shine by borrowed light from the Sun and then in their turn, shed their influences with such modifications of the solar energy as they are capable of effecting, through peculiarities which are natural to their bodies. These facts are proved by all the authorities who have had any pretensions in the education of physical

sciences. We have simply quoted one out of the many passages where the ill-educated western gentlemen (well educated in their own methods) draw inferences of the most absurd kind simply to support their own previously determined prejudice anything said against which appears to them as utterly useless although their own authorities support them in other places. It is human nature we suppose and such acts of inconsistency must be endured and even encouraged in the interests of scientific improvements. Astrology labours under a general depression. Nobody raises any definite issue, nobody comes forward as a person who has had some previous training in its rules, nobody discusses its merits on its own principles and nobody specially directs his arguments on any part of astrology which is weak or which cannot be defended. But every one seems to imagine that he is aggrieved in the scientific struggle and lifts up his finger of scorn because he sees his neighbour do it. We simply ask whether it is fair and reasonable in the interests of any science?

ASTROLOGICAL LECTURES BY THE EDITOR.

Much ignorance and misrepresentation prevails regarding the science of astrology and its grand truths. With a view to remove some of these doubts and difficulties and to help those who

are in need of correct information the Editor made a trip through Madras, Tirupathy, Kalahastri, Nandahur and Cudapa. At Madras on account of several pressing engagements he had to decline the request of Mr. A. Senkariah B. A. late Dewan Peishkar of Cochin and the Secretary of the Triplicane Literary Society, to deliver one or two lectures on astrology but, he will take the earliest opportunity to comply with their request and deliver a series of lectures on astrology there. At Tirupathy he made a longer stay and delivered 3 lectures two in English and one in Telugu for the benefit of the non-English knowing pundits. The lectures were well appreciated and Mr. V. Seshayya B.A. pleader, who presided on all the occasions, spoke very highly of the interesting lectures. The leading gentlemen of the place, viz. Messrs. Y. Janakiramaiah Puntulu, District Munsif, M. Sreenivasachar B.A. Sub-Magistrate, all the pleaders, the head master of the Mahant High School and the local pundits were present. The Editor was hospitably entertained by the District Munsif and the time was very usefully spent while he was at Tirupati. At Kalahasti there were greater difficulties and the arrangement for a lecture on account of the misunderstanding that exists between officials of the different states and the Tutor to the Raja of Kalahasti, to whom the Editor was introduced by a friend was considered hopeless. Through the kindness of the Sub-Registrar

ble control of them over our terrestrial functions. Then we have to deal with a very important question of the planetary peculiarities and how they influence the earthly phenomena in various ways. It must be remembered that all our sublunar affairs do not influence us in the same manner or to the same extent even when they are judged under similar circumstances. There is much meaning in all these and our time will not be ill spent should we make a careful analyses of the several planetary influences. Planets are lighted up as it were by the solar rays and the influences they send back from their bodies so lighted are peculiar and various. There are planetary rays, there are several atmospheric envelopes and there are other outer or inner covers through which the rays of the planets have to pass before they reach the earth. In the same way the earth is sending out its modified solar rays back to the other planetary bodies. These relationships are technically called in sanscrit *Nitya Samband Samyoga* and probably indicate the mutual attractions repulsions and modifications which the planetary rays exert one upon the other. We have various peculiarities in our own persons and properties, perfect similarity between two objects in nature is an unknown factor in the life of man or beast. Things may be very similar and there may be a comedy of errors but if we carefully examine

each by itself, we shall have distinct and tangible proofs that two individuals will never have the same peculiarities of person or intellect in entirety. There will be marked differences and their presence in them will be a key to us to distinguish the two whenever such a distinction is needed for identification purposes. In the body of man there are nerve centres, vaguely identified as electrical currents passing and repassing from and into the body and affecting a peculiar and inexplicable organ called the *brain*. Here the explanations offered by physiologists or psychologists are not clear and satisfactory. We may not enter into a discussion of that subtle question now. The nerve centres are the seats of these impressions being recorded and controlled by the authority called the brain. Here there are some mysterious processes which are taking place every minute and every second and producing results which have to be very carefully watched and analysed. There is electricity outside the body and there are electrical currents inside the body and the body itself is a strange combination of electrical currents with some other forces or powers which may have different names under different physical and intellectual conditions. We have to remember that the influences to which the external electrical currents are exposed are not the same and cannot be the same as the influences to which internal electrical currents are

surd subject and that its practical study would be highly useful to guide the affairs of humanity at large. The Editor Mr. B. Suryanarain Row is highly thankful to all those gentlemen who helped him in his late tours in the achievement of his object and he will always remember their kind sympathy towards the noble cause of astrology with grateful feelings. The letters and opinions published elsewhere speak to the appreciation of his work and the confidence which may be given to his predictions. Gentlemen who are anxious to consult their horoscopes or who are willing to test the principles of astrology, may very conveniently apply to Mr. Suryanarain Row in person or by letter.

VIDYUTSAKTI.

The term Vidyutsakti is frequently used in the Bhoutika Sutras and a whole chapter is devoted to it. The Sutras bearing on it are very interesting and must be explained at considerable length before they can be properly comprehended. It has been suggested to us to use the word electricity as an equivalent to the expression Vidyutsakti, in the translations of the purport of those Sutras, but we are afraid that that expression may not exactly convey all that the word Vidyutsakti may convey in the original sanscrit. In the translation of the works of one nation who had attained to a high state of civilisation by means entirely different from the

means used and adopted by another nation to attain to a state of civilisation dissimilar in its moral and physical aspects, any amount of care and trouble bestowed in the selection of proper or suitable words, cannot be considered as illspent or wasted. Our readers may use the word electricity if they like for the word Vidyutsakti, but as it is now the fashion among almost all the English translators of the sanscrit works to use the same sanscrit words which cannot by their difficult nature be put into their equivalent English forms, we shall also do so for the present. Electricity is a misleading word in as much as its scientific significance is distinctly determined with reference to phenomena which have been analysed and classified. The assumptions or theories started by the sanscrit physical scientific writers are entirely different from the assumptions or theories which the western scientific nations have started and maintained. If we carefully bear these facts in mind we will be able to see the really awkward positions into which we will be compelled to fall by using words which convey altogether a different set of ideas from the original sanscrit. This is not only undesirable but highly dangerous as the original purpose of expounding the theories of a highly cultivated nation, will be entirely lost. There is also the further chance of conveying ideas to a nation, far advanced in civilisation, which are really different from

