NEW SERIES.

THE

ASTROLOGICAL MAGAZINE.

EDITED BY

B. SURYANARAIN ROW, B.A., M.R.A.S.,

Member of the Asiatic Society of Bengal.

Vol. IV. | January, February and March, 1900. Published Every Month. | Nos. 1-2-3.

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Our Fourth Year.

WE begin our fourth volume of the Astrological Magazine under very different conditions. Although we have had many difficulties to overcome in continuing this journal, the conviction that we were doing good to the public cause and advocating the principles of an ancient, and highly interesting and instructive science like that of Astrology, carried us through all inconveniences and we are glad to appear again before our readers as energetic as we were before when we first began this Magazine.

The *Balarista* period is almost over and the Astrological Magazine will not have as many obstacles to contend against in future as it had to do in the commencement of its career. Truth must triumph in the end and will certainly do so. We are glad to note that there is a good deal of astrological activity in the different quarters of the globe and this activity clearly shows that when a practical science like astrology is put forward in the proper way that sciences ought to be presented for public acceptance we can be hopeful of the cordial support which an intelligent public is always willing to give for encouraging the study of sciences.

America has started several journals and some of them are really interesting and instructive.

In England astrological activity is still greater and many magazines are published to further the cause of astrology. Germany, France and Italy have their own journals and in India, the Astrolo-

gical Magazine published by us has been doing a great deal of good.

A strong prejudice against astrology and its studies has been unfortunately very prevalent among the educated classes both here and on the Continents; and they are very unwilling to be disillusioned with reference to their old theories that *Astrology cannot be true.* Can superstition and bigotry go further than this unwholesome determination not to take light and knowledge simply because they come from a particular source? We never thought that able and honest scholars would go the length of crying down a science about which they at least know nothing at all.

The attitude of Government here as well as in England is not in favour of astrology although it is not against it. In America where we expected the greatest intellectual toleration the Government is still narrow-minded in its views about astrology. There is no beating about the bush in the treatment of astrology. We are not prepared to cringe before the educated classes and ask them to believe in astrology when they have no faith in it. We need not be uncharitable in exposing the absurdities of other sciences in which the educated believe but for which they are not able to offer satisfactory explanations; we need not submissively court the help of the Orientalists or the scientists of the Continents when they are blinded by prejudice, and when they are unwilling to compromise their *eminent literary position* by searching for *truth* in the pages of the astrological science.

The amount of abuse and ridicule showered by the enlightened gentlemen on the devotees of astrology will be enough to fill volumes of printed matter. All this can be easily endured when we have a true cause to defend, and when we are sure to triumph in the end.

Astrology need not be dependent upon other sciences for its support. If it has been dragged into degeneracy and discredit its own advocates have not been without their fair share of blame in the matter. As a general fails in his attempts to defeat the enemy by ill arranged military tactics, although he may have the best fighting material with him, so also a science will suffer defeat (although strong in itself) by the bad generalship of its advocates

The *vitality* of the astrological cause is to be found strongly embedded in its own *Fabric* and we need not search for it elsewhere. If the educated members of our society and those of Continental nations blow their trumpets loudly against the well established *truths* of astrology, if they are inconsistent and illogical, and persist in their attempts to reject *Truth* when it is found in the astrological dominions, if they are determined to be honest and yet remain unreasonable with their own avowed principles of justice, all that we can say will be to let them alone, until such time when the thick veil of prejudice wears away and the sunshine of Truth dawns upon their prejudiced intellects.

In the Intellectual Republic every man has his own voice, but at the same time every man has also his duty to perform and herein lies the grand secret of success or failure in the pursuit of scientific knowledge.

These prejudices and procedures were not knew to past nations or past sciences which struggled for existence or progression. To be dislocated from the apparently eminent and secure scientific position the present scoffers at Astrology are occupying, by a number of "quack publications by no worthier hands than a set of astrologers" will indeed be a very humble achievement for any scientist to dream of or to endure. It is this idea coupled with the natural pride they have in them, which has been keeping them aloof from all contact with the astrological folk and their literature. If their experiments based on scientific reasoning have failed, not a word is said about such errors, and the propounders of those theories get a very little share of the abuse if they get any at all. But predictions and verifications made by astrologers are not taken into consideration, even when they are fulfilled. And if perforce the scientists are compelled to admit their truthfulness, they would put down these predictions to so many clever guesses of naturally shrewd astrologers but with perverted intelligence. The intelligence is perverted because these *believe in astrology.* The language used by some of those educated gentlemen towards the astrologers—is anything but dignifying. Without an examination of the principles underlying the science of astrology persons are pleased to reject it off hand because *astrology cannot be true.* We really do not know what remedies could be sug-

gested for such conduct. Time (*Kalapurusha*) will produce its own changes, whether we like them or not. We shall increase the number of general and astrological notes in the Magazine. The Government of Madras has been sympathetic and we are very thankful to H. E. the Governor. The Government of India have promised to consider its claims after a trial of twelve months. New subscribers from England, America and Germany have been coming in. We are very thankful to our worthy correspondents for the valuable contributions they have been sending us and we here appeal to our subscribers and other educated European and Native gentlemen to send us contributions expressing their views whether they are for or against astrology. A free ventilation of the cause of astrology is all that is needed and not a blind and prejudiced view of it. In the pamphlet called *Vikari and Its Prospects* issued by us in the beginning of 1899 we made various predictions which have been verified by the subsequent events in the world's history. Dr. Falb of Austria, Lord Kelvin of England and several learned gentlemen in the west made reckless predictions about the destruction of the world and a few of the continental scientists went so far as to fix even the date and the hour of the crushing of the Earth's surface by the detachment of a planet which was on its way towards the Earth. We boldly said that such statements were utterly false, although they found a place in the Review of Reviews a leading journal in London and the subsequent events have justified our predictions while they have falsified those made by eminent scientists. We do not care whether the world gives any credit to us or not. But we do care that while false statements based on scientific calculations are given every credit to by the educated men, those which are true and made by us should not be recognised through shere prejudice against astrology. We have been invited by the American public to supply them with a series of easy books on the Science of astrology and we are happy to state that we have more encouragement from the continental nations than from our own friends and countrymen. In the horoscopes we have written for Europeans we have given them entire satisfaction and in a few cases the remedial measures we suggested and had them performed

under our personal inspection have given them satisfactory results. In the lecturing tours we had undertaken the encouragement we had both in appreciation and substantial help from the public leads us to venture far into the interior districts and we hope to avail ourselves of every opportunity to bring home the grand truths of astrology to the educated classes.

Lectures give us greater conversions into astrology than any amount of writing and we shall try our best to pursue both means in the grand work we have before us. On account of the unsatisfactory printing work in Bellary, the travelling we had, and the technical nature of the Magazine the issues of this journal were irregular and we hope not to repeat the mistake again. Arrangements are made at Madras to print the Magazine every month regularly and we hope that our subscribers will be indulgent and extend to us that practical help which they readily gave us in the past years.

The educated public are earnestly requested to patronize the Astrological Magazine and thus afford us an opportunity to dive deeper into the difficulties of astrology and to bring out the concealed treasures in its deep ocean within the sphere of publication and usefulness. We are very thankful to the Editors of the various journals and magazines who have been good enough to send their papers in exchange for our own and we would request other editors to do the same as such an exchange of magazines has its own special advantages and will place both journals in a position of advantage. Magazines could only be kept up by regular subscriptions and liberal donations, and we would strongly put forth this matter for the kind consideration of our subscribers and patrons The variety of subjects has also been increased and we shall introduce hereafter valuable notes on the Hindu and European medical sciences. This will considerably enhance its value. Our Magazine will hereafter contain regular contributions of English translations of original Sanskrit astrological works, which have special reference to the most useful events of human life. We shall also arrange to give some prizes for astrological proficiency and when the plan is developed we will publish the details.

Many gentlemen—European and Native—in business, in service, in legal profession and in medical work have derived very substantial

benefit by consultations with us on vital points and we hope others will follow this profitable course. We are prepared to go to any place on the request of gentlemen for consultation and for prescribing remedial measures, on payment of reasonable fees and travelling expenses. and we hope our moffusil constituents will avail themselves of this offer whenever they need our services. Astrology is like a lamp in the darkness of unknown future and he who despises to hold a light during a dark night really despises that which would serve him most in time of need. Knowledge is power and never despise that source of wisdom which enables you to live happier and better both here and hereafter.

Elemental Warfare.

In the fury of elemental warfare we have to search for our reasons for the grand work of creation, protection and destruction. These elements are under the guidance of heat, light, magnetism and electricity and all these agencies have to be finally traced to the influence of the rays through which they come and manifest their varying energies. Solar rays therefore actually become so many commanders obeying the orders of the Supreme Lord of the physical creation—the Sun—and carrying out his instructions in their mysterious fashion. Sky, air, fire, water and earth are the principal elements, and they are characteristically called by the Hindu scientists as Pancha Maha Bhootas. The various phases of mineral, vegetable and animal creation are directly traceable to the disturbances caused by the principal agencies in the terrestrial equilibrium and these moods of the Pancha Maha Bhootas have been treated under various headings in the different branches of human knowledge. We shall take these Bhootas and find out their respective work in the scale of physical creation. Mind is a very puzzling thing and requires a series of illustrations before we can grasp at its work, exhibition and agency. It is well known that it could never manifest itself without a physical body. First of all we have to confine ourselves to the work of these elements in the terrestrial phenomena, and then attempts may be made to unravel the mysteries connected with the existence of mind as an entity. Pancha Maha Bhootas of the Hindus are not elements as conceived by the European scholars. There is no use of purposely misunderstanding each other and then condemn the results of such misunderstanding as savouring of ignorance, or barbarity. Atoms may correspond with the *Paramanoos* of the Aryan sciences but they are not really so. The knowledge possessed by the westerm scientists about the *atoms* is very vague and is still in an experimental stage because they are finding to their surprise that many of the elements are exhibiting quite unexpected *behaviours* under the varying effects of excessive heat and excessive cold. No modern scientist has asserted that he has seen the atoms or even their molecules. He has only seen them in theories. But the assertion of the Hindu Maharishes is quite different. They say by *Yougic* development a man will be able to identify himself with the Supreme Lord of all creation, and when such a high state of intellectual development is really attained there is nothing which he would find impossible and which he would leave out as not within the vision of developed individual intellects. Assertions of the two sets of scientists are necessarily different and contradictory and all that we need say in this connection would be that experience and superior intellectual achievements should alone decide who is right and who is wrong. The *Pancha Maha Bhootas* play the most important part in the terrestrial and celestial phenomena, and their study in connection with the work of creation, protection and destruction, will be the most interesting and instructive which we could conceive. The Pancha Maha Bhootas go under the name of *Sthula Bhootas* or Maha Bhootas. We also have an enumeration of the *Sookshma Bhootas* and their still minor subdivisions elaborately given in the *Yougic* and *Vedantic* works. The explanations of *Karmandryias* and *Gnanandriyas* thoroughly complicate the question of Pancha Maha and Sookshma Bhootas and we shall not confuse the question by going into all those minor details. The Shruties or Vedas give the following order—*Akasadwayuhu, Vayoragnihi, Agnayrapaha, Adbhayhprithivi, Pruthivya Oshadhayaha, Oshadibhyonnam, Annatpurusha.*

From the *Akasa* we have *Vayu*
From the *Vayu* we have *Agni*
From the *Agni* we have *Apas*
From the *Apas* we have *Pruthivi.*

Therefore *Akasa* (sky) begins as the beginning for all these Mahabhootas and we shall begin with it. *Akasa*, or sky is all present and we have seen no place which is not covered by it. The root meaning of *Akasa* in sanskrit gives the idea that *Akasa* causes all objects in creation, terrestrial or celestial, to shine and show their existence. Without this necessary Maha Bhoota no objects can then manifest their existence or attributes. Thus the word Akasa may mean the *ideal space* of the European scientists, their vacuum or it may mean something more than that. The latter interpretation seems to be nearer the truth as the conception of words in English are entirely different from those which they have in the sanskrit language. Guided by the derivative meaning its importance is beyond question, for all objects owe their existence and manifestation to its presence and influence, for none can be seen without the sky and the peculiar power it possesses to exhibit bodies in their outward forms. It cannot be vacuum or empty space. It has its special and general work and it is continuously influencing all objects subjected to its universal sway. Planets move under its influence and exhibit

their various degrees of splendour. The zodiac with its principal 27 constellations and its 12 signs or houses does its work under its canopy. Terrestrial objects flourish under its far reaching influence and the influence of the everpresent but never ending sky is felt in various ways. When the sky is clear and blue during the day it raises a peculiar set of feelings in the human breast quite different from what it does when it is cloudy and sunless. Such days as could not get the proper quantity of light and heat from the Sun are called *Durdinas* or evil days by the great Amarasimha. During the nights, planets and constellations shine with peculiar splendour when the sky is bright and blue. The colour of the sky is not the same during the days and nights, nor does it preserve the same lustre for any definite time. It is changing almost every minute and the color of the sky therefore has very great influence in moulding the behaviour of the mineral, vegetable and animal kingdoms. The color of the sky must be due to various causes, and their study will be highly edifying. The appearance of the sky, the appearance the mountains and of all objects in nature and oceanic surfaces is similar and very often misleading. Vedas lay down the grand physical truth that all objects are the direct outcome of water and the Shruti runs thus—*Apova Idagum Sarwam.*—The theory of the modern scientists is not different from it and everything has to be finally traced to water which in its turn has to be traced to the influence of the solar ray. The planetary bodies have atmospheric envelopes which contain tremendous quantities of water and the analyses of the solar disc shows clearly that the quantity of Hydrogen gas found in it is tremendous and incalculable. Hydrogen gas is well known to be the chief ingredient in water and it enters in large quantities in the composition of water. The influence of the sky therefore must be very great and universal. Air has its movements in the sky and under it, heat does its work as also light under the influence of the sky. Water is entirely exposed to the influence of the sky. If this Maha Bhoota had not existed what would have been the fate of all these agencies and how could they have flourished and worked to help the creation? We shall recur to this all absorbing topic later on in our Magazine.

Planetary Aspects.

Mr. R. Koneti Aiyar B. A. from Cudalore sends the following interesting article on the planetary aspects. In the History of Astrology the importance attached to planetary aspects is very great and they are believed to produce as good results as when they are in conjunction with each other. Evil aspects have to be classified along with evil combinations and there is not much difference between the two. Of course conjunction is necessarily stronger in its results and the student has to make a slight modification in the results he predicts in these two cases. Our own views on this important question will be expressed later on; and we would strongly recommend our readers, in the meantime to pay careful attention to this branch as it plays a significant part in the analysis of astrlogical predictions.

"Sloka (13) in Chapter II of Varahamihira's Brihat Jataka treats of planetary aspects. This has been rendered into English as follows, by the late M. R. R. Y. Chidambara Aiyar. "All planets aspect the 3rd and 10th houses with a quarter sight, the 5th and 9th houses with half a sight, the 4th and 8th houses with three quarters of a sight and the 7th house with a full sight, but Saturn aspects the 3rd and 10th houses with a full sight, Jupiter aspects the 5th and 9th houses with a full sight and Mars aspects the 4th and 8th houses with a full sight..'

The translation though full and explicit as usual, has not brought out the force of *Apharecha* in the Sloka, by which the author means to convey the truth that though Saturn, Jupiter and Mars aspect the 7th house with a full sight, still their aspects do not yield the same effects (*phalam*) as the full aspect of the 7th house by the Sun, Moon, Mercury or Venus.

From the above stanza and its English translation, it becomes clear that the following table gives the planetary aspects.

Planets.	Houses aspected.				Houses not aspected at all.
	¼ sight.	½ sight.	¾ sight,	Full or one sight.	
Sun	3—10	5—9	4—8	7	1—2—3 6—11 and 12 for all.
Moon	3—10	5—9	4—8	7	
Mars...	3—10	5—9	...	4—7— 8	
Mercury	3—10	5—9	4—8	7	
Jupiter	3—10	...	4—8	5—7— 9	
Saturn	...	5—0	4—8	3—7—10	

And as stated by the commentator, the effects of these aspects vary according to their strength.

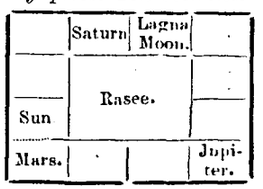
The planetary aspects are shewn in some works to be as follows :—

Planets.	¼ sight.	½ sight.	¾ sight.	Full sight.	No aspect.
Sun...	...	...	...	7	All except 7.
Moon	...	...	...	7	Do.
Mars...	...	...	4 and 8	7	All except 4-7-8.
Mercury	...	...	...	7	All except 7.
Jupiter	...	5—9	...	7	All except 5-7-9.
Venus	...	...	...	7	All except 7.
Saturn	3—10	...	...	7	All except 3-7-10.

This is the principle of most of the Tamil works on Astrology and also seems to be the method adopted by most of the present astrologers. Some however, treat as full the 3rd and 10th aspects of Saturn, the 5th aud 9th aspects of Jupiter and 4th and 8th of Mars and that is all the difference between the two sets—but so far as I am aware of—I have been employed in *several* Tamil and Telugu Districts and I have seen and consulted with several astrologers—the other aspects of the 7 planets, given by Varaha Mihira, are tacitly ignored, in fact, when I recently drew the attention of some of the adepts in the science to the above fact. they treated the idea with ridicule though they were unable to explain away my meaning.

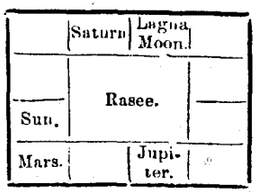
Now before proceeding further, we will see how Varaha Mihira himself has applied the above sloka.

In slokam 10 of Chapter VI—Balarishta Adhyaya, Varaha Mihira has given a combination for Balarishta or early death. Rendered into English it means —if at the time of birth, Saturn, the Sun, the Moon and Mars occupy respectively the 12th, 9th, 1st and 8th houses, the child will die soon after birth if the planets be not aspected by powerful Jupiter. Eg. say Taurus is the sign of birth, and if these planets stand as shown in the annexed Rasee diagram, the child will die soon after birth if all those planets are not aspected by powerful jupiter. The commentators as well as the translator adds in the footnote to the sloka, that to aspect all these planets, Jupiter must be in the 5th house.



If jupiter be thus in the 5th house (see Diagram), Mars in the 8th house and Saturn in the 12th house are in the 4th and 8th signs from jupitar and so are aspected by him with threefourths sight, while the Sun and the Moon in the 8th house and Lagna are in the 5th and 9th signs from him and so aspected from him with a full sight (see Table I).

With all respect due to the commentator, and also to the translator. I fail to see why Jupiter should be in the 5th house alone to aspect all these planets. Even if he is in the 6th house, as shown in the annexed Diagram, he aspects all these planets.



Jupiter here aspects Mars, the Sun, Saturn and Moon in the 3rd, 4th, 7th and 8th signs from him with $\frac{1}{4}$, $\frac{3}{4}$th full and $\frac{3}{4}$ths sights respectively, but it may be that this position of Jupiter was not taken notice of by the commentator and also by the translator, because the aspects by Jupiter here are not so strong as the aspects by him in the first case.

So it will be seen that Varaha Mihira himself has given an example as to the value of the planetary aspects in the treatment of horoscopes.

I will now proceed to show how far the effects of these planetary aspects (Table I), have, though not expressed in so many words yet been tacitly adopted by other writers on Astrology. According to Table I, planets in the 7th sign from Lagna, aspect; the Lagna with a full aspect; those in the 6th and 10th houses aspect the Lagna with a threequarters aspect, those in the 5th and 9th houses with half aspect and those in the 11th and 4th houses with a quarter aspect. The following is a well known stranza:— "Lagnadhipova jivova Sukrova yadi Kendra gay. Thasya jathasya dirghayuhu dhanavan rajavallabhaha"—That is, if any one of these three the lord of of the ascendant, Jupiter or Venus is in the quarterns, *i.e.*, in the Lagna or in the 4th 7th or 10th houses from it, then one born at that time will have long life, riches and favour with Kings.

Now Lagnadhipathi or the lord of the ascendant is the main factor in one's horoscope for yielding good or bad. As he in a sense represents the persons born under that sign, it follows that where he is powerful, the person will be powerful and if he is otherwise then that person will also be so. Jupiter is the giver of Gnanam and Sukham *i.e.*, knowledge, health, comforts and and the like; and Venus is the giver of desire (manmatha) *i.e.*, wife female enjoyment, Vehicles &c,; it therefore follows that only when three planets or some of them at least are powerful, a man can have real enjoyment. According to the above stanza, it is when any one of these three are in the quarterns, that a man is to have long life, wealth and royal favour. We will examine how this is possible.

Of course when any of these three or all the three planets are in the Lagna itself, then the Lagna becomes powerful by such conjunction and as the rising sign or Lagna represents East, so these planets become possessed, as it were, of the strength of the rising sun and yield good to the jataki (native).

In the 4th house, these planets aspect the Lagna *i.e.*, the 10th sign from it with a quarter aspect and yield good though only in a quarter degree. It is also on account of this reason that the 4th sign is considerad to be the weakest of all the kendras. In the 7th house these planets aspect the Lagna with a full aspect, though they are not very powerful here as the 7th sign represents the Asthamayam or setting. In the 10th house these aspect the Lagna (the 4th sign from it) with a three quarter aspect and therefore also yield good.

Further there is also a sloka beginnig with "Kendra thrikoneshu subha sthi theshu....., (in the Shashtpanchasika of Varaha Mihira's son), to the effect that good planets in the quarterns and the trines of an "Aruda Lagnam" denote the success of the desires of the querist and the reason for this is also that the good planets in the trines

aspect the Lagna *i.e.*, the 9th and 5th sign from them with half aspect. Similarly the evil planets in the quarterns and trines, by aspecting the Lagna with the various aspects detailed above, yield proportionately bad effects to the native (jataki).

So far we have not considered the effects of the ¼ aspecting the Lagna by a planet in the 11th sign from it. The planets in the 11th sign do aspect the Lagna (the 3rd sign) with only a quarter aspect, and so the good or the evil effects of such aspects are not very strong. Now in stanza 3 of Chapter XI, Rajayogadhyayam, Varaha Mihira describes a set of 44 Rajayogams as follows :—

"Vargothama gate 'lagna' Chundreva Chandra Vargithay &c,"

Which has thus been translated into English by Chidambara Iyer.

"The Lagna or the Moon, being in Vargothama position, of all the planets excepting the Moon, by the several groups of four, five and six planets aspecting the Lagna or the moon, the number of yogas obtained is 22 (for each or 44 for both)".

From this it will be seen that the aspect of Lagna by several planets is considered as good in itself and as individually, the aspect of Lagna by an evil planet gives evil and as the aspect by a good planet gives good, and as the evil planets in the 11th house will by aspecting the Lagnam with a quarter sight will give only ¼ evil effects and as good planets also yield ¼ good effects, it has been laid down that all the planets in the 11th house are productive of good and hence the common blessing—

"Sarve grahah ekadasasthana subha phalada bhavantu", *i.e.*, "May you enjoy all the good effects given by the position of all the planets in the 11th house." It is also for a similar reason that the 11th house has been treated as the foremost of the Upachaiya houses (or houses of increase) and good planets are said to be very good in them : and also the 11th house is considered to be a good one for evil planets, as per the common saying "Thrishadaya gatah papah."

Now the only other house from which planets can aspect the Lagna is the 6th house ; and as the bad planets in the 6th house aspect the Lagna (the 8th sign from it) by ¾ aspect, producing proportionate bad results, Varaha Mihira has predicted evil results for the evil planets (Sun, Mars and Saturn) in that house. The good planets in the 6th house aspect the Lagna with ¾th aspect and good effects are therefore ascribed by Varaha Mihira to good planets in the house.

A greater part of the needy astrologers of the present day neglect these various aspects of the planets and it is one of the chief reasons for the falsification of some of their predictions.

The above view of planetary aspects taken by me is of very great value in rightly understanding the stanza in the Brihat Jataka, about illegitimate birth and this stanza will form the subject of my next article in which I shall fully discuss the planetary conjunctions which indicate illegitimate birth, and support my views by quotations from several astrological authors of famous repute.

IMPORTANT LESSONS.

In Astrology.

LESSON IV.

(Continued from P. 176 of vol. III).

It was given in Lesson III, that there are 30 *Thithies* or lunar days and their results were also shortly sketched. The whole number of these *Thithies* are divided into 5 kinds, and they are (1) *Nanda*, (2) *Bhadra*, (3) *Jaya*, (4) *Rikta* and (5) *Poorna*.

The first day of the lunar month *Pratipat* is Nanda, the 2nd day is Bhadra, the 3rd day is Jaya, the fourth day is Rikta and the 5th day is Poorna. Again the 6th day is Nanda, the 7th is Bhadra, the 8th is Jaya, the 9th is Rikta and the 10th is Poorna, The 11th is Nanda, the 12th is Bhadra, the 13th is Jaya, the 14th is Rikta, and the 15th is Poorna.

And so on for the other 15 days in the 2nd half of the lunar month.

Results of these Thithies. Those who are born in Nand are—fond of self respect, learned, pious, wise sincerely devoted.

Those who are born in Bhadra—clever in government service, rich anxious about his future salvation and afraid of the bonds of domestic concerns.

Jaya produces—respect, children and grandchildren, courage, patience, longlife and able to read others thoughts,

Rikta—Crooked in thoughts, stubborn, easily deceived, sceptical, learned in Shastras, putting down pride in others, passionate.

Poorna—Rich, learned in the Vedas and shastras, truthful, candid, intelligent.

The results of the weekdays will be given next.

Sunday—If the Sun is in the Lagna the person will be sickly. charming, warlike, liberal, and always anxious to do more to help others.

Monday—Intelligent, sweet speech. patient, living by being a dependent upon kings and nobles, bearing misery and happiness alike, rich.

Tuesday—Crooked views, longlife warlike, strong, commander-in chief or military officer.

Wednesday—Living by fine arts, sweet speech, learned, handsome, rich.

Thursday—Educated, rich, wise respected by all ministers or councellors.

Friday—capricious, sceptical, fond of wealth and women, intelligent, handsome.

Saturday—Long life, promise keeper, cruel, sorrowful, bold, downward sight, master of vagabonds or low castemen fond of old women.

The results of the birth of persons during day and night will next be given.

Day birth—Honest, many children, friendly, passionate and fond of female company, fond of good clothes, intelligent, handsome,

Night birth—Slow speech, very passionate, consumptive, dirty, cruel, sinful.

I shall now give the results of the constellations or Nakshatras. The Hindu Astronomy and astrology enumerates 27 constellations as directly influencing the destinies of the world and these constellations make one revolution in the course of a day.

(1) Aswini—Handsome, good, clever stout, rich, popular, fond of company.

(2) Bharani—healthy, truthful, joyful, fixed, enjoying, rich.

(3) Krittika—Miserly, cruel and fond of evil work, hungry, sorrowful, vicious.

(4) Rohini—Rich, grateful, intelligent, respected, sweet speech, truthful handsome.

In this constellatin the Moon is said to be thoroughly good.

(5) Mrigasira—Fickle, skilful, brave doing any work without reference to its nature, careful of his own work, proud, hateful.

(6) Auridra—Grateful, proud, and thereby disgraced, cruel,' stubborn, poor and neglected.

(7) Poornarvasoo—Patient, happy, refined tastes, fair, popular, children and grandchildren,

(8) Pooshyami—Religious, rich, always found in large company, prudent and clever, equanimous, happy.

(9) Auslasha—Great eater, and clever in misappropriation, cruel-hearted, fierce and terrible, ungrateful, cheat, bad, fond of work.

(10) Makha—Many servants, rich, enjoying, filial, fond of great undertakings, commander, political service.

(11) Poobba—Educated, cattle and riches, Majestic, fond of women, happy, respected by the learned.

(12) Oottara—Chaste, brave, sweet speech, eloquent, clever in the warlike arts, intrepid, popular.

(13) Hasta—Untruthful, haughty, drunkard, neglected by relations, thief, adulterous.

(I4) Chitta—Good family and children, rich, pious and religious.

15 Swathy—Skilful, miserly, uncharitable, friendly, godfearing, goodhearted.

(16) Visakha—Very miserly, sensitive, irritable, quarrelsome, fond of prostitutes and dancing women.

(17). Anooradha—Travelling always to oblige others, helping relations, brave and industrious.

(18) Jaista—Surrounded by many friends, poet, charitable, and knowing, respected by the sudra and other lower classes.

(19) Moola—Happy, rich, determined, helping others, courageous, and clever.

(20) Poorvashadha—Conferring unsolicited favours, wealthy, popular, and very clever in all his dealings.

(21) Oottarashadha—Many friends tall and stout, successful, happy, courageous and conquering.

REVIEWS.

The Light of the East.

The July No. of the Light of the *East* contains some very interesting articles out of which the attempts made by the learned Editor in fixing the relative ages of the two great Epic poems of the Hindus, Ramayana and Mahabharata, give some very interesting facts.

His notes on the Brain Telegraphy are also interesting and instructive. In the Yoga Shastra of the Aryans, the methods by which deep concentration of the mind could be produced are elaborately given and they enable a person after proper initiation and practice to concentrate the mind, make it traverse all regions of the earth and all species inhabiting it, and then pierce the celestial spaces where a view of the wonders of the heavens could be obtained. Hence some of our Mahatmas who are blessed with the powers of the Astasiddhies, are able to read what is contained in our innermost hearts and decipher events in the womb of Time long before they actually happen. A study of man internally and externally is the most interesting branch of knowledge imaginable and its neglect only leads him to various tentative methods which are not profitable in the long run.

The Occult Review—We have been receiving copies of the Occult Review a journal of Ethics, Philosophy and Mysticism published in Boston. Americans are the most advanced people and their sincere attempts to read the grand truths of philosophy and sciences are very praiseworthy. Some of the articles published are racy and contain information which will be instructive to those who are philosophically inclined,

"Light".—A journal of Psychical, Occult and Mystical Research published in London has been received by us with cordial thanks. A careful reading of the journal will be profitable and will enable one to collect a lot of curious facts which have some antique value. The article on "seers and prophets" may be read with great advantage by all psychological students.

The Metaphysical Magazine.—Is devoted to the advanced thought of the age, Scientific, Philosophic, Psychic, and Occult sciences, and it is an American journal published by the Metaphysical Company in New York. The comments of the press and the individual appreciation of this collective journal of vast and varied learning are real tests of the excellent matter which it contains. An interesting article entitled "The Memory of Past Births" II. continued from vol. VIII P. 235 by Charles Johnston M. R. A. S. Bengal Civil Service (*Retired*), occupies about eleven pages and pretends to decide the question of the mention of the fact of Past births in the Hindu Philosophy. With that acumen for perverting real facts, and for taking a

superficial view of the Sacred Books of the East which distinguishes the oriental scholars and members of the Indian Civil Service, Mr. Charles Johnston attempts to decide a very grand problem and attributes the teaching of the doctrine of past births to a "red race" who were older than the "Brahmins the great hereditary caste of priests and scholars who loom so large on the Indian horizon and who have kindled the imagination of so many generations of foreigners visiting India in search of secret wisdom" and "who were kin to the inhabitants of ancient Egypt and Chaldea" and the learned writer goes on to observe that "it is among the descendents of this "red race" that we find the clearest conception of rebirth and of the whole teaching which makes up the subject of the mysteries" Upanishads he says "are the books of secret teachings or Hidden wisdom" and "there are two chief passages in the Upanishads which deal with the teaching of rebirth" He then very cleverly tries to support his own theory and even goes the length of quoting from the teaching of Sri Krishna to Arjuna in the Bhagavadgita. As he is one out of many clever orientalists who have misunderstood and misrepresented facts and drawn very largely upon their heated imaginations and philological abilities we need not much dwell upon his faulty quotations. We would ask the learned writer Mr. Johnston to quote the original texts from the Upanishads illustrating and supporting his views and also inform the world whether he has any knowledge of the Vedas which are the oldest of the Hindu religious works and whether there are any allusions to the question of past births in those books which go under that name. The question of past, present and after births, is no doubt a very complicited but at the same time a very important one and no amount of information thrown or collected upon it will be labour spent uselessly. Does Mr. Johnston understand the Bhagavadgita himself? and does he know that each stanza of this interesting book is capable of various interpretations? A better method would have been to have quoted the original texts given in the English translations and then make his observations which would have revealed to the critics the sources of information he has, his own ability to interpret the Vedas and the inferences which he wishes his readers to draw. We shall recur to this subject later on. The subject has a great astrological bearing and explains the most important Karma theory on which the sciences of astrology and free volition are directly based.

The Sphinx.—We have received copies of this interesting and high class astrological journal published by the Sphinx Publishing Company, Boston to meet the growing desire of the American public in astrological studies and predictions. The several numbers before us contain a great deal of matter put in the fascinating western *catch eye* fashion and the worthy lady

Editor has received very encouraging contributions from able men. Miss Catharine H. Thompson the Editor seems to be a woman of no ordinary abilities and her able articles bid fair to make the journal one of the best in the western astrological journalism. We have promised some contributions ourselves to this journal and the interest evinced by this learned and indefatigable lady speak volumes in her favour. Instead of wasting away the time at her command like the present day ladies of fashion in America and elsewhere, Miss Catharine H. Thompson has launched herself on an undertaking which would, when successful, do immense good to the public. A knowledge of the future in politics, in trade, in speculations, in travels, in the selection of professions, in education, in love, in marriage, in friendship, in detection work, in passing judgments, in sea vayages, in initiation, in hunting and in fact in every event of life which man undertakes or has to endure cannot and ought not to be despised. The claims of astrology rest on the useful purposes for which its principles may be utilised and we heartily congratulate Miss Catharine H. Thompson on the pluck she has shown by venturing into the grand ocean of astrological researches and the kind promises she holds out to make her journal the medium of much useful information to the English knowing public both in America and elsewhere. The host of testimonials she has sent us also clearly prove that she has been all along a successful practical astrologer. We wish the new venture every success and hope she will turn herself and her leading countrymen to the "vast intellectual treasures" (as our new Viceroy H. E. Lord Curzon puts it) which are lying concealed in the Indian sciences. Astrology was most successfully cultivated by the Aryan nations in India long before the dawn of western civilization, and naturally therefore Miss Thompson will find the greatest expansion of astrological principles among the Hindu astrological works. We shall be very happy to assist her noble undertaking by all that lies in our power and the remedial portion suggested by the Hindu astrologers ought to receive the greatest consideration at the hands of the western astrological advocates. Remedial portion is more important than the predictive part and it is rightly so. There is not much use in telling a man that he is exposed to evil influences at a particular time, but there is every use in telling him how to overcome such evil influences by the adoption of remedial measures which are recommended in the astrological sciences. We therefore draw the attention of the western scientists to this important fact and trust that the learned Lady Editor will be the first pioneer for the introduction of such useful remedies into her continent.

Coming Events.—This neat little astrological journal edited by "Sepharial" and published in London by Messrs. Foulsham and Co. as usual contains some very instructive articles. The journal occupies a leading position

in the British astrological publications and contains the horoscope of *Dreyfus* of the French notoriety. The article on "Chaldean astrolagy" by Mr. Geo. Wilde the well known astrologer of England discusses the relative ages of the Chaldean and Hindu astrology and some passages from Mr. B. Suryanarain Row's to him have been contradicted by Mr, Geo. Wilde as also another gentleman—to whom apparently he seems to have forwarded the manuscript by name Mr. A. G. Trent. The latter gentleman seems to consider that the Hindu astrology differs from the West and that "for the worse" and as he finds no influence of Uranus taken into consideration in our pamphlet the system cannot be accepted." It is also alleged that some 10 or 12 European gentlemen consider that Chalde lent its system of astrology to India and that the Hindus must necessarily have taken their astrological information from the Chaldeans. Their names are not mentioned neither are the arguments advanced by them set forth for our information. When we said that we have a system of astrology superior to the European we made this statement deliberately and with a view to draw the Western astrologers to *battle*. As for the matter of the doubtful influence of the planet Uranus we refer Mr. A. G. Trent to the splendid edition of astronomy by Sir John Herschell. We also stated that the *Yavana* system is known to us but as it was found insufficient and incomplete we rejected it and kept on the more elaborate and the more ancient system of the science of the stars which had been developed in the land of the Vedas from the very commencement of creation and which was found adequate for all Practical Purposes. Mr. Sepharial has controverted the views advocated by Mr. Geo. Wilde and Mr. Trent in the subsequent issue and we have sent the editor a long article showing the utter incapacity of the western gentlemen to deal fairly with the questions which involve a great deal of original Sanskrit and technical study. The publication of this letter will explain our views on the matter and we hope the letter will come out soon.

Modern Astrology.—Occupies a prominent position and the Editor Mr. Alan Leo is doing his best to push on the cause of Astrology in the British Isles. His introduction of the Hindu system of Astrology and his articles on Karma, Fate etc., enhance the value of his Magazine. His contributors are not evidently at sea in treating of the Indian system of Astrology. It is true that the western gentlemen have to depend largely for their information of Indian subjects on the English translations they are able to procure from the Orientalists but as Alexander Pope once remarked that he could have translated Homer's Poems without knowing a word of Greek from his innate knowledge of poetry or genius, so also there are some Europeans who are able to absorb metaphysical and scientific ideas of the Hindus without approaching the original texts, simply by their genius. But such men are few and far between. Mr. Alan Leo seems to be a gentleman of large understanding and has got the knack of reproducing difficult Indian subjects in an inviting form in his interesting journal.

The Prasnottara—A Theosophical monthly published at Benarese is a neat little publication. The name indicates the nature of its contents and some of the *prasnas* and *oottaras* questions and answers are thoughtful and well worth a careful perusal.

The Hindu Heritage—Is a monthly newly started at Madras and edited by Mr. B. K. Sarma. We have 3 issues before us and they contain much original matter. It will be a great acquisition to the Hindus, if they can be shown the extent and value of the Heritage which has been bequeathed to then by the greatest intellectual giants of India and this has been undertaken by the present Editor who has got quite a happy knack in putting abstruse matters in an attractive and simple style. We wish the journal every success.

Star Lore and Future Events—This interesting journal published by the present Zadkiel (II) contains as usual instructive matter. Dr. A. J. Pearce the learned Editor is one of the best authorities in the western Astrology and his predictions publicly announced in his interesting Almanack have been invariably realized. In spite of such verifications and his profound learning English men seem to view such matters with strong prejudice. This looks very strange and quite unsatisfactory.

"MIND"

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We have received copies of "Mind" a Magazine of liberal and advance thought a monthly publication issued by the Alliance Publishing Company, New York, America. It is splendidly got up and contains very interesting and instructive articles on science, philosophy religon, psychology, metaphysics and occultism. We believe the term occultism is made to include astrology, divination, art of prediction, spiritual sciences and kindred subjects. The articles headed "Individualism" "Dominion and Power" the "Art of concentration" "How to Heal" and the "Liquid Air" in the Editorial Department, contain very valuable hints for scientists and philosophers, and will help them a great deal in their investigations in the respective branches.

Another interesting fact in connection with this Magazine is that some of the best articles are written by ladies of great literary and scientific culture, illustrating what our advanced sisters have been doing in the Western world, and of what use women can be even in the intellectual plane. India originally counted many eminent women and even the Deities Parvathi, Luckshmi, Seetha, and Saraswathi, were engaged in propounding the deepest secrets of Nature to the learned Rishis or wisemen of the East. The best mathematical work we have in India, treating concisely of Arithmetic, Algebra, Geometry, Trignometry and other sub-

jects in all their most difficult branches is entitled *Lilavathy* and this lady was the principal assistant who helped her father the author of Lilavathy, in the preparation of that grand book. The author gave the book the name of his learned daughter Lila on account of the valuable help he got from her. A splendid *Vedantic* work entitled *Seetharamanjanayam* containing some of the profoundest secrets of science and philosophy was given out by *Seetha* wife of the famous Indian hero Rama, for the edification of *Anjanaya* the devoted assistant of Rama in all his work. Saraswathy is the goddess of learning and all intellectuality is under her special control and grace.

The English Translation of Mahabharata—We have before us on our Editorial table the first part of the English translation of the Mahabharata for March 1899, of Vysa edited by S. C. Mukhopadhaya, M. A,, Editor of the Light of the East. and New Age, We made a short review of the prospectus about this in our last issue and pointed out how Babu Mukhopadhyaya is better able to do justice to the colossal work he has undertaken than the foreign scholars. The Introduction, though short is a master piece and will bring credit to the highest orientalist.

It is the fortune or call it misfortune—for both are relative terms—of the English translators to bring in philology, to help them in torturing the myths and marvels of Sanskrit literature, especially when the subject merges into the land of yoga or sankhya. Yoga is a difficult nut to crack for the orientalists. When they do not understand it or the wonderful literature about it, the foreign scholars at once try to suggest their own interpretations and force them through the throats of their readers, whether they can swallow them or not. The case of educated Hindus is really difficult. They are conscious of the injustice which the orientalists do to their literature and their extensive language but they cannot easily prevent the rush of popular opinion against any sensible interpretation which they may be able to find. or offer. Wherever the orientalists do not understand they at once characterise such passages as savouring of superstition and what not. The Hindu on the other hand finds that he is still at the very threshold of his investigations, that their is a grand system of philosophy for which he finds no parallel in the western languages, and that the grandest truths pourtrayed in the Yoga and Sankhya could never be understood so long as the orientalist puts on the cap of his self glorification. He sees the justice and soundness of his cause but he has no energy to raise his voice against the hasty conclusions of his opponents. The grand truths contained in his religion and philosophy, have to be defended by the borrowed feathers from the European sciences. We have to justify the grandest conceptions by the authority of the most superficial ideas. Who would believe if it be alleged by a Hindu Yogee that he lives on air and water, that he controls diseases, that he reads others thoughts, that he commands the elements of the world and that he has enjoyed a Blissful Sight which has no counterpart in the world. He not only says all this but also makes an exhibition of his powers. But when extraordinary feats are related in the most worthless of Anglo Indian newspapers they are swallowed as so many veritable gospels.

QUEEN VICTORIA'S HOROSCOPE

by

Surendranath Banerjee M. A. Professor of Science and Mathematics, Calcutta,

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The able professor writes thus to the Astrological Magazine.

It amused me very much to peruse the remarks of "Alpha". published in your valuable journal vol. III p.p. 35-6. It appears that your "subscriber" from Calcutta (*vide* pp. 78-9, vol. III) does not enlighten the public any more than the former gentleman. Since they have both miserably failed in their self-imposed task and since the horoscope of such an illustrious personage is well worth an examination in the light of astrology and inasmuch as an astrologer with Mr. T. V. Ayar's penetration has unfortunately been, to quote Mr. J. H. Stoddard, "very much out in his calculations, and positing of the planets", I venture to send the following calculations for the satisfaction of those of your readers who may yet take some interest in the matter. Those who have practical knowledge of at least the mathematical portion of Hindu Astronomy will of course be better able to judge and appreciate my work. I believe none of your correspondents on the subject did ever take the trouble to work out the horoscope according to the principles of either *Surya-siddhanta* or *Siddhanta-rahasyam* or *Graha-laghab.*

Without giving a rude shock to the feelings of the orthodox *siddhantees,* I may say that the European system of calculations is much more correct than ours. Hence it is that Mr. J. H. Stoddard may be taken to be very near the truth, as he says, the horoscope is worked out by so eminent an astrologer as Dr. A.J. Pearce. of London. But the above calculations of Mr. J. H. Stoddard are all *sayanam,* the Hindu astrologer cannot use them for the purposes of making predictions &c., according to Hindu *Phalita jyotis,* unless they are converted into *Nirayan,* Theoretically speaking, all that we need do, is to find out the *ayanamsam* (Precession of the Equinox) at that given instant and deduct it from the *sayam sphutam.* But unfortunately for the cause of Hindu astronomy as well as for the purposes of Hindu astrology. the exact sum total of *ayanamsam* cannot be determined at present. Though the Nautical Almanack gives it correctly only for the year of its issue, yet who can say how much it was 1400 years ago? For we are told to count 54 seconds every year since

the year 421 (Sakabda) and the result (for 1400 years) which is 21° indicates the difference between the two points of reference in space, from which the two systems of calculations (European and Hindu) commence. As this is foreign to my subject, I will only add a few words more and leave all discussion for the present. We have seen above that the Hindu Astronomer has taken 54" to be the correct number for the yearly increase of the *ayanamsam* but according to the latest European authority it is 50" 26 for every year. Hence it is evident that if we replace 54" by 50" 26 in the above, it will be about 19° 33'. But we have reason to believe that both these numbers are wrong. For, if we allow the longitude of the Sun according to Suryasiddhanta (and other works) to be pretty nearly correct, then the difference between the *Sayan-Ravi-Sphutam* (European method) and *Nirayan-Ravi-Sphutam* (Hindu method) at a given instant will be the correct *ayanamsam* at that instant. I admit of course, this is not quite true, but there is no help for it at present to eliminate errors which have crept into the Hindu Astronomical Tables.

Now to return to my proper subject. If we use the *ayanamsam* thus found, in all our longitudes of the planets, it will be evident that the following calculations of mine are very nearly the same as given by Mr. J. H. Stoddard. Of course it is to be noted here that my calculations are all done independently according to the tables of *Raghavananda* who follows the principles of *Suryasiddhanta*.

According to Mr. J. H. Stoddard the time of birth of Her Majesty Queen Victoria, Empress of India, is 4h. 15m. A,M., but Raphael and others give it as 4h. 4m. A.M. whom I follow here. The corresponding Indian date is the following. Her Majesty was born on Monday the 12th of *Jaistha* in the year 1741 of Salivahana (or commonly known as Saka-Narapathi).

	h. m. s.	
Time of birth	4—4—4	Greenwich time.
Time of sun rise	3—58—48	do.
	h. m.	
By subtraction	0—6=	15 vighatikas after sun rise.