original writers have started. All these difficulties and doubts will be saved by giving out the exact sanscrit words in the English form and using them in their suitable places so that their places or purposes may not be misunderstood and misused. The divisions of the Sakties or powers or forces enumerated in the sanscrit physical sciences are many and Vidyutsakti is the principal power or agency which has constant relation with the earth and all it contains and it is therefore essential that we should know all that this agency is able to do for us and the world we live in. Electricity is one of the names given to the great physical agent, which assumes different names under different physical conditions viz heat, light, magnetism and electricity. Therefore it is one of the forms under which a great physical agency is recognized and explained. The prevalence of electrical currents are presumed in a subtle, imponderable and invisible medium called the ether and what are the functions of ether or its characteristics have not been distinctly ascertained. The existence of such a medium has been considered by the modern scientists as highly indispensable for the explanation of all the physical phenomena we find around us and therefore we can at once see whether a medium ought to be seriously recognized in a separate form. Perhaps in the course of a few years or generations the scientists might strike upon facts in electricity, which might altogether do away with the necessity for the existence of such an ill-defined medium or might find its existence as highly necessary. In these stages we are apparently dealing with the results as disclosed to us by our observations and not with the causes which produced those results. In one sense the view may be accepted that what is the cause in the one may be the effect in the other or *vice-versa*. It is not however with these delicacies we have to struggle with. A system of phenomena is explained by two sets of scientific men, both living apart in time and distance, both apparently possessed of individual extraordinary intellectual powers for observation and recording, both unlike each other in all that pertains to what are called the means of civilization, and both struggling to find out the great truth, falling short of which, they showed a determination which would not brook any disappointment in this dignified search. We shall not here discuss the merits of the two relative systems which are brought for the first time face to face and which must stand or fall, not by what its bigoted adherents might say, but by its own individual merits. It may be argued that the ancient knowledge of physical sciences was very scanty and that the scientific appliances at the command of the ancient Rishis was anything but satisfactory. It is not our present purpose to extend this discussion to any undesir-

able point, for we can leave well the discussion to better hands. But in the conception of the physical and scientific principles, we shall not spare every possible means to make what we mean clear and intelligible. We shall begin with the theories of electricity and all its various forms as presented to us in this worldly life and leave the readers to draw their own inferences. Nothing can be fairer than this and we would request all to join and take part in the movement to find the real truth.

SENKU OR GNOMON.

Says an eminent writer on the ordinary Senkuchaya so much spoken of by the Hindu astronomers and so little understood by the western nations. *Senku* is a straight rod or pillar of any material, resembling the *Dwaja-stambhas* usually found in front of all Hindu temples and placed perpendicularly on an horizontal plane. The Hindus trace a meridional line by describing concentric circles from the point on which the centre of the pillar is to rest on the ground precisely in the same manner as the Europeans do. Irrespective of the height of *Senku* it is divided into 12 angulas or divisions and each division again is sub-divided into 60 minor divisions. It thus serves as a scale for measuring the *chaya* or shadow of the Sun. In marking alternately the point where

the top of the shadow cuts any of the concentric circles the Hindus choose the time of 5, 6 and 7 *dundas* or the Indian account of the *Moolortas* 60 for a day before and after noon. They then bisect the arcs, the Meridian line is traced and the *Asla Diks* or the eight cardinal directions are marked. Four of these are the cardinal points, East, South, West and North and the other four being the intermediate divisions. Then by a method which is peculiar to the ancients and technically called *exhaustion* they approximate it by means of inscribed and circumscribed polygons. By means of this which they call the *chaya* by *Senku* they are able to calculate the times of birth and other events with great precision and this substantially helps them in making their calculations for the combinations of the planets which are found at the time of birth. They have another and a simpler method which they can very readily use and it is the measurement of the shadow of the Sun by their own feet. The person who measures it has some formulas given and taking the number of feet the shadow casts at the time of birth, he easily finds what is the time and this in many cases is found to be more correct than the measurements of time which are given to us by the best watches in our possession. All time is naturally derived from the movements of the Sun and his shadow therefore is the best guide we can have for us.

sec around us. As an important person gives rise to the name of a street in a town although there are hundreds and thousands like him living in the street, so also the names of the lokas are selected from the most powerful Bhootas which obtain preponderance in the particular world for the time being. There are various agencies working on the elements in the earth, and among these five have been principally named because they govern as it were the minor divisions and subdivisions. Of these five *Prithivi Bhoota* is the most important in the world we are living and it is called after the name of this most important *Bhoota*. The definitions of the words used in scientific works are not easily conveyed to the readers, especially in a foreign garb. There is therefore a good deal of misrepresentation on the one hand and misapprehension on the other. It would be better that encouragement should be given to specialists who have attained proficiency in both the departments of knowledge and who could convey their ideas from the one to the other with greater precision.

PLANETARY PECULIARITIES.

There are many planetary bodies and their influences are very important in the economy of nature. The earth as a whole is chiefly subjected to the influences of the planets Ravi,

Chundra, Kuja, Buda, Guru, Sukra and Sani. Rahu and Kethu have already been described elsewhere and have their peculiar influences. It is not to be understood by this that the other numberless planets do not exercise any influences on the phenomena of this globe. They do exercise their influences but the influences being so very slight and inappreciable that they may be generally and very conveniently omitted in the list of influences which are directly exercising their power over the surface of the earth we live in. This has been authoritatively stated by our ancient Maha-Rishis both in the Bhoutika Sutras and also in the other astrological works. Further this view is well supported by the Sruties than which the Aryan mind requires no greater or higher proof. We have read through the most important works of the modern sciences and whether we go to Physics, Chemistry, Botany or Astronomy we find the very same idea repeated in all those, of course under different forms. Then it may be taken for granted that the mutual relation and action and reaction to any perceptible degree on the terrestrial phenomena are to be found only among the 8 planets including the earth. This is also corroborated by the long usage of treating the seven principal planets with much consideration and leaving the rest of the planetary spheres as almost useless in as much as we have no direct percepti-

to help him in his endeavours and where he is exposed to the ridicule of his more fortunate brethren who have taken to studies which have the stamp of the vulgar sanction and remuneration. It would be highly desirable that there should be perfect sympathy among all classes of astrologers. There is no comparison of each others work and there is no spirit of toleration and much less any tendency to sympathise with each others work or in their calculations. The vernaculars contain many works on astrology and they must all have derived their prime authority from the sanscrit works. But some of their writers seem to have introduced peculiarities of positions and results which they might have noticed in their experience, into the astrological works to be passed off under the name and authority of persons whose ability remained unquestioned by the intelligent public through a series of generations. This series of innocent frauds increased the bulk of the vernacular works without giving them the stability which the sanscrit writers were always able to command, and the result is quite unsatisfactory. Many of these astrologers make statements, quoting, it is true, some vernacular authorities but are not able to give satisfactory reasons for them or explain them as they have to be explained.

BHOUTIKA SUTRAS & SOLAR PHYSICS.

The following is roughly taken from the Bhoutika Sutras and we may go to further details in course of time in the columns of the Astrological Magazine. The *Bhoutika* Sutras as we already stated extend over 12 lacs and they comprehend every possible branch of human knowledge. In the course of these articles we shall try and give the contents of the Bhoutika Sutras bearing on important social and religious events of our lives. The Sutras themselves are very short and are in our humble opinion very expressive. Their explanations will be satisfactory when a person is familiar with the different *Śruties* and *Smrities* which are their authorities and on which they seem to have been founded. The Sutras appeal to our senses much better than many writings we have come across, because they explain matters as we see them and know them. Considerable value is thus added to the knowledge expounded in the sutras as they can be easily comprehended by the generality of our readers. In the case of the more advanced portions they become difficult to understand in as much as they deal with causes and effects which are not easily understood by us. In all these explanations we have to assume certain theories and then base our arguments upon such assumptions. The first

sutra runs to this effect in the original sanskrit. *Saktyadaralokakha*. The existence of the plurality of the worlds is here assumed and that the final cause for the existence, protection and destruction of them is a something which is here called Sakti. This is a difficult word for us to express in translation. On the ordinary acceptance of the word Sakti, it means power to do a thing either physically or mentally. Hence it may be represented by the words ability or power. But these meanings are quiet misleading and do not really comprehend all that may be conveyed by the word *Sakti* in sanscrit. It includes also the Higher Agency or the final Power or Cause. Proceeding however with the word Sakti the Bhoutika sastra writers say that we have to interpret the word *Sakti* in two principal ways *Parasakti* and *Grahasakti*. *Parasakti* could only be known or appreciated by the advanced adepts in the yoga sastra and we shall not enter into that department of knowledge for the present. Practice alone in the yogasastra could reveal matters which can never be realized by any amount of lecturing or preaching. Here there is much to be seen and little to be described as the *sakti* which we call *para* is one which is *anirvacnyam* or not possible to be described in any form or manner by anybody. Then we have the other minor division of *graha sakti* or the power which proceeds from the planets, which keeps the world in its

place, and which has to be carefully analysed for our present purposes. Further on in the Bhoutika sutras, it is stated that the *sakties* are 1800 and each has a distinct function to perform either here or elsewhere in the universe. The sutra runs thus. *Astasattothara Sahashraavidhaskatihi*. There are one thousand and eight hundred varieties of these *sakties* which are doing work all over the world. We then come to a closer division. There are many divisions of the *grahasakti* and we are not concerned at this stage with all of them. The sutras then bring us to a distinction in the word *sakti* by saying that the word *sakti* includes all these varieties when used in a collective form, and means *Vidyut sakti* when it is used individually with reference to the terrestrial phenomena. This, we may say is its use in a narrowed sense. That is *sakti* which can create, protect and destroy any phenomena. The Sun is the grand centre of the planetary worlds and he is called *Grahapathi* or *Bharata Amara Joytisham*. Then, since the Sun is the centre of the planetary worlds and since all the planets derive their energy from him the *Vidyutsakti* referred to must proceed from him and him alone. It comes therefore from him and on its way it undergoes an endless series of modifications both in the planetary bodies and through all the atmospheric envelops through which it keeps on passing and repassing. A very grand

and truly inconceivable vista is thus opened here for the admiring student and he is recommended to conceive as best as he could the innumerable sub-divisions into which this *sakti* is divided and made to work. If the Sun sends out this *sakti* under its peculiar name of *Vidyutsakti* for the creation, protection and destruction of the worldly phenomena we have to see how it gets back again at times to the chief source from which it has come and how it fulfils all the functions which are ascribed to it. The *sastras* say *Tantooranabhirat* or like the spider. It is observed in the case of this species of insects that it is capable of producing the thread and taking it back at its will and pleasure and in the same way the Sun for reasons best known to him gives out *Vidyut sakti* from his globe and attracts it back when the purposes for which it has been sent have been served. The Sun is called *Sahasrakirana*, but it does not mean that he possesses only 1000 rays. The *Sutra* says, *Kethavah Param Kotayah* meaning that the rays of the Sun are to be counted by crores. The Sun is a very huge body as compared to the body of the earth and all the rays that he sheds are not and cannot be received and intercepted by the earth. Therefore when it is stated that the Sun is called *Sahasrakirana* we are simply to understand that out of the numberless rays that he sends out in space the earth receives only 1000 and each of these rays has a particu-