Now this is to be converted into Calcutta time (Fort William) which is 5h,—53m.—18s. E.

	h. m. s.	
Time of birth	4—4—48	(Greenwich)
Add diffce of long	5—53—18	for Calcutta.
	h. m. s.	
Total	9—58—6	Corresponding Calcutta time.

Subtract time of sunrise 5h. 19m. 6s. at Calcutta we get 4h. 39m.=11 ghatikas 37 vighaticas as Istha-kala after sunrise. So the problem is to find out the longitude of the planets at Calcutta in 1741 *sakabda*, 12th Jaistha Monday at 11 ghatikas and 37 vighatikas.

The Kalyâbda pindam= 4920 years.
The Abdya pindam = 228 years.
The Diva brindam =83322 days.
The Ayanamsam at that instant (Hindu method)=19° 52' 18"
Do. (by difference as before stated) =21° 3' 18'

Planets.	Mandocham.	Suddha Madhyam.	Suddha Seegram.
	Rasi. Bhaga. Lipta &c.	Rasi &c.	Rasi &c.
Sun	2 17° —17'—19. 5"	1. 9'—42'—47"	... ...
Chundra ...	... ...	1 8° 40' 36" 24"	... ...
Kuja	5 4° 2' 37"	10 22° 14' 3"	1. 9° 42' 47"
Budha	8 4° 28' 14"	1 9° 42' 47"	9. 16° 3' 7"
Guru	6 15° 22' 9. 5"	9'20° 15' 35"	1. 9° 42' 47"
Shukra... ...	3 13° 52' 10. 6"	1 9° 42' 47"	10. 13° 47' 44"
Sani	8 20° 37' 33. 67"	11 9° 8' 50" 50" 7	1. 9° 42' 47"
Rahu	... ...	0 1° 21' 17" 75	... ...

And the true Nirayan longitudes of the planets are the following:—

	Rasi.	Bhaga.	Lipta.	Vidipta.
Ravi ...	1	11	3	28
Chundra ...	1	12	35	46
Kuja ...	11	24	58	0
Budha ...	0	17	12	11
Guru ...	9	27	10	2
Sukra ...	0	6	14	37
Sani ...	11	7	17	21
Rahu ...	11	28	38	42
Ketu ...	5	28	38	42
Lagnam ...	1	11	41	22
Karma bhavam ...	9	8	56	22

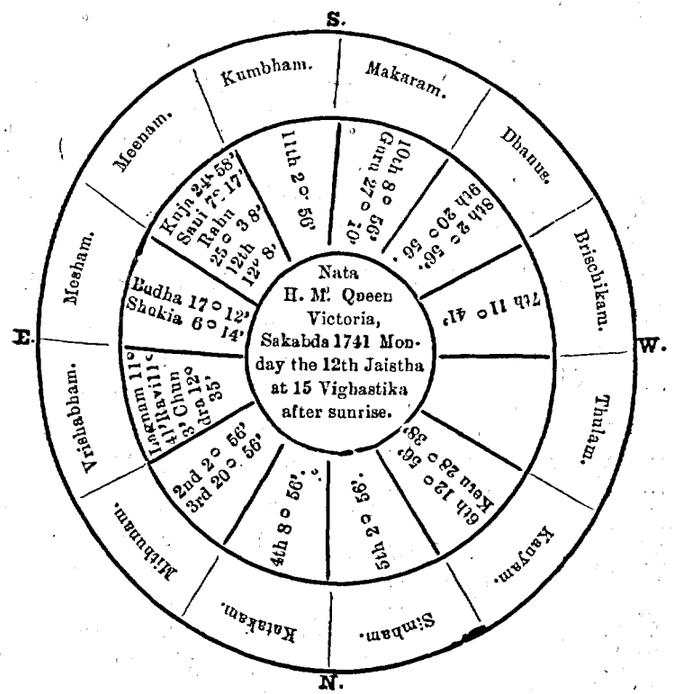
(*i.e.*, M. C.)

It will be evident from the above that in this horoscope.

Ravi is put up in Rohini.

*Chundra	...	,,
Kuja	...	Revatee.
Budha	...	Varanee.
*Guru	...	Dhanista.
Shukra	...	Aswinee.
*Sani	...	Uttra-Vadrapad.
*Rahu	...	Revatee.
Ketu	...	Chittra.

Mr. T. V. Iyer has placed the planets marked with an asterisk in different constellations which is of course, not correct, as the above longitudes clearly show. According to him *Chundra* is in Krittika, Sani in *Purva-vadrapad* and Rahu in Aswinee See pp. 91 vol. III.



G.	K. S. M. T.	Lagnam R. C. B.	
	Bhava Kundalee.		
		Kt.	

T.	Lagnam. R. C.	S.	
K.	Navamsa Kundalee		
			B. M. G. Kt.

According to the "Binsottaree system" the birth took place in *Chundra Dasa* which lasted for 8 years 0 months 19 days; and *not* as Mr. T. V. Iyer says Ravi Dasa 4 yrs. 3 mo. 3 days.

The learned correspondent has taken a great deal of trouble in the calculations he has made and in pointing out the errors into which our other correspondents have fallen in writing the horoscope of Her Majesty Queen Victoria. The Sayan and Nirayan systems of calculations have their basis in Suryasiddanta and the commentaries to that work give a splendid exposition of the correct movements of the planets and the exact positions the planets would occupy at any given time, provided one has carefully been initiated into the mysteries of Suryasiddanta. We would strongly recommend the study of Suryasiddanta to the learned professor and we dare say he will be considerably profited by his study of Suryasiddantha if he is properly initiated into its difficult sutras.

Mr, Surendranath Bannerjee has spent much valuable time over the study of astrological calculations and we want such learned men to come forward and help the astrological cause by their intellectual ability and splendid perseverance.

E. D.

Palmistry or Samudrika,

The word *Samoodrika* in Sanskrit means more than what is generally conveyed to the English public by the familiar expression *palmistry*. *Samoodrika* extends to the examination of the whole body and therefore also includes Physiology and Physiognomy. There are generally many lines on the palms of human beings and it is alleged that those lines could not have been the creation of Nature without some definite purpose to serve. From an examination of various palms of individuals belonging to different nations we have been able to observe many varieties in the lines which are found on the palms. Some palms have many lines, so much so that it is not possible to find even one tenth of an inch of the palm free from some lines at least. On the other hand we have seen palms of men which had only a few lines, with much blank space free from any indentations or lines. So is the case with any other part of the body. On the foreheads of some people we see a series of lines often paralell, but at times crossing and recrossing them. On the foreheads of others we hardly see a line. We do not certainly refer to wrinckles which are due to oldage or want of health. Palmistry as a science is not confined to any age or period of life in man. Some of these lines appear, disappear and reappear sometimes very rapidly and sometimes very slowly while there are other lines which stick up to the palm and never disappear. Inferences and conclusions based upon a long series of observations of these lines on the human palms are found to hold good pretty fairly in this branch of knowledge and there are some living Hindu palmists who make surprising predictions of events in a man's past present and future life simply by looking at these lines on the palm. We have two grand divisions in this science of *Samoodrika* called the *Purooshá samoodrika* and the *Streesamoodrika*. The first examines the lines and peculiarities of men and the second reveals to us the peculiarities and fortunes of women. *Samoodrika* also includes a fair knowledge of human physiology and phrenology although no trace of such inclusion is to be found in the

branch of knowledge which goes under the heading palmistry in English. When every part of the body is examined, its color is noted and the peculiar lines or marks are observed, this science must be more comprehensive than that which could be made to include by the restricted word palmistry. The hand is generally consulted in preference to any other organ of the body even in *Samudrika*. The reason is simple. We can easily take it, examine it and find fixed or changeable lines on it. Hand is no unimportant part of the body and in the hand our palm plays the most significant part. We do all our work by the hand,and all our discoveries and inventions are the direct results of the work of our heads and hands. As the most important part of the body in all human work and enterprise the palm may be typically taken as the organ, an examination of which would be quite sufficient for all our practical purposes in life and events may be foretold with some amount of certainty. But it stands to reason to say that the hand —although very important—is not and does not represent the whole human system and therefore other parts of the body have also to be examined if we wish to read the character and fortunes of men in their true light. *Samudrika* when rightly understood will be a better and a more reliable science than the English palmistry which extends to only one small portion of the body. Physical and intellectual conditions are not the same for all persons in all climes and ages. Climates differ, surroundings differ, professions differ, food and clothing differ, and the parentage and past *Karma* greatly differ in every individual. Among women the organic developments take a separate turn early in life suitable to the work mother Nature expects from them. Whatever may have been the ancient or modern civilization women have not had much change in the performance of work which was allotted to them. *Samudrika* must necessarily differ for the two sexes as they differ from each other in the various parts of their body. Taking therefore the English palmistry as a narrow one and is still in an undeveloped stage we shall explain to our readers, the main principles of the Hindu science of *Samudrika*, a study of which we dare say will be not only very intresting and instructive but also highly useful, as adding much to our store of knowledge in judging of persons who come in contact with us in the various transactions of our daily life. The word *Samudrika* in sanskrit means the science which explains the knowledge which can be derived from an examination of the *Moodras* which are found on the different parts of the human body, and which therefore include the whole human system. *Moodras* may be explained to mean marks or peculiarities which we observe on the individual organs of the body. *Purusha samudrika* may further be subdivided into the examination of the face and marks found on it, of the body and lines found on it, and of the palms and their peculiarities. Examination of the several parts of the body is also included and in some cases the fortune of men is found lying prefigured in the lines or marks in those parts. Face includes the head, eyes, nose, ears hairs, mouth, and the whole expression of that part of the body which goes under the name of head. Eyes form an important portion of the head, and if the development in *Samudrika* is perfect the whole life of man may be safely predicted from an examination of the eyes themselves. In astrology with which *Samudrika* is closely connected great weight is given to the peculiar cut of the eyes and the color they present at any given time. The formation of the nose and the bend it takes have a most important effect and the character of the man may be read by an examination of this important organ. Forehead has its own significance, while the mouth plays no unimportant part in revealing to us the traits of the individual. Even teeth and tongue have got their own significance while the ears in many instances clearly show the length of life the person may be able to command. Hairs are not out of consideration and their color, glossiness length and peculiarity fairly indicate how far the man may be successful trustworthy and honest. The elongation and the peculiar formation of the head and the position and symmetry of these various appendages enable us to judge of a man in all the stages of his existence. The color of these organs has a special significance and we shall explain in detail these various organs and their importance in judging of men in their character as well as in their various avocations of life and the disappointments and successes which attend on them.

Queen Victorias' Horoscope.

by

J. H. Stoddard

Dt. Superintendent of police

Mangalore.

(Continued from P. 146 of vol. III)

By direction, the Sun was coming to the place of Saturn, and Uranus was attaining the parallel declination of the great luminary, in the 41st to 43rd years and those years were overshadowed by the death of Her Majesty's mother (arc 41°-49'), and that of her Consort, the worthy Prince Albert (arc 24°-33'). The year 1860 was one of trouble. The autumn of 1861 brought a dispute with the Federals of America, which very nearly led to war, the guards being sent to Canada; and Lancashire was reduced to the direct distress by the American civil war in in 1862, under :—

Sun conjuction Saturn, Mando converse	...	... 40—41
Moon conjunction Saturn, Zodiac, converse	...	... 40—45
Ascendant parallel Mars, Zodiac, converse	...	... 40—46
Venus quartile Sun, Zodiac, converse	...	... 41—49
Mid-heaven parallel Mars Zodiac, direct	...	... 41—53
Mid-heaven conjunction Uranus Mundo, converse	...	... 41—57
Saturn conjunction Moon, Zodiac direct sine lat	...	... 42— 2

Ascendant semi-quartile Venus, Zodiac, converse... ... 42—33
Saturn conjunction Sun, Zodiac direct conv, Lat ... ... 42—53
Ascendant semi-quartile Sun, Zodiac direct ... ... 42—59

The dangerous Fenian movement in 1865-66, and "Black Friday" May 11th, 1866 marked the operation of—

Ascendant quartile Sun, zodiac, direct ... ... 46—51

The Queen was re-vaccinated at the beginning of 1871, soon after Her Majesty fell into a debilitated state of health, suffered with abscess, in the summer of 1872 ; and December, 1872 H. R. H., the Prince of Wales nearly died of Typhoid fever. The following directions were then in operation :—

Moon quartile Mars, Zodiac, direct, sine lat. ... ... 51—40
Sun apt parallel Jupiter ... 51—49
Ascendant conjunction Rigel Mundo direct ... ... 52—16
Mercury quartile Sun Zodiac, converse... ... ... 52—50

The Afghan war 1878-9 the Zulu war 1879-80, the sad death of H. R. H. the Princess Alice, 14 Dec., 1878 and the Boer war and Irish disaffection in 1880 coincided with the arrival of Saturn, by direction at the declination of the Sun, etc. :—

Saturn parallel Sun Zodiac, converse, 1st contact... ... 59—41
Ascendant semi-quartile Zodiac converse ... ... 59—42
Mid-heaven cojunction Antares, Mundo, converse... ... 60— 4
Mid-heaven sextile Jupiter, Mundo, direct ... ... 60—36
Sun sextile Mercury, Mundo direct ... ... 60—40
Moon quartile Saturn Mundo, direct ... ... 60—48
Moon parallel Venus, Zodiac converse ... ... 60—51
Mid-heaven Parallel Saturn, Zodiac, direct ... ... 60—55
Sun trine Saturn, Zodiac, direct 61— 9

In the year 1882, the assassination of Lord F. Cavendish and Mr Barke, on the 6th May, at Dublin, the Egyptian difficulty, and the destruction of the forts at Alexandria by the British fleet took place followed by the victory at Tel-el-kebri and in 1883, in March the Dynomitards much damaged in London. These events happened in coincidence with the following directions :

Mid-heaven opposition Moon zodiac converse ... ... 63— 0
Ascendant sextile Sun, Zodiac direct ... ... 63— 8
Moon parallel Sun, Zodiac direct first contact ... ... 63—18
Moon quartile Venus, Zodiac direct sine lat. ... ... 63—23
Ascendant trine Sun, Zodiac, converse ... ... 63—52
Mid-heaven opposition Moon, Mundo converse... ... 54—44

In the following year 1884 the expedition to the Soudan (arc-64-46), and the death of H, R. H. Prince Leopold (arc-64-51) took place under

Mid-heaven opposition Sun converse ... ... 64—39
Moon parallel Sun, Zodiac direct sine-lat ... ... 65— 7

In the year 1887 the celebration of the Jubilee of Her Majesty's reign was held with great rejoicing and a splendid Pageant under the Sun directed to the sextile of the Moon, in the Zodiac, 67—57 :

The premature death of H. R. H. the Duke of Clarence and Avondale in Jan. 1892 (arc-72-38) was a terrible blow to Her Majesty, and his parents. The following directions were then operating :—

Mid-heaven conjunction Mars, Mundo, direct ... ... 72— 1
Mid-heaven semi-quartile Moon, Zodiac, direct ... ... 72—34
Ascendant quartile Mercury, Zodiac direct ... ... 72—41

The great crisis in Dec., 1895 and Jaunary 1896 was safely passed through, for Her Majesty had benefic as well as malefic influences then operating—

Ascendant sesqui-quadrate Uranus, mundo, converse ... 76—40
Sun sextile Venus, Zodiac, converse ... ... 76—41
Mid-heaven trine Uranus, Zodiac direct ... ... 76—55
Mars parallel Sun, Zodiac, converse first contact ... 77—13

The following Primary Directions spread their influence over the present year :—

Mercury sextile Moon, zod, direct sine lat ... ... 77—27 Nov 1896
Sun sextile Moon mundo direct 77—33 Dec 1896
Ascendant sed qui-quadrate Saturn, mundo converse ... 78—27 Nov 1897
Moon quartile Mars, mundo, direct ... ... 78—29 Nov 1897
Venus trine Moon, Zod, con,... 78—34 Dec 1897
Sun sextile Sun mundo direct... 78—40 Jan 1898
Moon semi-quartile Venus, m, con ... ... 78—47 Feb 1898
Moon parallel Jupiter, m, d,... 78—52 Mar 1898
Venus parallel Sun, Zodiac direct 1st contact ... 79— 0 May 1898

Six of the above directions are very fortunate, the second, sixth, eighth, and ninth, extremely so. The third and fourth will bring some national trouble and dispute, and warlike measures, in the autumn ; indeed next November will be a trying time, for Saturn will then transit the opposition of the place of the Sun at birth. At the 78th solar return, the Moon was in the ascedant and in quartile with Saturn and Uranus in the ninth and with Mercury in the third house. The powerful benefic directions coming due will, we trust, completely overpower the evil ones and the transit of Saturn.

It is mentioned above that the Queen's marrige was foretold by Zadkiel I., to take place in her 21st year, nine years before hand ; that the treaty with China, in 1843 was likewise foretold ; and that the war in Scinde, in 1845, was also predicted. It will be interesting, perchance to some of the opponents to astrological science to mention

that the war with Russia and the Indian Mutiny were also exactly and clearly predicted in Zadkiel's Almanack for 1854 and 1857. The demise of the Prince Consort was foreshadowed in the Almanack in 1861, and Alderman Humphry of London called public attention to the fact from the Magesterial Bench for which he was roundly abused by the Press with one or two honorable exceptions. Press writers do not seem to like truth and facts when they tell in favour of astrology. Zadkiel I. replied to the strictures of the newspapers in trenchant style in his Almanack for 1863 and in 1864, and published letters of the Prince Consort thanking him for the horoscope of the Princess Royal. The Afghan war of 1878 & 1879, the war in Egypt, the expedition to the Soudan and the great crisis of Dec 1895 were foretold by Mr. Pearce (Zadkiel II) in the editions of Zadkiel's Almanack for the years of their occurrence. For October 1879 it was foretold that a fortunate direction in the Royal Horoscope tells of gain and victory for old England, and in that month Lord Roberts won brilliant victories on the heights before Cabul. Mr. Pearce also foretold the occurrence of the Bubonic plague and mortality and famine in India. *Vide* Zadkiel's Almanack for 1897.

The student will find this nativity a good example for practice and a valuable means of demonstrating to sceptics that astrological predictions are made on an astronomical basis.

God Save The Queen.

UNFORTUNATE Combinations or Misfortunes

(Continued form p 141 of Vol III)

In our previous issues we made mention of some planetary combinations for early death or Balarishta. The combinations of planets have to be referred either from the time of birth or from that of the position of the Moon at the time of birth. It will be remembered that the position of the Moon has to be determined with refrence to the ruling star ascendant on the day of birth. Therefore it is a question for the Astrological students to determine first about the relative strength of the Lagna or time of birth and Chandra or the position of the Moon. In the case of Lagna (zodiacal sign) there must necessarily be a lord who owns it. In the case of Chandra who is a planet himself and who represents the mind of man it is possible to conceive of his own presence in his own Rasi. This happens only when the Moon moves in the last quarter of the seventh constellation Poonarvasu and also completely in the 8th and 9th constellations, that is, Pushyami and Auslesha. The Moon owns Cancer or Kataka and therefore when he is there he becomes himself its lord. All the old Astrologers including Yawaneswara and Yawanacharya have clearly stated that the results of planetary combinations may be taken either from the Lagna or from the Moon. Referring to the question of children and wife and misfortunes arising therefrom the 5th house from

birth or Chandra represents children; and the 7th from Lagna or Chandra represents wife and connubial bliss. If the 5th house is aspected by a good planet, if a *benêfic* occupies the 5th house, or if the lord of the 5th house is in conjunction with a good planet or is aspected by an auspicious one, prosperity to children may fairly be predicted. Of course the number and sex of the children depends upon the strength or weakness of the planets who combine, aspect or own their houses or upon their exaltations or debilitations or upon the various sources of strength or weakness with which they are dignified or afflicted. If the lord of the 7th occupies the 7th or aspects it or if a good planet is placed in the 7th house or aspects it or if the lord of the 7th is in good conjunction and is otherwise dignified, prosperity to wife and good marital life may be predicted. If the reverse conditions hold good, misfortunes must be predicted from that source.

1. If a man is born in Kanya (*virgo*) with Ravi (sun) in it and Saturn in the 7th house (Meena), he witnesses the death of his wife or wives.

2. If with the above combination Mars or Kuja is placed in the 5th house (or Makara), all his children die before him.

3. If evil planets occupy the 7th house without being aspected by good planets the native is not likely to marry at all or if he marries late in life the wife will die before him. The same may be said of the significations of the 5th house.

4. If Venus (*Sukra*) has Ravi, Kuja and Sani in the 4th or 8th houses the person loses his wife by burning.

5. If Sukra is situated between two evil planets, the wife will die by falling from high places.

6. If Sukra is not aspected by good planets, the person will lose his wife by imprisonment or violence.

Here it apparently means that when he is situated between two evil planets and is not aspected by auspicious planets the evil results will happen.

7. If a person has the Sun and Moon in the 6th and 12th houses from the *Birth*, he as well as his wife will have only one eye each. Here it may be presumed that they will lose their eyes before or after marriage. The Sun and Moon represent the eyes of a person and their strength determines the strength of the vision.

8. If a person has the Ravi and Sukra together in the 7th house from Lagna, the wife will be deformed and wanting in a limb. The same result will happen when Sukra and Ravi occupy the 5th or 9th house from the Lagna.

9. When Sukra is in conjunction with evil planets and occupies any one of the double bodied or Dwiswabhava Rasees, the person will have 3 wives of whom two will die.

The signs *Mithuma, Kanya, Dhanas* and *Meena* are called *Dwiswabhava Rasees* or *common signs.*

10. When Sani occupies Lagna with Sukra in the 7th occupying the Kataka Vrischika and Meena Navamsas, and when the 5th sign from Lagna is not occupied by the benefics the person will marry a barren woman. Here it is clearly meant, when the author says that the wife is barren the man may beget children by marrying a second or third wife who is not barren.

11. When the weak Moon is in the 5th house and evil planets occupy either the 12th, 7th or the Lagna or any one of these or all of these signs the man will lose his wife and children before he dies.

12. If Sukra—who occupies the *Vergas* of Sani or Kuja—occupies the 7th house from Lagna and is aspected by either of those planets Kuja or Sani the person becomes highly immoral. If Sukra occupying Sani's or Kuja's vergas and Chandra is in conjunction with Sani and Kuja, the man as well as his wife becomes immoral. While the husband goes in search of women, his wife goes in search of men.

13. If Venus and Moon are in conjunction and occupy any sign and have Kuja and Sani in the 7th house from them the person becomes wifeless and childless.

14. If one male planet and one female planet join in one house and these have Sani and Kuja in the 7th house from them the person and wife will live as husband and wife late in their lives. This clearly means that they will be completely separated in the earlier days of their lives and only seek to live as husband and wife while they are old and decrepid.

15. If the Moon occupies the 10th house, Sukra occupies the 7th and evil planets oocupy the 4th house the issues of the person will all perish before him and he blocks up the family descent with himself.

16. If Sukra occupies the 12th house from Lagna and is placed in the Navamsas belonging to Sani (Makara and Kumbha) the person will be born of a servant woman or one of a servile class.

17. If the Sun and the Moon occupy the seventh house from Lagna and have the aspect of Sani the person becomes a loafer or basehearted.

Astrological and Scientefic lectures by the Editor.

The Editor of the Astrological Magazine Mr. B. Sureyanarayan Rao B.A., M.R. A.S., and M.A. S. B., delivered a series of lectures at the following places and he is very thankful to the gentlemen who took a deep interest in the subject, and who arranged for the lectures in their respective places.

Chitaldroog—Three lectures were delivered at Chitaldroog, two in the Town Girls School and one in the Town Memorial Hall. Mssrs, Krishna Row Advocate and W. Tirimala Row pleader, convened the meeting in the

Girls School and the arrangements were very satisfactory. The Deputy Commissioner Mr. M.S. Narain Row presided on the two days and there were present Messrs. M. Ramaswami Aiyar B.A.B.L,, Dt. & Sessions Judge Shimoga Division Holt. Dt. Munsiff, N. Soobba Row B.A. Police Superintendant, C. Halagayya gowda L.C.E. Ast. Engineer, Sreenivasa Aiyangar M. B. Assistant Surgeon. B, Krishnasastry B.A. Dt. Sheristadar. M.S. Puttana B. A. Amildar, most of the leading pleaders, merchants and officials were also present and the hall was literally overcrowded, so much so that many had to stand and some had to go away even for want of space. The lecturer laid the scientific foundation on the first day and on the second showed that astrology was true and could stand the test of any scientific challenge. The sanskrit quotations were splendid and the whole passed of very creditably. The chairman Mr. M. S, Narain Row concluded the meeting by his able speech and observed that the more they heard the lecturer, the greater was their anxiety to hear the learned lecturer. The chairman further observed that being a sanskrit scholar and a science graduate the lecturer was peculiarly qualified to do justice to the difficult subject and his expositions were simply splendid and could not be matched.

A third lecture was arranged by Mr. M. Anantha chetty, Advocate, and a leading member of the local Bar, in the splendid Memorial Hall, and there was a very large gathering to hear the lecturer on the results of the year Vikari and its prospects. The lecturer took the audiance gradually with him into the various technicalities of the science and explained how individuals would be affected by the strange combination of 7 planets in the sign Scorpio. Mr. Desakachar B.A. L. T. presided and thanked the lecturer for the public good he did by delivering the lectures and by exhorting people to live strict moral lives in evil times like the present, where nothing but morality and godliness alone would be our best passport to get through our bodily and mental difficulties.

Davanagara—Is a leading mercantile place and two lectures were delivered in the School Hall. Mr. Hanumanta Row M.B. Assistant Surgeon arranged the first lecture with the help of the Head Master and Mr. Hosur. Seetha-Rama Row arranged the second lecture. There was a very large gathering on both the occasions and the public were highly satisfied. The first lecture was on astrology and the second was on education. Except the Sub-Division officer Mr. K. Sreenivasa Row and the Amildar, who apparently take no interest in such public lectures and intellectual treats the whole of the official and the mercantile classes including the Railway staff were present and the thanks of the editor are due to the gentlemen who arranged the lectures and the public who honoured him with a patient hearing.

Hassan—A lecture was arranged by Mr. Tirumalachar B. A. first ast. Govt. High School and Mr B. Tirumalachar B. L. Dt. and Sessions. Judge, Mysore

Division was in the chair. There were present some European gentlemen and ladies and Messrs. Babu Row Ast. conservator, Nursing Row B.A. B.L. Munsiff,, P. Nunjunda Naidu Police Supt, leading members of the Bar officials and merchants were also present. The chairman seemed to have felt a little unwell, and he often interrupted the lecturer, to bring it on to a close, without definitely telling him the time at the disposal of the audience. The lecture was well arranged and Mr. Suryanarain Row showed clearly the effects of planets on the destinies of men, and the vast amount of knowledge the ancient Maharishis possessed on astronomical, astrological and physical sciences from splendid quotations from the original sanskrit texts and English scientific works. The hall was overcrowded and the audience were highly delighted both by the eloquence of the lecturer and the logical manner in which he arranged his ideas.

Chickmoogloor—Two splendid lectures were arranged in the spacious School Hall by Mr. V. Subbramanya Aiyar B.A. Head Master and the whole intelligent public including European coffee planters were present. Mr. M. Ramaswami Aiyar B. A. B. L. Dt. and Sessions Judge introduced Mr. B. Suryanarain Row to the audience and spoke in very strong terms of the abilities which characterised the lecturer. Messrs. Venkata Row B.A. Sreenivasiengar M. A. and N. Soobba Row Assistant Commissioners T. N. Gopauliengar B. A. L. L. B. Dt. Munsiff, Seetha Ramiah B.A. B.L advocate, V. Soobbramanya Aiyar B.A.. Head Master, Seetha, Rama Row B. A. Ast. master, C. Sreenivasa Row, Vasudava Row, P. Jaganatha Row, Veerathay gowda coffee planters, Goondappu, Manjayya, pleaders and many merchants and learned Brahmins were present and highly appreciated the lecture. In conclusion the lecturer said that 25 years ago he received the elements of English education in that School, and now he had the honor of delivering lectures in it, with the distinction of being a member of several Honorable and learned societies both in India and on the Continents. He was highly appreciated, and the chairman expressed his most sincere thanks for the trouble the lecturer had taken to enlighten the Chikmoogloor public.

Arsikera—The lecturer Mr. B. Suryanarain Row halted for a day at Arasikara and when the local and Railway officials heard the lecturer for 4 hours in the spacious room of the public Chuthram they detained him for another day and he had to deliver a second lecture which also lasted for about 5 hours. These were the longest extempore lectures the Editor had delivered anywhere in his life, but still the audience did not show the least symptoms of impatience. The Amildar Mr. M. Lukshmana sastry B.A. presided and concluded the meeting by expressing his deep personal obligations for the clearance of many doubtful points in the science of astronomy, Karma, and astrology and the audience was no less enthusiastic in their expressions of joy and gratitude.

Tiptur—Mr. B. Suryanarain Row delivered an interesting lecture which

lasted for about 3 hours in Kanarese under the presidency of His Holiness Sre Sivagunga Swami. There was a very large gathering of merchants and offiicials and the lecturer dwelt at considerable length on the importance of studying astrology and its relation to the other Vedic performances. He also pointed out the *Phalam* of the year *Vikari*. At the conclusion of the lecture His Holiness Sree Sivagangaswamy made a splendid speech and summed up the cogent arguments of the learned lecturer in an able and very scientific manner. The lecturer was honored by the presentation of a valuable shawl by. His Holiness the Sree Swami and the audience were greatly delighted with the lecture which explained to them in a scientefic manner the grand truths of astrology which have been thrown into the background simply by want of proper representation and methodical study.

Tumkur—Three lectures were arranged in Tumkur. Two were delivered in the Horapit Balika Patasala brought into existence by the exertions of the popular Dt. Surgeon Dr. Nunjappa, and one lecture was delivered in the Hall of the Government High School. The first two meetings were convened by Messrs. Nunjappa M. B. and Rama Row B.A. pleader and the third was arranged by Mr. C. N. Venkata Row a leading pleader. On the first occasion the chair was taken by. Mr. Venkatachar pleader and on the two succeeding occasions by Mr. M. Narain Row Deputy Commissioner. Messrs. D. Seetharama Row Ex. Engineer, C. Seshadri Aiyangar and T. N. Mir Kamaluddin Alikhan Saheb Ast. Comrs. B. Basavaradhya B.A. B.L. Munsiff, C. Krishna Row B.A. Head Master, M. Venkata Naranappa B.A. Dt. Forest officer M. Ramaswamayya B.A. Dy. Inspector of Schools, Shama Row B.A. T. Krishna Murthi B.A. Sivarama Krishna Aiyar B.A. B.V. Krishna Murthi B.A. P. Soobba Row B.A. H. Srenivasaingar B.A. Mahomed Rajasaheb Amildar, Y. Nunjundiah B. A. B. Ramiah Station Master the leading pleaders and merchants of the place were present.

The big Hall was overcrowded. The lecturer laid a scientific foundation for astrology, compared the knowledge of the ancients with that of the modern scientists, and clearly shewed how the planets exercised influences on the body, mind and events of man's life and how the planetary rays were intimately connected with the affairs of the earth. The last lecture lasted for about 3 Hours and the audience highly appreciated the quotations from the physical sciences in Sanskrit and English. The results of the year *Vikari* on national, and individual interests were succinctly sketched out and the whole was wound up with a splendid exhortation to the audience that they should behave in a strict moral way, and set afloat a series of spiritual and religious vibrations to counteract against the evil influences which are indicated by the unusual combination of the seven planets in the zodiacal signs of Vrischika and Dhanas. The chairman rose amidst loud applause and said that the learned lecturer anticipated all the remarks which he wanted

to pass and that a professor of the lecturers stamp could easily read the thoughts of the audience and specially of the chairman and meet their arguments with the suitable explanations before they were given out. Mr. M. Narain Row remarked further that the Peroration was all that could be desired under the circumstances, and that they would remember a long time the useful information which the learned lecturer gave them.

The Editor has received many invitations from the various moffusil stations from leading gentlemen and he intends enlightening the public with his scientific lectures, although at a great personal cost and comfort.

These lectures of the Editor have been doing a great deal to rouse the apathetic feelings which natives entertain towards their scientific subjects and have done immense good to the subject of astrology. We are glad to note that the reception given to the Editor wherever he travelled has been most flattering and although he expressed his obligations to the individual gentlemen who took much interest on his behalf and that of the science he is devoting to, he cannot ommit to mention his grateful feelings to the gentlemen who, at the cost of their own convenience and personal gains, disinterestedley helped the cause of astrology and its principal worker. The science is rapidly gaining its firm footing and the numberless letters which the Editor has been receiving from European and Native educated gentlemen clearly prove that his labours in the astrological field have not been unappreciated. His sincere thanks are offered to the public for the interest they show to this department of knowledge and the respect which has been shown to Mr. Suryanarain Row personally.

THE WAR.

The world's attention is now directed on the issues of the Transwal war. The interests of the various leading nations of the Earth are involved in its results and although many nations are apparently holding aloof, it can be clearly seen from a careful perusal of the telegrams and the numerous letters which have appeared on the subject of the present war, that the outside world is very keenly watching the combatants and any moment the world may be startled by the news of this or that Power interfering with the contending parties. France, Germany, Russia, Turkey, America and Japan, with China, in the distant horizon are the leading Powers who are directly interested in the successes and failures of the two nations who are now engaged in the fight. We cannot enter into the previous history of the politics of all these notions nor can we pretend to analyse the justness or otherwise of the claims of these nations in the part which any one of them or all of them may take at any time. When we published the book entitled "Vikari and Its Prospects" last year, and predicted the results of the planetary influences in each of the months of this dreadful year, many were of opinion that the predictions would fail and

discredit will be brought on our heads. Many Indian Papers noticed carefully the fulfillments of our predictions and the wars, famines, diseases, earthquakes, loss of life and property, danger to quadrupeds and death among leading men, announced by us in the pages of the "Vikari," have been more than verified. In our recent travels many greeted us with the remark, that our predictions were verified and that thousands of individuals were saved from the evil influences of the planets by following the moral course we had suggested in our books and also in our Astrological lectures. The strange combination of planets in the Zodiacal sign Scorpio in December and January last have their evil-influences to work for some months to come and the period therefore before us is not one of great prosperity and tranquility. The red planet Mars who is the king for the year Vikari is a fiery and military planet and as he had *stumbhanam* in Cancer for about 8 months, he is going round his revolutions with a tremendous velocity. Greater velocity in any planet means greater energy to work its influences and as Mars (Kuja) is an evil planet we have to expect some more troubles in the various parts of the World. The loss of life during this year from various causes has been very high and the consequences of such high mortality cannot mean anything more than ruination to thousands of families. We shall have some more unfavourable combinations of planets in Aries, Taurus, and Gemini and these have to be anxiously awaited for. The political atmosphere has various dark specks of clouds and they cause no small anxiety to the peace loving Rulers of the various regions of the World. The leading Nations have been showing a great deal of activity and their military administration, has its own history to tell. Each nation is watching to further its own interests, and snatch advantages from its neighbours whenever it is possible to do so. The question of friendship or enmity among the Rulers of the world is simply the question of losses and gains. The code of political morals cannot be judged by the standard of the ordinary rules. When planets are whirling with tremendous velocities and their good and evil rays are incessantly undergoing modifications we cannot say that their influences will not be felt by the terrestrial objects. The Earth is continuously influenced by the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn and Mars and Saturn are really mischievous planets, which are thoroughly evil in their influences and which have been exercising a greater influence this year than any other planet. Jupiter the most beneficial, is unfortunately with Rahu and in Scorpio and this circumstance with the anticipated advent of Mars and Sun in Taurus with Kethu and weak Moon there combined, may produce some complications which may not be in favour of peace and prosperity to the nations at large. Those who have been watching the sunset and the moonrise during the last month must have clearly observed the peculiar redness with which the horizon was colored at the time and the horns of the moon

considerably lifted up towards the north during the last few days do not also show peace to nations. We strongly advise our subscribers and other readers to watch the celestial phenomena, as it would be highly interesting and greatly ennobling. The contemplation of the heavens and the study of the greatest luminaries moving therein, are the most sublime engagements which man can have to improve his moral side.

MEDICAL NOTES

Health Tests.

I

There are eight principal points which have to be examined with reference to the health of a person. They are. Nadi, *Moothra, Mala, Sparsa, Sabda, Netra, Druk, Aukriti.*

An examination of these will enable a person to find out whether the object of examination is keeping sound health or not.

Nadi—Perhaps this cannot be exactly rendered into English. Nadi means nerves as well as the blood vessels which are controlled by them. Three principal places for the examination of the pulsation of the blood vessels and nerves is recommended in the Hindu Medicine. There are many other places also by examining which pulsation may be noticed but (1) the examination and feeling of the pulse just below the right hand at the wrist (2) between the two eyebrows and (3) at the *Brahma Rundra* on the top of the head give the doctor a correct idea of the state of a man's health. The peculiarity in the feeling of the pulse at the wrist, so commonly practised by the Hindu Physicians, gives the experts very good insight into the state of health of any person. The pulsation there is divided into *Vatha, Pitha* and *Sleshma.* From the hand just a little lower in the wrist joint, when the pulse is felt there is a beating of the artery which is called Vathanadi or the nerve and blood vessel which gives indication of the windiness in the man. Next to it is felt another nadi beating alternately, and it goes under the name of Pithanadi. Then a little lower towards the fore arm is felt the pulsation of the Sleshma Nadi. The Hindu medicine treats of Vatha, Pitha and Sleshma as the three principal states whose equality is supposed to give health and the elevation or suppression of any one of which leads to sickness and derangement in the human system. We have some knowledge of this feeling of the pulse ourselves and we have also seen a few Hindu doctors, who possessed wonderful knowledge about this pulse test. Where a native doctor has studied well the Nadi Sastra, and has had good and intelligent practice he will be able to say by carefully feeling the pulse, within how many months or years a man is likely to die. This is possible to be predicted even when the man is prefectly in good health at the time of the examination of the pulse and when the man does not show the least symptons of disease.

In several cases we ourselves have predicted by feeling the pulse of a patient, the time of his death, and the cases proved fatal although the European Doctors, held out strong hopes within an hour or two of their death. Pitha represents bile, heat and all their varieties. Sleshma represents phlegm and all characteristics which merge into what we call phlegmatic nature. All windy temperaments come under *Vathadeha* or *Vathaswabhava.* Therefore in the examination of the health of a person Nadi test is one of the surest and safest to act upon and this may be learnt and practised by every man, as we can feel our own pulses and find out how we are situated with reference to our health.

In a sound healthy man the Pitha nadi shows prominently its pulsation, and so long as this state continues the man generally may be said to be keeping good health. In fever cases, by practice we can even say when the man had fever, and when he may likely to get it again. In the *Nadi* Pariksha the length and duration of life and the general health may be safely known and this ought to receive greater attention than has been accorded to it by the European doctors, who although they feel the pulse of the patient in an off hand manner do not know the real significance which is attached to it and who would vastly improve their practical knowledge in medicine by an examination of the principles which guide the native doctors in the art of feeling the patient's pulse.

Moothra—Means urine. The examination of urine is common among the medical practitioners and the color and its smell mostly indicate the state of health that the owner of it possesses. There are general and special causes and the doctor must be expected to make a careful analyses of these causes in judging of a man's urine or else he would be throughly mislead. A healthy man, for want of sleep, by taking special kinds of meals, by excessive work, or fatigue or by mental excitement or bodily shaking passes urine whose color and smell differ considerably from his ordinary urine. But the doctor ought to go a little deep and with the examination of the Nadi he must also examine the color and condition of the urine.

NOTES.

The science of psychology has always proved a great stumbling block to scientists.

Humanism is defined as the attempt of man to place himself in relation to life as an entirety and not to tolerate it as a fragment.

A daughter is 100 times more comforting to the parents than a son provided she is properly married and gets a good husband.

The cry against vaccination and the numberless injuries it does are very vividly described in a journal called

the *Vaccination* published by Frank D. Blue in America.

We shall touch about the Kalamritam which is really in existence and which is a great authority on selecting auspicious lagnas for various purposes of human life.

European and American astrologers would do well to state the authority from whom they borrow the Hindu system of astrology and publish them in their astrological or philosophical Magazines.

When planets move they exercise certain influences and this is thoroughly demonstrable. Those who say motion produces no results must indeed be ignorant of the simplest facts in the scientific branch.

The stellar influence in the heavens has been recognised by all the ancient civilised nations of the earth. The deep devotion of the ancient sclolars to the study of the planets and signs corroborates these statements.

The intellectual giant likes to live in well ventilated and clean rooms while the physical giant shuns these. There must be some reason for all these peculiarities. The rooms where physical exercises are taken in India are all gloomy. This is noteworthy.

We have received two copies of a catalogue of rare and valuable books relating to the literature of the East and West and published by Bernard and Quaritch 15 Piccadily London. Some of the books mentioned are really very rare and cannot be had in any of the ordinary book shops.

Instead of devoting their unbounded energies to the humble system of astrology obtained in the west, the European scholars would do well to devote their time to the comprehensive Hindu system which is able to furnish inexhaustible stores of astrological formulas for the guidance of man.

English language and literature are very poor in material for the study of mysticism. Most of the works in English belittle the power of inner life and in many cases show complete ignorance of the main nature of the mystic life. The fault of the language adds a great deal to the difficulties of philosophy and sciences.

The wonderful mathematical facility possessed by the Hindu astronomers of the ancient times clearly proves that they were men of exact reasoning and mathematical precision and their greatest works are expressed in the shortest sutras possible. Suryasiddhanta is a clear illustration of this fact and the Jaimini sutras are very splendidly summarised.

We are glad to observe that many of the European scholars are not against astrology, although they are not yet for it. The longstanding prejudice

must disappear before the dawn of real scientific progress. The prejudice against astrology has taken a deep root on the western mind and it is a satisfaction to note that the tree of prejudice is now showing all the signs of rapid decay.

Mars or *Kuja* represents physical strength and energy. From an examination of a large number of horoscopes we have seen that where *Kuja* is well situated, aspected, combined, or exalted the natives have been, generally strong, sanguine, good gymnasts, fond of war and adventurous deeds, and highly romantic. Where *Kuja* is debilitated badly associated, combined or unfavourable the reverse results have to be predicted.

All scientific reasoning which is not the result of proper initiation must be misleading in as much as the man of science proceeds from facts and their generalisations which must necessarily be very limited and of local occurrence. A universal glance is not possible with the *charma chakshus* or the muscular and flesh eyes We want the *gnanachakshu* or mental eye to see facts from a superior plane.

Man is able to put machinary of various kinds into their proper order and set the missing links by his superior mental power. But the poor mortal does not know the machinary of his head and of his body, and the silliest mistakes are committed by the greatest men when their own persons are concerned. It is really unpardonable to see that while we can set the most complicated machinery into order we cannot set ourselves right. Is there a greater puzzle in creation than this phenomenon?

Professor Von Schroen devoted the greatest portion of his life to the study of crystals. He says they have propogating powers and beget other chrystals. But these discoveries of the learned professor were anticipated by the annouucement which ancients made that all rocky meterials grow and disintegrate. Composition and decomposition under the varying physical conditions of the solar ray were clearly known and defined and huge sciences sprang up.

Moon represents mind and all its peculiarities. The complicated divisions of mind into *Buddi, Chitta, Ahankara* and *Manas* are generally unknown to the western scientists. The development of mind under *Yougic* influences, and the examination of the mind's ramifications are due to lunar influences. Lunatics are considerably affected intellectually on newmoon and fulmoon days. A greater demonstration than this is hardly possible to show that moon influences our minds and his exaltation and debilitation have direct effects upon human minds.

It was a grand sight for astronomers and astrologers to see the unprecedented combination of 8 planets in the zodiacal sign Scorpio in the past Kartika. But the difficulty was

that the planets were really invisible as they all joined with the Sun in the rising sign. Through properly constructed machinary the observers would have been able to see the grandest collection of planets. It will be really absurd to say that such unusual collection of the brightest luminaries in the Heavens would produce no terrestrial effects sooner or later.

Varnasrama Dharma or influences of colors is a very comprehensive term. We have seen in physics and psychology that colors have much to do with the results of terrestrial creation. Chemical and medical science, the science of flowers and the science of love give numerous examples of the important part played by the various colors in the composition and decomposition of bodies. The Com-Pounding of certain colors is productive of health while the compounding of others is injurious in its effects. The preservation of Varnas (colors) in their scientific order becomes therefore of the utmost importance and adds beauty and health to the work of creation.

The Editor of the Modern Astrology printed in London published in his July number on page 91, under the heading Kalamritam something about the Hindu system of astrology and instead of giving the name of the astrologer who is contributing the article quotes a work under the name of Kalamritam. Would he tell us where that Kalamritam is found which treats of the information published under its authority by the Editor and which contains the kind of information he is propounding under its authority? There is no Kalamritam which, as far as we know contains such information and the famous work *Kalamritam* which we have now gives altogether separate information.

The magnetic currents in the Jovian globe have a direct correspondence with those of the solar and terrestrial globes. Judging from the nature of magnetism jove or jupiter (*Guru*) exercises the greatest beneficial influence and these facts were anticipated long before the dawn of western civilisation.

When an intellectual man is fatigued he wants more light and more air than the hardest worked cooly. Why does he want it? He has spent more phosphorus and more oxygen than the hard working cooly and he gets them from light and air. Could we consistently say that we are not influenced by the Sun either physically or mentally when we go to him to recoup our lost energies? Would the scoffers at astrology tell us where they get their light and air from?

The study of astrology—observes an eminent European Astronomer Royal in a letter which he addresses to us—is fit more for antiquarians than astronomers. We shall be very happy if the learned gentleman could explain to us scientifically, the difference between the two subjects astronomy and astrology. If rain, season's heat, light, magnetism and electricity are soley derived from the solar influences, and the influences of other planets which simply reflect the solar light, we fail to see where astrology differs from astronomy. The movements of planets, are found out, their correct positions are given and the influences flowing from such planetary combinations are predicted. Can astronomy be of any earthly use to humanity if planetary effects are not calculated? When we go to the branch of reading the influence of planets we are fairly in the field of astrology and astrology alone.