lar function to perform. The *Vidyut sakti* is therefore the medium through which we get these rays or to speak more correctly *Vidyut sakti* comes to us in the form of one thousand rays. Now it is the province of the *Sutra* writers to give the names of the 1000 rays, and the particular phenomena they are capable of influencing and how finally they are attracted back to the source from which they have come. It may be asked whether it is this *Vidyut Sakti* which is also sent by the Sun to the other planets and reflected back on the earth; if so *Grahasakti* includes *Vidyut Sakti* also in addition to other *Saktis* or agencies which have been sent by the Sun to the other planetary bodies. We have already said that *Sahasrakiranas* or 1000 rays are particularly those which come to the earth. And these should not be included in the list of rays which go to influence the other planets. The bodies of the other planets are opaque and unless the solar ray lights them up they would remain dark and unperceptible. It would therefore be unreasonable to suppose that it is some of the rays of these 1000 which go to light up the planetary bodies which are dependant upon the central luminary. The rays, therefore, which go to light up these bodies must be really different from the rays which light up the earth and influence its terrestrial phenomena. Though there are many planets in the solar system we have only to take

to be obviously too great to be easily overcome. Causes over which they have had no control worked to plunge the public of India in the sea of ignorance, and the educated few who were familiar with the proper uses and handling of these wonderful machinery either kept the secrets to themselves or imparted their knowledge in the last moments of their existence to pupils, who were ill-qualified to successfully use the instructions received from their *gurus*. Thus in the course of a few centuries real instructors disappeared from the land and a set of half informed intellectual upstarts replaced them without sincerity but with an unbounded supply of self-conceit. Even these dared not to construct the machinery or use them for the purposes for which their ancestors invented them, but they succeeded in perverting the objects of knowledge which unfortunately came into their hands, and thus a period of literary anarchy resulted where every one proclaimed himself the monarch for the time being without the least shadow of claims to the dignity assumed. The land of the *Vedas* is fortunate in one thing, and that is not much to be despised.

The ancient works whether understood or misunderstood by the later generations were preserved intact as much as possible and to this accidental circumstance we may ascribe the reaction of the modern feeling which abhors the action of condemning anything to oblivion without a fair trial being given to its examination. We have now very few resources to develop the machinery which has been mentioned in our ancient works. Money is sadly wanted to enable the few who may be inclined to put their shoulders to the wheels of the science in this direction, to go on with their researches. It is not the interest of the foreign conquerors, who however just they may be in their political professions, are surely guided by a few sets of bigoted and self interested individuals under the names of distinguished doctors of sciences, in all their dealings with matters which relate to sciences or ancient civilization. The energy needed to pursue scientific investigations is unfortunately divided and the ruling classes with a far sight which is truly admirable in their own interests, ordain all possible measures to keep up the gap wider and wider every day and prevent the union of intellects.

movement of the force from right to left and Viloma, indicates a similar movement in the opposite direction. Among the living species or objects possessed of life the movement of the Vidyut sakti is in the Anuloma fashion and among all other objects than the living, the Vidyut sakti moves in the Viloma fashion. These two important divisions of the Vidyut sakti are found in every terrestrial phenomenon living or dead. Hence it may be safely called "Sarvantaryami" as having influence over every animate or inanimate object in nature. We are compelled to draw the conclusion that without Vidyut sakti acting on the terrestrial phenomena nothing can exist or flourish on our globe. In other words our globe is dependant upon the work of Vidyut sakti we receive directly from the Sun and also the other saktis indirectly we receive from the other planetary bodies. It may be asked that if Vidyut sakti comes to us through 1000 rays in definite forms and structure then the phenomena must be capable of being classified into so many definite forms. It is not so as a matter of fact and it requires an explanation. There are 5 Bhootas or agencies which are enumerated as taking active part in the production of the terrestrial and celestial phenomena. Whether these are names for forms of Vidyut sakti is a question which has also to be considered carefully. From a co-mixture of these 5 agencies or Bhootas, viz. Prithivi, Apas, Theja, Vayu,

and Akasa and from a constant known movement of the planetary bodies, an endless series of phenomena are produced and sustained. The Panchikarna Vibhagas or the compositions and decompositions of these 5 bhootas give rise to an immense number of species or individuals which are supported and destroyed by the constant planetary movements. They play an important part in the economy of the universe and their right place in nature must well be determined and carefully understood. We shall name some of the divisions of the Vidyut sakti here for the information of the readers. One of the divisions of the Vidyut sakti is "Throtaka" and it is found incorporated in the bodies of the clouds. In the earth a division of the Vidyut sakti called "Thranana" is found influencing its phenomena. In the chaitanya or life-possessing beings the division of Vidyut sakti it works there is called Prajapatya.

PRITHIVI BHOOTAM.

The earth is called Bhoomy or prithivi and *Prithivi*, *Apas*, *Theja*, *Vayoo*, *Akash* are called *Pancha Bhootas* or primordial agencies which principally enter into numberless combinations and which exhibit all the terrestrial phenomena we are cognisant of. If Prithivi is one of the *Bhootas* why should, it may be asked, Bhoomi be called Prithivi? In the *Bhoo-*

Bhagola Dipika it is explained that the Bhoomi is called *Prithivi* because that *Amsa* or agency greatly preponderates in this globe of ours. This is also called Bhooloka. In the same way then are other *lokas* which have been given other names. There are for instance *Varunaloka*, *Vyooloka*, *Agniloka* and *Satyaloaka*. In these *lokas* or worlds we see a great preponderance of the principal agencies after which they seem to have been named. In the earth we have all the principal agencies at work and without their attractions and repulsions and combinations and dissolutions we cannot have the earthly phenomena we witness wherever we turn our eyes and we ourselves are also the results of these agencies working in various ways. No grander mistake could have been committed by the missionaries and the western scientists than by supposing that *Prithivi*, *Apas*, *Thejas*, *Vayoo* and *Akasa* are the simple elements out of which the world has been created. The word element is most objectionably used for a *Bhootam* or agency in sanscrit. The functions of the two words are not one and the same, they carry altogether distinct ideas of their powers and the unfortunate circumstance was the absence of profound English and sanscrit scholarship combined in one and the same individual. The elements of the western scientists, were not and are not the Bhootas of the Aryan scientists and whenever the Hindus modestly

opposed the officious westerns, they were put down by a grand shower of abuse or by superior political or brute force. However these difficulties are gradually disappearing and we may now feel some hope in asserting that the sanscrit words translated into the English language have been generally misinterpreted and misunderstood. It could easily have been seen that if the translators had bestowed a little more care that *Prithivi* thatva is different and must be different from the *Prithivi* the name given to this globe and which necessarily contains various elements. The principal elements enumerated in the *Bhoutikasastras* are 118 and the number given by the present scientists is far below the number handed over to us by the Maharishes. *Bhoutika Sastras* run to this effect; *Astadasa Sata Somudaya Bhoomihi*. There are some Bhoutika writers who fix this number at 120. It may take perhaps very long years before this number is identified by the present generation of scientific men. These numbers it must be remembered simply represent the principal elements and there are others besides these which have been mentioned by the *Bhoutika* sastra writers. This globe is whirling at a tremendous rate on its own axis as also round the Sun and this velocity and the various attractions and repulsions to which its constituent parts are constantly exposed give rise to all the wonderful phenomena which we

see around us. As an important person gives rise to the name of a street in a town although there are hundreds and thousands like him living in the street, so also the names of the lokas are selected from the most powerful Bhootas which obtain preponderance in the particular world for the time being. There are various agencies working on the elements in the earth, and among these five have been principally named because they govern as it were the minor divisions and subdivisions. Of these five *Prithivi Bhoota* is the most important in the world we are living and it is called after the name of this most important *Bhoota*. The definitions of the words used in scientific works are not easily conveyed to the readers, especially in a foreign garb. There is therefore a good deal of misrepresentation on the one hand and misapprehension on the other. It would be better that encouragement should be given to specialists who have attained proficiency in both the departments of knowledge and who could convey their ideas from the one to the other with greater precision.

PLANETARY PECULIARITIES.

There are many planetary bodies and their influences are very important in the economy of nature. The earth as a whole is chiefly subjected to the influences of the planets Ravi,

Chundra, Kuja, Buda, Guru, Sukra and Sani. Rahu and Kethu have already been described elsewhere and have their peculiar influences. It is not to be understood by this that the other numberless planets do not exercise any influences on the phenomena of this globe. They do exercise their influences but the influences being so very slight and inappreciable that they may be generally and very conveniently omitted in the list of influences which are directly exercising their power over the surface of the earth we live in. This has been authoritatively stated by our ancient Maha Rishis both in the Bhoutika Sutras and also in the other astrological works. Further this view is well supported by the *Sruties* than which the Aryan mind requires no greater or higher proof. We have read through the most important works of the modern sciences and whether we go to Physics, Chemistry, Botany or Astronomy we find the very same idea repeated in all those, of course under different forms. Then it may be taken for granted that the mutual relation and action and reaction to any perceptible degree on the terrestrial phenomena are to be found only among the 8 planets including the earth. This is also corroborated by the long usage of treating the seven principal planets with much consideration and leaving the rest of the planetary spheres as almost useless in as much as we have no direct percepti-

ble control of them over our terrestrial functions. Then we have to deal with a very important question of the planetary peculiarities and how they influence the earthly phenomena in various ways. It must be remembered that all our sublunar affairs do not influence us in the same manner or to the same extent even when they are judged under similar circumstances. There is much meaning in all these and our time will not be ill spent should we make a careful analyses of the several planetary influences. Planets are lighted up as it were by the solar rays and the influences they send back from their bodies so lighted are peculiar and various. There are planetary rays, there are several atmospheric envelopes and there are other outer or inner covers through which the rays of the planets have to pass before they reach the earth. In the same way the earth is sending out its modified solar rays back to the other planetary bodies. These relationships are technically called in Sanscrit *Nitya Samband Samyoga* and probably indicate the mutual attractions repulsions and modifications which the planetary rays exert one upon the other. We have various peculiarities in our own persons and properties, perfect similarity between two objects in nature is an unknown factor in the life of man or beast. Things may be very similar and there may be a comedy of errors but if we carefully examine

each by itself, we shall have distinct and tangible proofs that two individuals will never have the same peculiarities of person or intellect in entirety. There will be marked differences and their presence in them will be a key to us to distinguish the two whenever such a distinction is needed for identification purposes. In the body of man there are nerve centres, vaguely identified as electrical currents passing and repassing from and into the body and affecting a peculiar and inexplicable organ called the brain. Here the explanations offered by physiologists or psychologists are not clear and satisfactory. We may not enter into a discussion of that subtle question now. The nerve centres are the seats of these impressions being recorded and controlled by the authority called the brain. Here there are some mysterious processes which are taking place every minute and every second and producing results which have to be very carefully watched and analysed. There is electricity outside the body and there are electrical currents inside the body and the body itself is a strange combination of electrical currents with some other forces or powers which may have different names under different physical and intellectual conditions. We have to remember that the influences to which the external electrical currents are exposed are not the same and cannot be the same as the influences to which internal electrical currents are

subjected. Therefore there is here a grand field for investigation and research, and all our energies must be put forth to explain a phenomena which we are seeing every day but which are now as difficult to explain as when the question of their existence and work were started. The more we think of the mysterious connection the greater seem to be the difficulties to grasp the problem in its entirety. Let us take facts as they have been ascertained and presented to us for acceptance. A peculiar system of communication is centred in the body of man under the name of nerve centres. These are very fine silvery thread-like things which pervade all parts of the body and control the blood vessels called arteries, veins and capillaries. The last are very minute divisions of the former and so minute, that some of them are not visible perhaps to the naked eye. They have an important function to perform in the economy of man and they present many difficulties to the student in the understanding of the purposes which they serve in their respective places. Although their construction is almost uniform in any part of the body, it cannot be definitely asserted that it is the same all over because the functions these capillari-

es discharge in the various parts of the body have material differences in the production of results. Their action is kept up by means of the beats of the heart, which in its turn is dependent upon the nervous energy for its regulation and work. If electrical currents influence the body outside they also influence the body inside. What kind of channels serve outside the body to bring the electrical currents to us is not clearly known but air seems to be the medium through which our external impressions are brought to us, and they are transmitted inside the body by the pores in the skin and the ramifications of the blood vessels. The external impressions circulated in space by the air currents are very mysteriously introduced into our system by an agency about which our present knowledge is not well defined. These impressions taken into the body are again subjected to various constitutional influences and are carried to the important organ the brain, in particular forms. Impressions from outside may proceed from similar objects, but their power of impressiveness on the brain is not the same. Taking a concrete example, let us say that a number of persons hear the news of the death of a wife. The part played by this object called wife may be very similar, but still the feeling of loss may be radically different in different persons. So also any other external impression. The feeling of pain or pleasure inside the body may