It is really an undoubted sign of intellectual progress to watch some of the European nations in their sincere attempts to know what is astrology. We would strongly advise these to search for the truths of astrology not in their own lands as it never flourished there in luxuriance but in the land of the Vedas where every branch of knowledge and science had exhibited a perfection which has been the wonder of the modern generations. There is no harm in culling the best fruits from the best trees wherever they may be found to grow. Americans have started in right earnest various astrological societies and journals and we are glad to note their progress in this much neglected branch of useful knowledge. But the works they have are few and imperfect and they will not be able to continue long in their noble attempts unless they turn their attention to India, and her vast stores of astrological literature. They will be able to do great wonders in the field of astrology and eventually confer immense benefits on mankind.

The catalogue of second hand books on Orientalia issued by Messrs. Williams and Norgate, Covent Garden, London, England mentions, the names of various useful oriental books some of which are rare.

The Modern Astrology for February 1900, contains the nativity of Joseph Chamberlain M. P. the great man who is guiding now the Transval war.

Zadkiels Star Lore for December 1899, says that the planets Uranus and Neptune are not mentioned even by Mr. B. Suryanarain Row B. A. the Editor of the Astrological Magazine, in his latest publication. It is true we have not recognised their influences unless they be Rahu and Kethu which they are not. Will Mr. Zadkiel or any other Western scientist tell us, who first mentioned the names of these two planets? what authority necessitated their recognition in astrology and what are their particular influences which may be demostrated by their presence in a horoscope? Are these two planets named in the older astrological works? and do the Greeks and Chaldeans say anything about them?

Santhies (*propitiatory ceremonies*) Performed on our advise at the various centres visited by us had a demonstrable effect in preventing Plague and famine

which surrounded those places. We shall point out in our next Magazine the immense good we were able to do to the public as well as to the individuals by the advice we were able to give them on astralogical calculations. We shall be very glad to give the nativities of Bombay and Culcutta if the citizens of those places are anxious to know them.

The fulfillments of events predicted by us in the book entitled "Vikari and Its Prospects" are matters of national History. Copies of them were sent to H. E. The viceroy and the Governors in April, 1899, and they acknowledged the receipt of the books with thanks. We are also thankful to Dr. King Sanitary Commissioner with the Government of Madras for his kind recognition of our labours in producing that pamphlet.

Our special thanks are due to the Editor of the Indian Mirror for his kind mention of facts which were verified as per our predictions in the "Vikari Book". The quotations in the Hindu and other leading journals are also thankfully acknowledged.

The stamp of Government is not upon astrology and we are at a great disadvantage in fighting for the Astrological cause. A committee appointed by Government to enquire into the pretensions advanced by Astrology will be a great want supplied and we hope we will be able to plead our cause successfully before the Government of India by adducing uncontrovertible facts and thereby showing the Government its practical usefulness and advantages.

The New cycle—just received from the New York Metaphysical Company America is a very interesting monthly and contains valuable original essays and contributions by eminent European scholars in all departments of knowledge. This is a great improvement upon their old Metaphysical Magazine and we wish the new journal a hearty success and a long life.

A boy lawyer of 7 years old—The Law Digest and Recorder of Madras Editeb by Mr. M. C. Parthasaradi Ayangar B A. BL. High Court Vakil. for January 1898 contains an article on this subject which has special interest for astrologers.

The boy was born on 16th July, 1890 and is now in his 10th year. He made his appearance as a lawyer in his 8th year. He appeared in the supreme court of Atchison, Kansas, America, passed a splendid legal examination and conducted an original case in as consummate a manner as if he had conducted hundreds of cases in his career. Every body was surprised and confounded at the legal knowledge exhibited by this boy of 7 years. His name is Byron H. Gilbert, and he has his cards printed as *Attorney* and *Counseller at Law.*

Mr. E. H. Sanford of the Chicago Bar writes an explanatory note about Mr. Byron and it is very interesting. A letter of the father of Byron also appears in the legal journal and it is really a objects ous phonomenon. In explanati, sea- regards his precocious intelligence, lectri-

ous guesses are ventured one being that he is possessed of a spirit of a dedeparted friend or relative. Exorcising is recommended. This is certainly wrong. Here in India such phenomena are not rare. Sankara Charya was only 7 years old when he was invested with the sacred thread and he began to travel in India preaching his famous Adwaitism or the existence of one Supreme God and conquering his learned old contemporaries in the literary fight as if they were so many men of straw. Some of the Tamil poets were extremely young when they began their splendid songs. Even on the continent such examples of abnormal development of human intellect are not wanting. Mozart was only 7 years when he appeared as a masician. Shelley was only 16 when he wrote his defence of Atheism. Alexander Pope exhibited remarkable facility for rhyme when he was only 5 years old. Lord Maculay wrote the World's History from the beginning of creation in his 7th year. Akbar was only 13 when he commanded a division of cavalry and made a splendid dash. Alexander the Great was rarely fourteen when he entered the career of a conqueror. Charles the 12th of sweden was a remarkable military boy king. We can multiply instances. This exhibition of remarkable mental or bodily powers, involves serious physiological and psychological problems. The belief in the *spiritual seances is* universal but that is not enough to give us proper explanations. Karma Theory and the Yoga philosphy will be able to give us better explanations. We shall be very glad to astrologically analyse the boy lawyer's horoscope and request his worthy father Mr. Gilbert to send us the time of his birth as correctly as possible. We shall be very happy to enter into this question deeply and offer our scientific explanations which will not fail to interest many of the scientific readers of all the Continents. We have written separately to the gentlemen concerned and we shall recur to this subject later on in the columns of this Magazine after getting their replies. The question is really a very interesting one and requires a careful investigation.

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I am yours very truly,
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This Magazine is started to explain and illustrate astrological principles. Correspondents are invited from every quarter of the globe. Western and Eastern methods of horoscopy differ considerably and an attempt will be made to bring them together. Horoscopes are invited from gentlemen of every grade. They will be confidentially kept in separate registers in the Astrological Office for research and reference. Translation of the best works on Astrology in sanskrit will be given in the Magazine with separate paging. enabling subscribers to bind them separately for their use. Early orders are earnestly solicited. All correspondence and remittances must be addressed to.

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At the suggestion of several leading gentlemen we have opened a regular Astrological Register which will be kept at the office of the Astrological Magazine. All those who intend to have their horoscopes entered can have them registered on payment of a fee of one rupee. The date and time of birth will be entered and a kundali of the native will be correctly cast, fixing the positions of the planets in Rasee and Navamsa diagrams. Copies of these horoscopes will be sent on payment of annas eight and postage extra. The horoscopes are confidentially kept and will be of great help both to owners and their friends and relations. Apply with remittance.

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Saturn or Sani.

THOSE who are thoroughly acquainted with the inner habits and feelings of the many nations going under the name of the Hindus, know well that the planet Saturn is held by almost every one in India in high dread and as a planet (*Graha*) who is capable of producing the greatest and the most complicated forms of misery. Sani (Saturn) has become proverbial with all that is unfavourable to man and his ideas of happiness. We shall here carefully examine whether their dread for this planet has any reasonable foundation in science or not, and whether the characteristics and influences ascribed to Sani by the Astrological writers are really such as would justify the universal feelings of terror which are roused in the innermost recesses of the human heart when the influences of Sani are on it. Astronomically analysed Saturn occupies the most distant place among the planetary spheres and he is therefore the most removed in space from the Earth we are inhabiting. The influence therefore, exercised by this black planet, is least felt considering the vast space which separates Saturn from the earth. He is called in Sanskrit as *Sanaischara* or one who moves slowly—*Sani* meaning slowly and *Chara* meaning moving. He is also called *Manda* or the slow moving planet. He is described by the famous *Varaha Mihira* in stanza 21 of Chapter II, as the least powerful and the verse runs thus—*Sa Ku Bu Gu Su Cha Ra dya vriddhito veeriya vantaha.* This means that *Sa* (contraction for Sani) is less powerful than *Ku* (Kuja); Kuja is less powerful

than *Bu* (Buda), Buda is less powerful than *Gu* (Guru), Guru is less powerful than *Su* (Sukra), Sukra is less powerful than *Cha* (Chandra), and Chandra is weaker than *Ra* (Ravi). Therefore these influences are traced to the relative distances of the planets from the earth and the respective activity in the matter composing the bodies of the planets and their atmospheric envelopes. All terrestrial phenomena are under the influence of these planetary rays. . *Jaimini Maharishi*, the greatest of Veda Vyasa's disciples, has a similar *sutra* which treats of the relative influences of the planets. The stanza runs thus—*Mandojjyaan Grahashu—Grahashu*=among the planets, *Mandaha*=Saturn, *Ajjyaan* is without strength or power. Here the readers must carefully remember what is meant by the expression that Saturn is the least powerful. Sanskrit language is flexible and capable of various interpretations. Saturn is least powerful among the planets to produce good and most powerful to produce evil. His rays contain bulk for bulk with the rays of the other planets named in the order above, a smaller quantity of health, wealth and pleasure producing characteristics, while they contain bulk for bulk more energy, than do the rays of the other planets, to produce sorrow, misery and various other effects to make men unhappy. In considering Saturn in this light, his tremendous distance from the Earth, has—thank God—saved the terrestrial objects from having a larger share of his melancholiac influences. Human beings are already miserable enough as they are constituted, and circumstaned and they do not want anything in that line to make them more miserable. And the less they have to do with Saturn and his black rays, the better it would be for them in this life of cares and anxieties. The word Saturnine expresses all that is unfortunate even in the English tongue, showing thereby the strong influence which astrology had in the commencement of its development. We have already explained that the word Manda or Sani in Sanskrit means slowness and Saturn is characterised as a planet who is slow in bestowing good upon humanity. The most accurate measurement of the modern astronomers, has shown that Saturn moves slowly and the ancient Maharishis have fixed about 900 days as the period occupied by

Saturn to move in each sign of the Zodiac. Thus, he takes a round of the zodiac in about 30 years while the Moon moves at a very rapid rate and completes his revolution of the Zodiac in about 27 and odd days. Sani is called a black planet and this is demonstrable to the naked eyes. Those who are engaged in the sublime task of watching the movements of the planets during the bright starry nights, have clearly seen that the rays emitted by the planet Saturn are always darkish while those emitted by Venus are white. Jupiter sheds golden yellow rays while Mars sends rays of a peculiar red. It is not possible to examine the rays of Mercury as he always stands close to the Sun and therefore may be said to be not visible at all to the naked eyes. The body of Saturn is found to be darkish tinged with pale blue. The rings of Saturn, are of course the greatest puzzle for modern astronomers and they sometimes hint that they are atmospheric envelopes which are found in the immediate vicinity of the saturnine globe. As the influences of the saturnine rays are really dreadful and produce great misery and unhappiness to mankind we shall not be wasting our time should we dwell at considerable length on the peculiarities of his rays and the results ascribed to him by the ancient and modern astronomers and astrologers. Ancient astrologers called the Sun (Graha planets) and (Pathi Lord) lord of planets=*Grahapathi*. They gave him credit for the possession of the greatest quantities of light and heat. All *Vidyutsakti*—electric and magnetic-currents—comes from the solar body. Saturn on the other hand is called the son of the Sun or *Ravija* or *Sauri* or *Bhaskari* or *Suryaputra* and so on. All these names clearly indicate the sources of energy which Saturn has to keep him up. The saturnine disc has apparently great absorbing powers in the act of reflection of the solar rays and seems to appropriate all useful, health, wealth and pleasure giving properties which otherwise characterise the solar rays. Hence the evil effects are so largely found ascribed to his rays to make men unhappy and miserable. Probably the quantity of electrical, magnetic and light currents are largely absorbed by the saturnine disc and when they are reflected the dark rays affect the minerals, vegetables and animals considerably by

want of that vitality which alone could make them grow or give them prosperity and happiness. Saturnine body is opaque and darkness may truly be said to be the offspring of light. While the Sun represents the Royalty—the highest temporal power—Saturn represents the serf or servile classes—servants, menials, etc., the lowest in the scale of social history. The Sun represents *Atma* or soul, the highest, the most complicated and the grandest conception in creation, while Saturn represents sorrow — *Dukkham Dinasatmajaha*—the son of the Sun indicates *Dukkha* or sorrow. The Sun represents light, while his son represents darkness. Generally it seems that the father and the Son—Ravi and Sani—represent contraries—and this has to be specially borne in mind. Among the planetary spheres Saturn has his affinities and dislikes. A portion of the Sanskrit language symbolised to suit the astrological sciences, cannot be allowed to remain as it is and therefore requires some explanation. Europeans dread the planet Saturn as it is considered to be very unlucky and their expression that a man is born under an "unlucky star" refers to this worthy planet's influence and to nothing else. A full explanation regarding Saturn cannot be said to be out of place here. Planets are said to be friends, acquaintances, and enemies. There are various grades of differences in these states of relationship and they have to be explained and understood in the light of human experience. *Venus*(Sukra) is called *Dytia Guru* or the priest of the *Rakshasas* (giants) and these latter have always been represented in the Hindu religious works as beings engaged in sinful acts, disturbing the penance of good saints, attempting to spoil the chastity of women, obstructing the performance of religious sacrifices, waging constant wars with *Devas* (godlike beings), taking keen pleasure in tormenting humanity, and otherwise engaged in unholy and unjustifiable acts. A *Guru* to such beings cannot symbolically mean a planet who would have excellent tendencies for moral or spiritual acts. Venus therefore has been set down as one of the best friends of Saturn who is indeed glad to make men more miserable. This will be a worthy companion to an unholy planet like Saturn. When these two planets meet and have great influence on the *native*, worldly thoughts have the greatest weight

while spiritual or divine considerations have no hold on the person. Venus further represents all venereal or worldly pleasures and these, we have known from long experience, have not generally tended to produce the greatest happiness to mankind. Venereal thoughts have been the cause of misery—if not of the greatest portion of it—in this world, and the planet who gives great weight to them as against spiritual will be a fit companion for a planet like Saturn who has a great tendency to cause misery and unhappiness. Under color influences we have said that black color represents evil and we have Saturn as being thoroughly black. Sukra also means in Sanskrit seminal fluid or vital essence in man, and where this planet is strong in a horoscope dark thoughts opposed to noble moral considerations, constantly agitate the mind of the man and make it venereal. If Sani joins Sukra or each aspects the other, there will be a combination of two evil forces and the results must be unsatisfactory and ruinous in the long run. Next comes Buda (Mercury) as the friend of, Sani and Sukra. These trio form the triumvirate and are called intimate friends. Mercury is described as a planet who is always close to the Sun and never beyond 30 degrees from him. Therefore in every horoscope it is a test that Buda should be either with the Sun or in the 2nd or 12th house from him. If he is in any other house, the horoscope may be at once rejected as false. When a light is held in our hands we first see a dark portion with tinges blue and then the bright portion of the light. Mercury is classified as an impotent planet or eunuch and is very weak minded. Vice has great attraction for weak minds as a practice of virtue indicates great determination and strong mental powers. Dark rays have a great attraction among themselves and as Mercury is always in combination or close to the Sun he becomes powerless to do good by himself. Saturn is bad and has great affinity to Mercury.

(To be continued).

Color Influences.

(Their Origin and Development).

The influence of colors on terrestrial and celestial phenomena is very striking and largely marked by well defined results. What is color? how is it produced? What are its effects on minerals, vegetables and animals? where does it come from? where does it go?

and why does it serve so many purposes? are questions which require clear solutions and which cannot be understood without enquiring deeply into the various branches of scientific discussions and theories propounded therein. The Hindus, who are said to be defective in their knowledge of the physical sciences as understood by the western scholars of today, have had their own say about color and its influences and their classification of the various objects in Nature seems to be entirely based upon their thorough familiarity with the subject and the several branches of knowledge which directly bear upon color influences. When a series of facts are explainable with reference to a theory and aptly fit into the principles propounded by it, it is really uncharitable to say that the theory is empirical and must be the guess of a shrewd man. When the whole concensus of the *Rishi* opinions points to a splendid theory of color influences, we may not be justified in laughing at it either as absurd or as imperfect. The Hindu *Maharishis* divide the time—Eternal—into four ages or *Yugas* and called them the *Satyayuga* of Kritayuga,(2) *Thretayuga*, (3) *Dwaparayuga* (4) and *Kaliyuga*. They are said to follow each other in clear succession and the *Kaliyuga* again will be succeeded by *Satyayuga*. Time is Infinite and Eternal and these four Yugas follow each other in this order over and over again. There does not seem to be much absurdity about these divisions of time or the evolution of objects which are brought into existence by the predominence of color influences which characterise them with the special stamp of the color which reigns supreme during the period of Time or *Yuga*. In the *Brahma Vyvartha Purana*, Indra praises Krishna in the following words in sloka 2, and these words have a particular significance to the subject under discussion. Krishna is said to govern the four Yugas with the following predominent colors, and characterising the phenomena with their influences during those Yugas respectively. *Sukla*, *Rakta*, *Peetha* and *Krishna* are the four important colors for the four Yugas, Krita, Trita, Dwapara and Kali. Sukla represents white, Rakta means red, Peetha shows yellow and Krishna means black. The colors have been used with much significance in the work of celestial or terrerstrial phenomena and their predominence shows the characteristics which we may expect from them in the respective ages. In creation so far as our knowledge goes color plays an important part. Without it our knowledge would have been very limited and perhaps would have been degraded to the level of the knowledge possessed by the brute creation. Even in the case of lower orders of creation like birds and insects color plays a very prominent part and produces very marked results. In the vegetable world color is everything. All fruits assume various but well recognised colors, and these form the chief basis on which the vegetable and fruit sellers depend for their utility and consumption. Fruits are not plucked from the plants or trees where they grow until they assume certain colors and these colors indicate the stage of growth the fruits are in. Plantains must be turned yellow, reddish, greenish-yellow or even to a peculiar greenish color to indicate their perfection. Mangoes are judged by the various hues they assume at the time of ripeness and they are well known to us. Apples, plums, grapes, mulberries, pumpkins, woodapples, cucumbers, and various other fruits too numerous to mention here, are plucked as fit for human consumption when they assume definite colors which indicate the ripe state at which they may be used by mankind. These colors are well known to their respective growers and sellers and they are not unknown to many of us. We have, very often, been surprised by the keenness of sight for these color manifestations among the fruit growers and sellers, and they are remarkably accurate in their knowledge of these fruit and vegetable colors. Fruits, flowers or leaves plucked before they assumed their natural colors undoubtedly prove useless and show signs of decay in a remarkably short time. They will also not be able to contend against weather influences unless they assume the requisite color. The internal perfection is shown by the external colors they assume. All cereals are judged by their colors in a similar fashion. Vegetation obeys the same rules and we can very easily say whether a tree is healthy or sickly by the color the leaves and the branches have assumed. When the necessary greenness is not in the leaves, we at once declare that the growth is stinted and the tree is unlikely to live long. Referring to minerals, colors of course play the most important part in judging of them and their valuable properties. The colors of the minerals may be judged either in their natural state or in the state of fusion when they emit peculiar colors in the flames by which the certainty of the presence or absence of any given or known metal may be determined. Spectrum analysis is entirely based upon this knowledge of colors and we know what great revolution in the scientific world the spectrascope has caused. Gold is judged by the bright yellow color which distinguishes it from all other metals and the power it has to retain that color and lustre against all climatic changes and disturbances. Copper, silver, zinc, iron, platinum and their various compounds are recognised and judged by the colors they present both in their original state and the colors they present when they undergo fusion. Some of our finest and most costly metals are those which are valued for the splendid color they keep against all attacks of the weather and variations in the solar ray. Diamonds are valued by the lustre they possess and the colors they are able to reflect. All precious gems are judged by the excellent lustre they are able to show to their credit. When the color is dull, these gems are at once thrown out as inferior or perfectly useless. Referring to the chemical combinations all our practical knowledge in chemistry is

entirely based upon color differentiation and appreciation. Precipitates, salts and compound liquids are judged by the colors they present and we were very often mislead, when we were taught our lessons in practical chemistry in our college days, by want of proper appreciation of the colors of the precipitates and compounds we were then handling. There is no mistaking of the appreciation of well defined colors in the objects of creation. An article may be a gilt one but still when we say that it is gold before we handle it and know its weight, we are perfectly right in our statement because in the process of gilding, a fine deposit of gold dust is found on the surface of the object which presents the golden appearance. When the gold deposit wears away by constant use or rubbing, the color changes and fades away into the original dull color of the metal on which gold dust has been deposited, and thus we shall be able to say at once by the color so presented the nature of the metal on which the process of gilding was resorted to. Such examples may be multiplied to a great extent but it is enough to note that color influences play a very important part in the grand division of the minerals. Metals are formed under the solar influences and other physical conditions not generally known in the present state of scientific knowledge. Gold, silver, platinum, copper, zinc and iron are found in the earth in their original state or in their various compounds with which we are acquainted. Definite knowledge on the composition of metals and metallic compounds is still wanting, from the nature of the difficulties which attend on an investigation of this subject. Whether minerals have any life, and if so what kind of life they have, are questions which are very interesting, but which cannot be discussed in short articles like these. All minerals are clearly distinguishable from the color they possess and the color they wear under the climatic conditions. Regions, where these minerals are found manufactured under natural laws, vary much in their physical environments. Light, heat, magnetism and electricity are not found in these various metallic centres in the same quantities or qualities. When the physical conditions are not uniform we have a clear indication of the different degrees of heat, light, magnetism and electricity under which metals are produced with the brilliant colors they present to our sight. Water and air have also a direct influence in the production of these metallic compounds but when finally analysed they will be found to be the products of light, heat magnetism and electricity, with some unknown force, which has yet to be identified. Like the life principle of man, we have *Jeevaratnas* and *Nirjeevaratnas* among the precious stones and experts ascribe life and beneficial influences to certain gems whose lustre is full of life and which are found to be without flaws as they call it. They also say that when precious stones present a peculiar light, they will inflict peculiar misfortunes wherever they go. The history of metals and precious stones has its own interest and those who are anxious to learn deeply the science of minerals will find much food in this department. Vibrations of heat indicate the extent of its influence and the activity displayed by the matter which composes any given object. Heat, light, magnetism and electricity are but different names under different physical conditions for the same great physical agency. The violent state of matter determines the activity and the energy of the force applied to it.

(To be continued).

Origin and Development of Plague.

(Continued from P. 196 of Vol. III.)

The Rishis (wise men or saints) put the following questions to Bhagavan Agastya (God-like Agastya):

(1) How does this Sakti (Force or Energy) enter into the seven places which you have already been pleased to enumerate? We shall, for the sake of ready reference, name the forces and the places where they are found which are published in Vol. III. of the *Astrological Magazine.*

1. *Vishajvala*—poisonous flames.
2. *Dhatu-Hari*—destroyer of Dhatus or nerves or channels of intelligence.
3. *Mrityu-jihva*—tongue of Death.
4. *Roudra-Mukhi* — the terrible-faced.
5. *Kala Downshtra*—jaws of Yama (Death-God).
6. *Asamardini*—destroyer of lives.
7. *Ma ha-layakari*—great destroyer.

These destructive forces, are found generally in the following places:—

The first is found in the *Paramânus* or the minutest atoms.

The second is found in the watery surfaces.

The third has its influence on the surfaces of the earth.

The fourth is prevalent in the regions of the air.

The fifth is found in vegetation and cultivated fields.

The sixth has to be searched for in the regions of the clouds.

And the seventh pervades all places and regions.

The second question of the Rishis was (2) How does this *Sakti* enter into the *Sapta Dhatus*?

(3) What are the external and internal signs by which a person troubled by any one of these seven divisions of *Saktis* could be distinguished and identified?

(4) In what time, or how long after the attack does a man die from the effects of this *Sakti*?

The kind-hearted Agastya, after a mature consideration, began to answer these questions in the following manner. When the *Varnashrama Dharmas*, or the due performance of the ceremonies of the respective castes or creeds or nationalities and of the respective orders (Asrama) of life, are neglected, when people begin to mix promiscuously without reference to their holy religious

precepts, when they enter on a career of insincerity and selfishness, devoid of nobler and higher principles which ought to animate the human bosom, when they take to foods of various kinds, which do not agree with their constitutions and which they adopt out of pure luxurious motives, when men and women join without reference to religious principles and out of pure bestial promptings, when unnatural and artificial states of existence are introduced where there is no necessity for them, and where they work against Nature, and when humanity enters on a life of unbridled passions and unfilial promptings, this *Sakti* divides itself into four principal varieties and causes great mortality among the inhabitants of the Earth. These violations of the principles of human conduct may have been committed either in this birth or in any of the past births, through which men have passed to the present existence. The *Karmic* results are manifested in many wonderful ways, and a knowledge of *Karma*, how it works, and what remedial measures have to be adopted, becomes of the greatest importance for men to know. I shall now explain, says the Divine Sage Agastya—how this *Sakti* assumes the form of disease and how it enters into the body of man and becomes the cause of his ruin or death. *Vishambhara* (carrier of poisonous effects) is the name of a solar ray which has got the power of attracting poisonous atoms or minute divisions of matter which develops into a poison when subjected to the influences of this solar ray. This peculiar solar ray called *Vishambhara* attracts the particular atoms or *Anus* and deposits them in the regions of the atmosphere. Different atmospherical envelopes have got different powers of retaining these deposited Poisonous *Anus*, and this has to be carefully studied to know the exact quantity of poison which may be found in any given atmosphere. Then the air, saturated with these particular atoms, combines with the *Prânasankalana* (combiner of the life-principle) which is found in the droplets of water. This combination of *Vishambhara* air with *Prânasankalana* of water produces malaria or poisonous effects in the water on human life and makes it highly injurious for drinking or bathing purposes. Even clothes washed there imbibe certain particles of these combined poisons and act on the surface pores of the skin when a person wears them. The water for washing, bathing and drinking purposes, should therefore be of the best available kind. Inasmuch as these three processes have a tendency to drive the poisonous effects into the human system although with different intensities, a knowledge of how they enter into the human system will be of the highest value.

Drinking takes the poisonous matters at once and directly into the human system, while bathing takes an indirect course and affects the body with less intensity. Washing of course has the weakest influence.

(*To be continued*).

The "Madras Mail" and the Vikari Results.

Mr. B. V. Krishnamurti, a worthy graduate writes thus to us from Tumkur —"In the columns of the *Madras Mail* of the 19th September, 1899, a long correspondence appears by an *Enquirer* under the heading "*Vikari a year of calamity*" suggesting certain questions and calling for answers or comments on them. It is easy enough for a Hindu versed in the science to satisfy the honest curiosity of a student of the science of astrology. But even a learned Hindu cannot convince one who will never be convinced.

The great scientists of the West are really worthy of respect and a Hindu student of them gives them their intellectual due unstintingly. But there is one aspect of their attitude towards knowledge, which to say the least is deplorable. To describe it in the least offensive language, they do not seem willing to appreciate things which do not emanate from one of their own guild. A Goethe, a Schoupanhauer, or an Emerson is but an exception among the great men of Europe and America, who is ready to pick up knowledge wherever it may be found.

However, there is much to excuse them. Indeed it takes a very long time before foreign ideas, particularly transcendental ones can permeate their matter-of-fact brains. It is but a short time since the sublime sciences of the East began to influence the West. Once the inertia is overcome, nothing can stop the Teutonic races in their onward course. I, for one, am extremely sanguine about the bright future of our sciences. It but requires to kindle up the curiosity of these tremendous nations, and once we do it, it will not be long before it comes to be acknowledged even by them that the grandest discoveries of a Newton are but mere pebbles on the coast of the ocean of knowledge lying yet concealed from the western mind in the works of a Vasishtha or a Bhaskaracharya. It is this hopefulness that prompts me to take notice of the *Enquirer's* letter. On reading the correspondence in the *Madras Mail*, the first thing that strikes me is the audacity these gentlemen show in rushing to the public print with incorrect and ill-gathered ideas, without taking the least trouble to verify their statements. For instance, the *Enquirer* says that *Sani* is the minister for this year. A *three pie* Panchangam (Almanack) would have told him that he is not. Mistakes such as these coupled with other crude ideas in the letter apparently show that the writer has been content with but very superficial notions about the science of astrology. This by the way.

During the year *Vikari* the king, the commander-in-chief, the comptroller of merchandise and trade and the lord of the clouds is Kuja or the dreaded bloody planet Mars. The prime minister is *Budha* or Mercury. Mercury is not a strong willed planet. He is good with the good, and bad with the bad. Thus he is merely a tool in the hands of the powerful military planet Mars. It is this remarkable fact

that brings this *Vikari* to such prominence. *Vikari* comes and goes once in every 60 years. But it is not every *Vikari* that can show such a combination of seven planets in the Zodiacal sign of Scorpio (Vrischika) to its credit. It is in itself a bad year in the cycle of 60 years, and adds its own evil effects to the combination of planets. In this connection I should inform the *Enquirer* that the 60-year period among the Hindus is a fact based on scientific reasons and general resemblances. Hindu *Maha Rishis* divide the period into 60 parts, and each period is given a name which more or less expresses, as a *Memoria Technica*, the combined influences of the planets during each part or year in a general way. All *Vikaris* do not produce the same results and there is often a great deal of difference between the results or events of any two *Vikaris*. But the name is merely intended to express in a general sense the nature of these events. To mention a parallel instance—a person in his 12th year is called a *boy*. Yet all boys in their 12th year are not alike in their physical or mental capabilities. Alexander Pope at 12 years was a poet; Akbar at 12 gave clear indications of his political greatness, and Sankaracharya at 12 years was a *learned Sannyasi*. But all boys fall under the classification of boys at 12. The year *Bahudhanya* which falls in the years 1878–79 (and not in 1892 as the *Enquirer* wrongly supposes) was indeed a year of plenty, and so was the previous *Bahudhanya*. It should however be remarked that 1878—1879 was called *Bahudhanya* only in South India. North of the Vindhya Mountains the Hindu year is not the lunar year, but is counted from the movements of Jupiter, and hence it is called *Barhaspatya* or the Jovian year. Therefore 1878-79 in the North of India was called *Virodhi*. The *Enquirer* asks if the combination of the planets has been acknowledged by the European astronomers, and if so what they think about it. It is quite legitimate to ask such questions in some branches of learning such as the Law, politics, or metaphysics and take the opinions of men who have an established reputation in order to verify some facts. But in the domain of exact sciences such as mathematics or astronomy, such a question betrays either stupidity or ignorance. A truth is a truth wherever it may be found, and those which can be verified by ocular demonstration need no support from European scientists. An ancient Arabian Philosopher says that one should not believe even one's own senses should they tell him that the *greater is less than the less*. Exactly so with the astronomical facts. That in the present year certain planets occupy certain positions is not a discovery of to-day and one which requires support from the *wise men* for whom the *Enquirer* has profound respect. It is not based upon any theory of theirs to require confirmation from them. It is a result of pure induction and deduction as applied to the astronomical data known and formulated by the ancient Maharishis long before the Westerns knew

the first four principles in their arithmetic. It can be proved in the same way as we prove that the three angles of a triangle are together equal to two right angles. We can have an ocular demonstration of the combination of these planets in the sign of Scorpio by simply looking with our naked eyes at the heavens. Astronomical calculations were made long ago and faithfully recorded. It is well known that Abbe Dubois, the French Missionary carried away the astronomical calculations of the Tiruvaloor astronomers and they are now in the archives of the Academy of Arts and Sciences in Paris. In these calculations the positions of the planets, the eclipses, transits, combustions, accelerations, and retrogrades for 5000 years yet to come have been calculated and given. The *Enquirer* would do well to refer to them for confirmation of these facts. He may also advantageously to himself and his Western *wise men* refer to the *Suryasidhanta* of Mayasura with the commentaries of Bhaskaracharya, one of the greatest of the world's mathematicians. There are a few living *Siddhantees* who yield to no European astronomer in the keenness of perception or mental depth in mathematical calculations. They are not known to the world for they love retirement. To measure their greatness they require to be drawn out.

So if the combination of planets can be deduced mathematically it *is* true in spite of the ignorance of the Western astronomers granting that it *is* unknown to them. As to the influence of the planets upon each other, similar considerations apply. Among the Hindus it is a matter of common knowledge that these planets exert a considerable and appreciable influence upon the terrestrial phenomena. It is a fact well known to the ancients that not only human dispositions, and climatic conditions on the earth but the whole creation feel the influence of the starry spheres. The influence is mutual. By this we mean nothing different from laying down the theory of gravitation, only we go a little deeper and say that not only gravitation but light, heat, magnetism, electricity and all other forces passing and repassing from one planetary sphere to another produce certain known results. Astrology is merely a branch of this science of the influence of force (*Grahasakti*) upon matter. The *Enquirer* asks if his own *wise men* know of this influence. I would ask him what if they do not know it? Does their ignorance prove the non-existence of such influences? Surely not. Fire burns all the same whether we know it or not. The fact is his own *wisemen* are just now opening their eyes. They are but children of yesterday in the history of scientific knowledge. Physical science in Europe is in its infancy, its age can be counted by one or two centuries. But the Star Lore in India is of immense antiquity and beyond the reach of modern researches.

Apart from the means which the *Maharishis* possessed, the facts gathered are so vast that it is not possible for me here to mention any one branch of knowledge about which they have not something to say. Compared with the

knowledge of the ancients, the scientific knowledge of the West of to-day is, as I have already remarked above, but like a pebble on the sea-shore. The doctrine of mutation and conservation of energy is the grandest conception of the later scientists. How would they feel—if it can be proved to the satisfaction of the Western scientists that this very doctrine was the basis upon which the *Karmic Theory* was constructed and has been maintained ? It is a familiar saying among the Hindus that *Chitra* and *Gupta* write down all that we say and do. This is another way of describing the doctrine of *Nâda-Brahma*, a thesis familiar to us in our *Upanishads* and the basis of a system of the Jain philosophy. To translate it correctly in its condensed form,it would require another language which has a similar power of expression and condensation as Sanskrit itself. The perfection of a language of a nation shows unmistakably the perfection of the national civilization. English language can thoroughly express the idea current among the English nations. But it is as inflexible for outer influences as the national mind itself. Without the introduction and invention of new words it cannot express ideas foreign to the British nation. Therefore the thesis may be roughly described as explaining the idea that all the manifestations of the world are produced by vibrations. But the Western scientists are only just now on the threshold of this truth. One would not be right in expecting "*our own wise men*" to have been cognisant of the influences of the planets with the same minuteness as the Hindu Sastris are. The influences of the planets themselves produce effects so universal and marked that it is not possible for any one to ignore them for any length of time. In the West there have been great men, and necessarily there have been many instances where they observed these planetary effects though it may not be with the same subtlety of conception as the Hindus. For instance, it is a well known fact that the surface of the Sun presents the maximum of Sun-spots towards the Earth once in a cycle of eleven years and odd. Their existence is felt all over the globe by violent *magnetic storms*. These facts were observed by Professors Sabine and Schwabe. These *magnetic storms* are always followed by *Aurora Borealis* in High Latitudes. It was discovered by Herschel that these very Sun-spots cause similar *magnetic disturbances* in the body of the planet Jupiter in these maximum-Sun-spot occasions. According to our Astrologers, Jupiter takes the same period of eleven and odd years to complete a circle of the Zodiac. It is indeed a very curious fact that it can be proved that these magnetic storms cannot be due to any direct influence exerted on the magnetic needles of our observations by any change of magnetic or electrical condition of the Sun or the Moon. It is beyond my powers to explain this anomaly. This is an instance of the physical influence of the Sun on the Earth. But the inquiry of the influences of the Stars in the mental and moral sphere has not been taken up by the Western Astronomers in any systematic way. There are guesses here and there and no more.

The domain of Astrology is precisely this. We view the influences of the Stars upon the Earth not merely in their physical effects but in the mental and moral planes also. So does our Astrology, and it is in this way that Astronomy is a branch of Astrology in its wider sense of the " Science of the influence of the Stars".

If all change in the world is due to the application of force in its different forms to matter, and if kinetic energy is daily added to our Earth by the Sun, it would not be quite wrong if we omit the intermediate steps and broadly state in ordinary language that the Sun is the Ruler and Controller of all life on the Earth. The other planets shine by borrowed light, and the rays they emit are merely the Solar rays modified by the absorbing power of the matter of those planets. Therefore we believe in the existence of the influences of the Stars on human affairs. We cannot expect much help from the Western gentlemen as scientists and astronomers. Neither need we wait till they discover their existance themselves. Here are our Astronomers and Maharishis ready to impart full knowledge on the subject. They do not want us to take facts on their mere authority. They also point out to us the way of verifying the results ourselves.

If the " *Enquirer* " would take the trouble to look deeper into the subject he will find that he can easily follow them to any length that they may go, and will also find that what appears fanciful at the first sight is not so fanciful after all. He complains of the dearth of information on these matters. He wants to know if it was ever observed in the ancient world that Saturn produced evil results in a given position. I dare say that he will find many such instances. Several facts are recorded in the History of the Greeks, the Romans, the Chaldeans and the Arabians. Portentious phenomena were observed just before the assassination of Julius Cæsar. In Indian History various facts of such evil omens followed by disastrous results have also been recorded. The Mogul Emperor Humayoon was a great Astrologer himself and mostly shaped his career in the light of Astrological principles. When he was in exile the birth of his son Akbar took place, and Humayoon cast the horoscope of the royal infant and exclaimed with much exultation at the auspicions combination of planets in his son's horoscope and certainly predicted that the reign of his son would be the most brilliant in the history of the Mogul Emperors. It proved to be a fact. In the "Ramayana" the Nativity of Rama is given by Valmiki and the troubles of Rama began in the latter part of his Sani-dasa or the period of Saturn. In the "Mahabharata" it has been mentioned that certain terrific phenomena were observed before the commencement of the Great Kuru War. I really fail to understand why the *Enquirer* puts such a question at all. Astrology among the Westerns of the Middle Ages was in a very imperfect state. In later times, particularly during the growth of the modern physical sciences in the last and present century, Astrologers were the *betenoir* of the advanced thinkers. They were classed

with gypsies and vagabonds. I should again reiterate that Astrology is purely a science of the East and particularly of the Aryan Hindus. Whatever of it that may be found in other countries is but what has oozed out from the Indian soil through distorting media. To study a science, and to satisfy ourselves of the truth of any proposition of such science it requires no historical evidence. We have to-day the electric telegraph and the principles underlying it were discovered but yesterday in Europe. But does it in any way detract from the truth of the effects of the electrical currents on magnets because such effects were not known to the schoolmen of the Middle Ages?

To-day we can calculate the planetary combinations that existed at any given historical epoch by the help of mathematics which are formulated in the "Suryasiddhanta." We can compare the results as predicted in Astrology to the events which happened during those epochs. This would be more than enough for the purposes of verification. *Enquirer* makes some other statements which merely indicate the ignorance he is in. He seems to have been satisfied with information acquired from mere dabblers. He contradicts himself in saying that Astrology is a modern introduction in the East and in the same breath stating that the Hindus offer as the basis of their science, works of authors who lived in times immemorial. This is nonsense pure and simple. Among the Hindus, Astrology has intertwined itself with their whole domestic, social, moral and religious life. Why? it is in fact a part of the Vedas themselves being called a *Vedânga*. Vedas are the basis for our religion, philosophy and sciences. At every step in our *Upanishads* we meet with ideas which are amplifications of the Astrological ideas. In our religion at least we are independent of the help of other nations. In fact we are immeasurably older, and so is our Astrology, than any nation which ever existed or which now exists. As a matter of fact the greatest of our Astrologers are also the greatest names in poetry, logic, grammar, morals, law, philosophy, religion and sciences. The following are some of the greatest names in the Hindu Astrology—*Vasishtha, Narada, Parasara, Vyasa Gargi, Bharadwaja, Attri, Mandavya, Soubhari, Matanga, Gobila, Vatsyayana, Chanikya, Jaimini, Satyacharya, Aryabhatta, Bhaskaracharya, Devala, Manitha, Maya, Varahamihiracharya, Prithuyasasara, Kalidasa, Sankaracharya, Brahma, Marichi, Sreepati, Bhattotpala, Romaka, Madhavacharya* and many others. One acquainted with the Indian literature will see that this list includes the names of some of our celebrated poets, statesmen, lawyers, astronomers, mathematicians, philosophers, logicians and Vedantists. Yet all these have written works on Astrology which form the text-books of our sciences. To take one of these Madhavachary or Vidyaranya a historical personage. He lived so late as in the latter part of the 14th century A.D. (Saka 1257). He was the founder of the great and powerful kingdoms of Vijayanagara. His was indeed a versatile genius. He was not only an Astrologer but the greatest statesman of his times. He was the

most distinguished Guru of the *Sankaracharya's Mutt*? A celebrated lawyer, professor of medicine and veternary science, he was rightly styled the "*Vidyarânya*" *i.e.*, the wilderness of learning. He is the only Commentator of the *Vedas*. One such name as this ought to silence the worst detractor of the Hindu intellect and Hindu astrology. His works are on 1800, separate subjects. Indeed the matter is very fascinating and if I do not check myself I should deviate much more from the subject.

There is one objection which I should like to answer in this place. If we speak of the greatness of the Hindu intellect there are persons who pit against us some of the inventions of modern Europe and ask us why we do not possess them. They ask us why we have not Railways or Telegraphs or Telephones? I would ask them, whether these inventions are the criterion of human greatness. In one of the recent presidential addresses in an English Society of Scientists in Scotland a doubt was expressed if the sum total of human happiness was in any way augmented by the inventions of the nineteenth century civilization. This was precisely the question that our ancient *Rishis* put to themselves and they have answered it in their own way. With us religion is not a mask we put on once a week and set it aside on other days. Our whole life and every minute of it is a Sunday. Morality is not differentiated from religion. To the Christian Christ was a cardinal fact of history, was a phenomenon which existed in a certain period of time from eternity. To us Christs exist every moment. Every great soul is a Christ. Heaven is not a particular and circumscribed region of bliss. It is a conception co-existing with everything which is good and charitable in the world. Our God is not a king who sits on a golden throne in that happy region. God is the all pervading abstract principle of existence which ever tends towards all that is right, noble and ennobling. The width of the conception of religious ideas prevents me from expressing it in clearer language. In fact we have no aims different from our religion and all that it lays down. We have nothing to do in this world beyond our religious duties. All that is enjoined on us is enjoined so that we may be better able to fulfil our religious aims. In fact the English word religion with its narrow sense does not express fully what we understand by the idea. So the aim of life set before us is not the attainment of happiness by material but by mental and moral means. Our Rishis realized the fact that material conveniences cannot increase our happiness which is a mental state. It was only yesterday that the question to which this is an answer was broached in the west. It is in this view that our Astrology is our time table and our chronology. It marks out to us the different vicissitudes in the play of forces and manifestations of the all pervading principle called the *Brahma*.

When the European nations come to attain and realise this grand conception

of the relation of this apparent man to the apparent Nature they will also see that what our *Rishis* saw long ago in the mist of starry antiquity. They will also feel that looking from the true position of man towards the railway or telegraph that these are too insignificant to be seriously thought of although mention of more wonderful machines is made in the standard works of the ancient Hindus. All the wealth, power and glory of Alexander the Great, were but means of misery and sin in the eyes of the *Naked Rishi* who dwelt on the banks of the Indus or the Ganges, and whom no temptation in this world could draw out from his religious meditation. The subject is too vast and the conception is too grand to permit me to go further into it here. In the last para. of his letter the *Enquirer* touches another subject equally vast though not so sublime. It is the philosophy of causation. There seems to be a certain amount of confusion of thought in it. Whether a certain thing is the cause of another or its effect or a mere indication of that another depends more or less upon the stand point of view one takes. In effect the answer the Hindu Astrologer would give would probably be that the existence of plague microbes and the happening of the different combinations of the planets are both the result of the sum-total of all the forces which impacted on matter from the beginning of creation up to this day. The plague microbes were not the creation of any force which was not formerly in the Cosmos. Nor is the interplanetary congress that occured on the newmoon day of the month of Kartika (2nd of December, 1899) due to any decree of the parliament of the Planets. The final cause of these manifestations or of the influence of stars on terrestrial or celestial phenomena is known to *Brahma* alone who is the final Cause of all creation and its varied phenomena. All that the astrologers say is that certain results in the moral world always co-exist with certain states of the planets in the Zodiac. For their purpose it is unnecessary to give any solution of the problem of the finality in causation. As the Maharishi *Parasara* expresses it, all knowledge acquired by the human brain in any state of transcendality is far far inferior to perfect knowledge. Such perfect knowledge is the attribute of *Para Brahma* alone and He is *Sarvagnya* or all knowing.

In conclusion I would like to add that I have merely attempted to indicate the sources of information as asked by the *Enquirer* in the columns of the Madras Mail. Any one of the subjects above adverted to is big enough to give food for a life-long study and all that I could attempt in a short article like this would be to disabuse the mind of the *Enquirer* from the wrong ideas which he apparently seems to harbour as the result of his dabbling in physico-astrological sciences with dabblers in the streets who know very little of the difficult system of Hindu Philosophy and Hindu Sciences.

Finally if the *Enquirer* is really in earnest and has the honest desire to know more of these difficult subjects, the best I could do would be to recommend him to open communication with any one of our really able astrologers.

In the magnificent Introduction to the Astrological Self Instructor written by Mr. B. Suryanarain Row B.A., M.R.A.S, etc., facts and arguments are adduced in such a logical array that a careful perusal of them cannot go without converting the most sceptical into a devoted student of the science of astrology. His publication entitled the year *Vikari and Its Prospects* will be the best book I could recommend to the notice of the Enquirer, wherein he would find a solution to almost all the questions which have been raised in the correspondence especially so as the events predicted, long before they happened, by the learned writer invariably prove the grand truths of the influences of the planetary spheres on the earth and its numberless creation

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Mr. B. V. Krishna Murthi B. A., has touched upon some very important and interesting points and each of these points requires careful consideration. The science of astrology is nothing but a continuation of the physical sciences and when matter moves whether slowly or fastly, it must produce definite and calculable results. Nothing can be more patent than this fundamental principle of truth. All the Hindu sciences are not haphazard shots, but the results of well considered and undeniable observations. A wonderful and extensive science like that of Astrology could only be built upon the rock of truth, and if the principles of this science were incorrect, it would have been erased altogether from the pages of human knowledge and progress. We do not want a person to believe in a thing when we can make him feel the results. The sun's influence is felt every second in our lives by us and for illustrating this fact we need the advice of no *wisemen* be they from the West or from the East. The latest publication of professor Max Muller vindicates the superiority of the Hindu sciences. The West need not despise the East when it has still to learn so much. Many branches of learning are yet in their infancy in the West and time will solve the vexed questions of the superiority of the Eastern intellects over those of the West. We shall be very glad to publish in our columns if the *Enquirer* has to say anything in reply to the above-letter.

E. D.

Important Lessons in Astrology

Lesson V.

(*Continued from P. 13 of Vol. IV*).

(22). Sravana—grateful, handsome liberal, complicated diseases, wealthy fond of scenic effects, many children, marks on sexual organs, famous.

(23). Dhanista—fond of music, gems and jewels, respected by relations, commanding many servants, unsympathetic, hater of higher castes, liberal at times.

(24). Sathabhisha—closefisted-rich, fond of other's wives, long life, versed in politics adventurous, eloquent and fond of games.

(25). Poorvabhadra—poor, eloquent, happy children, ear disease, obedient

to women, spots on the face and secret parts, clever.

(26). Oottarabhadra—Fair, strong, good, successful, adventurous, bold in speech, slow, fickle, children and grandchildren.

(27). Raivathi—well developed body, clean, clever, pious, bold and knowing rich and happy, learned, thoughtful, intrepid.

These rseults produced by the influence of the 27 constellations or clusters of stars (Nakshatrams) are well marked where the lord of the house to which the constellation belongs is well situated, aspected, or combined, and has other sources of strength detailed in the astrological works. Where the constellation is not so powerful, there may be some of these results while others will be absent. Where these associations and aspects and conjunctions are weak there will be only a few traces of the above characteristics. Much depends upon the way in which knowledge is brought to bear upon the predictions to be made. A clear analytical head, with a well balancing mind will do much better than a head with a well stored but illdigested principles of astrology. A small efficient army headed by a determined general will gain the day while a large rabble managed by a weakminded commander will lose it. We now come to the influences of the *yogas* next in importance to the constellations. These are 27 in number and they are the fourth in the order of enumeration. Hindu Panchangas (Almanacks) deal with five principal points and hence the name *Panchanga* or five fold division of time. Their names and their relative influences will be given in the next.

Medical Notes. Health Tests.

II

(Continued from P. 38 of Vol. IV.)

We referred in our previous article to the examination of the *urine* as the second point and this presents one of the surest tests to find out the health of any person. The composition of urine in Chemistry, is well known to our readers and it is extracted from blood vessels permeating the kidneys. Into the Physiology of the kidneys and how the blood vessels work there to produce *urine* we need not minutely enter here. In the bladder which has a sphincter urine is collected and when the quantity is sufficient it presses against it. Bladder, kidneys and sexual organs (through which urine is finally let out of human body) are very delicately constructed and many peculiar and painful forms of diseases are generated here, when, through natural or artificial causes these organs are disturbed. An examination of the urine passed out of the human system reveals to us several interesting details. The composition of *urine* presents marked peculiarities and these are due to different kinds of food a man consumes, dress he wears, climatic conditions he is surrounded with, mechanical or mental nature of the work he is engaged in, the frequency or absence of the sexual correspondance he has, causes of excitement

e is subjected to in his life, and the tate and composition of the blood essels and the nervous centres in him. his is applicable both to men and omen with slight modifications.

Correspondence.

We do not hold ourselves responsible for the opinions expressed by our Cerrespondents. Correspondents are requested to write legibly on one side of the paper only.]

Queen Victoria's Horoscope.

EDITOR, ASTROLOGICAL MAGAZINE.

SIR,—Referring to page 21 of Vol. V, of your very interesting journal, nd the article of Mr. Surendranath Bannerjee, M.A., Professor of Mathemaics and Physical Science. Calcutta, permit me to say a few words which may not be uninteresting to your readers.

Mssrs. Viswanatha Aiyar, J. H. Stoddard and Surendranath Bannerjee nave come forward as the expounders of the mathematical portion of Her Majesty's horoscope. I am glad they have entered the arena of Astrological discussion. The last gentleman who wanted to correct the first two has done nothing more than repeat the very same omissions which he charged his predecessors with. As a learned Professor of mathematics and sciences, connected perhaps with a leading college in Calcutta, he ought to have given the working out of his figures which enabled him to fix the planetary positions and thus enabled the readers of your Magazine to see whether he himself is correct and if so on what grounds?.

As for Mr. T. Viswanatha Aiyar, he apparently seems to have got into unpardonable complications and mathematical difficulties. Mr. J. H. Stoddard professed to do nothing more than simply reproduce Mr. A. J. Pearce's (Zadkeil II) calculations of Her Majesty's horoscope. If Mr. J. H. Stoddard has really some knowledge of these calculations, would he kindly come forward and give your readers the details of the calculations. "Alpha" was a comet which glittered only for a second in the pages of this Magazine and has apparently sunk into the sea of oblivion.

The most remarkable fact that strikes me greatest is your own studied silence as regards the horoscope of one of the greatest monarchs the world has seen either in ancient or modern times. Your remarks made sometime ago in the Magazine Vol. I or II, I cant say now definitely which, that the horoscope of the Queen is not more important than the horoscope of any humble individual, for Astrological matters, is to say the least, thoroughly disappointing. I may be permitted to say—with great deference to your sound views on various matters—that you are not correct in those remarks and I would request you to say something about the horoscope of the most august personage we have now living.

15-3-1900, Allahabad. *Inquirer.*

Doubts in Astrology.

EDITOR, ASTROLOGICAL MAGAZINE.

DEAR SIR,—

I was highly pleased to hear that you publish a journal for Astrology, and having some inclination for a study of our own sciences and kindred subjects relating to philosophy, I readily subscribed to your periodical. Several articles I read with great delight *i. e.* those which dealt with Astrology from a standpoint of Western Science. They struck me as certainly original and in the right direction. Apropos of your treatise on the Vikari year—the present scarcity of rain seems to threaten us with a ghastly fulfilment of your predictions—Kuja holding paramont power. May the Almighty avert the direful evil impending on mankind and at present more severly on quadrupeds? I have tried to pick up something of the Science and have been visited by a good many Astrologers. I am greatly dissatisfied with the results they predict. They have seemed to me (I mean those that have taken some pains to deserve the names of Astrologers others being mere shadows of Astrologers) to be defective in the way in which they study the subject. I believe that in order to be a real Astrologer, one must go through the divers schools of Astrology and it wont do to read *Jatikabharanam* or some such thing and straightway to pose as a student of the subject, much less as a master of it. Our *Josis* do no such thing, and their orthodox bent of thought, won't allow new truths to be acknowledged, nor old forgotten ones to revive. Naturally enough, then I caught at the opportunity of benefitting by your superior knowledge and experience, backed by the intelligent way in which a Graduate and a man of Science is expected to treat the subject in the present century. I only look upon you to be enlightened in the general points of the science in which you hold special opinions. Of the various *mahadasas*, two are in vogue *viz Ashtottari* and *Vimsottari*. The third recommended by the great Acharyas, which is found out by the strength of each planet and which is modelled into a *paddati* by Kashav, is not so generally prevalent. Evidently the first two are easy and they are resorted to. But as to the respective capacities of these three I would invite your opinion. Some of our Astrologers, on the strength of a verse go the length of saying that in Guzerat and Kathiawar *Ashtottari* reigns predominant. Parashara puts down *Vinsottari* to the exclusion of all others. In this bewildering diversity of opinions one is really at a loss to assign each its legitimate place. Your reasoned out opinions, will I trust, throw good light on my notions.

Chunilal Sukerlal Mehta.

27-8-1899.
Bhavnagar.

Criticism.

EDITOR, ASTROLOGICAL MAGAZINE.

SIR,

I was surprised to see the delivery of an Astrological Magazine "New Series," decently got up, well edited, and interesting in every page, in my office room early in this month. I say *surprised* because you had not sent me any Magazine for nearly 10 months. Your Medical Notes–Health Tests–are a real addition and I hope you will continue them in every issue regularly. Origin and development of plague is really interesting. It is a pity that you have discontinued translations and illustrative horoscopes on important matters. Your reviews with the exception of two or three are wanting in depth, and I hope you will give better consideration. Your *Elemental Warfare* is simply splendid. I wish you to continue the interest created in me by its appearance. Your article on Palmistry is instructive. The "unfortunate combinations" are of great use to know evil beforehand and ward off its effects by taking timely remedial measures. Your Magazine on the whole creates in me great interest and I hope patronage will not be wanting to keep it on. I am willing to send you some money myself and you will soon hear from me.

12—3—1900
BANGALORE.

Sincerely yours
A Subscriber.

Planetary Aspects.

EDITOR, ASTROLOGICAL MAGAZINE.

DEAR MR. EDITOR,—Your "Fourth Year" has begun under very good auspices and there is a variety of intellectual subjects which will do credit to any journalist. I read with pleasure and some disappointment the article entitled the "Planetary Aspects" by Mr. R. Koneti Aiyar B. A., from Cuddalore. Mr. Koneti Aiyar has to take a little more pains to make himself properly understood. Some of his paragraphs are almost unintelligible. Take for instance para 2 in the 2nd column on page 10 of vol. IV and see if there is any meaning in it. He may have conceived some idea for himself but he must know that he is contributing his article to a large number of readers. His interpretation of *Aparecha* is faulty, and I would ask him to read the stanza once more with the 3rd stanza in *Jataka Chundrika* and see whether he is correct in his interpretations. This sight of the planets is called *Vishasha Dristi* and I think it simply means that Saturn aspects 3rd and 10th, Jupiter 5th and 9th, and Mars 4th and 8th houses with special power and produce thereby the greatest good or evil they are capable of. About the aspecting of planets in the 11th house the Lagna or birth time Mr. Koneti Aiyar is not very right. Planets in the 11th house, no doubt are the best in a horoscope, but their aspect of Lagna will be only in the 3rd or with $\frac{1}{4}$th aspect. Excepting Sani this aspect has very little effect. Since he promises a second contribution I shall refer to this after reading it.

10–3–1900,
Nagpore.

Student of Astrology.

Future Predictions.

EDITOR, ASTROLOGICAL MAGAZINE.

SIR,—Would Mr. J. A. Stoddard tell me what is in future for Her Most Gracious Majesty the Queen Victoria Empress of India? Astrologers, includ-

ing Zadkiels, have a knack of harping upon past events with Astrological reasons, but they are clever enough to avoid definite future predictions. In the beating about the bush of Her Majesty's horoscope, three gentlemen have lost themselves in their own confusions, but have literally told the world nothing about the future. Reasons for past events may have an Astrological value, but to me they have really nothing.

Let Mr. A. J. Pearce, or the host of astrologers who are now appearing before the public, courting fame, tell the lay readers of your Magazine events which are likely to happen in future?

Bombay, 12-3-1900. } Prejudice.

Information.

EDITOR, ASTROLOGICAL MAGAZINE.

DEAR EDITOR,—What data do you want to calculate the horoscopes of the unfortunate cities of Bombay and Calcutta? Who should ask your help? and how do you propose to enlighten the Bombaites on the unfortunate plague and small-pox raging so fiercely there? Do you expect any payment for the trouble you want to take about these cities and if so what have we to pay you.?

13-3-1900, Bombay. } Citizen.

:o:

Editorial Lectures

Mr. B. Suryanarayana Row, B.A., M.R.A.S.etc., delivered further lectures at Gubbi, Chicknaikanahalli, Koratagiri, Maddagiri, Madakasira, Pavagada, Hoskota, Sira and Bukkapatna; details of his travels will be published in our next issue as there is no room in the present number. The lecturer received good reception all along and in many places the public showed their appreciation by offering practical help to the cause of Astrology.

:o:

NOTES.

The body of man is the result of his *Karma* and measures about 96 *Angulas*.

The Light of the East for February eontains a variety of useful information.

The weakness of the modern brain in India is, that it has lost the power of independently judging for itself. This is deplorable.

The principl characteristics of men are divided into 3 classes (1) Satwa (2) Rajas and (3) Thamas. In Chapter 14 of Bhagavadgita they are well explained.

The present delicate instruments have not yet given the exact point where the creating and the destroying agents of the solar ray meet and discuss their respective duties.

Astrologers are called madmen, but those who consult them in private and denounce them in public, cannot be classed as men with any sound sense of logic in them.

Coming events cast their shadows before. These shadows are the indications which are explained in the science of Astrology and a knowledge of which is indispensable to the comfort and safety of man.

Some of the educated and leading gentlemen in India, watch carefully the progress of frowns and smiles in the facial expressions of their superiors and guide their actions in their light even in trifling matters.

The Sun's rays are not only the makers of the gorgeous and fascinating colors but they are also breakers of the same. The difference is found in the physical conditions under which such colors are formed and broken.

Have any of the Orientalists really commanded the admiration of the learned Hindu Pandits for their proficiency in the Sanskrit language or its numerous sciences? We solicit an answer from any one of those greatest gentlemen.

Dreams are a source of both pleasure and pain. The mental condition for the production of this phenomena in sleep is complicated and difficult to understand. Modern Sciences have made very little progress in this direction.

The "Star Lore" for March contains the birth dates of the leading commanders in the South African Campaign. The Antiquity of Astrology is fairly discussed and the predictions about the Royal Nativity have their own interest.

In the coming Parisain Exhibition there will be a "topsy turvy Mansion" where every one appears to stand on his head, and all furniture will be apparently arranged against the laws of gravitation, standing on their heads and legs turned up.

The combination of the seven planets in the Zodiacal sign Scorpio was not even hinted at by the modern astronomers. The fact that they combined in Scorpio cannot be disproved by their silence or their strong-rooted prejudice against Astrology.

With the exalted rays of the planets the nervous centres of man, get a good supply of strength, health, and energy to withstand all fatigue and excitement. When the rays belong to weak or debilitated planets, these seem to disappear, and the man becomes nervous, weak and easily frightened.

Human nature is a bundle of inconsistencies. Now it thinks of doing good to fellow subjects, the next moment it hunts after another's wife, next comes the temptation to tell a lie, and lastly it is induced to commit a breach of trust. An analyses of such a *nature* will really be most interesting.

Great enthusiasm prevails on the discovery of a stale fact by the Western scientists. Cremation has been found to be a very good scientific process and this is a grand discovery. Did we not know this before and bring it to common practice among the superior classes of Hindus?

A fall of a meteor was witnessed by us while we were driving on the beach in Madras on the 8th of March. The tail was distinctly visible and the whole was distinctly visible for about two minutes. It had a north easterly direction and appeared as if it dashed itself into the waters of the ocean.

The world's affairs are not assuming a very bright prospect. Political troubles are looming in the distant horizon. The rulers and the ruled in all quarters of the globe are full of anxiety and expectation. What could be the direct causes for all these, if they are not planetary influences?

The greatest and the finest tanning agent in the world is the *Prana* or life in man, animal or vegetables. The finest specimens of tanning are found in these kingdoms, and when the life-prolonging principle leaves the body, the machinery for tanning is disorganized and the skin gets out of order.

The ambition of man has led him to various straits. His search after the much-coveted *happiness* in departments of knowledge where it is not found, has always landed him before the shores of dangers and disappointments. Why does he not examine himself and find out the true sources from which happiness flows?

Ancients were very keen observers of natural phenomena. They went behind the chemical and physical causes and examined them there. This has been exemplified in the discovery of facts which when examined in the light of modern sciences, have been found to be of the highest value.

The Transvaal War has not taken a definite turn. The British under the able generalship of Lord Roberts are steadily advancing and the occupation of Bloomfontein has a great bearing on the future of the present war. With a tremendously large army and with vast resources to back them up, the English cause should have been easily triumphant in South Africa and at a much less risk and sacrifice of valuable human life. The combinations of planets are not very much in favour of a speedy termination of these bloody troubles. The political horizon of the world is still gloomy with stormy cloudy specks scattered here and there.

The *Sphinx* for March contains as usual a large number of interesting articles. The article contributed by us on "Children, their Sex and Longevity" is published on p. 71. There are some spelling mistakes and word mistakes, which must have been due to the Editor of the *Sphinx* not being able to read our manuscript correctly. "*Ravi*" is put down as *Rani*, "*Pinda*" (Foetus) is printed as "*Puida*," "*Chandra*" is printed as *Chaudra* and "*Gnanandrya*" as Guandriya and other printing mistakes. We hope the readers of the journal will sympathise with the Westerns in not catching the Eastern words correctly.

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Saturn or Sani.

II.

We pointed out in our last issue that Saturn has a great affinity for the Mercurial body and the rays emanating from him. The body of Mercury is generally invisible from his closeness to the Solar disk and it is announced in the Hindu Sastras thus about him. *Budaprakaso jagadaprakasaha.* When Buda has *prakasa* (visible rays,) which can be seen by people, *jagat* (world) will become *aprakasa*, invisible. It means that when the planet Mercury becomes visible, the world's destruction may be safely predicted. We have authority for this statement in the *Bhagavata* of Veda Vyasa, and other great writers. The affinities among the various planets are significant of the counteracting or augmenting influences which the planetary rays exercise on each other and the indication of the combined result is expressed in the symbolised language which is found in the Astrological works. The closeness of the Mercurial body to the Solar disk, must indeed, produce a change in Mercury as regards his powers to do good and bad; and it is possible to imagine that the changes in his rays are such as to make him a fit companion to Sani, who represents all sorrow and misery in human life. Constant combustion makes Mercury weak and ineffective and throws him into the trusted company of evil producing planets.

It has been found by a series of scientific experiments that the absence of solar light produces

remarkable changes in the order of creation, and the growth and destruction of terrestrial phenomena are greatly facilitated or retarted where sufficient quantities of *light* and *heat* cannot be procured from the Solar disk. Disturbances in the terrestrial magnetic currents through dark Solar spots, or through the variations of temperature in the celestial spheres have a direct and perceptible effect upon the *fauna* and *flora* of any country and this is a serious matter which cannot be lightly passed over.

In the northernmost and southernmost regions of the Earth, want of proper quantities of light, heat, magnetism and electricity have greatly stinted the growth of all vegetation, while larger quantities of these forces have tended to produce the most luxuriant growth in the vegetation of countries bordering on the Tropical and Sub-Tropical latitudes. Greater demonstration than the existence of these facts which are obvious to the ordinary readers, need not be attempted. In the display of strength and the variety of colors called into existence by the subtle workings of the mysterious solar and planetary rays, the same rules seem to hold good. Where growth is stinted, where electrical and magnetic currents are neutralised by the dark rays of opaque planets, where light and heat are scantily supplied, where the all powerful *vidyutsakti* undergoes a great modification and produces negative results, and where the auspicious influences of the beneficial planets are not stored in large quantities, we may safely predict misery, failures, inactivity, derangement, loss of energy, sorrow, short life, tendencies running in mean directions, want of means to sustain life, and a dearth of all those ingredients which are needed for producing healthy and pleasurable results. Sani commands the most important factors in the sum total of human existence and happiness. *Auyushyam*, *jeevanopayam* and *Maranam* are controlled by this evil planet. Whatever may be the minor wants of individuals in the different regions of the Earth, none can reject these three important advantages in life. *Auyushayam* (length of life), *jeevanopayam* (means of livelihood) and *Maranam* (death) are said to be under the direct control of Sani. With the possession of these *three*, man is everything in this world, and without these he will be nothing and he will have no existence to think of the world or of its numerous concerns. Therefore when these principal sources of strength are disturbed he becomes quite miserable and dies with a broken heart. Sani is an incarnation of sorrow. He represents all black objects and even *Pisachas* (devils, hobgoblins) are said to be under his control. He governs all inferior grains. He commands dirty and dilapidated places and buildings and governs torn and ragged clothes. Cyclones, storms, spoliations, windy and nasty complaints are under his jurisdiction, and he moves at the slowest rate possible. He has got the largest tendency to do evil with the least possible inclination to produce good. He represents black color and black events. When Sani occupies the three zodiacal signs of *Dwadasa*, *Janma* and *Anujanma* or the 12th, 1st and 2nd houses in his usual revolutions round the zodiac, from the position of the Moon at the time of birth—and this is called the *gocharaphalam*—he afflicts the mind of the person with various sorrows, unheard of calamities, and disturbances in the equilibrium of human temperaments. The Moon represents the mind or *Manas* or man and when the mind is afflicted by the sorrowful rays of an evil planet like that of Sani, there will be no end of the miseries the man will have to endure. He remains 2½ years or 30 months in each sign of the zodiac and has his retrogrades (*Vakra*), accelerations (Atichara), combustion (*Asta*), conjunction with the Moon (*Samagama*) defeat in fight (*grahayudha*), exaltation (Oocha), debilitation (*Neecha*) and various other states which produce or take away strength from the planetary body.

(*To be continued*).

Verification of Astrological and falsification of scientific PREDICTIONS.

An astrologer has to be very careful in what he writes, in what he talks, in how he moves, in how he behaves and in how he ventures to make his predictions. His natural intelligence may be grand enough, he may comprehend things much better than others, he may be a versatile genius, he may have received a very sound education, he may have a very critical and analytical head, he may have the best honesty to support him, but he will have no voice in the world's affairs because he believes in *Astrology* and some irresponsible scientific—what shall we call them—we are not prepared to exchange titles with them, they may call us quacks and mad fellows but we shall

be more charitable and call them as we ourselves deserve to be called —gentlemen have declared, at the top of their voices, that astrology *cannot be true* and that if astrologers do make some predictions which are constantly realised they ascribe their verification more to the shrewdness of the astrologer than to any intrinsic merit which the science of astrology commands. They make the ground to be traversed by us every inch so very debatable that we do not know where to begin and how to fight them. In the intellectual warfare, they are well mounted and like the old Numidians of the Egyptian fame they can ride their horses without saddles or bits. Thus we have a great disadvantage in not knowing the art of riding past the enemy when we are fallen. They are very slippary like so many eels and know the art of escaping from the enemy's grip to great perfection. However Time has its own changes. Planets keep revolving continuously and motion produces its own inevitable changes. The greater portion of the enemy know how to stab their opponents in the dark by their scientific remarks, but as in seasons of panic, they are also sometimes caught and have to answer before the public tribunal the unpleasant questions of the detestable astrologers. We shall be fair and generous. We do not propose to take advantage of the fallen foes, but would ask them to learn a lesson and be just to their opponents when they chance to have a fall. The matter we refer to is a thing not to be lightly passed over as the scientists have to reckon with us fairly in the field. The world, in spite of the great prejudice which the scientists and some of the Christians built round astrology, can see black and white when the colors are visible to them and when jaundice does not cover their sight. We have had several statements made by *eminent* scientists with reference to the *destruction of the world* and the world—we mean those who inhabit the world certainly cannot afford to be mislead by the ill founded statements of even its greatest men. Men become great or small by what they say and do and when a General loses a series of battles, he will either be superseded or killed in the fight, or dismissed from the service as quite unfit to hold a responsible post. It must also be similar with scientists. World has great confidence in the statements of its intellectual giants and when they are found unfit to retain the world's confidence, the inference must be plain to every man of common sense. Why should we be misguided by great men simply because they think they cannot be *wrong* and astrologers cannot be right? Facts however have proved too stubborn for these gentlemen and we request them in the name of all fair play not to make miscalculations in this way hereafter and alarm the world by their mistakes. Three gentlemen have prominently figured before the literary public during the last two or three years and they are called great men in the scientific circles. The theory that *Kings cannot do wrong* is now believed by no sane men. That statement might have held water in the undeveloped state of human

society. The Intellectual Republic is too strong now to admit of such silly propositions and consider them in any serious light. The premises, that scientists cannot go wrong, has no *sense* unless facts are abundantly proved to sustain their reputation. If the scientists have failed or their predictions have been *utterly falsified*, let them be prepared to take the public contempt and ridicule which they deserve. As we already said three gentlemen are before the world with literary and social positions. We shall inquire into the predictions made by these gentlemen and leave our readers to draw their own inferences. Their predictions about the destruction or end of the world, found, of course, a place in all the leading newspapers, many of which, by the way, are unwilling to copy *Truth* when it comes from astrologers—and they made much of these sensational news and the fallacious reasoning on which they based their calculations. American, English, French and German Journals gave insertion to their writings and the scientific world was not a little startled by the news that the world would come to an end during their life time. None came forward to examine into the truth of these allegations simply because they were scientific predictions made by scientific leaders, published in scientific and leading journals and they could not be *untrue*. The lay members of the world were not a little bit too uneasy about the terrible catastrophe which was soon to happen to them, their friends and their relations. We received a number of letters on this important question when these predictions found a place in the Review of Reviews published by Mr. W.S. Stead in London, and we had no small difficulty to satisfy our numerous correspondents of the utter falsity of these *scientific predictions* on scientific and astronomical grounds. In the Astrological Magazine for December, 1898, Vol. III, Page 156, and also in Nos. 11 and 12 of Vol. III. February and March, 1899, on page 194, the matter has been clearly discussed and analysed. Professor Corrigan, Director of the Carleton University, Minnesota, Dr. Falbe of Austria and Lord Kelvin of England, figure prominently with their predictions.

Professor Corrigan stated that the "certain destruction of the world is imminent through the breaking away of a new planet from the Sun, producing a terrific explosion which will probably smash the earth and surely destroy all animal life on land as well as in the waters." The Professor however is a clever man of business and more shrewd than astrologers and while his mathematico-astronomical calculations correctly gave him information regarding the particular time of the detatchment of the planet from the Sun, they did not enable him to find out as regards the possible date on which this unfortunate catastrophe is likely to happen to our Earth and its phenomena. Even the *most exact science* like that of mathematics, has a wonderful flexibility in the hands of the learned gentleman. Calculations tell him of the date of detatchment of the planets and not of the date on which they are likely to cause terri-

fic explosions either on the body of the Earth or on the globes of any other planets. Strange mathematics!

Dr. Falbe is more to the point. The erratic scientist seriously fixed the date of the destruction of the Earth on the 13th of Nov. 1899, at 3. 3.' P. M. (Austrian time of course). Fortunately for the world and unfortunately for the learned Professor, the 13th of November 1899, has passed away and even four months after that date have passed away? He was again wrong in his calculations. But how many times are scientific errors to be tolerated? and have we no hope of being rid of such false and alarming news? But he is a big man and a scientist to boot and physical sciences *cannot go wrong*. Blessed be those sciences if they can make false predictions and still command credit for their erroneous judgments?

Lord Kelvin is more careful. He does not bind himself to any date, on which the world will be destroyed, but he deals in centuries being a Member of the Aristocracy. Four centuries hence our children and progeny must die for want of oxygen? A grand statement from a grand man? He takes care not to exhaust all the sources from which we can get our oxygen. He does not pretend to go deeper into the plans of the Great Designer of the Universe and find out whether He has any further store of oxygen which might come to our relief when we get into the pure Carbonic Acid atmosphere. He does not even pretend to analyse that question. He simply says that by the large increase in population and industries the known measurable quantities of oxygen must fail and cause indirectly destruction to the creatures of the world. We clearly pointed out in the issues of our Astrological Magazine in pp. 154 and 194 of Vol. III, that the views of these three gentlemen were quite incompatible with any known laws of Nature and that their theories, with all the glitter of scientific and mathematical show, must fail as they were completelyerroneous and founded on onesided views. We clearly said that the planetary combinations manifested no desire to destroy the world and all its phenomena, and that we are a long way off before such a calamity could really overtake the habitable globe. On the other hand in the book issued by us early in 1899, entitled *Vikari and Its Prospects* we plainly pointed out the principal evils which have been doing great havoc among the inhabitants of the Earth. Mars ruled the year *Vikari* and he gave it wars, famines, pestilence, want of rain, and excessive rainfall, plague and dangers from fires, and various other disquieting causes, too numerous to mention. All these happened as we stated and predicted but we have studied astrology and no body would believe in it even if truth is found there. Zadkeil I. and Zadkeil II. made very bold national predictions and their verification is a matter of history. Mr. A. J. Pearce M. D. (Zadkeil II) says in his notes thus referring to these scientific predictions: "From Newton down to the present day all such predictions have been falsified."

Zadkeil I. in his preface to the Almanack for 1858 writes thus—"Talk of credulity in believing in Astrology? Why half of the world has gone foolish about the Comet? Let my readers be assured that when the Comet is likely to do any injury to the Earth, I will give them timely warning. The astronomers know nothing about the comet of 1856, and they had better hold their peace. They make free to laugh at astrology, and now the astrologer may, if he will, laugh at them. The Comet of 1861, falsified all the theories of the Astronomers in regard to Comets, for it never drew nearer to the Sun, and they have never yet answered Zadkeil's question. "Why was not the Comet of 1861, not drawn nearer to the Sun"? Neither the Sun nor the Comet interfered with each other's mission and such an interference would be inconsistent with Order,—the Heaven's first Law.

In our own sphere we have predicted numerous times about local affairs and persons of great respectability can vouch for their accurate fulfillment. Astrology or any other branch of knowledge need not be despised. When we have use and profit in predictions we may take them for our guidance. All branches of knowledge are meant for human comfort and human progress, and where the fruits are racy and nourishing, what matters it whether we take the fruits from this or that tree or from this or that land? Prejudice need not blind us to actual facts. Precautions taken in due time will save much unpleasantness and loss afterwards. Every human being is liable to err, but his errors need not be fastened upon the science he advocates. We must be honest in our opinions and must not reject offhand sciences which have stood the test of numberless centuries. We are not justified in rejecting astronomy or physical sciences because professor Corrigan or Dr. Falbe or Lord Kelvin has failed. We must do our best to improve all sciences which are useful to man. If individuals have failed, give them the contempt they deserve. We need not despise the sciences for the fault of its advocates, many of whom are liable to err.

Medical Notes, Health Tests.

III

(Continued from page 67 of Vol. IV).

In man the urinal passage is narrower, and more complicated than in women, and men consequently suffer more from urinal disorders than women do. Urine also presents various colors during the course of the same day, and the frequency to pass it out depends upon the climate and the state of health of the person. During hot days persons pass less quantities of urine than during cold or rainy days, and with colors different with the change of weather and food. Hot days see high colored urine and cold days witness light colored urine. The smell of the urine varies also with the physical and mental conditions of man and the urine of an

intellectual man presents more Phosphorous and Sulphur than the urine of a hardworking mechanic. Age has a direct influence upon the quantity and quality of the urine and older the age the greater is the quantity and more frequent the times they pass urine. In children the tendency to pass urine is greater, becoming less and less as the child grows into manhood, and again with a tendency to increase in quantity as he verges into old age and debility. It is generally laid down in high medical works that an average healthy person passes from 4 to 6 times his urine during the day and from 2 to 3 times during the night. Pregnancy, among women, presents remarkable facts in the passage of urine. Within our knowledge some pregnant women passed urine only 2 or 3 times a day while others passed from 15 to 20 times. Venereal complaints have a direct influence both on the urinary passages and the quantity and quality of urine passed out through them. These diseases or disorders in the urinal passages have a great depressing effect upon the human system, specially brain cells and generate a series of complicated disorders some of which are highly dangerous to human life. Stoppage of urine is a serious form of disease and generally ends in fatal results. The doctor therefore has to be very careful in his dealings with the patients in the examination of urine and unless he properly analyses the effects and traces them to their true causes he may inflict more injury to his patients than good by the art of his treatment. Urine tests are more valuable than simply furnishing general health tests. A curious custom prevails in some circles, of examining the urine of the boy and the girl before they are married together and this examination—it is alleged, reveals several interesting facts which are highly useful in selecting the bride or bridegroom. After we detail the several rough tests of health we have enumerated above, we shall recur to this important subject and give our readers some more interesting information on this highly useful subject.

From a careful examination of the urine of the boys or girls a clever physician may be able to safely predict whether they will have children or not and whether those children, who will be born at a remote future, will have good or bad health. The examination of urine serves therefore a far higher purpose than indicating the state of present health, and there are some medical treatises of rare merit which will enable a medical practitioner to even foretell the term of life the person will have from a careful examination of his urine.

(To be continued).

Liquid Air.

The Atmosphere has engaged the attention of the world since its creation, as the storehouse of Nature from which earthly phenomena are drawing their nourishment. Different nations, ancient and modern, had different views upon the exact position the air has been occupying in the economy of

Nature. It is not our present purpose to discuss the relative merits and the soundness or otherwise of the views many nations had about the air and its uses. At the very commencement of human life, people began to realise the importance of air to support vegetation and animal growth, and almost all nations who had the elements of physical sciences among them, were agreed in saying that air was absolutely necessary for all terrestrial existence and growth. Recognising this supreme necessity for the existence of air, different nations made different attempts to find out, the composition of air, how it does its work, what are its changes under the varying conditions of solar light and heat, what uses it can be turned to, and how best man can make it contribute to his comforts and conveniences. Air is universal. There is no place without it, and no object can flourish without it. Every life needs a certain quantity of air and when a small proportion is deficient the effects on life will be unhealthy and dangerous. The painful sensation we feel from want of a proper quantity of air is simply indescribable, and makes us shudder at the very idea of tenanting places where free ventilation is obstructed. Air is composed of various elements some of them being highly injurious to life: The air is composed and decomposed under the influence of the solar ray. This work of the solar ray is mysterious and defies all attempts at discovering the nature of the changes which are effected under its varying light and heat. Climatic changes are dependent upon the varying conditions of the air. Through air all sources of solar energy have to be traced and through air they are largely modified. Even the grand *life principle* is supposed to come through the air although it is not the air itself. Sciences have been doing a great deal of late to unearth various interesting facts connected with the *air* and many of their discoveries are highly interesting and largely beneficial. In countries where there is excessive cold—like Iceland Greenland, Northern Siberia—many contrivances have been designed by clever men to modify the terrible effects of cold air and make life passable and possible. In terribly hot countries like the central regions of Africa, America, and Asia, the most ingenious efforts have been made by men to alleviate the miseries caused by a hot temperature. Air is both a mechanical and a chemical compound, and the conditions under which it changes from the one to the other are now almost unknown. Hindu Maharishis had their own views about the composition, uses, and benefits to be derived from air and we shall not introduce that subject here as it is very complicated and highly technical. Water and food, so essential to the existence and growth of all animal life, have been derived from the air and some of the *yogees* say that they can entirely live upon the Pure Air without food or water for any number of years. Longevity of man depends upon the control of breath and this subject has been greatly explained in the

Hata and Rajayoga processes. Air has tremendous velocity and this power of the air has been utilised in the development of various industries which are conducive to human health and comforts. Recent discoveries are a tremendous advance upon the knowledge possessed by the ancients (omitting the Hindus who are not given credit for the possession of any knowledge) about air, and the liquefaction of the air recently discovered by E. Tripler of America surpasses all the knowledge we had on air. The liquid Air is not a novelty to chemists and they knew the processes of liquefaction, but they were so costly that the game was not worth the candle burnt for it. Formerly the cost was several thousands of dollars for making a gallon of the *liquid air*, but now by the recent discoveries a gallon could be produced by spending a few cents. *Liquid air* may be defined as the compressed air still further compressed and an intense degree of cold is an essential factor in its production. Either fusion or solution will reduce most solids to a liquid form and frigidity or pressure will liquify most gases. But both these conditions are indispensable to the liquefaction of the earth's atmosphere—which can be done with a pressure of twentyfive hundred pounds to the square inch and a temperature of four hundred degrees below the freezing point. When these two factors are combined in the new process, eight hundred cubic feet of free air will be reducible to one cubic foot of *liquid air*. It looks when liquified, *milk-like* and flows as a liquid from the machine. Its marvellous properties are really a tax on the credulity of the ordinary minds. The inventor Mr. Tripler made experiments in his laboratory and it is no exaggeration to say that in his manipulation of liquified air the inventor produced phenomena which were not only unique in the realm of physics, but apparently defiant of its so called *laws*. The first anomoly presented is that the stuff so produced is an absolutely dry liquid—it has none of the elements of moisture about it. At a temperature of about 300 degrees below the freezing point it boils. Yet when an apple, an egg, a potato, an orange and a piece of raw beefstick, were immersed in the fluid one after another, these objects were frozen so hard as to require several stout blows from a hammer to smash them—when they crumbled into chips like marble dust. A thin rubber ball, when thrust into the *liquid air* and dropped on the floor cracked like an eggshell. Mercury was frozen into a solid block and used as a hammer to drive a nail of a similar substance into wood.

Pure alcohol was turned into icicles. A glass of water, although placed in a kettle on fire was turned into ice when a small quantity of the *liquid air* was added to it. On the other hand a piece of hair-felt which cannot be made to burn under ordinary circumstances and will only smoulder at best, when saturated with *liquid air* and brought in contact with a lighted match blazed up like plane shavings soaked in kerosine, and was instantly consumed. A steel rod held in the vessel of liquid air burned away like a stick of cedar thrust into a fire. A piece of carbon became incandescent when subjected to the same treatment. A lighted cigarette when placed in some of the air was extinguished but after a few second's exposure the cigarette on being relighted and immersed in the fluid burned like a fuse. This harmless looking fluid, when confined has an expansive power exceeding that of dynamite. It burst an eight-inch iron cylinder, a quarter of an inch in thickness. The only known substance that it will not render brittle and thus disintegrate—is copper and the liquid air is transported in tanks of this metal open at the top. When its real dynamic energy is calculable, and if a safe and feasible method of confining the liquid Air can be discovered it will beyond doubt supplant all other kinds of fuel and force in the world's transportation and manufacturing industries. For refrigerating purposes it can be used in the near future. A gallon of it evaporates in 9 hours but during that process a delightful coolness is imparted to the atmosphere of the compartment containing the copper vessel. The many uses rendered to modern civilisation by *ice*—exclusive of the needs of skaters—can be more cheaply and satisfactorily performed by the *liquid air*., Its possibilities are therefore simply tremendous. The inventor keeps the process strictly secret. But the fact of greatest interest to metaphysicians is the indisputable proof it furnishes as to the unreality of both heat and cold. These are simply relative conditions without any immutable qualities of absolutness about them. They also appear to be phenomena pure and simple. *Liquid air* will quickly convert a glass of whisky into a piece of ice, while at the same time a few drops of it held in the palm of hand will blister the skin like molten led. It presents a concrete instance of the meeting of extremes. This is a fundamental postulate of the cyclic conception of Being and the spherical order of the Universe. The idea of *unity*, of *oneness* is essential to that of infinity which is typified by the endless circle ring on Globe. The spiritualist starting from the *premise* of mathematical fact is enabled to transmute the hope of immortality in the region of demonstrable knowledge.

Color Influences.

(Their origin and development continued from p. 55 of vol. IV).

These are therefore indicated by the colors which the bodies assume when they are formed under such physical and natural conditions. When fire burns we know that it burns by the peculiar colors of the flames. These peculiar colors of the flames also determine the nature of the material which is consumed in the fire and whose result adds these colors to the spreading flames. We know the presence of the smoke by the color it assumes and which is so familiarly known to us. All the beauties in the fireworks and the splendid forms and shapes they assume are due to the

presentation of colors in the requisite fanciful shapes, and these are manifestations of metallic substances in a high state of combustion. Referring to animals we have a remarkable exhibition of color influences and the colors of the animal mostly determines the physical conditions under which the animal was born and brought up. Climate itself seems to depend largely for its effects on the color influences of the solar rays which directly govern the climatic conditions. Climate therefore seems to have a great influence, in moulding the color of objects. Birds present a peculiar example of these color influences. Their varied and brilliant colors in the plumage; are acquired under certain climatic and parental conditions. In other places, we fail to produce that profusion of natural colors in the plumage of the birds which they acquire under the mysterious work of Nature. Different regions of the Earth exhibit a remarkable variety of gay colors in the plumage of birds peculiar to their centres and the transplanting of these birds from one region to another makes a perceptible deterioration in the manifestation of the brilliancy of these colors. Most of these feathered inhabitants of the *air* are known to us by their special and well marked colors. Crows, so well known to us, are noted for their jet black color, so much so that we have a common proverb running amongst us—"black as a crow."—Peacocks are known and readily distinguished by the variegated colors they present in their plumage. Doves are capable of exhibiting a variety of splendid hues. Parrots are also remarkable for the agreeable colors they possess. Swans are fascinating and so also some of the richly colored cocks and hens. The cuccoo has a black color and some jungle sparrows are beautiful to look at. The birds of Paradise are wonderfully admired for their rich plumage and the eagles have their own dull appearance. Fishes also present various colors. Golden fish are very pretty to look at and several other fishes are noted for their peculiar appearances and colors. Color influences are remarkably illustrated in the insect class. Some of the insects are adorned with wings which are simply wonderful for the rich and variegated colors they present. The velvety hue and softness of many insects cannot be surpassed by the best manufactured velvet of our looms. The temperaments of these insects greatly depend upon the brilliancy or dulness of the colors they present. Color glossiness shows a great deal of spirit and elevation in character. A white horse is a covetted object and fancy prices are paid for such white colored Arabs. Colors among animals and birds are both an indication of their nature and the strength they possess to withstand the climatic conditions they may be placed in. A dark bear could never keep to cold climates and a white bear does not thrive in a hot climate. Elephants have their dull dark color and differ from the rhinoceros'. Tigers present a variety of stripes and there are many species in this class which present marked distinctions in color. Lions are readily distinguishable from the tigers. Full white cattle are specially attractive and the cows are very pretty. Bulls, buffaloes, cows, donkeys, horses, zebras, mules, monkeys cats, dogs, jackals, wolfs, hyenas, squirrels and many other animals are peculiarly distinguishable by the colors they present and these cannot be mistaken. If we could enter into the history of these animals, birds, and insects, we can present a long array of very interesting facts showing the influences of colors in the scale of organic life and the development of their strength and temperaments. Bright colors indicate high spirit and great activity while dull colors indicate laziness and want of spirit. Descending to humanity, the highest in animal creation, the most complicated to understand, and the most advantageous for onward progress and psychic development, colors have the greatest value in determining the conditions of life the individual is subjected to. We have now come to a very interesting part of our subject and if we give here a large number of illustrations and examples in support of our views we shall not be out of place. Man is the most mysterious being in Nature and he is the most ambitious to read its mysteries. Subjects dealing about himself, when they help us to understand him, are the most important to engage our attention and we shall continue this interesting topic in our next issue.

(To be continued).

Origin and Development of Plague.

(Continued from page 56 of vol. IV).

We pointed in our last issue the importance of water in the three principal processes of drinking, bathing and washing. Modern hygiene is thoroughly callous about the kind of water which is used for washing purposes. Flowing water has a great tendency to deposit its dirty particles in its bed much quicker than standing water and naturally rivers, streams, brooks, or water channels are recommended by the ancient health authorities. Nobody now seems to have noticed this important fact, and places where clothes are washed are the dirtiest imaginable. Although the washed clothes are not so intense in propagating the plague germs, still the *Sakti* which is ever ready to strike the unfortunate victim, must be warded off in every possible direction. The drinking water is a constant source of danger in as much as it is very difficult to get pure drinking water. Water boiled and cooled down and filtered no doubt gets rid of some impurities, which otherwise cannot be avoided, but the general opinion of the ancient medical men seems to be in favour of drinking cold water of the purest description available. Boiled and cooled water produces in the long run, dyspeptic tendencies and debilitates the constitution to a very great extent. Water in its pure natural state has got very rich properties of encouraging digestion and keeping the spirits considerably elevated and this opinion is largely shared in by many

eminent medical men whom we have consulted on the matter. Bathing water must be as clean as possible and promiscuous bathing of all castes in a small tank or pond is highly prejudicial. Each sect or caste or creed or nationality has its own peculiar food, clothing, habits and dirt and which they are agreeable to their own guild, they will be extremely injurious to others. On this principle bathing should be encouraged in a pond or tank among the same sect of beings. We pointed out in our last issue how *Vishambhara* of the air combines with the *Pranasankalana* of the droplets of water and produces malaria or poisonous effects in the water. When such corrupted water is taken in by man his blood is spoiled, his nerves get weakened, his bones are affected, his liver, billiary ducts, his sperm and the pancreatic juice and his saliva, all get disordered and lose the energy which otherwise would have characterised the normal condition of man and kept him in the physical state called good health. The disease which attacks a man is divided into two kinds *Vishoochi* and *Sphotakam*. Some say the whole is called *Vishoochi Sphotakam*. This is classified under five varieties—*Raktaja, Suklaja, Mamsaja, Pithaja* and *Dhatuja*. These diseases are the results of the entrance of the poisonous air into blood or *Rakta*, into *Sukla* or sperm, into *Mamsa* or flesh, into *Pitha* or biliary ducts or bilious regions, and into *Dathus* or nervous centres. There is much difference between *Dhatus* of various kinds as described in the original books. The blood vessels are called *Dhatus* while nervous centres also receive that appellation. *Dhatu* also means the bony portion and a certain energy which causes strength to the body. The *Saivajvara*, or the *Siava sakti* above referred to has taken these five forms and it finds its way into the body of man. Wherever it commences to operate in the beginning the disease takes that particular term, which is peculiar to it, and is named after the objects where it really begins. I shall now proceed to give that form of disease which begins its attack in the *Rakta* or blood and which is called the *Raktaja*. This form of disease called the *Raktaja*, has four varieties and they are thus named.

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Unfortunate Combinations or Misfortunes.