again be similarly constituted. Stomachache in two different persons may be differently experienced or felt. The man with what we usually call a stronger will, will feel the pains or pleasures with less intensity than the person whose will is weaker or less determined. We might multiply examples, but they will be besides our purpose; suffice it to say that the impressions made on the nerve centres whether externally or internally are not uniform and do not produce the same results always. They vary according to climatic and other physical conditions. The same man who felt a particular kind of pain with greater keenness when his mind was ill-developed, may feel it less when the intellectual development is greater or more systematic. We have seen and heard of people who with peculiar development of their will power, have succeeded in suppressing all external feeling of impressions and who apparently show all the symptoms of death while managing to keep the body in the same freshness and vigor. This is done sometimes even without food. Such facts are within our experiences and we need not spend much time over them. There are therefore two mediums through which impressions are carried, the atmosphere outside and the nervous centres inside. What is an impression and how is it transmitted are questions which have to be examined at some length. Energy is to be defined and understood. Where there

is a movement set on foot by some known or unknown agency, we have energy in an active form. Activity implies heat and all locomotion therefore comprises heat energy. This heat energy when analysed presents to us a series of vibrations of particles of matter and we have to look to this source therefore for our primary information. Vibrations indicate energy and energy indicates action and the results of such action, whatever they may be. Heat and light come directly from the Sun and indirectly from the other planetary bodies. In their passage they undergo a series of changes and these changes produce results very dissimilar in their effects. An effect therefore on mind is a result of the vibrations of particles of matter produced by energy and based upon heat or light or other physical agency which comes from the planetary bodies. The constitution of the planetary bodies is different and the elements composing them keep constantly changing their position and hence the possession of their productive capacity for good or bad. The solar ray falling on these different bodies undergoes multifarious changes and in the act of reflection sets vibrations of a peculiar kind which have their value in the production of tangible results. These reflected rays are constantly travelling too and fro and in this oscillation they form several compounds which have peculiar influences on men and animals. Planets have constant revolutions, and the

angles they form with each other are significant of very important facts. The various original and reflected rays of the planets keep on constantly crossing, re-crossing and attracting and repelling each other and the angles formed by these numberless rays are very peculiar and effective. These planetary angles keep constantly changing and this change implies change in heat and light vibrations. When there is a change in these vibrations the results must necessarily change and all this is intelligible and clear. It has been found by careful observation and high inductive powers that the several important planets are differently constituted and capacitated to set these vibrations with particular degrees of force and these determine their *karakathwas* or power of producing or indicating certain peculiarities. It has been already stated that peculiar vibrations affect us in peculiar ways and differently under separate physical or mental conditions. The conditions are then the peculiarities of the planetary reflective capacities. Ravi sheds some influence while this influence is greatly assisted or modified by the influences of the other planets. Ravi has been declared to be the lord of or Karaka of father, reputation, *Atma* or soul and political or general influence. It is not possible to have any one single planet to exercise his influence all by himself, because his rays before they travel to our earth are intercepted, changed, modified or augmented by various other rays which proceed from the other planetary bodies. There are several positions in the zodiac where Ravi chances to have more power than, he would have in other places. In summer we feel his energy more than in winter. In the case of the Moon it is equally applicable. On full moon days his influences are different from his influences on new moon days. This change in the body and influence of the Moon is ever constant and has given rise to very many undetermined speculations. In the same way we may easily say from analogy that the influences of the other planets are felt more when they are endowed with strength than when they are weak. Careful observers of the celestial phenomena have seen that the shining power of Kuja is greater in the sign Capricornus or Makara than when he is in the sign Cancer or Kataka. This needs no further demonstration than simple observations of the heavens during the months he stays in those signs. Angaraka is now in the sign Gemini or Mithuna and will soon get into Cancer or Kataka. He is said to be

debilitated there and readers who are anxious to watch his weakness will do well to observe him now. They can easily convey to themselves an idea of his brilliancy while Kuja stays in Kataka and when they watch the very same planet when he is in Capricornus or Makara they will see that he gets his full lustre there and appears much brighter and more reddish in tint than when he stayed in Kataka. There is so much difference in the brilliancy that those who are not able to identify the constellations, may be tempted to say that the two planets in Kataka and Makara must be entirely different. In fact there will be as much difference between Angaraka in Kataka and Angaraka in Makara as there would be in the Moon of the newmoon day and the Moon of the fullmoon day. This is regularly repeated whenever he occupies these two different rasees or signs. His influences as a brighter planet must be different from his influences as a weaker planet. This requires no farther demonstration. His rays set the vibrations in greater rapidity when they proceed from an exalted condition than when they proceed from a debilitated state. In the same way we may easily account for the exaltations and debilitations of the various planets and changes in their good and evil producing capabilities. These vibrations have different results. Chundra denotes pearls mother and mind. The mental strength depends upon the number of brain

cells and the strength of the matter which goes to make them. This strength is dependent upon a peculiar set of vibrations which proceed from the Moon. Velocity is determined by the increase or decrease of vibrations and strength is determined by the velocity of the particles which composed the body or object. Angaraka represents brothers, and physical strength and there is reason to believe that when he sheds his rays more powerfully than the other planets, he makes the man physically strong and peculiarly tempered. Mercury or Buda is the lord of wit, humour, intelligence and maternal uncles. Guru represents children, education, wealth and charities. *Gnana* or morality is also attributed to him. Sukra governs venereal pleasures, marriages, conveyances and all refined ideas and Sani is the lord of sorrow, longevity, and old age.