(*Continued from P. 30 of Vol. IV.*)

We went on showing the influence of *Sukra* and his conjunction with, or aspects by evil planets on wife and children in our previous issue and we shall now give some more combinations in the same line. It is always safe to know the pitfalls which we have to avoid and in this life of cares and anxieties nothing is so very important as a knowledge of the means by which persons could steer clear of the many shoals which impede their progress and which inflict misery on them.

(18) If Mars and Venus are in the 7th house from Lagna and have the aspect of evil planet or planets the person will suffer from peculiar disease. His sight will also be bad.

(19) If Chandra occupies the Navamsas of Cancer or Scorpio in any Rasee and is in conjunction with evil planets the person will suffer from disease in the sexual organs.

(20) If Sani and Kuja occupy the 2nd and 12th houses, Chundra is in Lagna with Ravi in the 7th, the person will suffer from white leprosy.

(21) If Moon is in 10th house, Mars in 7th and Saturn is in the 2nd house from the Sun (2nd house from the Sun is technically called *Vesi* while the 12th from him is called *Vasi*) the person will have some organ wanting or will lose a limb. Moon and Mars in this combination is from the *Lagna* while Saturn is to be calculated from the position of the Sun.

(22) If Moon is between the two evil planets Saturn and Mars, the Sun is in Capricornus (*Makara*) the *native* will suffer from, either of the following diseases—*Asthma, consupmtion* enlargement of glands in the left side of the stomach or enlargement of spleen or cholic pains.

(23) If the Sun and Moon exchange their houses, or are found to occupy each other's *Amsas* (Divisions) the person suffers from pthisis or consumption. The combination is clear. If the Sun is in Cancer and the Moon is in Leo, or if the Sun is in Kataka Navamsa or any one of the Moon's *Amsas* and the Moon occupies the Sun's Navamsa or any of his various divisions, the person will suffer from the above complaint. Some writers say that the Sun and the Moon must exchange their places both in the Rasee and Navamsa divisions to produce the above disease. But this is opposed to the doctrine of Maharishi Gargi who clearly lays down that it is enough if they exchange their places in the Rasee or or Navamsa.

(24) If the Sun and the Moon together occupy Kataka or Simha, the person becomes consumptive or highly debilitated.

(25) If the Moon occupies the 5th Navamsa of Dhanas (Simha) or the Navamsas of Meena, Kataka, Makara, or Mesha in any of the signs of the Zodiac, and is aspected by or combined with, Sani or Kuja the person becomes leprous. Along with these combinations or aspects, if the Moon has the aspect of auspicious planets, or is combined with them, the person will suffer from cutaneous eruptions or itches but not from actual leprosy.

(26) If Vrischika, Kataka, Vrishabha, or Makara, happen to be one of the trines—5th or 9th houses from the Lagna, and if any one of these is situated is or occupied or aspected by one of the evil planets the man becomes leprous.

(27) If the Sun, Moon, Mars and Saturn occupy without reference to any order the 8th, 6th, 2nd and 12th houses, the person will lose sight by that disease which is attributed to the most powerful among those four planets. The disease which takes away the sight depends upon the temperament which is governed by the strong planets.

The temperaments named are *Vata* (windy), *Pitha* (*bilious*) and *Sleshma* (Phlegmatic) and blindness results as the cause of the excess of any one of these temperaments and diseases which arise from such excess. Ravi, Chundra Kuja and Sani may be found in any of the houses above named in any order but each of those houses must have a planet named above. This can arise only when the four houses are occupied by these four planets.

(28) If the 9th, 11th, 3rd and 5th houses are occupied by Ravi, Chundra, Kuja and Sani, and are not aspected by *benefics* the person suffers deafness from such diseases which are attributable to the temperament which is governed by the most powerful of the evil planets named above.

We may give the temperaments of these planets for the information of our readers. Ravi commands hot and bilious diseases. Chundra governs windy and phlegmatic complaints. Kuja rules over hot and fiery disorders and Sani produces windy distempers.

(29) If evil planets occupy the 7th from Lagna and are not aspected by good planets the man suffers from dental disorders. The intensity of the complaint varies with the power of the evil planets.

(30) If the Moon is found in the Lagna eclipsed by the conjunction of Rahu in it, and Sani and Kuja occupy the 5th and 9th trines, the person will be possessed of devils or suffer from hysterical fits.

(31) If the Sun occupies the Lagna (birth) and Sani and Kuja occupy the 5th and 9th houses (trines) the man suffers from blindness.

(32) If Saturn occupies the 7th house and Jupiter is in the *Lagna*, the *native* suffers from windy disorders.

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Palmistry or Samoodrika.

(Continued from P. 25 of Vol. IV).

We pointed out in our last issue that the Hindu Samoodrika comprised a larger sphere of observations than those declared by the English word Palmistry. We also said that the various organs of the body—including the sexual—are so many indicators of what has to happen to the person in the different stages of his existence. Their color, dimensions, normal or abnormal, growth and the bend they take, have all significations of their own, which cannot be overlooked in the history of human existence. Humanity, as we are all familiar is mainly divided into two sections, the male and the female. There is another but a smaller division called the eunuch class which partakes of both feminine and masculine natures, sometimes one predominating over the other, and giving that bent to the whole life which is most agreeable to the predominating sexual development. Even among men there are many with feminine—"graces" and "predilictions," which ought to belong to the women and among women there are many who are more masculine than feminine in their tastes and behaviours. We shall

first take the history of man and consult *Purusha Samoodrika*. It is alleged in the *Vedas* that an excess of seminal fluid discharged at the time of coition by the male produces male children. This discharged fluid of the man is called *Sukra*. Hence the planet Venus is also called Sukra who governs all these items.

If the discharge of the woman be greater at the time of sexual correspondence, than that of man, the child will be female. This discharged fluid of woman is called Sonita. But when the two fluids are equal the child is said to become a eunuch. At the time of sexual intercourse one or the other of the parties will be unequally matched and hence in the largest majority of cases the children will be males or females, and very few are born as eunuchs. Thus we see that even before conception, there is a radical difference between the fluids which are the basis on which the future children have their sexual construction arranged.

In the development of the featus during the period of pregnancy the two sexes impart different tones to the body of the mother, and her tastes also vary considerably. There are so many striking differences between men and women that we need not attempt here to describe them. We are thoroughly familiar with the external marks, and the Science of Samadrika deals only with external appearances and marks. With the internal physiology and construction of the two—or rather three—sexes we are not directly concerned.

Men average from the ugliest brute-like face to the most handsome countenance approaching the divine grace. The variations in his bodily dimensions are also very remarkable. There are very short men, not more than 18 inches in height, and there are very tall men approaching the gigantic stature of ten feet. The weight of men also differs considerably. There are recorded instances of small men weighing about 30 lbs., and there are men who weigh more than 600 lbs. An indescribable charm lights the countenance of many while a repulsive cut places others at a disadvantage. There is a huge science among the Hindus under the name of Vatsyana Sutras, which are devoted to what are called the truths of sexual physiology. Men with broad foreheads, large beaming eyes, prominent noses, thick eyebrows, broadchests, and long arms reaching a little below the knees, are usually prosperous, happy, careful, intelligent, generous, forgiving and well informed.

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Plague, Astrology and Santhies.

Plague has been doing a great havoc among the inhabitants of this land. Various remedial measures have been adopted but with very little avail. Government have been spending a large sum, people have been sacrificing much and the trade and railways have been directly affected. In Bellary, in 1898 when plague was surrounding the city, we convened a meeting, collected more than a thousand rupees and instituted propitiatory ceremonies. Although plague was raging all round Bellary

the city has escaped up to date. We assured the people in a public lecture there that the performance of those *poojas* to planets would certainly avert the invasion of plague and its associates. Rains which held off when the ceremonies commenced poured in torrents after and thus far the predictions made by us and the remedies prescribed by us have been very helpful and vindicated unmistakably the grand truths of astrology and the usefulness of the science to the public. Bellary performances were publicly done and all the respectable citizens took a willing part in them. Now let us see whether such santhies were only productive of good results in isolated cases, or in all cases. At Sringari the great Jagat Guru H: H. Sree Sankaracharya commenced propitiatory ceremonies on a grand scale and kept them up for 48 days, and the District of Shimoga is free from plague. At Narayandevarkeray, only 7 miles from Hospet, a hotbed of plague, these ceremonies were instituted at our suggestion by the worthy District Munsiff, pleaders and the public and it has escaped from the plague although so close to the contageous station. At Tiptur, His Holiness Sivagngaswami kept on these ceremonies for two months and there was no plague although Tumkur was so close to it and suffered heavily from plague. We delivered about 50 lectures in different places and advised the public and the officials to perform propitiatory ceremonies and they did so with the clear result that all these places escaped from the attack of plague although they were very close to infected areas. We cannot consistently say that when the results are eminently satisfactory, the remedial measures are useless and in all these cases astrological calculations were the basis for our advice. In the "Star Lore" published by Zadkiel in London, on page 62 of *No.* 24 of Vol. III, December 1899, our advice and performance of propitiatory ceremonies have been brought prominently to the notice of the European public. People spend millions upon illunderstood recipes, but will not follow sound advice when offered by astrologers. Calcutta and Bombay ought to seek our advice and start a series of propitiatory ceremonies to prevent the attack of plague and the havoc committed by it. We cannot volunteer advice and suggest the most suitable remedies for averting the plague and famine, when we are not consulted.

Government have no special religion but the guiding gentlemen are not alive to the importance of these propitiatory measures. Our plain duty is to suggest measures, and leave the parties to do as they please.

We shall have no objection to have a discussion with any Government on the usefulness of these remedial measures.

Those who are interested in their lives and properties, should apply for help and then we shall have no objection to offer our advice.

Plague has been in our land during these four years and people ought to open their eyes to the importance of adopting moral measures which will successfully keep out plague and famine.

Varunajapa was performed on a grand scale formerly when the rains held off. And within our personal experience rains did come when they were properly done. But people are receding more and more from moral paths and the difficulties are growing larger and larger.

Astrology will be eminently useful in this direction if the interested parties apply to it for help and information.

Correspondence.

[We do not hold ourselves responsible for the opinions expressed by our Correspondents. Correspondents are requested to write legibly on one side of the paper only.]

EDITOR, ASTROLOGICAL MAGAZINE.

SIR,—With reference to the subject under the heading "Future predictions" by Prejudice on page 69 of Vol. IV, I may be permitted to throw some suggestions which may be found to be instructive to some of your readers.

All of us go to astrologers with the idea of knowing about our bright future and if the astrologer has the candour to speak truth, and makes predictions about our darkside or adversity our feelings of admiration for the science and the astrogical adept take an immediate turn and men get disgusted with the astrologer. They may even call him the seventh planet (Saturn). Her Most Gracious Majesty, the Queen Empress of India is also a human being like any one of us, only she is exalted above us by a crown and a kingdom. Is it reasonable to expect that her feelings about the future will be different from any others. It is not all happiness and honey in the families of royal personages. They have their pleasures and pains like the ordinary mankind different in kind and intensity. If the influences of planets are admitted, then they work the same in future as they did in the past about these *avastas*. If predictions are made about good all are rejoiced. If bad be predicted and it happens to the person even in a modified degree the astrologer is cursed. Therefore the safe position for an astrologer is to make good predictions or to make no predictions at all. Like the clever lawyer trying to win a case by the use of Rhetoric before the Judge the Astrologers also have to only predict that which is good and avoid all reference to evil influences. Good predictions were made about Her Majesty and came to pass as noticed by Zadkiel in his Almanacks, but nobody took any notice of their verification simply because Government did not consider astrology as a science. If bad predictions are to be made with reference to any person they may cause anxiety and thus cause disaffection. Anyhow it is a queer thing that Mr. J. H. Stoddard or other modern astrologers have not made any future predictions about Her Majesty. You have also been keeping silence. I wish some of you would come forward and say something definitely, as did the Fakir in the case of the late Maharaja of Mysore.

MADRAS, 10—4—1900. } *Truth.*

EDITOR, ASTROLOGICAL MAGAZINE.

SIR,—Please insert the following in your valuable journal. Theosophy has been in this land working for more than 20 years. What it has done for the people is a mystery to me. I am a Theosophist myself and has had some experience in its working. None of the Hindu sciences or literature have been corrected, purified or otherwise explained to the intelligent public. The Mahathmas are behind the screens, and I do not know what they are doing with the Theosophical population. Theosophy teaches Vedic religion, *viz.*, the Parabrahmam and Moksha. If the Swara in Vedas is the most important then many of the Theosophists cannot easily reach the great Brahmam. If Vedas are no authority with them then their pretensions to teach Vedic Religion are ill-founded. I would like to see a way out of these difficulties. As none of my bretheren has offered me any satisfactory explanation I trust that any one of your readers or yourself will help me in finding an explanation.

MADRAS, 12—4—1900. } *A Theosophist.*

Queen Victoria's Horoscope.

EDITOR, ASTROLOGICAL MAGAZINE.

DEAR EDITOR,—A good deal has appeared in your Magazine about the horoscope of Her Most Gracious Majesty the Queen Victoria and Empress of India. Every one of your correspondents is hitting off the mark of Truth. Mr. J. H. Stoddard quoted the calculations from Dr. A. J. Pearce of London (Zadkiel II as he is called) but did not show the processes of mathematical calculations by which those results were arrived at. Mr. T. V. Ayar gave some particulars of the elaborate calculations which are recommended in the Hindu works on astrology but he apparently misunderstood some of them. Mr. Surendranath Bannerjee, M.A. has amused your readers by committing the very same omissions as did his two predecessors. It is also very "amusing" to read some of his remarks on the Hindu system of astronomy and mathematical calculations. He does not seem to have read in original the grand book he refers to as *Suryasidhanta*. Siddhanta Rahasyam and Graha Laghab are works of modern date and they are not authorities, although they are very cleverly written. Among the Hindus the two systems known as *Sayana* and *Niryana* have been rather hard nuts to crack for the ordinary joises. If Mr. Banernjee admits the *Sayana* as Hindu, where is the necessity for him to plead an apology that that system would "give a rude shock" to the orthodox? *Phalit joytisha* wants the positions of the planets in the *sphuta* system and this can only be done by the *Anyanamsas* being correctly taken in the calculation. The Nautical Almanacks so much praised by some of the Astronomers and mathematicians, do not correctly give the planetary positions, and predictions based on them will be unsuccessful because the planets have been given slightly different positions. He further "amuses" his readers when he says that *Sayana Ravi-sphutam* (The European Method) and *Nirayana Ravi sphutam* (the Hindu method) gives the difference between the two systems and will give the correct *Ayanamsam* at any given time. He has not pointed out the "errors which have crept into the Hindu Astronomical Tables" to eliminate them. He calls Zadkiel so "eminent an astrologer as Dr. A. J. Pearce of London", and on p. 22 of your present volume he follows Raphael and others who give the time of the birth of her Majesty at 4—4' A. M.—instead of 4—15' A. M. as stated by the learned Doctor. Her Majesty's horoscope should be consulted as it was obtained at the place and time of her birth and the time need not be converted into the Calcutta time. His "subtractions" are faulty as can be seen at a glance. When Her majesty was born soon after sunrise and with the Sun and Moon in the birth, where is the justifiation to put the Lagna in the 3rd house from it? the influence of the Sun and the Moon (exaltation) cannot be supposed to be the same, in the 3rd house as it is in the 1st house. The whole combinations and the results will be upset. He does not say what he means by the 12th of jaista. If he meant the lunar month, the conjunction of the Sun and the Moon as he has given will be out of question. If he meant the solar day, there seems to be an error. In the *Bhava* and *Navamsa* Kundalies Mr. Surendranath seems to have gone wrong. Will he explain to me how jupiter is put in *Meenam* when by calculations Jupiter is in 9—27—10—2, and occupies Dhanista. Dhanista makes Guru stop in Makara, when he is in the first two padams, and places him in Kumbha if he occupies the last two padams. This is plain to any boy who dabbles in astrology. Chundra is in Rohini and therefore he is in Taurus. Ravi is placed with Chundra and he is in Rohini, but how did Buda get into Taurus when he is in *Aswini*. If Buda is in Aswini as the learned Professor says, how on earth could he get into the Kanya Navamsa? He can only come when he occupies the 6th padam in Masha. If Her Majesty was born after sunrise in England and the solar month was Taurus, Lagnam could never be placed in Aries. Therefore taking his Lagnam as Vrishabha with Ravi and Chundra in it, the whole thing reads very queer in my humble opinion and I would request the eminent mathematical Professor to review his own work and furnish satisfactory calculations to the public. I place much reliance on his abilities and it is his duty to answer me in my doubts.

Allahabad, 17—4—1900. } *A Critical Beginner.*

Editorial Lectures.

Gubbi—The Editor Mr. B. Suryanarain Row B. A. M. R. A. S. &c., delivered a lecture at *Gubbi*. Two lectures were arranged by the local officers in the School Hall and the audience was very enthusiastic. Many of the audience were highly pleased with the instructive lessons through which he took them. The Dt. Overseer Lukshmana Row thanked the lecturer on behalf of the public and the meeting closed with a hearty

vote of thanks to the able lecturer who disinterestedly enlightened the public of Gubbi with his vast experience of Astrological and scientific lore.

Chicknaikanahalli—A lecture was delivered at the Anjanaya Temple and there were hundreds of people gathered to hear him. The lecture lasted for more than 3 hours and Mr. T. Chokkana B. A. Amildar presented a valuable lace turban on behalf of the public as a humble token of the appreciation of the lecture by them.

Maddagiri—Three lectures were arranged at Maddagiri a picturesque place commanding a large Hill Fort on a stupendous precipitous rock—by Mr. Soobbarayalu Naidu Amildar in the Girls' School Hall. The chair was taken by Brahmasri Byrampalli Vysa Sastriar, a profound sanskrit scholar. The Hall was overcrowded and the audience was very attentive. The effects of Vikari and other years were explained as also the importance of remedial measures and the necessity for a knowledge of Astrological sciences. The chairman Vedamurti Vysa Sastriar made a splendid speech and pointed out the excellent reconciliation the learned lecturer was able to effect between the ancient sciences of India and those of the West of to-day. The lecturer was garlanded in the midst of great cheering and presented with four sovereigns by the public in token of their humble appreciation. The Editor is thankful to the Amildar and other friends for the kind reception they gave him.

Pavagada—A neat picturesque place with few educated officials. The hospital Asst. Mr. Venkatachar arranged for two lectures and they were well attended. They were impressive and explained to the audience the principles and benefits of astrology.

Pavagada Hosakota—Two lectures were arranged at Hosakota by the energetic Amildar Mr. H. R. Sreenivasa Row in the Eswara Temple and were well attended. The Chair was taken by Mr. Narasimhasastry an eminent scholar and Astrologer. The lecturer's sanskrit quotations were apt and the public expressed their desire to hear more about Astrology but the Editor had no time. The learned chairman said that they never had the fortune of hearing such splendid lectures and that the lecturer laid the public under a very great obligation. The Editor was garlanded amidst great enthusiam and was presented with Rs. 75 on behalf of the public in token of their gratitude. The thanks of the lecturer are specially due to Mr. H. R. Sreenivasa Row for the grand reception the Editor was given during his short stay there.

Madakasira—A lecture was arranged in the large temple and hundreds of people heard the lecturer with wrapt attention as the Tahsildar put it in his letter to the Editor. People wanted the lecturer to enlighten them with two or 3 more lectures but on account of want of time the Editor could not oblige them. He would take another opportunity to comply with their request.

Koratagiri.—Mr. B. Venkatasiah Dy. Amildar arranged for two lectures in the school Hall and the learned of this place almost a village, honored the lecture. The lectures were interesting and people were gratified. Forty-five were offered as a token of appreciation by the public.

Sira—Three lectures were arranged by Mr. Vedanthadesigamiengar, the worthy and popular Amildar of the place, in the Girls' School Hall, and there was a large and appreciative audience. The Amildar was voted to the chair. The lecturer explained by diagrams and illustrations the influences of the planets and the vibratory theory and pointed out how men can mend their own fortunes and live happier and nobler by studying the principles of Astrology and yoga. At the conclusion the Amildar rose in the midst of cheers and after summarising the arguments of the lecturer expressed his strong conviction that in the near future the labours of the learned lecturer would be appreciated by the various governments and that under his splendid eloquence and able treatment, Astrology was bound to prosper and take its leading place once more in the noble sciences which ancient Maharishis bequeathed to the people of India. Rs. 90 were offered on behalf of the public and he was requested to accept the same as a token of their appreciation of the valuable services he is rendering to humanity.

Bukkapatna—From Sira the Editor went to Hulyar, taking a view of the Borañakaniva Anicut—a grand engineering work—and stayed one evening at Bukkapatna—a small village surrounded by gardens of cocoanut, arecanut, mango and jack trees. The people requested the Editor to enlighten them on the subject of Astrology and he addressed them. There was a large gathering of the villagers and the lecture lasted for more than 3 hours. The people joined together and offered Rs. 40 as a trifle for the lecturer's acceptance.

Hulyar—The public of Hulyar were very anxious to hear the Editor but the local grandee the Dy. Amildar could not make up his mind to convene a meeting or have any such—*nonsense* as public lectures. Without any pretentions to higher education or interesting sciences we cannot expect such men to show a solicitude to imbibe knowledge when it is available. The Editor entertained a few of the most eager of the public at his place—Travellers' Banglow—and they were simply electrified by the sound arguments of the Editor on Astrology, and begged him to come to Hulyar after the transfer of the present unpopular official. Those lectures have a very beneficial effect and give us immediate conversions. People have to be told in simple language about the grand truths lying concealed in Astrology and when they are satisfied that there is sound logic in them, they will at once turn their attention to it. It is a great satisfaction to us to witness the high interest evinced by the educated and noneducated public in the science of Astrology when properly explained to them, and we are sure that the future of Astrology must and will be bright

when properly handled. Our consultations of individual horoscopes—although few, on account of the very short stay we made in the several places mentioned—with the numerous entertainments which were given in honor of our visit by friends and the public—gave entire satisfaction and many people expressed to us their conviction that if we could arrange to open a proper astrological school under our direct personal supervision, the public would be very largely benefitted and that many would be willing to consult their horoscopes. We had necessarily to reject a lot of offers for consultations, and the prohibiting rates we fixed for examination of horoscopes, directly prevented many from seeking our astrological help and advice. We did not know exactly how to move in the matter. Small fees meant unconscientious work and large waste of time, and our own energies were sufficientiy taxed in our travels, by the numerous discussions we had with friends, many engagements we had to keep, entertainments and invitations we were given, and the lectures we had to deliver coupled with the worry of travelling and putting up with new environments almost every day. Of course our stay in all these places was made as agreeable as possible and our thanks are specially due to our friends who took much interest on our behalf and carefully attended to our wants and comforts. Even a king feels the fatigues of his journey and the numerous calls he has on his time and we were compelled to reject many offers of consultations simply for want of time and energy to do serious mental work. We hope the public will not misunderstand our position and the difficulties of an intellectual personage. We intend visiting the important centres of Southern India and go over to Ceylon whence we have several urgent invitations and trust that some good will come out from our visit both to the Astrological cause and to the public who are interested in it. We hope our friends in Southern India will do their best and make our trip agreeable and profitable to our cause. It would be better that the thousands of friends who have received valuable and timely advice from us should come forward to help the astrological cause by sending subscriptions and donations which they can spare conveniently.

———:o:———

NOTES.

Courage is nothing but the determination of the will.

When women have more hairs on the body than general, it presupposes a masculine temperament and misfortune *in the later* life.

Although there is Sunlight in the midday the owl does not see. So also bad men do not see the great Brahma although there is plenty of light in the Vedas.

A woman becomes barren by the evil influences of planetary conjunctions. If the exact intensity of the influence can be found out there is no absurdity in remedying the defect and enabling her to produce children.

As we are prepared to fix very auspicious times for starting business, building houses, marriages and other important events in life on payment of reasonable fees, European as well as Native gentlemen may consult us with advantage.

Sani is the king for the year *Sharvari*, which began on a Saturday. The cabinet is thus constituted—King—Saturn. Minister—Jupiter. Commander-in-Chief—Jupiter. Controller of the vegetation—the Sun. Controller of grains—Venus.

Plague rages severely in one place, subsides by its own mood and travels to another centre. Plague attacked Calcutta first, last year and left it comparatively unhurt. But now its reappearance, has been causing great mortality and consternation. We have to wait for an explanation.

The *Sphinx* for February 1900, contains as usual some spirited articles. The three *Fates* in it as well as the Astrophrenology, are interesting. Some valuable horoscopes are given, the most important being the horoscope of Mrs. Catharine. H. Thompson herself the Editoress of the journal.

We are glad to find that our system of finding out a lost horoscope has been tried by the editor of *The Coming Events*, London and has been found to be correct. We hope Mr. Sepharial will study the subject carefully treated of in our book and find the application verified in a large number of cases.

The teachings of Krishna to Arjuna are embodied in a book called the Bhagavadgita. If they contained only ordinary truths, there would be no necessity for so many commentaries and lectures upon them. Does not this one fact show the educated classes the difficulty of understanding spiritual works and matters treated therein from a material plane.

Thousands of letters are addressed to us by men of light and leading and they think that they have a right to expect from us gratuitous work on their horoscopes in the defence of the cause of astrology. Even the postage they expect us to pay, to convince them individually. But they themselves certainly will not work without a fair remuneration.

Astrology is not an exploded science, for any sane man can feel the heat of the sun or the cold of the moon when he stands under them. The *brains* which often indulge in casting ridicule at sublime things, which they cannot understand, are really so many *exploded mines* of knowledge, where after the explosion, we in vain search for a grain of sense or consistency.

In that highly interesting journal the "New Cycle" for Feb. and March there are a series of articles which are very useful. The "Word of the New Cycle" by Charles Johnston, the Theory of Vibration by C. Stairland Wake, "Taking Cold" by A. Wilder, M. D. and the "Psychology of Women" by Laura Marholm are really instructive, and entertain the reader with a flood of new ideas.

A new kind of biblical literature is now springing up which tries to reconcile the dry language of English bible with the inner meanings of the Hindu sciences. The "New Cycle" for March, contains an article by Franz Hartmann, M.D. It will be a very interesting reading. The contributions on "Courage" by the Editor L. E. Whipple arranges before the reader a series of instructive facts.

Modern astronomy and physical sciences turn a weak side when they say that the Sun and his attendant planets are continuously moving and still their rays produce no effects upon the terrestrial phenomena. If these rays produce general effects, they must be supposed also to produce individual ones. How can there be any general, without individual, effects? It is a hard nut in logic to be cracked.

Planets are visible in the sky and can be seen with the naked eyes. Mercury is almost invisible from the nearness of his body to the Solar disk. Venus is either a morning star or an evening star, excepting for a few days when he is close to the disk of the Solar body. Jupiter, Mars and Saturn are visible, and can be easily identified. These planets move in the Zodiacal signs and their positions are marked by the constellations or clusters of stars which move in the Zodiac. When we can see things for ourselves, we need no directions from the eminent scientists.

We thank Mr. G. E. Sutcliffe of Bombay for his entertaining small pamphlet entitled the Dawn of a New Era. It seems to have been the production of the gentleman when he observed the great combination of the seven planets in the sign Scorpio. Some of the facts are very interesting as showing the careful observations of a well read and highly intelligent mind. With the close of 5000 years of Kaliyuga a revolution has commenced he says in the moral and spiritual part of man, and it will not stop until it does its own work. The facts he adduces in support of this theory are worth a careful perusal.

Every month new and full moon days occur. Last February there was no new moon day. Moon goes round the Zodiac in about 27 and odd days. Last February commenced with 2nd waning lunar day and ended with the 14th waning lunar day. The statement in the Sphinx for Feb. on page 40 "that a new moonless month has not occurred since 1866" does not seem to be true. If we understand right Feb. in 1866 had a new moon day on the 15th of that month. Again in 1870 Feb. had no new moon day. In 1889 there was no new moon day in Feb. if we take 1st of March from after midnight of 28th Feb. This note was copied by several papers and all of them are wide of the true state of facts.

The Star Lore and Future Events for March published by Zadkiel in London gives the dates of the birth of many of the officers now engaged in the Transwal war.

These dates may be interesting for astrological purposes.

Lord Roberts was born on 30th September		1832
Sir Redvers Bullur-7th December		1839
Lord Kitchner,	24th June.	1850
Lord Methuen,	1st september	1845
General Wauchope,	5th July.	1846
Killed at Magersfontien on 11th, December.		1899
Col. Baden Powel,	22nd Feb.	1857
General Gataere,	3rd December.	1845
General Symonds 17th July.		1852
Died on 23rd October.		1899
The Marquis of Winchester 6th Feb. Died in war.		1858

Paul Kruger, President of the Transwal, was born on the 10th October. 1825.

The Indian Nation, edited by a Barrister of great eminence, has and published in Calcutta, has a word of sympathy to the cause we are advocating. Our learned contemporary thus remarks about the Astrological Magazine in his issue of the 23rd April :—

"While Calcutta, or rather Bengal, is resting on its laurels, the sister presidencies are fast leaving it behind in the race of intellectual life. The *Astrological Magazine* published at Bellary by Mr. B. Suryanarain Row is a venture of which the Madras Presidency may well be proud. Nothing like it has been attemptedin this part of the country. It is edited by an educated gentleman, an expert in his subject, and is up to the mark of the English journals on the subject. It deserves the attention of all interested in the curious lore."

Another most interesting object in the Exhibition of Paris will be the Celestial Globe. It is a huge sphere 145 feet in diameter with a terrace 200 feet above the ground. Astronomical and Mythological figures decorate the outer surface of the globe and when illuminated present a very wonderful effect and will be visible from all parts of the Exhiibition. Inside is a staircase which takes visitors to a second sphere (110 feet in diameter) representing the planetary system, planets, stars and comets will be visible with the earth in the centre(25 feet in diameter)revolving on its axis. 100 persons can be seated on this earth, and they get the impression that they are travelling from west to East. The stars appear to rise in the East and set in the West. Moon will be found moving round the earth and exhibiting all its wonderful Phases. The Phenomena of eclipses will also be exhibited, and every part of the terrestrial and celestial phenomena will be marked with a mathematical precision.

Copy of the Modern Astrology for April is before us. This time, a number of very interesting articles have found a place in the journal and a few of them are instructive. 'In the figure under the title "The oracle for April" an attempt is made by the Editor to make some predictions about the Transwal War. This is what he says on p. 274. "The British forces should gain victory during the latter part of April, *while Mars is passing through Aries* and much fighting may take place about the 21st when the British should gain great ad-

vantage, "probably at *Pretoria*. The war should, end about the middle of May..... the fall of the Moon and her elevation indicate that the Boers will sue for peace but Britain will hold out for complete and final victory and there can be no other judgment but (*than*) that she will have victory with honor." These are prophetic words indeed, but the Editor seems to be entirely out of the track. Mars will enter Aries on the 6th of May and will remain there till the 15th of June. Then his passage quickly through Taurus, his opposition to Saturn in Gemini, his debilitation in Cancer and his unusual occupation of Leo for about 6 months are matters which have not been taken into consideration by the learned Editor of Modern Astrology. The combinations of planets are not for realising the hopes of the Editor. We draw the attention of all aur readers to the position of Mars and his movements.

The War.

The War in South Africa has not been concluded and will not be concluded early as per expectations of the many who are anxious to see to its speedy termination. On page 36, of Vol. IV of the Astrological Magazine, we gave a short summary of the history of the present War and again on page 72 of Vol. IV, in a note we expressed our strong conviction by looking at the heavenly chart that "the Planetary combinations are not very much in favour of a speedy termination of these bloody troubles." There is no vagueness about our predictions and the War will drag on its tedious length. There are troubles springing up in Ashanti, Corea, Turkey, America and China. The threat held out by Kruger to Portugal is also ominous. On every side secret preparations seem to be carried out with a view to take part in any future scramble for power. France is reorganising its military establishments and must certainly have an object in view. It is really a great wonder how the Boers have been able to hold their own against the overwhelming numbers of the English Army and the vast resources which it has in the prosecution of this war. All earthly calculations must have shown the utter impossibility of the Boers holding their own for even a week against the superior British forces, but the fact has been quite the reverse. More than 6 months have elapsed and the War seems to be no nearer to its end than when it beagan. We stated in the very commencement of this war, in October last, that it would continue for a long time and that there would be much loss of life and money, due to the predominating influence of Mars and Saturn in an unlucky house. Mars is now in *Pisces* and will move on to Aries in this month. It is his own house and he is now in his *acceleration*. This movement makes him very unsteady in *politics* and *war*. Sovereign minds are now very much disturbed by these Martian influences and the world is passing through a great crisis. The hearts of the Rulers cannot be opened, but if examined they will be found to be full of anxieties and troubles. Mars enters Leo (*Simha*) in early November and stays away there till about the end of May next. This *Stumbhana* or unnecessary delay in one house affects the heads of the military classes and they lose the balance of mind to hear sober counsels. Previous to his entrance into Leo, his stay in Gemini is deplorable. In Gemini he is aspected by Saturn in the 7th and aspects him also. In Cancer, Mars is debilitated and is therefore bad. All these produce unfavourable results on the terrestrial affairs; Saturn is King for this lunar year and has an unsympathetic minister in Jupiter. The latter is good no doubt but he is unfriendly with his master. Matters cannot take always favourable turns. Epedemics, famines, destructions by floods and rains, want of rains, plagues of various kinds, great losses from fire and drowning will be some of the characteristics which attend the movements of this hot and warlike planet. Those who are anxious to learn more about the results of the next ten years may refer to my book entitled the "Next Ten Years" or the prospects of the next ten years from 1900 to 1910. The influence of heavenly bodies is immense, and cannot be opposed by ordinary human exertions. Due precautionary and remedial measures must be adopted if their evil influences have to be averted. We beg to draw the attention of our readers and the public to the predictions made by the continental Astrological Editors and ourselves, and compare the results.

"The Evolution of Astronomy".

Mr. Surendranath Bannerjc M. A. Professor of Physical Science and Mathematics, sends to the Astrological Magazine the following interesting and instructive contribution on one of the most sublime subjects which could engage the attention of any educated person. The article is a long one showing the different phass of the evolution of Astronomy among the civilized nations of the ancient world. For want of space we have inserted only a small portion in this issue and will give the rest in the following. He says.

From time immemorial, the study of the stars has attracted the attention of some of the greatest thinkers of the world. The subject itself is so fascinating and so lofty that it is no wonder that the science of Astronomy is coeval with the human race.

We can easily imagine that the first star gazers must have watched with keen interest the regular vicissitudes of day and night, the succession of various seasons, the glorious moon with her changing phases flooding the contented homesteads of primeval man with her silvery flood, her regular disappearance and return after equal intervals of time, the starry firmament alluring those of a more religious turn of mind to a silent and inexplicable communion with the yet Unthinkable Infinite, while the rarer phenomena of the eclipses and comets etc. must have led them to a closer scrutiny of the subject and the mere idle, though quite natural, curiosity must have been sup-

plemented by motives more solid and conducive to the growth of the science.

The spectacle of the starry firmament could not have failed to inspire them with some supernatural awe, and gradually must have led them to connect with the motions of the planets and stars, the destinies of individuals and nations. In this way was laid the foundations of Astrology and the natural craving of the human mind to know, if possible, what is in the womb of futurity, was a sufficiently powerful incentive to the study of judicial Astrology ; but as this required the help of the parent science Astronomy, this latter derived greater and greater support with the devolopment of the former. Indeed Astrology had been to Astronomy what at a much later date alchemy was to the more recent science of chemistry.

(To be continued.)

THE EDITOR, ASTROLOGICAL MAGAZINE.

Sir,—Adverting to the remarks by your correspondent at page 67 of Vol, IV, of your Magazine, please allow me to insert the following observations for his information :—

Your "Inquirer." has misunderstood me when he says that I wanted to correct Mr J. H. Stoddard. As far as I remember, there was no such expression in the article. I only tried to show therein that, *if we admit certain value for the Ayanamsam* of that year, his calculations (or rather Mr Pearce's) based upon Western method, did not vary much from the results I arrived at by following the rules of the *Surya-siddhanta* and the tables of *Siddhantha Rahasyam*. Why does your Inquirer demand the details of the calculations from Mr. Stoddard as well as from me ? If he is really ignorant of the methods of calculations (European method) I would advise him to learn the art of casting the map and calculating the planet's places from such books as Rapheal's *Key to Astrology* (being the cheapest), Lilly's *Introduction to Astrology*, Allan Leo's excellent book. *A simple method of Instruction in the science of Astrology and practical Astrology*, Rapheal's *guide to Astrology*, 3 vols, Pearce's *Science of the Stars &c.* He can also satisfy his curiosity by procuring a copy of Raphaels *Ephemeris* for 1819 (which can be had from Messrs. W. Foulsham &co 4. Pilgrim Street London, at a trifling cost of 1*s*, 1*d*).

If Mr. Inquirer stands in need of the knowledge how nativities are cast by Hindu astronomers, he may refer to the excellent works "*Phalita-Jyotisha*" Vols I, II, III by that indefatiguable gentleman of the East Bengal, Rushick Mohan Chatterjee who lost his fortune in these thankless publications. I think sufficient figures were given in my articles to convince the general public that they were not haphazard guess-work. The only reason why I omitted the "*details*" of the working was not to tire out the patience of the readers as well as that of the editor and publisher of the paper. The *Inquirer* might satisfy his fault-finding-spirit (if you will allow me to characterise him thus) by taking the trouble to work out the problem anew according to rules laid down in the *Siddhanta Rahasyam*, which is generally followed in this country. No body, of course, can be too sure of his arithmetical calculations, but I believe the results are fairly accurate for all purposes of Astrology. With thanks for the compliments given to me by Mr. Inquirer.

S. N. BANERJEE. M. A.

REVIEWS.

The following works are thankfully received. Reviews of them will be made in our next.

Life of Chaitinyacharya—Pilgrims Guide to Benarese, Bhagavadgitha Padanukramanika, by Lodd Govindas *Millionaire* of Madras.

Inspiration, Induction and Ecstasy—Parts I, II, and III—A. Govindacharlu C.E.F.T.S. Veda Griham, Mysore.

True History of the Congress of Telugu Pundits, 1897-98.

Derogation of Pundits in the Telugu Pundits Congress 1897-98.

Sri Kalahasti Màhatmya Mudrana—Vedam Venkataraya Sastrulu, Professor Christian College, Madras.

The death of Musalamma.—C. Ramalinga Reddy Garu.

A Few Facts about Chrome or Mineral Tanned Leather—By V. Arunagiri Naidugaru B.A.

Science of the Stars—Alfred. J. Pearce M.D. (Zadkiel, II) London.

"Light" 7th April, London.

The Palmists Review, 15th April. E, Marsh Stiles and Mrs. St. Hill.

ADVERTISEMENTS.

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W. T. STEAD, Esq., Editor of the *Review of Reviews* writes :—

MOWBRAY HOUSE, NORFOLK STREET, STRAND,
LONDON, W. C.,
August, 23*rd* 1893.

GEO. WILDE, ESQ.,
Dear Sir,

I yesterday read over your horoscope to the subject of it—the test case I mean. You will be pleased to know that both he and I were immensely staggered by your success. You had hit off with extraordinary accuracy so many events of his past life that it was quite wonderful.

I am yours very truly,
(Sd.) W. T. STEAD.

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Modern Astrology and Occult Astronomy, Edited by Alan Leo, P.A.S., 9, Lyncroft Gardens, West Hampstead, London.

Coming Events, An Astrological Monthly, by "Sephrial," published by Messrs. Foulsham and Co., 4, Pilgrim St., London.

Star Lore and Future Events, by the Editor of the Zadkiel's Almanack, published by Messrs. Glen and Co., Strand, London.

The Metaphysical Magazine, devoted to the advanced thought of the Age, Scientific, Philosophic, Psychic and Occult, published by The Metaphysical Company, 465, Fifth Avenue, New York, America.

The Light of the East, by S. C. Mukhopadhaya, M.A., 20, Grey Street, Calcutta.

The Light of Truth or Siddantha Deepika, a monthly journal devoted to Religion, Philosophy, Literature and Science, Black Town, Madras.

The Theosophic Gleaner, A monthly journal published at The Blavatsky Lodge, Theosophical Society, Bombay.

The Occult Review, A journal of Ethics, Philosophy and Mysticism, issued by the Occult Publishing Company, Boston, America.

"Light," A journal of Physical, Occult and Mystical Research, 110, St. Martin's Lane, W. C. London.

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Showing the positions of planets during

MAY 1900.

Date.	Constellation.	Chandra (Moon). Indian time. Ghatikas.	Vighatikas.	Rasee.	Ravi (Sun).	Budha (Mercury).	Sukra (Venus).	Kuja (Mars),	Guru (Jupiter).	Rahu (Dragon's head),	Kethu (Dragon's Tail),	Sani (Saturn).
1	Rohini.	55	5	T.	...	Reva 3rd 38 0.	Mri4th 15 80.	...				Moola 4th
2	Mrigasira.	55	10	T.&Gi.	...			Rev. 4' 1 40.				
3	Auridra.	57	...	Gi.	Bharani 3rd 11-50	Reva 4th 1 0.			Anura 4th			
4	Poonar.	59	10	Gi. Cr.	...				Retrograde 10 0.			
5	Pushya.	60	...	Cr.	...	Aswi 1st 16 0.	Ari.1st 16 0.					
6	Pushya.	3	27	Cr.	Bhara. 4th 38-0.		...	As. 1st 20 25.				
7	Aslasha.	8	25	Cr.	...	Aswi 2nd 23 0.	...					
8	Makha.	14	18	Leo.	...	...	...					
9	Pooba.	20	42	Leo.	...	Aswi 3rd 7 0.	Ar·2nd 16 45.			Jaista 1' 22 0	Rohi: 3' 22 0	
10	Oothra.	27	18	Leo.	Krit 1st 6-30.	Aswi 4th 15 0.		As.2nd 49 30.				
11	Hastha.	33	15	Vir.	...							
12	Chitta.	39	15	Vir.	...	Bhara1st 35 0.						
13	Swathy.	44	...	Libra.	Krit 2nd 3-40.		Ari3rd 17 30.					
14	Visaka.	47	30	Libra.	...	Bhar.2nd 19 0.						
15	Anoradha.	49	50	Scorpi	...			As.3rd 18 20.				
16	Jaista.	51	...	Scorpi		Bhara 3rd 3 0.						
17	Moola.	50	54	Ss.	Krit 3rd 2·24.	Bhara 4th 47 0.	Ari4th 18 0.					
18	Poorvasha.	49	40	Ss.								
19	Oothrasha.	47	30	Ss.		Krit. 1st 30 57.		As.4th 47 15,				
20	Sravana.	44	32	Cs.	Krir 4th 30 9.							
21	Dhanista.	41	...	Cs.		Krit 2nd 15 0.	Pu.1st 18 40.					
22	Sathabisha	37	20	As.								
23	Poorvabha.	32	50	As.		Krit 3rd 1 5.						
24	Oothrabha.	28	44	P.	Roh.1st 0 50.	Krit 4th 47 10.		Bhara. 1' 16 7				
25	Ravathi.	25	8	P.			Pu 2nd 19 16.					
26	Aswini.	21	18	Aries.		Krit 1st 33 15.						
27	Bharani.	18	20	Aries.	Roh. 2nd 27 40.							
28	Krithika.	16	20	T.		Roh 2nd 19 20.		Bhara. 2' 45 0				
29	Rohini.	15	12	T.			Pu.3rd 19 54.					
30	Mrigasira.	15	50	T.	Rohi 3rd 55 57,	Roh 3rd 5 25.						

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—o—

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Saturn or Sani.

III

In our last issue we stated that Saturn was moving at the rate of 2½ years (30 months) in each sign of the Zodiac, and it must be said that this is a terribly long period for any individual to suffer a series of misfortunes. Saturn represents the servile classes and therefore quarrels with servants and mean classes of persons, furnish one constant source of anxiety. In addition to this, they have quarrels among the members of the household. Wife, children lands, cattle, business, friends and close relations suffer from various forms of disease and complications, and it is to be doubted very much whether this would not be enough to drive a man mad and make him commit suicide under an uncontrollable melancholia. Complaints in the body from *windiness* are generally ascribed to this *worthy planet* and the increase of debts and enemies, adds no small share to the bitterness of his existence. All these evil results are only to be predicted when Saturn is debilitated or otherwise unfavourably situated. Mishaps of every description are ascribed to this black planet and men are naturally timid in the presence of death and danger. Even the stoutest hearts break down before the accumulation of evil fortune. This is but natural. When we take a horoscope and fix the planets correctly, the process involved in this art is thoroughly mathematical and there is no humbug about it. Take any horoscope and see if

Saturn is occupying the *Birth* (Lagna), aspecting it, or in conjunction with the Moon or aspecting it. When he aspects or joins the *Birth* or the Moon, the whole nature of the person is thoroughly influenced, and he always takes a gloomy view of his situation and surroundings. His mind and body will be subjected to strange distraction and complaints and he will, on the whole, be a miserable man, whatever may be his position in life. There is no mistaking about this simple fact and the truth of the astrological science is vindicated by this singular planet. If he is with the Moon or in Lagna, he gives the *native* dangers in early life and hardly allows him to live to a long life, unless there are other favourable combinations or auspicious aspects.

If the birth orMoon is in a watery sign and Saturn occupies or aspects the same, the person suffers from convulsions, hysterical fits, giddiness in the head, windy complaints and an uncomfortable flabbiness, piles, leprosy, and cutaneous eruptions are also some of the complaints which have a sway upon the unfortunate individual. Fears from *devils* and such notions, will constantly haunt him and thus on the whole, Saturn makes his position disagreeable, and distasteful. In the second house Saturn is not so very unpleasant. One School of Astrologers make Saturn good in the 2nd house which signifies wealth, family, speech, eyes, and temperament. In our personal experience extending over 20 years, we have had the fortune of examining some thousands of horoscopes, and we may therefore safely say that Saturn in the second house never made any person happy. The native might earn wealth but he will be liable to lose it. His temper will be short, his family relationship will be strained, he constantly gets into unpleasant quarrels, his speech will not be flowing or tasteful, his sight will be weak and he will generally be given to drinking and other vices unless Saturn is strongly aspected by Jupiter. Venus and Mercury produce unfavourable traits in him, by their aspect of Sani. Saturn in the 2nd house rarely allows a person to escape his Dasa and he will kill the *native* in preference to the planet who rules after or before him. Stammering or impeded speech may be predicted if Saturn occupies the 2nd without auspicious aspects. In the *third* house Saturn appears to some advantage

This house signifies among other things brothers and sisters, courage, independence, influence, gains, ears and dangers from quadrupeds. This house should not be occupied by Saturn all alone and without any auspicious aspects, as there will be dangers to brothers and sisters. Saturn otherwise gives courage, great independence and speculative turn of mind; he will make the *native* highly influential, and master of many servants. Later on in life deafness may set in. In the fourth house Saturn is not so very favourable. Fourth sign from *Lagna* represents, lands, mother, education, morals, happiness, conveyances, falls from high places, relations and sensitiveness. Saturn there rarely misses giving a stepmother. The education will be interrupted, lands will be sold or ill selected or mortgaged, the person will not have fine taste in his selections, his morals will be weak and positively mischievous and he will be incestuous if Saturn is unfavourable, his cattle will not thrive and his houses will be profitless. In the fifth Saturn is not a whit better. He makes the person himself adopted or gives him an adopted son. His children, if born, will die soon, his mind will be constantly disturbed and his brain will be occasionally deranged. His advice will be self-interested and misleading and there will be danger to the father if Saturn occupies the fifth house, aspected by evil planets and not aspected by *benefics*. Sixth house represents debts, diseases and dangers from enemies. Saturn puts all these down and therefore produces good. A man without debt, disease and enemies, leads really a very enviable life and if Saturn is powerful in the 6th house, he gives gains from the above sources. But although he is described in some of the astrological works, as a good planet in the 6th house, we are inclined to say from personal experience and examination of horoscopes that Saturn in the 6th gives some chronic complaints, specially in the stomach and the sexual organs. In the 7th house, which represents wife or husband, cupidity, marriage, desires, luxurious food, sexual enjoyments, and marital bliss—Saturn produces some undesirable results. He makes the wife or husband, passionate but impotent, ugly and dirty, with mean or narrow minded views, envious and jealous, immoral and sinful. He gives disagreement between the married couple, late marriage, widowhood, and sickly temperament. Disorder

in the sexual organs or defects therein, double or treble marriage, and fondness for low companions and women are some of the features which may be expected from the position of Saturn in the 7th house. In the 8th house, Saturn is undesirable. He gives early dangers and long but sickly life, and in the case of females, late marriage and early widowhood. He puts the person to much personal inconvenience and often to great want. In the 9th Saturn produces impiety, reckless religious views, dangers to father and paternal relations, great gains and corresponding losses, contempt for holy places and precepts and hatred to father and his control. Few children and adoption are also his results. In the tenth house Saturn produces success, but occasionally disgrace. Unpopularity, interrupted education, cruel disposition, fondness for sinful acts, early irreligiousness and later piety, are some of the effects which may be predicted by Saturn occupying the 10th house. 11th house signifies elder sisters, great gains and speculations and friends. Saturn is the best in the 11th house and if he is well situated and powerful with the aspect of good planets he produces the greatest good. Extensive popularity and influence, large gains and a successful career may be predicted.

12th house is the worst. Sinful acts, evil thoughts, mean behaviour, and sickly body are the results of Sani occupying this house. We shall give some wonderful facts about Saturn, his influence, his origin, his relationship with the other planets, why he is called the son of the Sun, (*Ravija, Sani, Souri etc.*), and how we can find out the description of his tremendous disk which is by far at the greatest distance from the earth and which has apparently the slowest motion. Our information will be culled from the *Soudamini Kala.*

Origin and Development of Plague.

(Continued from p. 85 of Vol. IV).

We pointed out that the form of disease called the *Raktaja* has four varieties and they are named as (1) *Thivra* (2) *Thivrathara* (3) *Sookshma* and (4) Sookshmatara.

The learned Maharishi Augastya says that he will first explain the disease called the *Thivra* to the assemblage of the Rishis and then will introduce them to the nature of the other forms

of diseases already explained above. There are very many minute *Nadies* (more minute than the minutest divisions of the *hair*) running under the *Jatarakosha* of man. All these minute Nadies are under the direct influence of the *Sakti Skandas* or probably the centres of nervous energy. There are five different important *Sakti Skandas* in the *Jatara Kosha* of man. The food consumed by every person nourishes these five important junctions and the essence of food is distributed among these five nervous centres. The distribution of this is thus classified by the *Bagawan Augustya.* One part goes to enrich the blood, the second adds vitality to the sperm, the third adds to the flesh, the fourth sustains the brain, and the fifth enters into the faecal matters. The five important junctions of nervous forces are engaged in the distribution of these sources of energy, and they must always be kept in good order to do their allotted work. Mind, emotions, passions, intelligence, memory, anger, temperament, pride, and the various attributes of the body and the head are regularly supplied with the necessary energy, to put them in their working order, by these five nervous centres, and their significance may easily be foreseen from the important part they play in the economy of human existence. In these wonderful and mysterious junctions of the nervous energy (called *Sakti Skandas*) there are very powerful currents of air (*Vatha Vishashas*) under the name of *Kala-Doumstras.* These currents of air have got the power of sucking up all the *Sapta Dhatus* when the 'poison of *Vishuchi Sphotaka* is found in excess of the normal quantity even by $\frac{1}{4}$th of a *pallam.* The currents of air in the *Sakti Skandas* at once advance to absorb the poisonous matter by entering, in the twinkling of an eye, into the *Moolakanda. Moolakanda* is situated $2\frac{1}{2}$ *Angulas* above *Guda* and $2\frac{1}{2}$ *Angulas* below *Andas.* After spreading its influence in the *Moolakanda*, it rises very swiftly into the *Hridayakosa* (the region about the heart) and then runs into the brain matter, controls it quickly and makes the man lunatic or idiotic or giddy and almost senseless. Then it enters by the western side into *Kapala Kuhara* or an opening within the skull, passes through the Spinal Column into the left side of the lower stomach near the navel, and then wheels rapidly three times, and falls into the *Jatara* or in the lower intestines. Then it swells up to the pores of the external skin and appears as high and continuous fever. This fever is represented in quantity as 16 *Kakshyas*, at which, all medical skill fails to afford cure. This *sakti* then enters the eyes and inflames them considerably. There will be much thirst, dry cough, and emaciation of flesh, bones, and other internal Dhatoos. We have used some sanskrit terms which are apparently unintelligible. We shall explain them in our next when we recur to this subject. Being a scientific subject we could not help

introduciug those terms in their pure forms.

(To be continued.)

Color Influences.

(Their origin and development.)

(Continued from P. 85 of Vol. IV).

We pointed out in our last issue that descending to examine the color influences among mankind, we find the most interesting array of facts. Colors have a great deal to do in man. In fact his whole history is nothing more than a selection of colors to his taste, and the trouble he takes to secure those objects. Men have various colors to distinguish them, the color of their hair, of their complexions, of their clothes and of their minds. The white man is not the same in habit, thought, activity, or his emotions and passions, his tastes and pursuits as the dark man. The brown-man differs from the white and the dark alike. The various degrees of colors presented by humanity indicate the different degrees of development they have attained physically and mentally. Color is all important with us. Color internally examined and color externally viewed have their own significance and serves high functions. Internal color indicates the purity or impurity of the soul and the head and the capability of the person in the spiritual plane while external color indicates the purity of the physical composition and its adaptability to the external conditions of life. There are various shades of color classified by the geographers among men and we are all familiar with the principal classes or sections of humanity in the Mongolian, the Caucasian, the Indo-European, the Negro and the Aborginal tribes. The development characterized by color, plays a most prominent part and no mistake can be made under this classification. These are very important factors and cannot fail to be noticed by the keen observer of humanity. Health and sickness are marked by the color the man wears at the time, and the different degrees of health or sickness can be safely predicted by medical and other professional men by the shades of color they find on the face, body, tongue, eyes and palms of the patient. Colors also play the most important functions in the history of *love*, emotions, passions, reproduction, friendship and hatred, and we do not know who are not influenced by these various hues in the creation of Nature, and which have been called into existence by the solar rays for serving their special purposes. The elevation or depression of nervous centres are the direct causes for the creation or destruction of tastes among men, and tastes cannot mean anything more than the study, selection and enjoyment of colors. The color of a womon alone attracts first the attention of man and the consequences thereafter, good, bad or indifferent, cannot be said to be above the influence of such colors. The importance of the nice adjustment of colors in a painting, the significance of the colors of the plants in laying out grounds for pleasure gardens, the attraction of grand mountain scenery

distributing the natural lines in an inviting form, the irresistable temptation to love women with the fairest imaginable complexion, their rosy cheeks, white pearly teeth, red lips, and the color of their 'hair and eyes', cannot be underrated in the history of human happiness or misery. Our houses, our carriages, our animals, our dress, our furniture, and our paintings furnish but one long lesson, on the importance of color distribution and the delicacy of its adjustment. In fact wherever we turn our attention we meet with colors and their influences decide as to the nature of the results we may expect to find in the objects which surround us. Examples may be multiplied. But it suffices to say that color influences are very important in the work of creation, protection and the destruction of the terrestrial phenomena. We will not be wasting our time should we examine the origin, and development of this most important factor in the history of the Earth's phenomena. The influence of colors is principally acquired through the influence of the *Planets* and *Constellations* and means nothing more than the influence of the *planets* and *stars* through their physical agencies light, heat, magnetism and electricity. *Ether*—whatever may be meant by that expression—plays a very prominent part in the scale of creation, protection and destruction and *ether* is supposed to send all these agencies through its own vibrations. *Ether* has been credited with 'the possession of *tremendous* velocity and this fact adds greatly to the value of *ether* as a transmitting agency. It may not be unreasonable to think that *ether* may have colors of its own although perhaps not ascertainable just at this stage of imperfect development of physical sciences. *Ether* is termed *invisible*, but this expression must be taken with great modifications. Invisible does not mean invisible for ever or for superior sense development but for the present, with the instruments at our command. Many of these physical agencies are practically invisible because with our present developed senses we cannot manage to see them. But they may become visible with superior and more delicate instruments or developed senses.

The Different Eras.

In the history of the world many eminent persons have left their names in the *Eras* they have founded. These various Eras have been guiding the many nations of the world in their multifarious duties of life. It will not be uninteresting, if we enter into a short history of these persons, who have established Eras after their names and who have therefore been influencing human affairs long after they ceased to exist as entities. The Christian Era takes as its basis, the time of the birth of Christ, about 1900 years back and this is prevalent among all the nations who profess any form of Christianity. In India, Christian Era is introduced into all official and monetary transactions through the influence

of the British Government which professes Christianity as its national religion. Christ was an important personage and by his teachings and personal energy and character, he influenced the views of the Western World. In the East his religion seems to have made no lasting impression, and even the Jews, in whose midst he seems to have been born, did not recognise him as their Saviour. If Christian Era is accepted as true and Christ was a real personage, who founded that Era, what logic could the Orientalists employ to reject the Eras of other personages and the truth of their existence in the capacities in which they seemed to have founded their respective Eras? These Eras have been very faithfully handed down from generation to generation and there is no mistake about their respective ages. We shall begin with the earliest Eras and give their dates which have been handed down to us without any break in the middle. Time has been divided by the Aryan Maharishis into four *Yugas*, which go on, one after the other, in endless succession and which extend over vast periods of time. *Krita, Treta, Dwapara* and *Kali* are the names of the four *Yugas*. Kritayuga extends over 1,728,000 years. Tretayuga runs over 129,6000 years. Dwapara occupies 864,000 years and Kaliyuga extends over 432,000 years. Thus it will be seen that Dwapara is double of Kali, Treta is treble of Kali, and Krita is quadruple of Kali. The longevity of people seem to have been similarly distributed. In Krita men lived up to 400 years. In Treta they lived up to 300 years. In Dwapara they lived up to 200 years and in Kali they live up to 100 years. Harischundra, Bali, Nala, Rama, Kartiviryarjuna, Ravana, Vali, Parasurama, Pancha Pandavas, Vikrama, Bhoja, Salivahana, Mahomet, Chola, and Ballalasena are no mythical personages and all these have their Eras although the oldest Eras are not in daily use, from the simple fact that they have become very unwieldy for ordinary calculations. But their numbers are correctly placed in the leading Panchangas and Siddhanta works, year after year and their correctness need not be questioned, until we have a strong proof that they are false. Hindu Astronomers fix the date of the present creation of the *Jagat* (world) at 1,955,885,000 solar years or *Sourabdas.*

The Biblical theory of the existence and creation of the world, fixing its age at 7 or 8 thousand years, has been thoroughly blown up long long ago, by geologists and astronomers, by a series of arguments against which, the Biblical writers could advance none of their own which could hold any water. The scientists are of opinion that the present state of terrestrial phenomena must have been in existence at least for about 20 millions of years, and others say that the present conditions of the Earth clearly point out that the duration of the Earth must have been over 200 millions of years. These calculations are surely approaching nearer the "fabulous" Hindu astronomical time, and do not seem to have the slightest sympathy for the theological jargon we have among the Christian writers. None of the ancient Western nations had any Eras which extended beyond one or two thousand years from the time when they flourished and made a name. The Grecians had their Era of Olympiads and the Romans had the Era of Romulus, who was supposed to have laid the foundation of Rome. Even the highly civilised Chinese, Persians, Jews, Egyptians and Chaldeans, had eras which extended only for a few thousand years. This shows one fact clearly, and that is, that those nations, did not profess to have had a long antiquity about themselves, and that their calculations came into vogue only after the occurrence of some remarkable event or the birth of some noted personage. The ancient nations, who pretended to have had high antiquity and civilisations, were the Chinese, the Chaldeans, the Egyptians, the Persians and the Jews. Romans and Grecians came long after them and openly acknowledged the sources of their civilization from the still older nations above named. But none of these nations had a history of their own beyond a range of 5 or 6 thousand years, and therefore could talk of no Era which commanded any high antiquity. On the other hand the antiquity claimed by the Hindu Astronomers and religionists is immeasurable, and goes beyond all the recorded statements, either ancient or modern.

(*To be continued*).

Unfortunate combinations or misfortunes.

(*Continued from page 86 of vol. IV*)

(33) If Mars is occupying the 7th house with Jupiter in the 1st the person suffers from mental derangement.

(34) If Sani occupies the Lagna, and Kuja is found in 5th, 9th or 7th, the person suffers from brain complaints.

(35) If the weak Moon (Kshina-Chundra) is in conjunction with Saturn and occupies the 12th house from Lagna, the person suffers from mental aberrations.

(36) If the lord of the Navamsa (occupied by Chundra) Ravi, Chundra, and Guru occupy the Navamsas of the lords in whose houses they have their debilitations or the Navamsas of planets who are their declared enemies, the persons born become slaves.

Slavery may be divided into various classes.

(1) Persons who are born of slave men or women.

(2) Persons who are sold as slaves either by their parents or by others into whose power they fall.

(3) And persons who sell themselves as slaves to eke out their miserable existence. If in the combination one of the planets is in the position enumerated above, the person accepts menial service of his own accord or sells himself as we say; if two planets are in similar situations, he will be slave by virtue of sale, whether allowed by law or not, and when three or more

planets are in this condition, he will be born of slave parents and in the worst state.

(37) If a person is born in Vrishabha, Mesha or Dhanus, and if the Lagna is aspected by evil planets he will have a ugly or disordered teeth.

(38) If Mesha, Vrishabha, Simha, Vrischika, Dhanas, Makara and Kumbha happens to be the Lagna, and it is aspected by evil planets the person will have a bald head.

(39) If the Sun is in the 5th or 9th house from Lagna and is aspected by evil planets he will have very weak sight.

(40) If Sani is in the 5th or 9th house aspected by evil planets, the person will suffer from various and complicated diseases.

(41) If Kuja is in the 5th or 9th house and has the aspect of evil planets, the person will become deformed or will lose one of his limbs.

(42) If evil planets occupy 12th, 5th, 9th and 2nd houses from Lagna the person will be imprisoned or bound similar to the nature of the Lagna in which he is born. We shall explain better what the combinations mean. If the Lagna happens to be Mesha, Vrishabha or Dhanas (ram, bull and horse) and the evil planets occupy the above named houses the person will be bound by ropes and cords. If the Lagna chances to be Kataka, Makara, or Meena, he will be confined in forts or prison houses on Durgas or hill forts or high elevations. If the Lagna is Scorpio he will be confined in an underground cell. If the Lagna is in Mithuna, Kanya, Thula and Kumbha, the person will have chains put on him.

(43) If the Moon joins Saturn, the person becomes rough and quarrelsome.

(44) If Chundra joins Sani and is aspected by Kuja, the person suffers from disorders of the brain.

(45) If Chundra (when surrounded by lunar rings) joins Sani, and has the aspect of Kuja, the man suffers from consumption.

(46) If any one of the planets Ravi, Kuja or Sani, occupies the 10th without the aspect of the good planets, the person becomes a servant or he will live a life in service; if two of them are there without beneficial looks, he becomes a subordinate servant; if three of them are in the 10th without good aspects persons become low servants or coolies. *(To be continued)*

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Higher Instructions.

Physiology and psychology have made very grand progress during the last few decades and are still pursued with an energy, activity and perseverance that they are likely to be placed on almost a perfection stage if we can use such an expression. Physiology deals with the various organs of the body, their relation and work with the external objects and the channels through which vitality is distributed to the mental organs which are supposed to be sound, when the physiological work is satisfactorily done. When a man eats well, digests well, has his blood

vessels in a complete working order, when the double nervous system, namely, that of the Spine and the Brain is energetic and not shattered theoretically at least, the man must be said to be enjoying sound health and with a sound health and a sound body, there should be a sound mind. Sound mind in a sound body is a well known proverb. This proverb has not been reversed and its truth has not been examined.

Sound body from a sound mind would have been more appropriate and would express better the real physiological condition and would be nearer the truth. Examples are not wanted where men with extraordinary strength and health have been known to possess only very weak minds while great "*minds*", have been found in apparently sickly bodies or physical environments. Great men made the world as it is found to-day. They were not instructed by the past knowledge which existed before them. They did not receive that profound education which would have helped them in the art of discoveries or inventions, and very often they were men with the eccentric habits not mixing with the scholars of the world, not receiving any systematic education in the colleges which are established for the education of our youths and not caring to mix with the intelligent society which would have given them some hints about the stored-up knowledge of the immeasurable past. Where then did they receive their valuable hints from ? how did they improve upon hints so received by them and what processes did they follow for achieving the grand mental work which surprised their contemporaries and which has been the wonder of the modern world? Physiology helps very little those men who have these doubts and difficulties to explain and when it is not able to lead them far we must try and seek for explanations from the great branch of systematised knowledge which goes under the name of Psychology. It is a science which pretends to explain the work of human mind in its manifold relations to external objects and also in its relation to the subjective phenomena. When the existence of a Higher Power than that of *mind* is not recognised and nothing is known about it, it may be reasonably doubted whether the psychologists could ever offer fair explainations for all the workings of brain and the psychological phenomena which is exhibited in some special cases through that brain. The question is a very difficult one and much cannot be expected from a superficial study of it. Physiology and psychology are twins, born of the same parentage, and one cannot be understood without a fair knowledge of the other.

(To be continued).

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Important Lessons in Astrology.

LESSON VI.

(Continued from P. 65 of Vol. IV.)

There are 27 *Yogas* and the results of their influences are hereunder given. *Yoga* in Sanskrit means a junction and it is understood that certain forces join

together and are technically called after these twenty-seven names.

1. Vishkambha—handsome, wealthy, fond of jewels, and intelligent.

2. Preethi—fond of women, sanguine, truthful, selfish.

3. Auyushman—fond of respect, poet, rich, long-life, invincible and courteous.

4. Soubhagya—minister or statesman, skillful, fond of women, clever in everything.

5. Shobhana—many wives and children, jolly, hasty in all matters, fond of war.

6. Athiganda—danger to mother, if born about its end he will cause destruction to the whole family, quarrelsome.

7. Sukarma—lover of good deeds, popular, well-behaving, excellent disposition, charitable and enjoying life.

8. Drutiman—good reputation, rich, happy, educated, excellent disposition.

9. Shoola—suffering from pain, charitable, learned, fond of wisdom, and holy sacrifices.

10. Ganda—difficulties, and sorrows, big head and small body, courageous, enjoying life, constant.

11. Vriddhi—handsome, many children, good wife, rich and religious.

12. Dhruva—long life, agreeable to all, determined, strong.

13. Vyaghata—all-knowing and respected, clever in all work.

14. Harshana—very rich, respected by kings and high personages, well-educated and farseeing.

15. Vajra—strong, skilful in the uses of weapons, rich, landed property, courageous and truthful.

16. Siddhi—gaining all desires, liberal, good enjoyment, sorrows through females, sickly.

17. Vyathipatha—danger to life, if he lives to old age he becomes happy.

18. Variya—Strong, mechanical skill, clever in music and dancing.

19. Parigha—exalted above his castemen, poet, good speaker, enjoyment, liberal, sweet speech.

20. Shiva—good enjoyment, high intelligence, commanding respect.

21. Siddhi—Clever in the use of weapons, good principles, good wife, and happy.

22. Sadhya—gaining desires, happy spending money, famous, popular.

23. Shubha—even when poor, he becomes rich, wise, liberal, respect for holy men.

24. Shukla—learned, wise, popular, poet, rich, bold and warlike.

25. Brahma—philosopher, learned in the Vedas, God fearing, clever in every work.

26. Iyndra—if born in a royal family, sure to become a king, short-lived happy, good.

27. Vydruthi—Jolly, fond of ornaments, obliging.

Now we shall shortly give the results of *Karanas* which are of fifth importance in the *Panchanga*.

1. Bava—determined, sensitive, just, doing good work.

2. Balava—fond of pilgrimage, educated, rich, happy and commanding respect among exalted personages.

3. Koulava — popular, obliging friends.

4. Thithila—happy, rich, various houses, friendly and obliging.

5. Gara—attentive to his interests, good cultivation, great pleasure when he gains his desires.

6. Vaniji—living by trade, travelling in foreign countries in search of rare articles.

7. Vishti—doing evil work, fond of others' wives, clever in vicious deeds.

8. Shakuna—clever in preparing medicines, doctor.

9. Chatushpada—pious, worshipful, veternary skill, fond of cows.

10. Naga—agreeable, intelligent, determined to do daring and tyrannous deeds, fond of bad and passionate women.

11. Kimsthughna—good deeds, contented, healthy-happy.

There are three *Ganas* or classes of stars and their influences will next be detailed.

The Ganas are (1) Devagana (2) Manushya Gana (3) Rakshasa Gana.

The words are expressive of the three classes of beings whose characteristics are very familiar to the readers of this Magazine.

Devas—are superior classes of beings who are more perfect in mind, and who always do what is right and just and who are possessed of more than human powers. Perhaps they may be called *Demigods*.

Manushyas—are men who inhabit the earth and about whom we all know because we are ourselves members of that class.

Rakshasas—are evil minded beings who are found in and out of the earth, and who always take delight in picking quarrels, in doing evil, in disturbing the peace and enjoyment of men and in trying to obstruct all legitimate work. These are perhaps the Demons or Devils and giants who are so much the terror of the innocent classes.

The following constellations are classed as *Devaganas*.

(1) Aswini	(5) Swathi
(2) Poonarvasu	(6) Mrigasira
(3) Pooshya	(7) Anoordha
(4) Hasta	(8) Sravana
	(9) Raivathi.

These are the *Manushyaganas*.

(1) Oottara	(5) Rohini
(2) Oottarashada	(6) Poobba
(3) Oottarabhadra	(7) Poorvashada
(4) Auridra	(8) Poorvabhadra
	(9) Bharani.

The following are the *Rakshasaganas*.

(1) Visakha	(5) Satabhisha
(2) Dhanista	(6) Jaista
(3) Moola	(7) Krittika
(4) Makha	(8) Auslasha
	(9) Chitta.

The Evolution of Astronomy.

By Surendranath Bannerji M. A.

(Continued from p. 102, Vol. IV.)

But as time went on, the primitive people found out that these regular motions of the astral bodies could be made subservient to their wants and conveniences. For instance, by the motions of certain stars, the shepherd could count hours in the night, the traveller could guide his course in the desert, the ancient manner no longer lost his track on the boundless ocean—the image of eternity—and above all, the most useful member of society, the cultivator of the soil discovered a very useful means of regulating his labours by the appearance of certain constellations giving him timely warning of the approaching seasons.

Apart from these sordid motives, the infant stage of this great science was carried through from motives of a mere speculative nature. For, so long as attention is confined to the fulfilment of our immediate wants and necessities, the further progress of speculative science is seriously impeded. The religious festivals enjoined to be observed at some particular time or season of the year, led to a more careful observation of the motions of the Sun and Moon and to calculate with some pretensions to accuracy the length of the solar year and the lunar month. And thenceforth, the true ground work of exact science was laid.

Many of us will, no doubt, find it interesting to have a brief survey of the state of Astronomy in ancient times. As the Astronomy of the Hindus merits a separate treatment, let us here study the course of the science through each of the great civilizations of the ancient world.

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Solar Light and Old age.

Among the many blessings which mankind claim as special *favours* from God oldage is not the least unimportant. Oldage and good health going together, bespeak the possession of various morals in the person, and those persons who live long and strong are few and far between. Several causes-demonstrable to our senses—work to produce healthy oldage and we may here inquire into some among the most important. It is alleged by all nations without a dissentient voice, that simple life, sparing sexual intercourse, a jovial temperament, love to mankind, belief in religion, regular exercise, systematic meals, a proneness for speaking truth, and measured breathing, are some of the causes which tend to prolong life, and make it healthy and agreeble. It is useless here to argue on the "*mystery*" of the "*life principle*" in man. Sickmen live sometimes longer than healthy men. But granting that we cannot analyse the mystery of the "*term of life*," we may yet see that where the above characteristics are prominently noticed, the person who practises these, generally keeps better health and lives to a longer age than one who neglects them. Health and length of life are directly connected with each other and the sacrifice of the one means a danger to the other. Conditions for

"good health" have been laid down by the wisemen of the different nations in their own "fashion" suitable to the climatic and social demands they have in their respective countries. These conditions regulating the lives of individuals, are too numerous to be enumerated or considered here. In the highly complex and artificial life of the enlightened citizen, a long rigmorole of useless frivolties has to be regularly learnt and practised, and the result has been the production of a great strain on the health and length of man's life. Nature soon asserts her sway, when her laws are violated. Art in vain struggles to get the ascendancy over Nature. It generally has a short lived triumph. But in the midst of natural conditions of life, men usually keep better health and live to a longer age. The natural laws which best help a man, would be those under whose influence, he was brought up and reared. In large cities, the principal solar agencies, light, heat, magnitism and electricity, with their atmospherical subordinates, are largely modified by the various contrivances which man has invented for his convenience or his comfort, and the great modifications which these agencies undergo in the contaminated surroundings of large cities, are very detrimental to the healthy growth and the long life of man. Sunlight, it has been declared by an old gentleman of America, who is now in his 114th year—in the full enjoyment of all his faculties, and energetic as a young man of 30 or 40—greatly facilitates the growth of health and prolongs the term of life. He observes —"the secret of oldage lies in the regular exposure of the whole body to the beneficial rays of the Sun. I have never let a day pass, when the sun shone without leaving my body to its rays for one or two hours. The Sun sinks into my old bones and gives them new life, and one hour of bright sunlight pouring down upon the bare human body is more beneficial than a whole dispensary of drugs." The result of this sunbathing is that "I can stand as straight as a pine," and "can toss off a bottle of Bass with the utmost *nonchalance*" Worry of the mind is a great drawback for good health and long life, and when the mind has created a thousand and one unnecessary artificial cares, it becomes extremely difficult to keep the *mind* in good balance and take the *stern realities* of life with the calmness of a rustic cultivator. Art thus insinuates itself into the tissues of nature and sucks the life blood on which stands the grand fabric of human constitution. We have shown in the earlier issues of this Magazine, the climatic influences on man. Bathing then becomes very necessary. What are the kinds of bathing which are recommended for good health and long life? From the early days of a child, exposure to wind, water and Sun, are absolutely needed. As a matter of fact we have seen that they keep the best health, who freely bathe in air, in water and in the sunlight. These are generally the working and the lower classes. They have fewer

diseases to attack them, they live longer and they are certainly healthier than persons who have all the appendanges of the modern civilisation. Sea baths recommended by the Doctors are productive of good because they expose the surface of the person to the healthy influences of the water, air and the sun. These are matters of every day experience. By exposure to the Sun's rays every day, the whole body is disinfected, bad vapours are sucked up by the sun and the blood and nervous circulation receive a healthy impetus and produce a peculiar *tone* to the body, which commands better health and necessarily prolongs its life. Constant bathing is also considered essential to the health of the man. Much of the mental worry exhibited at the *little* demands made on the civilised man, is due to the one sided development of the nervous system under the pressure of modern artificial life, and the best remedy is to expose the whole body to the action of the bright sunlight and set the nervous centres in a healthy working order. Artificial life and false sentiments of self respect stand in the way of procuring the greatest advantages in this world and oppose this simple advise of the good old man. Light rays working on the pores of the skin, will have their own influence, and kill many of the foreign *microbes* which generate all sorts of diseases among mankind and expose them to so many risks, poisonous gases which may be attached to the pores of the skin, will be readily decomposed under the work of the Solar ray and thus made innocuous. There are many simple ways which are recommended by the older generations for the preservation of good health and long life, but the present human vanity goes always in search of that happiness which it never finds in the long run. The greater the exertions of the art to secure the ideal of happiness by violating the simple laws of Nature, the greater becomes the distance between the *happiness* he seeks and himself. Instead of creating a host of new diseases, and then sit racking their brains to find means to alleviate the sufferings from that source, the best way would be to minimize the chances of attack of ill health on the human frame and develop it in such a way that the body may be able to withstand all such attacks by the amount of energy which has been stored into the human body by its exposure to the free influences of the air, the water and the most important of all the sunlight. The last has the greatest effect and can be had in any quantities withuut the slightest cost and exertion.

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Engineering and Astrology.

In India as well as in other continental countries Engineering forms an important part of administration. Engineering may be divided into 4 classes : State Engineering or works of utility and necessity undertaken by Government at their cost and for the convenience of Government as well as the public. Philanthropic Engineering or works undertaken by charitably disposed persons for the benefit of a particular section or sections of public. Religious Engineering or temples, churches and moslems built for the convenience of professors of particular religion. Private Engineering or buildings and constructions particularly undertaken for the benefit of individual families. In all these varieties of Engineering enormous sums of money have been spent by the greatest and smallest men in all ages, in all regions and in all times. In some of these works the utility and benefits aimed at were entirely secured by the rapid progress of the work. In others they were partly successful on account of the delay in the progress of the works. While in others they resulted in serious losses which prevented the originators from pushing on with the work; and yet in others, losses of lives were the direct effects of the commencement of such works. If Sun and Moon, light and darkness, heat and cold, electricity and magnetism and the mental capacities of men had no influence upon these Engineering works, if the time of their starting had no correspondence with the time of their completion, if the first laying in of the stone by an august personage had nothing to do with the opening ceremonies of the construction, then it might be said climatic influences have no direct concern with the progress or destruction of these works. What are the facts ? By the word Engineering, which is very comprehensive, many things may be made to include. There is civil Engineering, there is electrical Engineering and there is mechanical Engineering. The word Engineering originally meant any ingenious contrivance or art. In our article the word may be taken in the most comprehensive sense. In the construction of buildings, the strength of materials is the most essential question to be considered. What are the materials needed in the construction of these works? The strength of the mind of the person who conceives the design, the mental capacity of the mechanics who are employed in the completion of the work, the strength of the mineral, vegetable and animal matters which are needed for the construction and the strength of the *time* at which the work should commence. If any of these sources of strength is neglected, or is not properly ascertained beforehand certain destruction and ruin to the designors will flow in as a matter of necessity. All these are questions pure and simple in astrology. All matter in this world, whether mineral, vegetable or animal, combines and dissolves under the influence of the solar rays. This proposition has been repeated so many times, and so clearly that we need not enter into its discussion now. Grand palaces, picturesque castles, impregnable fortresses, stupendous bridges, excellent canals, imposing public edifices, towering chapels, splendid temples, sublime mosques, underground passages, unbreakable anicuts and viaducts, and colossal tank bunds, have been constructed by the skill of man in almost all countries and in various stages of civilisation of the Earth. Some of them may be

named for reference. Many of them are in ruins; some of them are prosperous, while others have altogether disappeared from the places where they were constructed. The Pyramids of Egypt, the grand ruins of Babylonia and Ninevah, the Great Wall of China and its Grand Canal, the old structures of Thebes, the Collesiium of Rome, the temples of Greece, the Stonehinge in England, the old and dilapidated castles of Europe and Asia, the Pagodas of Southern India, the ruins of Hampi and Mahabalipuram, the Taj Mahal of Agra, the impregnable forts of Gibralter and Bhartpore, the imposing palaces of the Mogul and Persian Emperors, and the various buildings, toonumerous to mention, have had their own history, and the present colossal structures raised by the ingenuity of man in the various centres of civilization, speak to the enormous sums which the designors had to spend on their construction. Many of these buildings have not had a bright career, and they have caused ruin and destruction to the parties concerned. Tunnels have been opened at great cost. It cannot be said that those buildings which have inflicted ruin or loss on the original promoters had not good Engineering skill bestowed upon them. When lacs or crores of Rupees are spent on a grand undertaking it is natural to suppose that the best intellects in the Engineering department are consulted, the most competent architects are obtained and the greatest care will be taken in testing the strength of the materials which would be used in the construction of such works. Why then some flourish while others come down with a terrible crash, or inflict serious loss and ruin on the promoters ?

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Vedic Translations.

The attempts made by the English and European scholars to translate the Vedas, from the earliest times of their occupation of India, are highly interesting and ridiculous. Starting with the theory that the Hindus were only agricultural classes with no more civilization than the knowledge of the necessities of life and with no more ambition than to lead a contented and married life, the European nations went on viewing all the Hindu religious books in this light and easily interpreting the Vedic Hymns suitable to their Western ideas. But as time advanced, and opportunities increased, although with great unwillingness and humiliation, they gradually became more and more charitable; they admitted the existence of books in Sanskrit on difficult and complicated subjects and they even gave credit to the Hindus for their profound thoughts in the metaphysical world. We do not know exactly where the European scholars are now placing the Hindu adepts in the scale of modern civilization. They have found out by constant familiarity with the Sanskrit literature, that it is a very extensive language, that it has a highly complex and confusing grammar and that it perhaps presents greater difficulties to the student and the scholar alike than any known language in this world. As yet they have been almost outside the pale of Sanskrit influence and the inner life developed through its study and

seem to have had only glimpses of the real beauties which lie deep in the ocean of Sanskrit literature. The real adepts of India in Sanskrit and the learned Orientalists have not been on the best of terms and it may really take a long time before the Eastern and the Western scholars to be brought together, to think agreeably, and to act in union for their mental improvement. Of the whole set of Sanskrit literature—Vedas—the most famous but the least understood—present the greatest difficulties and have been successfully baffling the attempts of the greatest Orientalists in their attempts to popularise and explain their teachings. Vedas do not claim any authority from the fact of their having been given out to the masses like the laws of an emperor or the sayings of an inspired Prophet. On the other hand they claim to control all earthly power and guide the temporal potentates, with a firm grip of its far reaching influence. Vedas are said to contain references to all the existing physical and spiritual phenomena. If Vedas only represented a semi-barbarous nation and contain references to their numerous ritual they do not deserve any consideration at the hands of the modern investigator, but if they really represented a far nobler and grander religion than any in the world, they certainly require a more disinterested treatment than what has been given to them by the oriental scholars. Attempts to explain books must always be made in a spirit of thorough toleration and passages should be interpreted as they are and not as we wish them to be. An English writer, as old as 1742 A. D. made an attempt to translate the Vedas and says thus " They (Vedas) contained a Fiction of Gyants or Peris fighting in battle and a conversation of some of them taken up into, their war chariot concerning the soul, an emblem perhaps first borrowed from Plato's wings and chariot of soul; for the Greek's Books were carried into Indostan by Traders of Persia and Egypt after Macedonian conquests if not before. " We can easily see the importance of such translations and attempts made by authors who hardly knew anything about the Sanskrit language. Arabians, Chinese and Persians tried to make capital out of the poor knowledge they possessed of Vedas, in their wanderings through Hindustan and these poor performances of the early travellers have been the never failing sources of supply for all the wild theories which Vedas are alleged to contain in their numberless stanzas. A key to Vedas is the secret of successful interpretation and one, who is without it, will labour continually on the wrong side of the fabric. In the most concise language possible Vedas contain a fund of information of the highest value and of the most varied nature. The greatest Hindu pundits have not been able to explain the Vedic passages, although their whole blood is saturated with the Vedic Prescriptions and it may be seen of what value the English translations of the Vedas by foreigners would be, who commence the study of Sanskrit at an advanced age and who are far away from the doors of truth on account of the many disadvantages they are labouring under.

THE TRANSVAAL WAR.

The most important event of the day is the war in the Transvaal. On pages 99 and 100, of the Astrological Magazine for May, 1900, Vol. IV, we stated clearly that the war which has been waged by the British against the Boers in Transvaal, would not be concluded in May, and we also distinctly pointed out the erroneous views of the Editor of the Modern Astrology, published in London, who definitely stated by looking at the position of the Moon and Mars, that the war *would be concluded* by the middle of May, and that the English would gain a great advantage about the 21st of April, 1900, and would compel the Boers to sue for peace, at Pretoria, about that time. This reading and interpretation of the celestial influences on mundane affairs by Mr. Alan Leo, has been *falsified*, and we gave our reasons in April last how and why, the predictions about the Transvaal war would be falsified. About the movements of *Mars*, the English Astrologers seem to take quite erroneous views.

In the "Modern Astrology" for May before us, the Editor says nothing about his views on the present war, although no journal devoted to the reading of the influences of the planets on terrestrial affairs can afford to omit to mention about the most important event in the world just now. In the "Coming Events" for May, 1900, before us, the learned Editor says on page 317, that "It is gratifying to find that *Mars* takes a direct course throughout the year, for there is less occasion for political troubles on that account". Kuja (*Mars*) is now in his accelerated movement and he enters Leo (*Simha*) on the 3rd of November next. There he gets into *retrograde*, and occupies that *cruel* and *warlike* sign for over six months. This is called *Kuja stambhana* in Sanskrit. His stay there ought to have been only 45 days. Mars, therefore, *does not take a "direct course throughout the year"* because he is accelerated now and gets into retrograde in future, and there *will be* political troubles on this account of Martian irregularities. We draw the attention of Mr. Sepharial to these important facts, as we have no need to sail on the waters of our imagination. The planetary movements are capable of ocular demonstration and Mars can be seen in Leo for more than 6 months with the naked eye. Many other astrological journals are not direct on the point. The Martian movement in Taurus, his opposition to Saturn in Gemini, his debilitation in Cancer and his retrograde in Leo are matters which ought not to be overlooked by any astrologer. Saturn is also retrograde and so also Jupiter. These reverse movements of the planets—retrogrades (*Vakra*)—give much strength and vitality to the planets, and make evil planets more mischievous in their influences. In Taurus and Gemini, the movement of Mars gives unrest in the political atmosphere, and the great and destructive fires we have had all over the world testify to the evil influences of this fiery planet. Saturn rules this lunar year and he is called an old

planet. Troubles among old leaders will cause some concern. Famine raging so severely in Northern India will not abate much and fresh regions will be brought under the sway of this Dread Monster. Plague is taking a broader survey, and its ravages will not be confined to a few places. Diseases of a peculiar nature will show themselves here and there and altogether the prospects are not cheering. The Sun, Moon and other planets are not shining for nothing, they have their work allotted in creation and those who laugh at such ideas as the influences of planets on terrestrial affairs, may not have much sense in them. During nights the Phenomena of Jupiter and Venus shining in the heavens is worth our observation and it is a beautiful sight to see the two brightest planets, elevated in the sky. The horn of the Moon's raised early in the mornings on the Northern direction points to much unrest, and war.

Correspondence.

[We do not hold ourselves responsible for the opinions expressed by our Correspondents. Correspondents are requested to write legibly on one side of the paper only.]

EDITOR, ASTROLOGICAL MAGAZINE.

Sir,

Propitiatory Ceremonies.

Referring to your remarks about "Plague, astrology and santhies" on page 89 of Vol. IV. of your learned Magazine, allow me to say a few words.

I am now 50 years and I occupy a leading position in our society. As may be imagined I consulted astrologers, good, bad and indifferent—on various occasions, and although I had to make a large discount in the case of predictions by the last two sets of astrologers, I may be permitted to say that most of the predictions ventured by them have turned out true. I received valuable help from an astrologer at a most critical time. My strictness in official duties raised me many enemies and on a false repesentation, I was suspended. I sent for a reputed astrologer and showed him my horscope. After a few hours of calculations he told me that the suspension order would continue for 2 months and that on the 61st day I would be reinstated with allowance of previous pay. He further prescribed some remedies and asked me to observe them for 40 days. I did as he desired me to do and at the end of this period I was asked by my superior to offer an explanation. After consulting the astrologer I simply told my officer that he must inquire into the case and find out the truth. I believed in astrology and made no further attempts.

Wonderful as it may appear to your readers, an order came to me on the 61st day, and I joined my appointment. I am sure that if only the remedial portion is well studied and practised we may be able to avert many evil influences. I retired lately from service on account of ill health and am doing better by offering prayers to the planets.

Calcutta.. 13-5-1900, } *An Ex. officer.*

EDITOR, ASTROLOGICAL MAGAZINE.

On Ommission.

SIR, I am exceedingly glad to see once more your new series of Magazines regularly issued by you. I need not say that they are really useful and interesting. If you permit me I shall point out an ommission which you ought to remedy at your earliest convenience. In Vol. I. you gave illustrative horoscopes and in Vol. II. you stopped them. It is very essential–my dear sir—to give illustrative horoscopes, explaining any one of the 12 significations, so that beginners like myself should read theory in the light of personal experience. Although you did not give many reasons in "Venus and His Influence" and "Jupiter and His Influence, I and many of my friends were able to argue out our cases with some show of astrological reasoning. It is really a want that you ought to supply at your earliest convenience; your Medical Notes are excellent and I hope you will continue the interest you have awakened by your writings in astrology.

Lahore.
14–5–1900, } *A Graduate.*

EDITOR OF THE ASTROLOGICAL MAGAZINE.

Mysore Maharaja's Marriage.

SIR,—My article may be a little out of place, but I pen these lines as a loyal citizen and in the best interests of the Sovereign whose marriage is coming off early in June.

You are a native of Mysore although you may earn your livelihood elsewhere. When a great scientific astrologer like yourself is available it would have been better had they consulted you about the auspicious time when the marriage could take place. I am told that during the first 8 days in June there is not a good Lagna, when the Marriage could be successfully performed. If it is true, would you kindly point out which time is the best for such a purpose. The omens are not favourable and different people talk in different ways. It is better that the palace authorities should consult you—the best man in the field—even now. It is not too late. I am very anxious on this matter, but I do not belong to the "Upper Ten" to have my own way. At Mysore several astrologers are consulted but I have very little confidence in their knowledge of Jotis shastra. In the first marriage in Mysore, the palace was burnt soon after the occasion.

Mysore,
22–5–1900. } *Loyal Citizen.*

While we thank the correspondent for his kind sympathy, we cannot volunteer over services to any person whether he is a prince or a peasant. These are individual matters with which we have no concern unless we are asked our views on them. We cannot say that we are the best in the field. There are many who are better informed than ourselves. We dare say that in an important event like the Marriage of a Prince who expects to rule his country the principal officers would not have neglected to consult the best men

on the subject; unless it struck them that such consultations are perfectly useless. Many Europeans and Americans are consulting us about the *adaptation* in their Marriages, and we have given them sound advice based on astrological calculations. Parties must look to their own interests as best as they could. The correspondent is right in saying that early in June good Lagnas are difficult to obtain.

Ed. As. Mag.

Marriages.

THE EDITOR, ASTROLOGICAL MAGAZINE.

SIR,—Referring to the Royal Marriage at Mysore, I may be permitted to say a few words.

Mysore has more conceit than learning. I need not quote facts in support of this. They are plain enough. If really there are astrologers of any merit in the capital of the Native State how did they fix an inauspicious time. On the 6th there is *Navami* in full, and I fail to see how they could have made up their minds to celebrate a good event at a bad time. Men must be guided either by their whims and fancies or by the rules laid down for their guidance by shastras. The bad omens happening there ought to be taken as timely warnings. Why should they not hold a congress of the greatest astrologers in Southern India, and fix the most auspicious time for the *Marriage*. When lacs of rupees are spent upon empty show I think it would be well to consult proper authorities on the subject. They write in the Lagna Patrikas, the time, but this is more or less a farce. It is time enough for Hindus to do a thing well or not at all. I mean those who can afford to pay and command the best intellects in the astrological field. H. E. The Viceroy and Governor General of India can certainly take no objection for getting a good Lagna fixed for a prosperous marriage. It is purely a religious question. The Dewan and his councillors, who consult astrology for similar events in their houses, ought to make a right move in the matter and when you have publicly advertised to fix *times* on payment of a small sum, you could have been publicly consulted. Better late than never. The rumours about bad omens are very prevalent and the events may not be pushed on under such public talk".

Bangalore
26—5—1900 } An Advocate.

We cannot endorse the views of the Bangalore Advocate about Mysore intelligence. We dare say consultation would have been made about the time. 6th, 7th, and 8th June are not the best days, but each case has to be judged on its own merits. We are not fully informaed on the subject. The latter suggestion of a congress is a very excellent one.—Ed. As. Magazine.