We have now to examine what is the meaning of these several facts in the life of man and how are they related to him. The Sun governs father and the position and peculiarities of the father cannot be factors which anybody can omit in the determination and estimation of a person's character or peculiarities. The child is considerably affected by the surroundings of the father and inherits a great many of his peculiarities. If the Sun is powerful in the horoscope it is indicated that his direct influence in the shape of so many vibrations, produces in the person certain pecu-

liarities which affect his life both in the commencement as well as his life afterwards. Father's wealth or poverty are important matters to the child and the morality of the parent has much influence on the morals of the children. The resultant force is indicated by the technicalities of astrology and the astrologer is able to make prediction by means of calculations, how far the particular planet is able to influence the native for good or evil in the particular direction indicated and what state or condition the father would be. We have seen that nerve centres are the most important parts which are affected by the planetary rays whether modified or not and they keep on or disturb their positions by the changes which take place in the planetary rays. There are different sets of nerves for each feeling and these different nerves are peculiarly acted upon by the peculiar rays of the karaka planet. The feeling we have for brothers differs from the feeling we have for children and the feeling we cherish for children differs from the feeling we entertain for wives. Tastes of man entirely depend upon the elevation or depression of these nerve centres and the attracting power of these nerves are remarkable and mysterious. The elevation or depression of nerves through the peculiar influences of the planets are then the primary causes for the depth or intensity of our feelings, for pleasures or pains, for strength or weakness. They keep vibrations

in a definite order, regulate the vibrations which are operating upon them and influence or be influenced by them according to their strength which results from planetary combinations, aspects, positions, exaltations and debilitations. It cannot be said that we do not influence our surroundings. Our influences are reflected back in the shape of planetary rays. They fall upon us, set vibrations in our body and produce definite results. When we take a horoscope we consult the second house and find out what is the position of the native as regards his wealth. If the nerve centres, which cherish feelings for wealth are elevated, they exercise great influences on the surrounding circumstances, they draw all others to enrich the native, and keep on attracting till they reach their maximum power. People with wealth come to them unsolicited, join with them in trade or other concerns, earn for them moneys more than they do for themselves and make the person rich. The person's own influence is felt everywhere he goes. He is called fortunate or lucky, he succeeds in all his undertakings and people flock to him in spite of losses which they might sustain in their transactions with him. All this we must say is the result of the elevation of certain sets of nerves under the peculiar influences of the planet Guru or the lord of the second house, and the man becomes wealthy in a remarkably short time and enjoys the peculiar feeling of pain or

pleasure which may result from the elevation of the wealth-attracting or wealth-producing nerve. Greater the elevation of the planet who is the lord of wealth or karaka of wealth, greater the facilities afforded to the native by his surrounding people for becoming rich and influential. There is nothing unreasonable or unscientific in all this and we can well conceive the peculiar influences worked by the planets on human affairs. Peculiarities of human position are determined by the peculiarities of planetary influences and a knowledge of these constitutes the science proper of astrology. We like certain men, certain animals, certain dresses, certain food, certain places and certain drinks. The attractions and repulsions of the various influences are due to planetary rays and the elevations or depressions of the nerve centres within our bodies are controlled by them. We take a horoscope and examine the fifth house for issues. The future of a man depends on the vibrations of energy in him. Guru is the lord of children and the lord of the fifth house has also great influence in the production of issues. Where these are well posted or situated they indicate the possession of large number of children and their possession or non-possession gives its own peculiar responsibilities, cares, anxieties and pleasures. The influences of planets are more indicative than causative. For causes for the production of all the universal phenomena we have to

go far beyond the planets. We cannot here pretend to go far into the question of causes. We are principally concerned at this stage with the results and the explanation about the production of those results. The impressions carried inwards and outwards indicate the happening of events which are produced partly by planetary influences and partly by causes, which have yet to be studied and examined elsewhere. Our growth physically or mentally is dependent upon the aggregation of the particles of matter under the influences of planets. If Mars makes a man strong, he does so because in the ray of the Sun which he reflects, he sends out such energy as would attract particles or compounds which are required for the development of the physical body as opposed to the enlargement of the mental or intellectual side. If our bodies and minds are due to solar influences and their modified reflections from the other planetary spheres then their expansion or contraction must necessarily be caused by the variations which may be noticed in the planetary rays. Fair complexion denotes a certain arrangement of particles of matter and a dark complexion must certainly contain matters slightly or quite different in arrangement from the former elements. If the combination of these matters are similar, the results must also be similar, but when the combination is different the results must necessarily be different. A blind man is a man

without some elements which were needed to give him the organs of vision. The planet who might rule the visual organs when not powerful produces weakness in the eyes because the elemental ingredients which are needed to form the eyes, are apparently absent in as much as the planetary rays were not sufficient to attract those elements which ought to enter into the composition of perfect organs of seeing. The power of attracting matters needed to form any organ, chiefly appears to rest with the kind of vibrations which are set on foot by the particular planet and when this power is wanted the organ suffers because it does not get all the materials which are required to give it a complete finish. Relations and friends fall under similar heads. The world is a world of relations. The attraction of relations and friends or their repulsions must also be attributed to the vibrations. In fact all creation must be explained as the result of vibrations and so long as these molecules are constantly moving to and fro, the work of creation goes on and endless combinations are formed and reformed. Whether the explanation offered here is satisfactory or not the fact remains certain that where planets are exalted or occupy favourable positions, they have been invariably producing persons who command much influence and wealth. This must be accounted for in a scientific manner. In the astrological works, *kalapurusha* is said to govern the different organs of the body, and when the organs are occupied or aspected by evil planets, they exhibit signs of defectiveness while those organs which are occupied by favourable planets show all signs of health and vigour. This is explainable on the grounds stated above and has been practically found to be correct. When Sani or Kuja or Ravi occupies the head, which is represented by the zodiacal sign Mesha, the person born under such an influence suffers from headache or giddiness. But when the good planets aspect them or associate with them, or when they themselves are in exaltations or occupy moolathrikouams or their own houses, the result should be considerably modified and occasional attacks should be foretold. These and other similar results must be carefully found out by the planetary peculiarities which are clearly expressed in the astrological works. But in some higher works on astrology remedies are prescribed for counteracting against the influences of the planets when they are evil and these bring us to the threshold of other scientific difficulties which have to be overcome or cleared away. When a remedy is prescribed for a planetary peculiarity there is a presumption that the remedy if carefully followed would act against the evil influences of the planet and that good will follow from such performances. Here the planets are not considered all powerful and that their influences will act