Nasta Jatakam or Lost Horoscope.

THE EDITOR, ASTROLOGICAL MAGAZINE.

SIR,—On page 97 of your Magazine Vol. IV you have given a note to the effect that Mr. Sepharial of the

"Coming Events" published in London, has found your system of finding out a lost horoscope has been tried by the former and found correct. Now Sir—you will be conferring a great boon on many educated and ignorant Indian gentlemen if you would kindly explain in the pages of the Astrological Magazine the calculations which would enable one to find out his lost horoscope. The expression *Lost Horoscope* is not clearly defined. Please let me have the page on which Mr. Sepharial has approved your system and the meaning of *Lost Horoscope*. Suppose I conceal my date of birth and time and ask an astrologer to find it out for me. Would he be able to do it by your system? What will he do to find out the horoscope when he has none at all. I know peculiar ways of losing horoscopes. Some burn their janmapatrikas, when they get angry. Some throw them away when they are disappointed, some lose them by thieves and there are others who never had any written about themselves. Whatever may be the causes the result is the same and you will oblige the public by throwing greater light on this important subject.

POONA,
15–5–1900, } *Anxious Reader.*

Please refer to page 16 of October issue of the "Coming Events" published in 1899. We shall be glad to throw some light on this subject later on.

Ed. As. Magazine.

EDITOR, ASTROLOGICAL MAGAZINE.

SIR,—When I contributed my paper on H. M.'s horoscope in the 4th vol. of your esteemed journal I did not think that there was any matter for a controversy. Nor would it have been necessary for me to reply to my critics, if only they were good enough to make good use of their senses and spend a little thought and labour on the subject.

Unfortunately for our country and for the cause itself there is now-a-days a strong tendency among almost all who can speak two words together in English to discuss any and every subject, however unfamiliar it might be to him. In these days of enlightenment every one seems to think that it is humiliating to *learn* anything properly. It is the ambition of nearly all to become a *guru* and to teach whether he knows anything or not.

As all true spirit of learning and thirst after knowledge should be encouraged and satisfied I have no alternative but to respond to the call of my "*Critical Beginner*" which has appeared in the May number of your Magazine. I regret the duty is not quite so pleasant, as I have to fill up the columns of your paper with, what I consider, unnecessary correspondence.

To begin with, let me call on the attention of your correspondent to the readers explained by me on page 102 (Vol. IV, 5) of your journal, with regard to the reiterated charge of "omissions." I may further add here that nearly all the elements by which longitudes are calculated by Hindu

astronomers were given on pp. 22—3 of this new series, I did not consider it necessary to give the formula of the work. Any one may if he cares consult the text book.

I do not think it is necessary for me either to explain whether there is any error in the Hindu Astronomical Tables or to eliminate the errors if they exist. Suffice it to say that the longitudes of the planets, the time of their risings and settings, the time of Lunar and Solar eclipses, the duration of *Tithies* and *Nakshatras* &c., do not always agree with similar calculations derived from Nautical Almanacs. I am afraid the critic betrays a lamentable ignorance of the subject when he says "The Nautical Almanacs so much praised by some astronomers and Mathematicians *do not correctly give* the planetary positions etc." He is quite unintelligible to me when he says "Phalit Jyotisha wants the positions of the planets in the *sphuta* system and this can only be done by the Ayanamsas being correctly taken in the calculation." As regards the supposed time of birth of Her Majesty I cannot be held responsible, if two such eminent Astrologers as Messrs Rapheal and Zadkiel (or Pearce), (who might be expected to know better than at least I do) differ. Which of them is really correct I am not in a position to say, but I preferred Raphel to the other, because from the former I got the information directly.

Poor Mr. Critic! It is a pity that he never had the occasion of making corrections for Longitudes and Latitudes, known to the Hindu Jyotishis as *Deshantar—Samskar*. Of course I know it would have been more accurate to take the proportional R. A.S. and Declinations; but for want of these, what I did would be pretty nearly correct. I do not know which of my—"subtractions" are faulty. Does he refer to the time after sunrise obtained by subtracting the time of sunrise from the time of birth? If so, I will only ask him to make his acquaintance with the printer's Devil, who must be held responsible for many such ommissions or mistakes.

Your "Critic" talks pure nonsense. When he says "where is the justification to put the Lagna in the 3rd house from it?" I almost doubt if he ever cared to go through the whole of my article. Else how can he jump to the conclusion that the Lagna is put in the 3rd house, when it it plainly noted down on p.p. 23 and in the Diagram (p.p. 24 that the Lagna is Vrishabam.

His speculations about the Bengalee date viz 12th of Jaista are certainly very "amusing". Had he in his possession a Bengalee Almanac, he could have easily verified the Bengalee date (12th Jaista) corresponding to 24th May 1819. I am glad however to note that he had for once showed his power of reasoning in the conclusion that the Month could never be *lunar* but solar.

Another instance of gross carelessness and negligence will be found in what he says about putting Jupiter in Meena. I have not been able to see whence he found out this. Was

he dreaming at the time ? His method of arguing shows that he knows little of the Mathematical part of the subject. When the Longitude of the Jupiter is given 9°-27'-10-2' how can Guru occupy any other house but Makara ? The space between 23° 20' and 26°-40' of Makara is occupied by the first *padam* of *Dhanishta* and as Jupiter is 27°, 10', any baby "who dabbles in astrology" could have seen that *guru* occupied the second *padam* of *Bhanista*. It is true in the *Bhava* kundalee Jupiter appears to occupy the place *generally given* to *Meena*. And the reason is evident. Referring to the first figure at the top of p.p. 24, it will be found that the cusp of the tenth house begins from 8° 56' of Makara and cusp of the 11th house begins 2° 56, of Kunham. The '*Karma sandhi*,' therefore, is half way between the two and is equal to $^{s}9$-20°-56", *i.e.* the tenth house ends at 20°-56', of *Makar*. It follows at once, therefore, that Jupiter is in the 11th house from Lagnam. Hence Guru is placed in the 11th house from lagna in the *Bhava-Kundalee*. The Critic need not think that the twelve *Rashies exactly* correspond in order to the twelve Compartments (if I may call them) represented in the *Bhava-kundalee*. Take for instance the 12th house. The *Aya-Bava-Sandhi* equals to $^{s}10$-22°-56', and the *By ya Bhava-Sandhi* is equal to $^{s}0$-12°-20". It is to be noted here that the 12th house includes a few degree of Kumbam, the whole of Meenam and about 12°, 20' of *Masham*, so in the *Bhava-kundalee* the left side *compartment* from Lagnam represents the 12th house and includes not only a part of Mesham, but some portion of Kumbham as well as the *whole* of *Meenam*.

Then as regards Budha, my friend is again, strangely mistaken when he has discovered that 'Budha is in *Aswini*'. When it was planily printed on p.p. 23 that Budha was put up in *Varance*? If he had a little mathematical knowledge, he would never have fallen into such errors, for the longitude of Budha was given to be Os—17°—12'—11". Neither was he placed in Taurus. The 6th Navamsa of Mesha extends from 16°-40' to 20" and is occupied by *Kanya Rashi*, hence Budha was put in *Kanya Navamsa*.

Lastly, with regards to the birth in *Mesha* as shown in the *Navamsa Kundalee* As already repeatedly proved, the 'critical beginner' is only a baby yet in at least Mathematical Astrology. For when the *Lagna-sphutam* was given to be $^{s}1$—11°—41'—22" he ought to have easily seen what the corresponding *Navamsam* was. The Lord of 1st *Navamsam* of *Vrishbham* is Sani (Makar) and of the fourth is Kuja (*Mesham*). Now the fourth *Navamsam* extends from 10° to 13° 20' of *Vrishabam*. Hence the Lagna was placed in *Mesham*.

As for the discussion about Sayana and Nirayana, I think they had better be omitted for the present.

As I have already taken too much space of your journal in correcting the uncalled for mistakes of your correspondent I would not like to drag this any further. It is my humble advice to those who could care to listen to me to study well and to be more circumpspect about what they would write. "Speak a hundred times but seldom put it in black and white" is a Sanscrit proverb, which we would do well to remember always.

Yours &.

S.N. BANERJI, M.A,

Raja Jasingh's Observatories.

Mr. Surendra Natha Bannerjee M.A. sends us a very interesting contribution on Raja Jai Singh's Observatories, and we are completely at one with his views on the importance of astronomical observatories being revised by the many Princes and Zemindars, of India who ought to spare some money for the improvement of national sciences. Astronomy is the noblest science and its importance in elevating the human intellect has been frequently touched by us in the column of this Magazine. We hope some of our rich men will begin to realise the duties they owe to their country and sciences and enter into some scheme by which the study of astronomy may be practically revived—

Mr. S. N. Bannerjee thus observes—"India, the earliest civilised part of the old world, presents a subject of study replete with interest for any one who will give it his special attention." This remark has been made by nearly all the greatest oriental scholars of Europe. We propose to day only to give a rapid sketch of some of the ancient Observatories of India. The study of astronomy was begun by the Hindus at a very remote period. Professor Weber says that "astronomy was cultivated to a considerable extent even in the Vedic times and was a favourite pursuit of the Brahmins. Astronomical observations—of course only of a very elementary nature—were necessarily required for the regulation of solemn sacrifices". Thus in the latter portion of the *Vajasaneya Samhita* and in the *Chandagyopanishad* the following are distinctly mentioned. *viz* "observers of the stars" and "the science of astronomy". "The knowledge of the twenty seven lunar mansions was early diffused and they are enumerated singly in the Taithiriya-Samhita. The earliest mention of the planets occurs in the Taithiriya Aranyaka". Cassini, Bailly, Playfair and others believe that the Hindus must have transmitted to us observations taken more than 30 centuries B. C.

But to return to our subject proper. After the death of Bhaskaracharya, Indian astronomy graduâlly declined and Hindu observers of note arose at distant intervals. The inconsistencies between the existing tables and the actual appearances of the constellations had become so evident in the 18th century that Mahamad Shah determined to have a calender revised and corrected. Raja Jai Singh II, sat on the Royal Guddi of Ambhen and gave to it its name Jaipur. From his early youth he had devoted himself to mathematics

and astronomy and as he was eminently qualified this important task of revision was laid on him. He entered upon his labours at Delhi and constructed a set of observatories at his capital Jaipur, at Delhi, Benarese, Muthra and Ujjein in 1728. His observations enabled him to correct the tables of Dela-Hin (published in 1702). The Raja made several tables of stars and planets known as the Tij Mahamed Shahi or Tables of Mohammad Shah. To satisfy the curiosity of those who are disposed to pursue its study we may here give some extracts taken from the Introduction of the work which will better explain the circumstances under which Raja Jai Singh undertook his great task.

"Seeing that very important affairs both regarding religion and the administration of the Empire depend upon these (calculations) and that in the time of the rising and setting of the planets and the season of the eclipses of the Sun and the Moon, many considerable disagreements of a familiar nature were found, he(Servai Jai Singh) represented to his Majesty of Dignity and Power, the Sun of the Firmament of Felicity and Dominion, the Splendour of the Forehead of Imperial Magnificence, the unrivalled Pearl of the sea of Sovereignty, the incomparably bright star of the Heaven of Empire whose standard is the Sun, whose retinue is the Moon, whose lance is Mars, and whose pen like Mercury, with attendants like Venus, whose threshold is the sky, whose signet is Jupiter, and whose sentinel is Saturn *etc.*, etc., (what an effusion of orientalism by the bye ?) the victorious king Mahammad Shah, may he even be triumphant in battle ?

"He was pleased to reply...Do you so labour for the ascertaining of the points in question that the disagreement between the calculated times of those phenomena and the times in which they are observed to happen may be rectified ..

"To accomplish the exalted command which he had received, he bound the girdle of resolution about the loins of his soul, and constructed here (at Delhi) several of the instruments of an observatory (such as had been erected at Samarkand) *i. e.*, Lat-ul-pulluck of brass, in diameter 3 *gaz* of the measure now in use (which is nearly equal to two cubits of the Koran) and Lat-ul shobetien, Lat-ul Suctetien, Seds Fukkeri and Shamlah. But finding that brass instruments did not come up to the ideas which he (Jaisingh) had formed of accuracy because of the smallness of their size, the want of divisions, into minutes, the shaking and wearing of their axes *the displacement of the centres of the circles* and *the shifting of the planes* of the *instruments*; (whence) he concluded that the reason why the determination of the ancients such as Hipparchus and Ptolomy proved inaccurate, most have been of this kind, therefore he constructed in Dar-ul Khea-tafit, Shah Jehanabad which is the seat of empire and prosperity, *instruments* of *his own invention*, such as Jaipergas, Ram Jantar, and Samvat junter, the semidiametor of which is 18 cubits and 1' on it equal to 9 barly corn and a half of stone and lime, of perfect stability with attention to the rules of geometry and adjustment to the meridian and to the latitude of the place, and with care in the measuring and fixing of them, so that inaccuracies from the shaking of the circles and the wearing of their axes and displacement of their centres, and the inequality of the minute, might be corrected.

"Thus an accurate method of constructing an observatory was established and the difference which had existed between the computed and observed places of the fixed stars and planets by means of observing their mean motions and observations with such instruments was removed. And in order to confirm the truth of these observations he constructed instruments of the *same kind* in Jaipur: Mathura, Kashi, and Ujjin.

(*To be continued*).

NOTES.

Variety greatly puzzles the choice.

Merit hides itself when money wins the day.

We inhale life and exhale death and destruction.

Energy ought not tc be dissipated but distributed fairly.

Pleasure does not corrupt men, but men corrupt pleasure.

Woman is the most perfect when she is most womanly.

The most miserable people in the world are the selfish rich.

Money goes in search of money and leaves the seeker a beggar.

A real great man should have the greatest self respect for himself.

It has been made as complete as possible for beginners in astrylogy.

The people who *want* and the people who are *wanted* never seem to meet.

The earliest accounts of astrology are found in the *Vedas* the oldest of all the books extant.

Woman is becomming in this age, more than ever, unmanageable through the follies of man.

The intricacies of psycholagical activity have been constantly puzzling the study of humanity.

"Light" published in London, thus refers to our Aetrological Magazine in its issue of 12th may, 1900, on page 227th It says—"The 'Astrological Magazine' (published in Madras) has thoughtful articles upon 'Saturn or Sani'. 'Color influences', and the Origin and Dendopment of Plague'. As regards the war in south Africa the Editor is of opinion "that the combinafion of planets are not favourable to its speedy termination". A striking feature of the Astrological Magazine is its 'correspondence' and 'criticisms'. It is a very readable number."

We thank the Editor of the Light for his right appreciation of our labours.

A Maratta by name Hanumantha Row measuring 8 feet and 6 inches in height, is going to exhibiet himself before the Marraige croud at Mysore. He is the tallest in India and has few rivals even in Patagoina. Saturn must have beeu very poverful in his horos cope.

Planetary combinations in the 10th house must decide as to the nature of the infantile education.

Modern society interests itself more in the latest scandals than in the dramas or wisdom of greatest men.

The gratest robbers are not necessarily the worst of men. Forgery and perjury are the fore runners of present civilizations.

It is easier to speculate as to what and whose the *sole* would go after it leaves the body than to know what and how it is in the body,

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The world is a great confusion for a man of science. All man-made lames have exceptions and every such vistation upsets the balance of his mind.

Human sight is affected by irregular habits. Spectacles used for the sentiment of fashion, leave a Permanent defect in the sight of the user.

Scientific theories are receiving rude shocks, by the discovery of new facts, Oxygen, Hydrogen and even the air, have become liguids.

The world is in the *mind* of man and mind *is* in the *world*. Which sees which? is a question which scientists may well try to answer.

The 3rd edition of the Astrological self Instructor we are publishing, has been thoroughly recast and will be found to be most useful to beginners.

Diamonds are classified into 4 varieties, whitish, reddish, yellowish and blackish. The last kind of gems have a tendency to bring ruin on the wearer

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It is difficult to define superstition. Those who denounce in loud terms one form of it fall readily into another equally unpardonable.

America produces wonders. The latest is the marriage of two twin brothers with two twin sisters. It is hoped that no mistakes are made by the *grooms* in the search of their *brides* when they live together.

Free motion keeps the body in a spirited condition. Nature abhors too many devices of Art to help her. Medical shops and men can only thrive by preaching practices against the Laws of Mother Nature.

The highest paid medical men blink before the plague. They cannot say why and how it spreads, and who will be its prey. This failure is significant of the want of elemntary knowledge in the scieuce of healing.

The unreality of both heat and cold have been established by the discovery of the liquified air. We may hear of gravitation being frozen and presented as a metallic stuff in the near future? What revolution in the scientific world?

In our experience the observers of omens are more among the Europeans than among the Hindus. Those who

are thoroughly conversant with the ways of the European women will bear out the truth of this statement.

People are supremely anxious to consult their horoscopes but are extremely unwilling to pay for the work done. In the face of this grand practice astrology must give satisfaction, as a science. The astrologer must learn first *yoga* to live on atmosphere.

Among prostitutes there are chaste women who keep up to one lover. Their horoscopes are worthy of studon this score. Among respectable families some women are worse than prostitutes and their horoscopes are equally valuable for illustrative purposes.

Bhaskaracharya's siddantha siromani mentions 7 separate atmospherical envelopes round the Earth. They are—(1) Oavaha, (2) Pravaha, (3) Samvaha, (4) Oodvaha (5) Savaha (6) Parivaha (7) and Paravaha. Gavaha or the first surrounds the Earth for about 12 *Yajanas* in light.

In the sexual connection between the male and female flowers of all varieties, it has been found out by delicate observations that a rise of temperature is inevitable. In some special cases the rise is very perciptible so much so that a change of 20 degrees in the thermometor is witnessed in the floral intercourse.

In "Light" for March and April, we have curious facts on modern spiritualism and sciences. Science with the "Bangs sisters" is interesting and is a tax on the credulity of the educated people. The article on "Modern Views of Matter" is well conceived and throws that for a deep thinking mind Atomic or Molecular *Theories* offer very little food.

A Madras Brahmin S. Swaminada Ayar after a brilliant career in Edinburgh went to America. He was only 3 months in Boston and passed the Examination of Doctor of Philosophy, the highest Degree the Harward university could confer. A Boston paper to hand says that "he is one of the most remarkable men who have come to the university".

If Max-Muller, Duessen and others say, after 30 or 40 years of Sanskrit study, that Hindu philosophy is splendidand very extensive, and that they have yet to learn a great deal more is it not a clear admission that the Orientalits cannot pretend to have a proficiency in the Hindu sciences after reading them for a couple of months or years, and that at irregular intervals and under ill-informed Pandits?

"Lady's Realm" for March contains an interesting article on the possibility of men loving women without carnal desires, Plato advocated this *possibility* twenty centuries ago but it has remained an impracticable conception. Many Ladies rebut this statement by shying that such a thing is impossible in man although ladies may make up their minds to have a platonic love *occasionally*. Both are right and plato is

wrong. Modern society is most illustrating this grand possibility.

The worthy Editor of the Indian Nation published in Calcutta, refers to a man who is largely advertising about his astrological powers and who has been assuming various names in various papers. The man if guilty deserves the contempt that is extended to him by the Editor. When rates are cheap, we can at once see that the brain-nac not really be strong. We are sorry that quacks should bring discredit on this much abused science. No honest man could undertake an unconscionable thing.

A study of the planets is very interesting. In a clear dark night one who sits on a high place and contemplates upon the starry heavens really feels a pleasure, which no words of ours could describe. Every one of the important planets presents quite a different hue, and even there the lustre is not continuous and consistent. This shows that every moment, nay every second the planets are changing their position and with it their luminosity. Do not all these clearly indicate that they have a purpose and a place in the terrestrial affairs?

The *Atharvan Veda* is the most recondite of the Hindu Vedas. Everything there is highly technical and cannot be understood by the word-quibbling capacity of the foreign specialists. Certain prescriptions are given and the pupils are advised to proceed in those ways. Any deviation from the route laid down by the Maharishis will end in defeat and ruin to the pursuer. Even among the most learned Brahmin Pandits, the Sastric rules are not strictly obtained. How then can the Orientalists say that they have examined the whole *Mantra Sastra* of the Hindu nations?

Old Hindu customs are finding favour in the 20th century. A Municipal regulation in Paris—the most advanced and the greatest civilised city in the present world—runs thus. Expectoration on the way or road by passengers is strictly prohibited, violation of these rules will be visited by fine or imprisonment. M. Fortin the councillor made a splendid speech in introducing this measure and carried it through. India certainly requires such a measure in its capital cities if it really wishes to keep off epidemics. Now that there is a precedent in a European country Lord Curzon may notice this point.

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"THE ASTROLOGICAL MAGAZINE ALMANACK"

Showing the positions of planets during the month of

JUNE, 1900.

Date.	Constellation.	Chandra (Moon). Indian time. Ghatikas.	Vighatikas.	Rasee.	Ravi (Sun).	Budha (Mercury).	Sukra (Venus).	Kuja (Mars).	Guru (Jupiter).	Rahu (Dragon's Head),	Kethu (Dragon's Tail).	Sani (Saturn).
1	Poonar.	18	56	Gi. Cr.	...				Anoora 3	Jaist. 1	Roh. 3	
2	Pushya.	22	...	Cr.	...	Mrug. 1.		Bhara3	retrog.			
3	Auslasha.	27	19	Cr.Leo	Roh. 4.							
4	Makha.	32	59	Leo.	...	Mrug. 2.						
5	Pooba.	39	43	Leo.	...		Punar. 4					
6	Oothara.	46	19	Vir.	Mrug. 1.	Mrug. 3.		Bhara4				
7	Hastha.	52	46	Vir.	...							
8	Chitta.	58	40	Vir. hi.	...	Mrug. 4.						
9	Swathy.	60	9	Libra.	...	Auri. 1.						
10	Swathy.	3	10	Lib.	Mrug. 2.							
11	Visaka.	7	10	Scorp	...	Auri. 2.						
12	Anoorodha	9	52	Scor	...			Krit. 1				
13	Jaista.	11	14	Scorp.	Mrug. 3.	Auri. 3.						Mula 3 retrog.
14	Moola.	11	24	Sagit.	...							
15	Poorvasha.	10	26	Sagit.	...	Auri. 4.		Krit, 2				
16	Oothrasha.	8	30	Capri.								
17	Sravana.	5	44	Caprl.	Mrug. 4.	Punar. 1.						
18	Dhanista.	2	20	Aqua.								
19	Purvabha.	54	20	Aqua.		Punar. 2.						
20	Ootharabh.	50	5	Pisces.				Krit. 3				
21	Ravathi.	46	6	Pisces.	Auri. 1.	Punar. 3.						
22	Aswini.	42	39	Aries.								
23	Bharani.	39	26	Aries.		Punar. 4.						
24	Krithika.	37	8	Taurus	Auri. 2.							
25	Rohini.	35	45	Taurus		Push. 1.		Krit. 4				
26	Mrigasira.	35	26	Gemi.			Pun. 3. retrog.					
27	Auridra.	36	16	Gemi.		Push. 2.						
28	Punar.	38	26	Gemi.	Auri. 3.							
29	Pushya.	41	40	Cr.				Roh. 1.				
30	Auslasha.	46	4	Cr.		Push. 3.			Anu. 2 retrog.			

IMPORTANT NOTICE.

—o—

This Magazine is started to explain and illustrate astrological principles. Correspondents are invited from every quarter of the globe. Western and Eastern methods of horoscopy differ considerably and an attempt will be made to bring them together. Horoscopes are invited from gentlemen of every grade. They will be confidentially kept in separate registers in the Astrological Office for research and reference. Translation of the best works on Astrology in sanskrit will be given in the Magazine with separate paging, enabling subscribers to bind them separately for their use. Early orders are earnestly solicited. All correspondence and remittances must be addressed to.

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At the suggestion of several leading gentlemen we have opened a regular Astrological Register which will be kept at the office of the Astrological Magazine. All those who intend to have their horoscopes entered can have them registered on payment of a fee of one rupee. The date and time of birth will be entered and a kundali of the native will be correctly cast, fixing the positions of the planets in the Rasee and diagram. Copies of these horoscopes will be sent on payment of annas eight and postage extra. The horoscopes are confidentially kept and will be of great help both to owners and their friends and relations. Apply with remittance.

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Vol. IV. | July 1900. Published Every Month. | No. 7.

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Vol. IV. | July, 1900. Published Every Month. | No. 7.

Who is Kalapurusha.

(*Time*).

WE had often hinted in the columns of this Magazine that Sanskrit physical sciences are in existence, that they extend over a large number of brief sutras, that they are very difficult to grasp and explain, that we are in possession of some thousands of them, and that we shall try to give some information from them. The sutras are short and very suggestive and in some places every letter of a sutra counts from one to many distinct ideas. The difficulty is enhanced in the attempt to give translations. All astrological works speak of *Kalapurusha*, and his influence on the various organs of the human body. It is very necessary to know something about this mysterious Personage, and how and why he influences the organs of the human body. Planets have influences on terrestrial phenomena, and these planets are under the direct control of this wonderful *Kalapurusha*. The word in sanskrit roughly signifies, Time Deified or Personified. Western ideas of *time* and *space* are distinct from those of the Eastern. In all argument or logic some hypothesis must be accepted, some premises must be granted, and some theories must be assumed as correct if progress is desired. Two and two must be accepted as making four and then all mathematics may be explained. Every inch of reasoning ought not to be held as a debatable ground. Such a procedure would only make intellectual conception or progress an utter impossibility. In order, therefore to understand who is *Kalapuru-*

sha we have to assume the existence of God, the Final Power, the First Cause, all pervading, all powerful, and omniscient. The Hindus call this Great Power as the self existent Brahma, invisible unknowable, and unthinkable. The bridge between the *concretes* and *abstracts* is difficult to cross, and cannot be crossed without proper and higher instructions. The great abyss which separates the *Saguna* from the *Nirguna*, is too deep to be lightly jumped over. Other senses than the well recognised and generally accepted five-touch, smell, sight, hearing and taste must be developed to perceive and appreciate higher Agencies and Powers. Where are they and how are they developed? are not easy questions which can be furnished with easy solutions?

Without plunging our head into the deep ocean of metaphysics, and getting drowned in the waves of endless arguments and cross arguments we shall approach our subject directly, and take our readers into the purport of the Soudamini Kala sutras, which bear straight on the influences of *Kalapurusha*. As has already been suggested, the Final Cause for all phenomena, terrestrial or celestial, is Para Brahma. A distinction must be made between, the direct Creator Chaturmukha Brahma and the Para Brahma. This Para Brahma has neither form, nor name nor action—*Nama*, *Rupa*, or *Criya*. He is a representation of all *Ananda* (Bliss). He is indescribable, unknowable, omnipotent, omniscient—Nirguna, Nirvikulpa, Niranjana and Nirvikara. He cannot be conceived by the development of the five ordinary senses. All Vedantha, Sankhya, Yoga, Vedas, Philosophy, Sastras, Puranas and knowledge try to describe this indescribable Original and self existent Power. This Final Cause, this Power of all powers, this great Ruler of all Rulers, has two *Natures* or capacities to exhibit phenomena. One is Saguna and the other is Nirguna. As all the later growth and potential energy of a tree or animal are imbedded in the seed, so also are the characteristics of creation, protection and destruction with all their phenomena are imbedded in this great Para Brahma. Parasakti is the name given to the creative energy or power of this Para Brahma and when He wishes to create worlds this Chit-Sakti or Parasakti comes out. When this sakti is in Para Brahma there is no creation; when this Parasakti comes out at the command or pleasure of Brahma, all creation work commences and this Energy will then be employed in the three functions of creation, protection and destruction. The *Karyarupa Parimana* of this Sakti is called Kalapurusha or in other words this name is given to the Resultant of the working forces of this Sakti. Kalapurusha therefore completely governs and controls all creation, protection and destruction of the whole Universe. Brahma, Vishnu and Mahaswara who are directly engaged in the production of all the worldly phenomena, are under the control of Kalapurusha and He also governs all the phenomena of all the worlds in the Universe. *Akhilandakoti Brahmanda Naika* is the attribute of Brahma. Numberless worlds, tenanted by countless millions of creatures exhibiting the greatest variety in form and character bear evidence to his Infinite Wisdom and his wonderful designs. Kalapurusha controls all solar systems and all planetary bodies.

(To be continued.)

———:o:———

Saturn or Sani.

The importance of Saturn in the work of creation, and protection and destruction of terrestrial phenomena can hardly be underrated. We had stated in the previous issues of the Astrological Magazine, that the position of Saturn, his velocity, his characteristics and the influences he indicates by his movements in the various houses of the zodiac. We promised in our last issue that we would give some interesting information regarding this wonderful planet, who is as essential for our existence and progress as the glorious Sun himself. The information we how give for the benefit of our readers is purely based on the *Soudamini* Kala (Bhoutika Sutras), and therefore has not been before the public up to date. It opens up a grand view of the existence of *Kalas* (sciences) in Sanskrit which have yet to be examined, which have not been before the public, which are most exhaustive on subjects they treat of and which are highly interesting and instructive. A careful perusal of the facts we intend placing before the public will have its own reward. It will show to what great extent the ancients had cultivated the science of astronomy and astro-

logy, what priceless treasures are still hidden from the view of the modern investigator, and how far we have yet to learn the wonders of terrestrial and celestial phenomena. The linguistic advantages are also manifested in the course of these explanations and they will speak for themselves. We would strongly advise our readers not to miss this opportunity of reading our Magazines and carefully store up the information we are publishing for their benefit.

We intend treating elaborately about *Kalapurusha*, his work in creation, his authority over terrestrial and celestial phenomena, and how he can be approached and known at a later stage of man's intellectual growth. Here therefore we shall not say much about Kalapurusha. Planets as we stated in today's leader are under the immediate control of the Kalapurusha. Mention is made of *Simsumaru Chukra* through which Kalapurusha manifests his wonderful energy. We have to be a little explanatory here to make our readers understand what they are reading about. We shall give in order, the origin, growth, present condition and influences of the nine important planets which are mutually influencing themselves and also our sublunary affairs, and these nine planets are well known. A repetition can however do no harm. The planets are Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Dragon's Head and Dragon's Tail. The Sanskrit names, so strikingly derivative, are respectively the following for these nine planets, Ravi, Chundra, Kuja, Buda, Guru, Sukra, Sani, Rahu and Kethu. We shall now first take up Sani—Saturn and say something about him. Modern and ancient astronomers have stated differently about the origin of the planet Saturn. Some of them agree while others do not in the particulars they have given about Saturn. In the Bhoutika Shastra, Valmiki, the renowned author of the Ramayana, the greatest and oldest of Indian Epics—describes the origin and development of Sani in a book entitled *Khata vilasa*. In Part III of this rare work, under chap. 2, in verses 8, 9, 10 a description of Saturn is given. These Sutras have the commentaries of Hari Dattacharya and they are very elaborate. We may give the Sutras for the information of our readers—(1) *Souris-sarayoho*(2) *Siranath*(3) *Saraghovcha*. We shall give here

the purport of Hari Dathacharya's commentaries on these. Before the creation of the present order of things, there was a mysterious Power called the *Thamassakti*. Manu and other eminent writers support the existence of this indescribable Sakti before creation. There were nine Brahmas to create the worlds, and one of these Nava Brahmas was Kasyapa. He collected all his Brahma Sakti and concentrated it in the heavens. Daksha, who was one of these Nava Brahmas collected all his power and formed it into a female called the *Thamas*. The power concentrated by Kasyapa went under the name of the Sun–Surya, and that stored in and united by Daksha, was called *Chaya* or *Thamas*. *Sa* stands for the Thams Sakti and *Ra* stands for that of the Surya or Ravi, sakti. These two joined into one, and produced what is well known as Thejas or light, which always has tinges of shades or darkness about it. This is the result of the connection of *Thejas* and *Thimira*.

Surya is supposed to have two spouses, Chaya and Soumgnya. From a combination of Surya with Soumgnya sakties, was produced a globe in which the two first born forces *Sa* and *Rá* were placed. These two, with the globe in which they were combined gave the name Souri or Surya Putra, *that is* Sani or Saturn. The solar globe burst out through excess of heat and light early in creation. There were various *forces* which were set free by this bursting of the solar disk, and some of them, like *Mandatwa*, *Laghutwa* and *Crisatwa*, were causing immense damage to the work of creation. The globe of Souri, which had great affinity to draw these forces, attracted them and incorporated them into its disk. Sani (Saturn) has therefore also been called Manda from the fact of his having drawn away the Forces of Manda etc into his absorbing disk.

(To be continued).

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The Evolution of Astronomy.

By SURENDRANATH BANERJI M. A,

(Continued from p. 118, Vol. IV.)

ASTRONOMY OF THE CHALDEANS, EGYPTIANS, ASSYRIANS AND PHŒNESIANS.

The "spacious and unclouded horizon of Chaldea" afforded the utmost facilities for the observation of celestial phenomena. The Chaldeans according to some authorities, made observations of eclipses extending over no less than 1900* years and discovered

*"When Alexander the Great made his victorious entry into Babylon in 331. B. C., some of the astronomers presented him with a series of observations extending over 1903 years and dating back to the time of Nimrod (in the 27th

the Cycle of 223 lunations of 18 years (solar), which brings back the eclipses in almost the same order. The reason is that the Moon, after this interval of time, returns to nearly the same position with respect to her nodes, the perigee, and the Sun. To this period they gave the name *Saros*. By comparison with recorded observations, they came to discover two other periods, which they called *Sossos* and *Neros*, but there is no certain knowledge regarding them. "Aristotle mentions a circumference of the earth, the measure of which relates to the climate of Tartary: but he does not say by whom or how it had been calculated, while the annals of China explain the operation without giving the date." This curious fact is mentioned by J. Rambosson.

As regards the progress of the science among the Assyrians, we know very little beyond the facts that they were successful rivals of the Chaldeans, that the priests were the depositories of all such secret arts which they carefully concealed in the garb of allegory and that, probably, they were not ignorant of some of the arts indispensable to carry on such traditional observations of the Heavens.

The Phœnecians derived their speculative notions of the science from both the Egyptians and the Chaldeans and as they appear to have been more busy with other branches of useful knowledge and imbued more with a commercial instinct, they did not make any discoveries regarding the motions of the planets or stars. As their enterprising spirits bade them hold commercial intercourse across distant lands and seas, they turned to practical account the observations of the circumpolar stars while steering their crafts during the night.

The Egyptians originally derived their knowledge of the science from the Chaldeans. Their observation with regard to the motion of the planets, Venus and Mercury, round the Sun, shows how keen they were in this matter. They turned their flat roofs of their temples into so many observatories. They divided the heavens into constellations, the names and figures of which were taken from Egyptian subjects and they constructed a circular Zodiac called the Zodiac of Denderah which, when closely examined, reveals the figures of the twelve signs with the sign Leo standing first in this system. According to some, their Zodiac is said to have been known earlier than 2,500 years before Christ. Their civil year consisted of 365 days and was divided into 12 months. Each of the month is sub-divided into 30 days and they introduced 5 extra days to complete the length of the year. Their pyramids inspire the traveller at once with awe and admiration.

Of these venerable monuments of the human skill, the largest is that of Gizeh, which is the most carefully constructed and is "so built that each of its four corners faces exactly one of the four cardinal points of the compass." The

century B. C.) Calisthenes, who accompanied the Macedonian, sent them by his order to Aristotle. The latter tells us that some observations still more ancient were lost"..... J. Rambosson.

great pyramid is important for yet another reason; it is the only monument in the world which can enable us to arrive at the conclusion, very important as bearing on the physical history of the globe, that the position of the axis of our terrestrial sphere does not vary even in thousands of years. The Egyptians were also good astrologers.

Chinese Astronomy.

The Chinese, with their ludicrous pigtails and physical and moral degeneration as evinced by the recent humiliation before their far more intellectual and progressive neighbours, were once in no way inferior to the other ancients, so far as regards civilization and intellectuality. From the remotest periods, Astronomy was not only cultivated by the people of China, but it was considered to be absolutely necessary for the good Government of the State. The period of their observations, according to their historians, runs to the astonishing figures 3,858 years during which they are said to have carefully observed a series of eclipses and accurately calculated them before hand! It is said that one of the Chinese Emperors named Fou-Hi who flourished some 2,857 years B. C. was a good astronomer himself and tried hard to teach his simple subjects the elementary principles of the science.

Finding that they were stupid enough, he gave them a rule for "the computation of time by means of 10 and 12, the combination of which gives the cycle of 60 years, which is the standard or unit from which they deduce their hours, days and months."

(to be continued)

Aryan Astrology.

BY A

Master of Arts.

A learned gentleman-Master of Arts, Bombay—sends the following contribution for publication in the Astrological Magazine. We may differ much from the views he expresses in his correspondence but the letter has its own interest and we gladly give it publication.

The worthy graduate thus begins—

"Your Magazine is the queerest publication I could ever conceive of. When you started it in 1895 I wondered what *Malefic* planet shed his influence over your *intellectuality*. I never believed that it had any place, in our advanced literature, nor could I think that it would be continued or patronised. I had grave doubts about the subjects which you would classify under astrology. I saw your first number in the office of an influential Editor in Bombay. Being an Anglo-Indian, the Editor took a hearty laugh, and throw your "Small Magazine" on my table and asked me do what I liked with it. I subscribed to your journal then more to satisfy my idle curiosity than to learn anything out of it. You introduced a variety of subjects, which I did not strictly consider as astrological, but which after careful perusal, I was compelled to classify under the science of planetary influences. Planets

control all phenomena and in that liberal sense one may agree with you. Taking some interest in astrology by imperceptible degrees, I may now say boldly that I have nearly mastered all the preliminaries and am in a fair way to grasp the more advanced portions of this science. I intend offering a few observations on the Aryan system of astrology. You have almost anticipated my remarks in your previous magazines, but still I may be permitted to speak out what I think and feel on this science. Aryan system of astrology is immensely old and appears to have been specially developed in Northern Indla—the land of the Aryans, the *Poonya Bhoomi* or Aryavartha. Full references to astrology are given in the *Vedas* the oldest literature now extant in the world. Astrology is mentioned as one of the *Vedangas* and so far there is no dissenting voice. Orientalists consider Vedas as the oldest books in India, and astrology is as old as Vedas themselves, since it formed one of the 6 limbs (Angas) which were needed for a right interpretation of the Vedic Lore.

India had the earliest civilization, and this is heralded by its immense quantity of literature, spiritual, poetic, religious, philosophical, scientific and political. Every valuable idea is shrouded in a mystery and without proper instruction, one misses his way in one's wanderings in the field of his researches. Western scholars labour under this disadvantage. They know the fact themselves. The language in which all these Aryan ideas are preserved happens to be the most complicated. Each sentence has several interpretations, each object has several names and each word has several meanings. Often each letter of the alphabet, which composes words, stands for one or more ideas. This is both an advantage and a disadvantage to those who betake to study the Sanskrit language. Mantras, medicine and astrology are the most technical and the most difficult to learn from their brevity and reconditeness. Astrological *slokas* are sometimes interpreted by words, sometimes by symbols attached to each of the letters composing a word. Language, idiom, grammar and derivations complicate and confuse the astrological literature vastly. Astrologico-Mathematical portion is still more puzzling. Many, like myself, approach the subject, because of its promises to decipher the future mystery of our existence, learn it for a short time, find that they have made little or no impression and raise the siege under a despondency. The most sublime sciences must necessarily be most confusing in the commencement.

Astrology is sour grapes to many and they take to criticise its rules, rather than their own incapacity to work out perseveringly for a grand cause. Such are some of the obstacles which stand in the way of acquiring prófficiency in astrology. The *Aryas* divided astrology into 3 grand divisions or *skandas*—and they are (1) *Siddhantha*—Astronomy, (2) *Joitisha* or judicial astrology—Horoscopy, (3) and *Prasna* or horary portion dealing with queries

There are 18 *Su Siddhanthas* or well recognised astronomical treatises, composed by the wisest men of the *Aryavartha*. Vasista, Gargi, Marichi, Attri, Surya, Brahma, Vysa, Pulastya, Poolaha, Angierus are some of the names of the astronomical writers. These names are great in other branches of knowledge. There are a host of inferior writers called *Tantraics*—some of whom have been classed by Orientalists as the greatest of mathematicians in the ancient world. The names of Bhaskaracharya, Aryabhatta, Varahamihira and Vararuchi are well known to oriental scholars for the great depth of mathematical reach and originality. All these great men lived before Christ.

The Brihat Samhita of Varahamihira is a voluminous compilation which will do credit to the greatest genius of the world. Physical and celestial phenomena of every description is classified there and the knowledge of the author is a key to the depth of his soul in the works he publishes.

Varahamihira's Pancha Siddhantha, Brihat Samhita, Brihat Jataka, and Laghu Jataka at once show the versatile genius and the mastery he had over mathematics, astronomy, astrology, physical and mental sciences, the Sanskrit language and its idiom. These were second rate men and their works are only *Tantras*. Imagine then the intellectual reach of the Siddhantha writers. Scholars have wisely abstained from going into the technicalities of the astrological science. Firstly they do not believe in it. Secondly they do not want to believe in it. Thirdly they are not inclined to give much credit to the ancient Rishis if the latter are likely to anticipate the modern scholars in all that they want to discover or invent. Fourthly the difficulties of technical sciences, like astrology and medicine, are too many to permit their patience to grapple with the questions of neglected sciences and fifthly they are unwilling to receive instructions from people whom *they* have classified as barbarous. I shall try and take your readers into the practical uses of the Aryan Astrology. Ordinary human minds are not capable of realising the abstract principles of virtue, or the help which they may derive from its practice.

(*To be continued*).

Color Influences.
(Their Origin and Development).

(*Continued from P. 111 of Vol. IV*).

We had stated in the previous issue of the Astrological Magazine, that to perceive and appreciate very delicate colors and colors of what are *now* called "invisible" objects, superior and more delicate instruments or higher developed senses are wanted than what we possess now. When we can see with this superior sense development or more delicate apparatus, the invisible *either, planets* or other *bodies*, they become visible and in order to become visible, they must necessarily have colors to distinguish them and make their presence perceptible to us. In a dark room persons are not able to distinguish and perceive colors. Light has to be increased to drive away the dark-

ness and add strength to the organs of vision. With the gradual introduction of light men are able to see better until, like the lenses, there is a limit of light-intensity beyond which they cannot see or their sight begins to get dimmer and then it altogether fails to see any colors at all. Color blindness is a peculiar phenomenon often witnessed in this world. The remarkable circumstance which has to be noticed in this connection is the strength of the *retina* of the person who sees colors. A powerful sight sees colors, their shades and their existence in darkness better than a weak sighted man. The *owl* is blind in the greatest light and does not see at all during the day. Light acts against its sense perceptibilities. There are several species of animals, birds and reptiles which see colors in the night and not during the day. It cannot be argued that because man is not able to perceive all delicate shades of colors they are not existing. Telescopes, spectroscopes and microscopes have called into existence colors which were not perceived by the naked eye. A deep study of the colors is necessary to enable persons to examine their origin and development. Different colors are visible in different shades of light and darkness. Light has a color of its own, as well as the darkness. Night is said to be dark, black and pitchy black. The influence of darkness is simply tremendous. All evil passions are roused, offences are committed, unholy thoughts are intensified, and nefarious work is encouraged, prosecuted and countenanced. Night favours them, they feel exhilaration in spirits when it approaches, and they follow the Devil in all his promptings. Night encourages death and disease. Pains are most felt during night. If references are made to statistics it will be found that the largest number of deaths occurs during the night. It is true that night is the time for rest, but it is equally true that men suffer most during nights. Night's dark color has a permanent effect upon all phenomena whether natural or artificial. The influence of light is too well known to be dwelt upon at any considerable length. If light has color, darkness also has one. The *sandhies* or twilights have their own colors and their own peculiar influences. It is a well known fact in astrology that persons born during the *junction* times of morning and evening light and darkness have very little chance of enjoying long life. They have *Balarista* or *early death*. Varahamihira clearly lays down that when a person has lost his horoscope or had none prepared for him, it has to be created with reference to the bodily complexion which that person has at the time of question. His personal *chaya* or color determines in what Dasa his is passing. The ancient authors were fully alive to the importance of the color influences on all terrestrial and celestial phenomena. We get all light and darkness from the Sun, the *Viceroy* for the solar system and the fit Ruler to represent the glory and power of an omnipotent and invisible God. Light pervades all objects and if darkness reigns supreme in some regions and envelopes objects it is simply a question of degree of light and not one of complete absence of light. There can be no light without heat and no heat without light. Heat and light come from the Sun. It has been found by a series of careful observations, conducted by the most eminent scholars, that the Earth and its phenomena could not exist even for a second without the rays of heat and light from the Sun. All other planets borrow light and heat from the Sun and reflect the same after considerable absorption and modification. If these are facts—and nobody can gainsay these—where is the absurdity and unreasonableness of the astrologer in believing in the noble science of the influence of stars and planets on the earthly phenomena? The Zodiacal and Astral light are considered to be very essential for the growth of the mineral, vegetable and animal life. Integrating and disintegrating processes of minerals are gradually accomplished by the alternate agencies of solar light and solar darkness. On the other hand those who admit the necessity for solar light and heat for the manifestation of all terrestrial phenomena and denounce the science of planetary influences have very little sense in their brains, and cannot be said to have much logic or consistent argument with them.

(*To be continued*).

Engineering and Astrology.

(*Continued from P. 122 of Vol. IV*).

If the best heads and the best materials are available, it is very natural to suppose that the results would be satisfactory in the highest degree. Let us take facts as they are both ancient and modern. That while some buildings are spared by the ruthless hands of the wild conquerors and the destructive influences of the all powerful Time, others close to them, forming part and parcel of them, have been destroyed under very exceptional circumstances. There must surely be some reasons for these variations in fortunes, these *ups* and *downs* in the *life* of these buildings. The Engineers and Mechanics who designed and constructed them necessarily were identical parties. They were not partial to one set of buildings and merciless to the other. The causes for these have to be searched far behind the superficial strata of argument and ordinary conception. These causes are to be sought in the astrological science, wherein a separate department is devoted to the study and explanation of the engineering work. If persons start a work at the moment at which the *sap* in the materials—men, minerals and vegetables—is full and clear, when the strength of them is guaranteed by the favourable combination of the auspicious planets, when evil influences which work out against the forces of cohesion, adhesion, chemical combination and gravitation are counteracted by Zodiacal and Astral lights, when electrical currents are favourable to the

union and permanency of the materials and not for their dissolution, when the solar and lunar powers are conjunctive and not disjunctive, then, any work which is started by proper persons, in proper places, in proper times, must and will prosper, and gets a combination of strength which lasts the fabric for a very long time, and preserves it from the hands of unscrupulous men and destructive Time. Inclemencies of weather are only unfavourable where the combining and strengthening *Forces* are wanting in agreement and cannot resist the ravages of Time. There is an important branch of astrology dealing with this absorbing subject under the name of *Vastu Sastra* and its study is very material to the securing of permanency and prosperity to the buildings constructed. The mysterious influence of Time (Kalapurusha) is well marked. It accounts for the neglect or care of these buildings, their dilapidation, or freshness, their occupation by men in power or by owls and other birds of ill omen, their being covered up by mounds of earth or sand, and discovered after a long series of future generations to furnish facts and evidences for civilizations which have disappeared, societies which have passed away and knowledge of construction, which was concealed in the *little heads* which planned their commencement. The combinations of planets at the time of commencement, the position and strength of the constellation, the waning and waxing of the ever unsteady Moon, the rising or sinking star of the principal designer, and the *luck* of the party who first lays the foundation stone. The animal magnetism of the principal man has much to do with the prosperity of the edifice and also his heart—soul—with reference to the community who are to be profited by the construction. Is it not astrology and sheer superstition when a lucky king or governor or president is asked to open an institution, to unveil a statue, to lay the foundation stone for a large building, and to dig out a bit of earth for the success of the undertaking? These are the legitimate works of the humblest coolies, and if astrology has no hold, if influence of *luck* has no place, why on earth do the most enlightened nations of the Earth invite the luckiest man to open such proceedings? Laying stones or digging the earth is not the legitimate function of any big man. It, on the other hand, belongs to the meanest cooly or labourer who is present on the spot. If the most civilised nations of the Earth do not believe in such *nonsense* as luck and astrology let them not be making themselves fools by resorting to such stupid ceremonies?

People are not frank. They do one thing and preach another. It is better that if they have no belief at all in the science of astrology they may not enact "tom fooleries" of ignorant and superstitious humanity.

The *Moohoortam* refers to auspicious combination of various planetary influences, and the *worship* offered during such occasions, before the work is commenced, has special reference to the averting of "evils" which may be in store for the *buildings* under question.

(To be continued).

Hindu and Chaldean Sciences.

We have to offer a few remarks about the originality of the Hindu Sanskrit Astrology. Strong language, we know, is not palatable but strong mental diseases cannot be checked by light remedies. We simply ask our readers to judge of the original lines on which we are conducting the journal. We have inexhaustible treasures in the astrological branch and can continue for years or centuries together. That some of the *orientalists* should be setting up a theory that the Hindus borrowed their sciences from Chaldea is the latest *hallucination* of their word-quibbling brains. A *great* orientalist, says that the horoscope of Rama is not given in the Ramayana, and that he searched for it in vain in all the translations available. When we read his remarks in an English Journal "The Coming Events" we were really struck with the gross ignorance which characterises these self-elevated souls. He asks us to point out if Valmiki ever gave any such information in his Ramayana. This is a complete admission of not only his ignorance of Sanskrit, but of the incompetency of many of his companions. The remedy we suggest is simple. Let him come to India, learn the Sanskrit Alphabet and then we shall shew him where the horoscope of Rama is given, so that he may no more depend on misrepresentation. Mr. Geo. Wilde, an English astrologer, writes to us to consult some professor's History of Sanskrit, just published, which says that "many of the nomenclatures of your astrology, such as names of signs and planets are Greek." Neither that *some professor* nor Mr. Wilde knows anything of Sanskrit, and instead of his condescending to study Sanskrit and find out there what is stated about astrology, he asks us to follow his *erroneous* lead.

India has been given many merciless terms and Hindu Intellect has been contemptuously treated. But these irrepressible *Siddhanthas*—Truths—are always coming to the front and troubling the admirers of Chaldean and Grecian systems. Our long article is published in the "Coming Events" for March and we shall publish an extract of the same in our next issue if space permits us.

In our Astrological Magazine, Nos. 5, 6, 7, 8, 9, 10 and 11 of Vol. I, we wrote seven *leaders* showing the disadvantages under which the European scholars lay, and how they become thoroughly unsafe guides for anybody to trust to their translations. One European quotes another as quite an authority and squares up the matters among themselves. Generally none of the Europeans is competent to take up Sanskrit, explain it to others or understand it himself.

He does not want Pundits to correct him. He wants his own voice to be heard in preference to any and if any dare lift up his voice against his he will be contemptuously lowered.

Europeans have yet to learn that each sign of the Zodiac, each constellation, and each planet in Astronomy has more than a dozen names and some of them have as many as fifty, while others have even a thousand names. We have the *Surya Sahashranama* or one thousand names for the Sun. A dictionary devoted to the names of the Sun is really an absurdity to the western scholars and where they cannot follow us they *transport* us at once to the regions of superstition, mythology, and barbarism. The Hindu sciences are Siddhanthas or self evident truths which can stand any test. Did the Hindus borrow from the Greeks, Egyptians and the Chaldeans all these one thousand names for the Sun? Are Messrs. Wilde, Trent and Co., competent scholars in Chaldean and Sanskrit tongues? Can these or any other gentlemen come out to India and explain these one thousand names given by Sanskrit to single planet 'Ravi'? Have they any knowledge of Kalapurusha? Do they know the names for the Shasti amsas of a sign? The child of a poor woman threatens a great lord by saying that if he assaulted it, it would complain to its mother? Surely it does not understand that its mother is helpless. The threat that Indians borrowed from Chaldea is held out to us by the non-Sanskrit knowing worthies. Have they examined both languages? Have they established the wonderful flexibility and extensiveness of the Chaldean tongue? Do they know anything about Chaldean literature at all? We must have a scientific exposition of the whole matter before we can say definitely which is which.

Unfortunate Combinations or Misfortunes.

(Continued from P. 114 of Vol. IV).

(47) If the lord of the 2nd joins with the lord of the birth, and occupies 6th, 8th and 12th houses, there will be loss of sight.

(48) If the lord of 2 joins with Chundra and Sukra and occupies the birth, there will be night blindness.

(49) If the Sun joins the lord of the birth and the lord of 2 occupies 6th, 8th or 12th, the person will be born blind. If Mars occupies 12th the man loses his left eye, if Saturn occupies the 12th the person loses his right eye.

(50) If evil planets occupy the 2nd without the aspect of good planets and the lord of the 2nd is powerless there will be danger to sight.

(51) If the lord of the 2nd is weak, and the lord of the 12th joins him, without good aspects there will be inflammation of the eyes.

(52) If the lord of the 2nd joins the Sun, Mars and Kethu, and has the aspect of Gulika or Mandi the sight will be impaired by heat, disease or some other complaint.

(53) If the lord of the 2nd occupies 6th, 8th or 12th and is an evil planet himself without good aspect there will be sudden blindness through some unknown causes.

(54) If the lord of the 2nd joins Rahu and occupies the 6th house, or if the lord of the house occupied by Rahu joins the lord of the 2nd house and is in the 6th house, there will be toothache and falling of teeth in the Dasas and Bhukties of those planets.

(55) If the lords of 10, 6 and 2 join together and occupy *birth* his eyes will be pulled out by the orders of rulers.

(56) If the lords of the 10th and 6th houses are in *birth* having evil aspects or occupying debilitated *Navamsas*, his eyes will be plucked out or he will lose his sight by accidents.

(57) If the lords of 1 and 2 join and have the company of Gulika or Mandi the person suffers from ear complaints.

(58) If the lord of the 2nd occupies debilitated or enemies' Navamsas aspected by weak or evil planets, the person becomes unpopular and lives a dependent life.

(59) If the lord of the 2nd joins Sani, Kuja and Gulika and occupies Neecha or enemies' Navamsas without good aspects, the person eats miserable and wretched meals.

(60) If the Sun occupies 1st, 7th, 8th, and 2nd houses, and has the aspect of Kujà, or Kujá occupies the above named houses and has the aspect of the Sun, there will be dangers from small-pox, fires and vagabonds.

(61) If Kujà occupies 1, 12, 6 houses having the aspect of Sani or when the above houses happen to be evil houses for Kujá, the person will be unfit for society and will have many loathsome diseases.

(To be continued).

Development of the Senses.

As times change, so change also the tastes of people. The causes for such changes in human tastes are the elevation and depression of nervous centres. Nervous currents are identified with electrical currents and as these keep changing on, the national and individual tastes also change. Jovian and solar magnetism combine to affect the terrestrial magnetic currents. Wherever these magnetic currents are excited or disturbed, all the earthly phenomena there are also disturbed for good or bad as the case may be. These magnetic currents are also disturbed during the times of solar and lunar eclipses, and also when the Sun turns that part of his disk towards the earth which contains the greatest number of dark solar spots. When the normal supply of electricity is withheld or averted, disturbances may naturally be expected. Therefore the taste for the development of the five senses in man considerably differs in the different parts of the world and according to the intensity and frequency of electrical and magnetic currents. The taste for gambling, the taste for drinking, the taste for whoring, the taste for adventure, the taste for morality, the taste for fighting, the taste for mercantile speculations and the taste for reputation are so many different results of the nervous energy, moulded and cultivated in particular times and conditions. An equal development of the five senses of man is a rare phenomenon. This fact is encouraged by the variety of climate, seed and conditions of life

of the individuals as well as those of the nations. The sense of smell is mostly neglected by the enlightened nations of to-day on account of the hateful practice of using too much tobacco in their daily life. The Japanese—called the English of the East—a nation of great originality and with no small pretensions to a high state of civilisation, have cultivated the sense of *smell* to a peculiar extent. They have a curious entertainment called "Ko—Kwai." Here prizes are offered to the possessor of the most delicate olfactory nervous development. Persons who go there should be newly and cleanly bathed, neatly dressed, without having lately partaken of any highly seasoned food, or strong liquor. It consists in the offering by the hostess, to her friends various kinds of incense, the names of which are simply delightful. The guest who correctly guesses the largest number of scents is awarded a good prize and this adds great excitement to the whole meeting. There are some persons amongst us who have a great knack in such matters. Dogs have the sense of smell developed to a remarkable degree as also some other beasts and birds. Some of the West Indian tribes are very great adepts in the possession of nasal delicacy and the art by which this sense is developed ought not to be despised.

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Excavations in Persia.

Persia has long been noted for its ancient civilisation. In the 6th century before Christ "Cyrus" united the Persians who were already highly civilised with the Medes and founded the Persian Empire. It attained to great wealth and power, and was the leading nation until it was overthrown by Alexander the Great, in 331 B. C. There are many interesting ruins in Persia. The magnificent ruins of *Persepolis*, the capital of the ancient Persians furnish undoubted proofs of the splendid civilisation which the Persians had attained to at a very early stage of the world's history. Even today they excel all other enlightened nations of the Earth in the manufacture of carpets, shawls and swordblades. They are called the "French of the East" and their language is one of the most melodious in the world. It is no wonder therefore that the work of excavators should be attended with results which are of the highest value in the history of civilisation. M. de Morgan has been conducting very interesting excavations at Susa in Persia. His explorations are very important in showing that the Egyptian civilisation had an undoubted Asiatic source. M. Morgan was sent out to do this work by the French Government and has 600 men to work under him. His most important "*find*" lately has been a great *stile* 6½ft. high and 3⅓ft. wide, carved in relief with armed men storming a hill like a *kopje* over which the Sun shines. It is attributed to King Naram Sin, son of Sargon, who flourished 5650 years ago. The carving is excellent and shows that the Elamite or Anzanite artists were as excellent as those of Assyria or Chaldea. Susa has

a "*mound*" which might take 10 or 20 years to complete the excavations. Morgan is very sanguine about the revelation of many secrets of history and assures his readers that there was a very high degree of civilisation in ancient Elam between 10,000 and 11,000 years ago. This will indeed be very interesting and instructive. Morgan's hopes are well founded and the valuable *finds* which he has succeeded in unearthing in and about Susa, clearly show that he is not a blind *savant* who wants to make much of what he does not possess. We wish him all success in his noble enterprise.

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Nasta Jatakam.

(*Lost Horoscopes*).

A worthy member called our attention in our June Magazine, to an important fact, namely, that we may advantageously throw some light on the question of finding the lost horoscopes. The loss of horoscopes arises in different ways. Many have no horoscopes prepared or birth time recorded, some persons mislay their "bundles of horoscopes", and do not find them again. Others are unable to offer any evidence regarding their time or date of birth. A few are blessed with a *happy* temperament which loses its balance at *trifles* and which induces the persons who are under its influence to burn their papers when they have some disappointments or when astrological predictions are not fulfilled, some lose their records by burning, others have them stolen. Some are taken away by the *astrological thieves*—and are not returned to the owners. It is a well known fact that some astrologers in their travels get horoscopes—original—from gentlemen and never return them, or give them any clue of their whereabouts. A number of horoscopes are removed through family quarrels and destruction of property. White ants devour greedily the records of planetary influences wherever they have access to them. Rains and dampness destroy others without mercy. These are some of the sources through which horoscopes or records of birth-time and date are destroyed. Man's mind changes with the growth of his physical development of nerves, progress in education, realisation of personal experiences, conversation with adepts, arguments with intelligent men, faith in the sayings of persons for whom he has great regard, and for many other reasons. His views to-day in many matters will not be his opinions to-morrow. Very rarely knowledge is stationary. Therefore the best advice that we could offer to our readers will be to preserve all sorts of records, and make use of them as they advance in life and as necessity arises for their use. Nasta Jataka involves a series of mathematical calculations and those who pretend to cast *lost horoscopes* therefore ought not to venture predictions without a careful previous preliminary training in astrology. Amateurs, not well instructed might do a great deal of injury to the cause and to their own belief in astrology if they attempted to solve problems which ought to be solved only by adepts. We shall here explain the system recommended in the Brihat

Jataka. Brihat Jataka recommends two kinds of Lagnas for casting a horoscope. The time of conception, wherever it is procurable and the actual time of birth. When the time of an important event like the birth of a child is not recorded, there is very little probability of the recording of the correct time and date of sexual connection with leads to conception, pregnancy and delivery of children. A person is born in this world, apparently, without reference to his inclinations. Thoughts also arise very often suddenly without reference to his will. Such thoughts if recorded indicate the results of his future life. It is imperative, therefore, that only thoughts which naturally arise in the mind are to be analysed and examined and not those which refer to *wilful and previously arranged ones.* A good and intelligent astrologer must be interviewed by the party who wishes to have his "Lost Horoscope" cast. The time of this question is the basis on which the whole horoscope has to be constructed and we shall give those details in our next issue.

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Raja Jai Singh's Observatories.

(Continued from P. 133 of Vol. IV).

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"In the same manner as the geometers and astronomers of antiquity bestowed many years on the practice of observation, thus for the establishment of a certain method, after having constructed these instruments, the places of the stars were daily observed. After seven years had been spent in this employment, information was received, that about this time, observatories had been constructed in Europe, and that the learned of that country were employed in the prosecution of this important work, that the business of the observatory was still carried on there, and that they were constantly labouring to determine with accuracy the subtleties of this science. For this reason, were sent to that country several skilful persons along with Padre Manual, who procured the new Tables which had been constructed there 30 years before, anterior to those. *On examining and comparing the calculations of these tables* with actual observation; it appeared that there was *an error* of half a degree in the *former* in assigning the Moon's place. Although the error in the other planets was not so great, yet the times of solar and lunar eclipses be found to come out later or earlier than the truth by fifteen *pals* (=6 minutes). Hence he concluded that, since in Europe astronomical instruments have not been constructed of such a size, and such large diameters, the motions which have been observed with them, may have deviated a little from the truth; since in this place by the aid of unerring artificer, astronomical instruments have been constructed with all the exactness that the heart can desire, the motions of the stars have for a long period been constantly observed with them and agreeably to observation and mean motions, the equations were established.

"He found the calculation to agree perfectly with the observation; and

although even to this day, the business of the observatory is carried on, a table under the name of His Majesty, the Shadow of God, comprehending the most accurate ruler, and most perfect method of computation were constructed; that being so, when the places of the stars, the appearance of the new moons, the Eclipses of the Sun and the Moon, and the conjunctions of the heavenly bodies, are computed by it, they may arrive as near as possible, to the truth, which in fact is every day seen and confirmed in the observatory."

Before we pass on to describe the actual instruments, let us pause a while and reflect on the above words of Raja Jai Singh. In the first place, for an oriental prince to devote his whole time and resources to the cause of a speculative science is somewhat astonishing, secondly, this prince, being himself a learned man [which is not often the case] throughout manifests a truly scientific spirit and tries to ensure the utmost accuracy of results. Thirdly, Jai Singh does not content himself simply with his own observations and calculations, but goes to the length of sending a batch of "skilful men under Padre Manual" to procure the latest information about his favourite subject. Another remarkable fact in connexion with this is that an Indian astronomer only 172 years ago could boast of having detected *errors* in the calculation of the European astronomers by observations made at his own observatories! What a fall there has been ever since. Can India of to-day boast of possessing an observatory conducted by the Indian students of astronomy, where observations are regularly carried on night after night? In fact, if there were no earnest and self sacrificing Jesuit Fathers, even the metropolis of India, under such an elightened Government, could not have boasted of having any astronomical observatory at all! True it is, that the students of the Presidency College will have the benefit of an observatory in the next century, but still we are not yet in a position to say whether it will be worked with regularity as is done in the institutions of Europe and America, after the effervescence of curiosity has subsided a little from among the "Practical" students. Although the Pioneer, which in a very thoughtful leader, on the subject issued on the 18th February has remarked "In a land with such traditions, with practical astronomical ideas permeating the social and religious life of all classes of the people, it is hard to believe that astronomy, from the point of view of practical training, would not be at least as effective as any one of the many branches of science which are receiving every encouragement at the present times".

(To be continued).

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Astrology and H. E. Lord Curzon, The Viceroy of India.

The "Indian Nation" of the 11th June, 1900, on page 281 publishes the following note, which is interesting. The learned Editor observes "Pundit Manmath Bhattacharjee, Astrologer, 64,

Bowbazar Street, Calcutta, has received the thanks of the Private Secretary to His Excellency the Viceroy for the following forecast submitted by him. "From the 27th May after 3 days from Her Majesty's 82nd year entry, the enemy in the Transvaal will be dispersed day by day. Their capital will be seized before the 26th of June. But a guerilla warfare will last up to the end of September. At the end of the year 1900, there will be a great festival in England and great reformation will take place about the Queen's Cabinet. Her Majesty will enjoy good health this year".

We submitted a copy of the book published by us entitled the year "Vikari and Its Prospects" to H. E. the Viceroy and Governor-General of India in April 1899, and His Excellency was gracious enough to send us a reply with thanks almost by return of post. The Government of India also wrote to us that they would consider the claims of the Astrological Magazine after 12 months. The prompt way in which H. Excellency Lord Curzon attends to the disposal of the *killing* work he has, is simply surprising. Unfortunately for India H. E. assumed the rule at a time when not one, but several national calamities are causing no small anxiety to the ruling authorities. Plague and famine, added to the disastrous war in South Africa, are enough to puzzle any other ordinary statesman. But we are extremely thankful to the Almighty for the special favour he showed India in sending Lord Curzon as our Ruler just at this critical time. Lord Curzon is not only equal to any national or political crisis, but he has risen superior to all social prejudices and local cliques. He directs his attention to all complaints alike, and condescends to take note of even an astrological prediction or forecast. Such acts of grace show the wonderful energy with which H. E. directs all his responsible work. He controls the administration now with a vigour and courtesy which are unsurpassed by any Ruler in the world.

Although he is not a "Crowned Head" in a literal sense, his political position is not a bit inferior to any of the greatest monarchs in the world. He rules more than 300 millions of people and directs the affairs of about 150 Native Princes and Chiefs, many of whom possess revenues and territories equal in extent to several of the European countries. He has deservedly earned the gratitude of all the teeming millions in India by his excellent famine and plague arrangements, and the Almighty will no doubt, at an early date give His Excellency a higher position wherein he will have opportunities of doing greater good to humanity. As regards the forecast submitted by the learned Bhattacharjee, we have one or two doubts about which we have written in another page of this Magazine. His Excellency Lord Curzon has laid the whole astrological world under a deep debt of obligation by his courtesy and the courage of his moral convictions in sending a reply to an astrologer and we pray sincerely to the "Mighty Planets" the fit representatives of the unknown and unknowable First Light—

to grant His Excellency, Lady Curzon, and children, long life, unrivalled success and perfect happiness. We have no doubt in thinking, that all our honest astrological adepts would join with us in our prayers. Our predictions about H. Excellency Lord Curzon, coming as they do from a careful study of astrology and sciences for nearly a quarter of a century, cannot, and will not go in vain. His Excellency will have a higher and a more responsible position at an early date.

———:a:———

The Boy Lawyer and His Karma.

We gave the history of a boy lawyer of 7 years in our Astrological Magazine, P. 45 of Vol. IV. passing a splendid legal examination and conducting an original case in the Supreme Court of Kansas in America with consummate skill and ability. Such precocious display of intelligence in the various departments of knowledge is not an every day phenomenon. We said that we would write to the boy's father Mr. Gilbert, Attorney-at-Law and get the boy's time of birth and we did so. The gentleman has been kind enough to send us the following reply and we have much pleasure in publishing Mr. Gilbert's letter. He writes to us thus—

ATCHISON, KANSAS,
May 14th, 1900.

B. SURYANARAINA ROW, B.A.,
M.R.A.S., M.A.S.B., etc.

DEAR SIR,—Your very interesting letter of date February 26th, 1900 reached me the latter part of last month, please pardon me for not answering more promptly. I have been very busy and a part of the time away from home. Your very valuable Astrological Magazine also reached me in due time for which please accept my thanks. It is indeed very interesting reading. I have loaned it to several friends to read. I wish our people knew more about the science of Astrology.

My son Byron keeps up his interest in the study of law. I am of course his instructor. I do not push him, he is attending school and getting along splendidly, he is in good health and enjoys his sports. He is a great favourite among the boys. His name is Byron H. Gilbert. He was born in Atchison city, Atchison County in the state of Kansas, U. S. America. Thursday morning at 7-15 o'clock, July 16th 1890. As I understand from your letter you wish this information that you may, without charge, give an accounting of his Karma, look into his horoscope and give a sketch of his antecedents for which I shall be very much obliged. I shall take pleasure in giving you any further information that you may wish to ask me for.

W. D. GILBERT.

P. S.—The boy stood a successful and remarkable examination in law by the Judges of the Supreme Court of Kansas and other distinguished lawyers on the 14th day of December, 1897, and was then given a certificate of admission to the bar by the Supreme Court. He, without assistance and with ease, tried a case in Court and won it with opposing counsel in December 1897.—W. D. G.

As we have directly received the communication from Mr. W. D. Gilbert, Attorney and Counsellor at Law, Atchison, Kansas, we are thankful to Mr. W. D. Gilbert for giving us the needed information. *The boy lawyer* was born on 16th July, 1890, and passed the law examination on the 14th of Dec. 1897. The "child lawyer" was therefore only 7 years, 4 months and 28 days when he "stood a successful and a remarkable examination in law by the Judges of the Supreme Court of Kansas and other distinguished lawyers". And he conducted a case with an opposing counsel about the same time and most significant part of it is he won it. Really this is a remarkable case for astrological and psychological readers, and we shall give "the young lawyers" horoscope in our next issue and discuss about its merits. We shall write again to the Judges of the Supreme Court and the "child lawyer" himself and publish their replies when received. In the meanwhile we shall be glad to receive any contributions about this *psychological phenomenon* of a boy of 7 passing a splendid legal examination and winning a case with opposing counsel with ease and all by himself. We often said in the columns of this Magazine that *man* is the best machine for examination and that his little brain is the most wonderful phenomenon about which any amount of researches, may be advantagecusly carried out.

———:o:———

Correspondence.

[We do not hold ourselves responsible for the opinions expressed by our Correspondents. Correspondents are requested to write legibly on one side of the paper only.]

B. SURYANARAIN ROW,

DEAR SIR,*—With many the query is would astrology have pointed the time, nature and cause of the disaster? Also would astrology show by a horoscope of each of the 200 persons killed at that time, that each one of them was in danger of a violent death at that time: Does astrology *fitly apply* to such cases. Mr. Sanders, myself and others would like to hear from you in some issue of your Astrological Magazine on the case, an astrological view of the matter. The location of the disaster was at Scofield, Utah, U. S. America. Longitude 110°-54' or 7 hrs. 23' 36" West of Greenwich. Lat: 39°-40' North. The disaster occured on May 1st 1900, 10 hrs. o' 25" A.M.

Yours truly,

JOSHUA R. NICHOLS.

Salt Lake City, Utah,
America, *10th May 1900.*

This refers to a terrible explosion in a coal mine at Scofield, Utah, America, on the 1st May last where from the newspapers received from America, about 300 persons were instantly killed. We are much obliged to Mr. J. Nichols for the important issue he raises in Astrology.

* I mail to you to-day 2 copies of the S. L. Daily Tribune containing some account of a terrible disaster in a coal mine in the state.

There are very nice points involved in his question.

The 300 who died there must have their *Maraka Dasas* (death periods) almost in agreement and although all of them were killed, the manner of death with all may have been slightly different. The sea rushes and destroys a city when thousands of people perish. An army is captured and marched of as prisoners. Several regiments are killed in an attempt to conquer. Plague rages and destroys large families. The volcanic eruptions bury several thousands. Earthquakes destroy many lives; ships are drowned with several hundreds. Land slips and mountain slips have caused many disasters. Cholera rages and devastates numerous places in an incredibly short time. Black death destroyed millions. Hunger kills simultaneously many in famine stricken centres. The question, whether all these will have in their horoscopes, the mode, manner, and time of death indicated is a very important one and requires to be carefully gone into. These are called *Sanghathika Maranas*, and are explained at length in our shastras. *Sanghathika* in Sanskrit means, collective or crowded, and *Marana* means death. Death which takes away many at one period, when all of its victims are collected or gathered in one place or for one purpose. As it involves a series of physiological, psychological and astrological questions we shall take it later on in our Magazine. In the meanwhile we should be very glad to publish any discussion on this point which our worthy correspondents may send us.

Ed. As. Magazine.

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EDITOR OF THE ASTROLOGICAL MAGAZINE.

Queen's Horoscope.

DEAR SIR,—May I suggest to Mr. S. N. Bannerjee and his correspondent "Inquirer" that the simplest and surest way of getting the true *Sphutams* of the planets is to take an Ephemeris such as that of Raphael or Zadkiel, which are calculated for the Meridian of Greenwich (London) and merely subtract from the longitudes there given the *Ayanamsha*. These Ephemerides are very exact, being reduced from the *Nautical Almanac* which, as you know, is a publication under the direction of the Greenwich authorities and constructed for Her Majesty's service.

The European Zodiac commences with the first point of Aries on the Vernal equinox, the Hindu Zodiac begins when the Sun enters the constellation *Mesham* about 22 days later. The difference is the Ayanamsha.

My reason for this suggestion is that if calculations from the *Siddhantha Rahasyam* do not agree with delicately adjusted observations of astronomers, no scientific results can be obtained. All your astronomical works give the planet's places at a distant epoch in the past and it is extremely difficult even with the *Surya Siddhantha* tables to avoid some errors of computation in bringing them up to modern date. The *Nautical Almanac*, however, is published for 3 or 4 years in advance and as the years come to maturity, these

almanacs are checked by actual observation, and the slightest discrepancy, even a fraction of a second of space, is duly noted, so that theory and practice run side by side and bear one another out at all points. As a sincere admirer of all that pertains to your venerable Aryan civilisation and culture and as the only public expondent of Hindu Astrology in the West, I trust I may be received in good spirit by your learned correspondents. With best wishes for your welfare and that of the science we both advocate.

Believe me, Dear Sir,

38, Gracechurch Street, London E.C. 21st May 1900. } Yours, &c., *Sepharial.*

Patience.

THE EDITOR, ASTROLOGICAL MAGAZINE, MADRAS.

SIR,—I have read with much patience the reply of Mr. Surendranath Bannerjee's remarks about my contribution in your May Magazine. The learned professor of physical sciences and mathematics, apparently got a little irritated at what I wrote. I never pretended to know much of astronomy or astrology, and confess that I am only a beginner, with a little critical tendency. Mr. Bannerjee has received a sound collegiate education, he is a Master of Arts, and has been conducting the work of a college. He has in his excitement, used some strong expressions about me, but I have very little bile in me. Strong language does not man sound argument. I humbly request the able professor to once more calmly read my letter and tell me through your worthy columns whether what I wrote on p. 92 of your Vol. IV contains any sense. I wish also to know which are the printer's *Devils* ? I shall not take up any more of your valuable space for the present.

Allahabad, 15-6-1900. } *A Critical Beginner.*

A. Suggestion.

DEAR MR. EDITOR OF ASTROLOGICAL MAGAZINE.

A rich friend of mine put your Astrological Magazine into my hands and I have carefully perused some numbers. Could you find a simpler way of expressing yourself without resorting to the use of those hard Sanskrit names, which you so profusely introduce into your journal? Your Magazine interests the Americans more than any other of its kind, and you may rest assured of our deep sympathy for its success. A dozen or more copies of yours comes into this city and I complain of what all of us feel here. Your names are hard to remember or pronounce; and we Americans are far from having flexible tongues. In "Important Lessons in Astrology", you are running more in the direction of Sanskrit tongue than that of the English language. Please try to avoid all such uses of Sanskrit names and if you cannot help using some few words give full explanations in appropriate English. I hope you will not take my suggestion in an offensive light. Americans are children in Eastern

sciences, and want easy lessons. If you follow my advice you will be largely benefited.

New York, U. S. America, 13-5-1900. } *W. B.*

Imperfect Western Systems.

A learned Dr. from Mich. America writes to us a long letter which is full of interest and sound philosophic sense.

He sends us his horoscope, and it appears to be a very curious illustration of ups and downs in life, and that hankering after the "godly" which must sooner or later give the *native* an insight into the mystery of the *Yoga* whereby he learns the mystery of life, his soul, and all heavenly phenomena. He was born on 1st October 1859, at 10-15' A.M. in Finland, Russia. The worthy gentleman thus observes—"In the Sphinx I see a letter of yours which causes me to take the liberty to write to you. As most Westerns, by my education and environment, caused to look on astrology in my younger days as a superstition. I was by the force of circumstances and the fulfilment of some predictions of an amateur astrologer caused to give serious attention to the subject and so commenced studying it. I found, as any one who investigates before judging, that astrology is a science among sciences. At the same time the Western method and practice in my estimation, are very short-sighted and superficial as well in theory as in practice. I made some comments (among others to—...) which at first were accepted and used but some further ones brought me a somewhat arrogant reply from the—. My studies in Aryan philosophy had however brought me to the conviction that in India, the ideas I had expressed (and feel to be right) were the underlying ones in this as in other sciences. Rama Prasad's English edition of "the science of the breath" illustrates the thought that should be underlying the acceptance of the "influence of the stars", etc., etc...at least to make the science acceptable to reasoning, and thinking beings.

I have long wished to get "on to" some Indian Astrologer, on account of my respect for the *Thoroughness* with which your men seem to have treated everything they took hold of. As the fault of Western science in assuming One Aether on our plane, has doomed it to mistakes and by ways which the division in Five would have avoided. So in other things, seemingly small differences have been resultant in a greatly wrong results giving practices and theories.....

My horoscope is a strange mixture of endurance of energy and weakness. Of manly attributes and yet too much (for the world as it is) of womanly softness and tenderness in him. If you would make a "reading" and a figure and send it to me stating the charge for it at the same time, I will at earliest send the amount, and if it was not imposing on you, I would like the favour of occasional correspondence with you. As there is much I would want light and explanation on in the truest and grandest system of Cosmos, Its laws and manifestations. The

ancient Hindu for whose philosophy and its proclaimers ancient or present day, I have the profoundest respect and bow as I was not willing to, before any of the Westerns, at least not in the same sense.

———:o:———

The Wars.

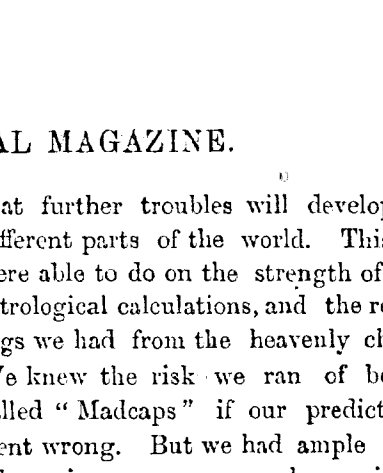
The world is hardly prepared to hear or have more wars just at this juncture. But everything does not come as the nations desire. The Planets, the mighty *Viceroys* of an Almighty but unseen and unknowable God, are also doing their work, and those who denounce the tangible influences of the planets in the arrangement of terrestrial phenomena, are really omitting the most potent factors in the production of sublunary affairs. We use advisedly the plural for war in this issue. These troubles were well-known to us long ago, and we gave no doubtful language in the description of the *political situation* of the world in our previous issues. *(Vide pp. 36, 37, 72, 100, and 124 of Vol. IV of the Astrological Magazine).* The affairs in Transvaal, Ashanti, China, Phillipines, Morraco, Egypt, Soudan, Spain, and France have been creating a great deal of unrest and alarm in the minds of the peace-loving inhabitants of the world. Wars have their own horrors. They destroy peace, oppose all progress, cause terrible anxiety to thousands of families, and call forth vices which are the disgrace of well balanced humanity. But wars are not unmixed evils. They have their advantages also. They bring into prominence certain virtues. They develop self restraint, call forth powers of endurance, raise the tone of activity, ennoble the mind by appreciation of greatness in their enemies, encourage statesmanly qualities, elevate really worthy men with reference to intrinsic merit, and not by favouritism, degrade the deserving *drags*, and distribute and redistribute the lands among the contending parties with future possibilities of producing similar troubles and wars. Loyalty, patriotism and sense of duty and its regulations are largely encouraged. These leave also an important moral lesson. The littleness of man and his uncertainty in life, as an entity, will be greatly impressed upon his mind. Action and reaction are equal and opposite and under this law empires have been built and they have been destroyed. World can never get on without wars, and history amply confirms this view. National politics are not under the complete control of its Statesmen. Planets have the greatest share in moulding their views and their influences ought not to be rejected. A long and luxurious life, with a supreme contempt for the "Foreigners" has brought the Chinese to the present sorrowful plight. Their numbers are overwhelming indeed, and they may have a large army. But too much confidence in their own prowess, and want of unanimity in their councils, coupled with the lack of good and able generals to command their numerous armies, are factors on which the Chinese have to be noticed. Nations plunged in self-conceit and luxury are generally in their last stages of existence. Wars teach them very good lessons and open their eyes when perhaps it is too late to mend their faults. Almost all the leading nations are now around China, apparently to defend their own interests—whatever may be understood by that political expression—but really actuated by motives of no special friendship to China or anything that belongs to her. The enlargement of *fortunes* in every direction, has been as much a weakness of the national brain, as it is of the individual and this sufficiently accounts for all the trouble and misery which world ever counted as its necessary share.

We shall take a survey of the planetary combinations and explain what their influences will be. In the *New Series* of Vol. IV of our Astrological Magazine we stated on p. 36 that "France, Germany, Russia, Turkey, America, and Japan, with China, in the distant horizon, are the leading powers who are directly interested in the successes and failures of the two nations who are now engaged in the fight..... The strange combination of planets in the Zodiacal Sign Scorpio in Dec. and Jan. last have their evil influences to work for some months to come and the period therefore before us is not one of great *prosperity* and *tranquility*..... Greater velocity in any planet means greater energy to work its influences and as Mars (Kuja) is an evil planet we have to expect some more troubles in the various parts of the world..... We shall have some more unfavourable

combinations of planets in Aries, Taurus, Gemini... The political atmosphere has various dark specks of clouds and they cause no small anxiety".....on page 72 of the same, we stated that "with a tremendously large army and with vast resources to back them up the English cause should have been easily triumphant in South Africa and at a much less risk and sacrifice of valuable human life. The combinations of planets are not very much in favour of a speedy termination of these bloody troubles. The political horizons of the world is still gloomy with stormy cloudy specks scattered here and there." Again on page 100 of the Magazine we remarked that "we stated in the very commencement of this war in October last, that it would continue for a long time and that there would be much loss of life and money due to the predominating influence of Mars and Saturn in an unlucky house... This movement (acceleration) makes him (Mars) very unsteady in *politics* and *war*. Sovereign minds are now very much disturbed by these Martian influences and the world is passing through a great *crisis*..... Mars enters Leo in early November and stays away there till about the end of May next. This *Stambhana* or unnecessary delay in one house affects the heads of the military classes and they lose the balance of mind to hear sober counsels..... Epidemics, famines, destructions by floods and rains, want of rains, plagues of various kinds, great losses from fire, and drowning will be some of the characteristics which attend the

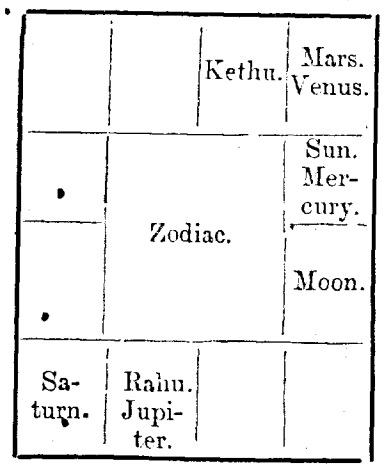
movements of this hot and warlike planet." Again on page 124 of the Astrological Magazine,we clearly stated referring to Mr. Alan Leo's predictions about the Transvaal War, that it will not be concluded in May, and that further difficulties continue for sometime to come."

We ask our readers and the public whether we have made bold and correct predictions and whether they have been verified with reference to subsequent facts. Lord Roberts is the greatest military officer England now has, and he is at the head of a tremendous army in Transvaal. When he went to South Africa, people naturally expected that the war would be terminated in a week or two and their expectations would have proved correct but for mighty planetary influences which he did not care to consult and about which his nation is now rousing itself to see. What are Boers before the British? They would have been crushed as so many flies before the largest army that the English ever commanded in the battle field. It is more than 8 months and still the troubles in South Africa are not in a mood to cease. None cared to consult the voices of the *planets*. Many even thought that reading an astrological journal was a great sin and a disgrace. Against the opinions of the greatest statesmen and military leaders, who certainly knew matters of war much better than we ever pretended to dream of, we gave out boldly our opinion, in no doubtful language, that the war will continue for sometime to come, and that further troubles will develop in different parts of the world. This we were able to do on the strength of our astrological calculations, and the readings we had from the heavenly chart. We knew the risk we ran of being called "Madcaps" if our predictions went wrong. But we had ample confidence in our own personal experience extending over 22 years in the regions of prediction and the careful way with which we alluded to our calculations. The movements of the three powerful evil planets Ravi, Kuja and Sani (Sun, Mars and Saturn) have now to be taken into consideration as they directly influence the present political troubles. Mars entered Taurus on the 15th of June 1900, in an accelerated mood. The entrance of the Sun on the previous night to Gemini is very ominous. The planets stand thus at the entree of Mars when Sagittarius commenced.



We stated about the year Sharwari in our book entitled *Vikari* and its Prospects that "Saturn sets up quarrels among the rulers of the world, rebellions and vagabondism will prevail. Mortality among the older people will be greater under Saturnine and his friendly influences; kings and princes will have various causes to disturb them".

We also said that "clouds in the political atmosphere will constantly threaten and produce some changes." Kuja entered an enemy's house. He aspects Sani and Chandra in the 8th house and Guru in the 7th. The Sun stands quite opposite to Sani and has Mars in his 12th. Mars has the aspect of Jupiter and joins Kethu. Ravi is associated with Buda. These partly modify the otherwise terrible consequences which would have flowed from the evil combinations. Saturn, Jupiter and Venus are retrograde, while Mars has acceleration. Mars enters Gemini on the 20th of July and the planets are thus situated.



Here the combinations are not good. Venus, Mercury, Jupiter and Saturn are retrograde and this gives them extra energy to disturb the peace of the nations. Mars and Venus have the aspect of Saturn. Mars also stands in the 8th from Jupiter. The Sun and Moon have exchanged their houses. Jupiter, although minister and commander-in-chief for this lunar year, is under the grip of the evil planet Rahu. All these are unfavourable combinations for peace or prosperity. Terrible destructions to property and persons have already marked the progress of these planetary combinations during this year. The deaths of eminent persons have also been quick. Under the Martian influence *fire* has been more than ever active in its destructive work, and water has not been slow to claim its victims along with its friend the *air*. India is passing under the worst of famines, and plague has not left our shores for good. In America, France, Russia and the Southern countries of Europe the minds of the people are unsettled. These are due to planetary movements. The recent severe fighting in China is directly the result of Martian movement.

———:o:———

NOTES.

Scorn cowardice of self destruction.

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To criticise is ever easier than to create.

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Truth even in trifles always seems unpleasant.

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Hatred does not cease by hatred. It ceases only by love.

Merit counts nothing while money wins the day.

A person reading one language is said to have only one eye.

The position of man is to stand, of woman to lean.

Man is not behind his contemporaries in thinking *well* of himself.

God will punish thoughts of sin as well as deeds of sin.

The best thing for a woman is to be never talked about by men.

To say *no* at the right moment is the test of moral courage.

Even truth must be told in soft language to be palatable.

Civilised humanity calls that shorter road of wholesale robbery, as *conquest*.

If *learning* be a difficult achievement, far more difficult is that of *unlearning*.

One who gets the largest income is not necessarily the best or the happiest man.

Buddha's simpler Philosophy seems to attract the Westerns more than the complicated one of the *Adwaitha*.

Sow an act, you reap a habit. Sow a habit you reap a character, sow a character and you reap a destiny.

Do not allow regrets for the past to shut out from your view the possibilities of the future.

He who reigns within himself and rules passions, desires, and fears is greater than a crowned king.

The crying of a woman is not held to betray the same depth of feeling as the sobs of a man.

A race lacking respect for woman has never advanced politically and socially, but has speedily decayed.

Bible had to be newly edited because the language and ideas there did not suit the present times.

The whole world of morals, religion, civilisation and the rest is subservient to the power of money.

There is the *push* of the personal will at the bounds of *life*, but there is the calm of spiritual repose at the centre.

Electrical Battery Cells deteriorate rapidly when used for high speeds. For heavy traffic and high speed, they are till now incapable.

Titles, honours, possessions, are all purchasable. Love, friendship, position, are all for sale in this admirably commercial age and go to the highest bidder.

Human brain must be dug by perseverence, manured by choice informations, watered by proper initiation and then the fruits will be healthy and tasteful.

The Polar darkness, as recently related by navigators, extends from 1,000 to 2,000 hours at a time. The sufferings of humanity there are simply horrifying.

It is a fact scientifically established that the destruction of forests is attended by hateful results to the country; the worst of which are a perceptible change of climate and decrease in the average of the rainfall.

Under the wonderful sky of India it is not the native trees alone which thrive and expand, but those which India shares with Europe and other moderate climes also attain dimensions unheard of elsewhere.

Sea water contains gold generally from 2 to 5 grains for a ton. Many attempts have been made to precipitate the gold by decomposition, and none has been successful to pay the cost of experiments.

The history of civilisation, says Rosenthal, shows that numerous false ideas take such strong hold on educated minds and spread with such incredible rapidity that it takes a long time to discover their spuriousness.

The largest known banyan tree on an Island in the Nerbudda, had over thirteen hundred large trunks and three thousand smaller ones. Armies of six or seven thousand men have frequently been encamped in its bowers, and it was seen afar as a solitary green hillock.

Death in nearly every case is painless. Professor Notwnagel of the Vienna University, lately delivered an interesting lecture on this curious subject. The purport of his argument is that the diseases previous to death, may give pain, but when death actually comes there will be no pain. The professor is very ingenious, no doubt but not very correct in his facts. He is safe in his inferences as no dead person returns to contradict his opinions.

The Star of the Magi, a monthly journal published at Chicago, America, thus observes about our Astrological Magazine in its number dated June 1, 1900.—"*The Astrological Magazine* published at Madras, India, is deserving of the highest commendations for its excellent typography and instructive contents. It not only reflects great credit on its accomplished editor but will prove of rare help to any who take an interest in Astrology."

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"Astronomy is excellent, but it must come dawn into life to have a full value, and not to remain there in globes and spaces."—EMERSON.

THE SPHINX.

A MONTHLY MAGAZINE

EDITED BY

CATHARINE H. THOMPSON.

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"THE ASTROLOGICAL MAGAZINE ALMANACK"

Showing the positions of planets during the month of

JULY, 1900.

Date.	Constellation.	Indian time. Ghatikas.	Vighatikas.	Rasee.	Ravi (Sun).	Budha (Mercury).	Sukra (Venus).	Kuja (Mars).	Guru (Jupiter).	Rahu (Dragon's Head),	Kethu (Dragon's Tail).	Sani (Saturn).
	CHANDRA (MOON).											
1	Makha.	51	8	Leo.	Arudra 4, 32 23,	*						
2	Pooba.	57	29	Leo.		*						
3	Oothara.	60	...	Leo & Virgo		Pushya 4. 20. 12.						
4	