only in the ordinary circumstances and that proper superior remedies will effectively cure those evils. This presumes the existence of a higher Power in the remedies prescribed than the power of the planets and what this is and how it would work against the planets are questions which must be separately considered at length. These are all difficult questions which cannot be satisfactorily answered in the course of short articles and those who are anxious to know more of them should consult higher works on these subjects. If we believe in the exercising of the influences of the important planets in the peculiar ways suggested in the above lines, we have then every right to believe in the very same astrological works which contain remedial prescriptions to overcome the evil influences indicated by the planetary combinations. We have no authority to accept the one portion of the science and cry down the other which does not suit us and which goes against our prejudiced opinions. They may be effective or they may be false but when they have been seriously prescribed by the ancient Maharishis we have no reason to doubt their efficacy provided we follow them as they have been prescribed.

Horoscope of Her Majesty, THE QUEEN VICTORIA, Empress of India

BY

T. Visvanada Ayar,
Local Fund Overseer and Astrologer of Madanapalli.

The above named gentleman writes to us to say that he has taken much trouble to construct a horoscope of Her Majesty and that it may be published in the Astrological Magazine for the benefit of the public. We do not hold ourselves responsible for anything therein expressed or predicted and we shall simply publish what has been sent to us by the writer of the horoscope without vouching for the accuracy of his calculations. We shall also be glad to publish any correspondence on this matter and request our readers to take an active interest in such subjects of universal interest and favour us with their views.

Mr. Visvanada Ayar begins thus:—

I venture to construct this horoscope with the past and future events of Her Majesty's life according to the principles of Hindu Astrology after consulting some Hindu Astrological books written by able authors on this science. Mr. W. R. Old. F. T. S. of Madras wrote a book called *Astrology* and on page 86 in para 2 of his work he predicted the death of Her Majes-

see around us. As an important person gives rise to the name of a street in a town although there are hundreds and thousands like him living in the street, so also the names of the lokas are selected from the most powerful Bhootas which obtain preponderance in the particular world for the time being. There are various agencies working on the elements in the earth, and among these five have been principally named because they govern as it were the minor divisions and subdivisions. Of these five *Prithivi Bhoota* is the most important in the world we are living and it is called after the name of this most important *Bhoota*. The definitions of the words used in scientific works are not easily conveyed to the readers, especially in a foreign garb. There is therefore a good deal of misrepresentation on the one hand and misapprehension on the other. It would be better that encouragement should be given to specialists who have attained proficiency in both the departments of knowledge and who could convey their ideas from the one to the other with greater precision.

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ble control of them over our terrestrial functions. Then we have to deal with a very important question of the planetary peculiarities and how they influence the earthly phenomena in various ways. It must be remembered that all our sublunar affairs do not influence us in the same manner or to the same extent even when they are judged under similar circumstances. There is much meaning in all these and our time will not be ill spent should we make a careful analyses of the several planetary influences. Planets are lighted up as it were by the solar rays and the influences they send back from their bodies so lighted are peculiar and various. There are planetary rays, there are several atmospheric envelopes and there are other outer or inner covers through which the rays of the planets have to pass before they reach the earth. In the same way the earth is sending out its modified solar rays back to the other planetary bodies. These relationships are technically called in Sanscrit *Nitya Samband Samyoga* and probably indicate the mutual attractions repulsions and modifications which the planetary rays exert one upon the other. We have various peculiarities in our own persons and properties, perfect similarity between two objects in nature is an unknown factor in the life of man or beast. Things may be very similar and there may be a comedy of errors but if we carefully examine

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ty in October 1895. This has been entirely falsified. Mr. W. R. Old does not seem to have known anything of Hindu Astrology or its complicated calculations and he does not say on page 74 of his book whether the *Nirayana Sutam* of the planets in the Hindu system, was calculated by himself or by any one of his Hindu Brahminical friends. Now I shall try to publish this horoscope with full diagrams of planets, with the principal events of past present and future life of Her Majesty as far as I have known of them with my little knowledge and experience on astrology for the information of the public and I hope that if there be any discrepancies in the methods of my construction of the horoscope my friends—the co-astrologers—will not find fault with me for the inaccuracies which I might have committed through neglect or ignorance.

Her Majesty the Queen Victoria was born on the 24th May 1819 at 4-15 A.M. at Kensington Palace, London, England—

I shall give the corresponding Hindu year, month, date, and time at Madras—

Thus the queen was born at 9-15 ghatikas A. M. of Sunday the 12th day of Vaikasi of Pramathy year, the bright portion of the month (the writer means that she was born on the 1st day of the bright half of the lunar month) Prethamai 58-28, Thivy

22, Krittika 54-14, and the total of Krittika was 62-30.

The position of the planets at the time of birth is as follows.

Ravi or Sun in the 1st Padam of Rohini.

Chundra or Moon in the 2nd Padam of Krittikay.

Kuja or Mars in the 2nd Padam of Ravathy.

Buda or Mercury in the 2nd Padam of Bharany.

Guru or Jupiter in the 3rd Padam of Dhanista.

Sukra or Venus in the 3rd Padam of Aswany.

Sani or Saturn in the 4th Padam of Poorvabhadra.

Rahu or Dragon's Head in the 1st Padam of Aswany.

Kethu or Dragon's Tail in the 3rd Padam of Chitta.

The fifteen vergas or states of the planets at the time of birth are as follows.

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

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

Sani.	Rahu.	Chun-	
		dra.	
Guru.	Chathur-		B. R.
	thamsam.		Sukra.
			Buda.
Kuja.		Kethu	

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

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

	Rahu.	Sukra.	Buda.
	Guru.		
Kuja.	Sustam-		
	amsam.		
Ravi.	Birth.	Chun-	
		dra.	
		S. K.	

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

	Rahu.	Sukra.	
G. K.			Buda.
Ravi.	Saptam-		
Birth.	amsam.		
	Chun-	Kethu	Sani.
	dra.		

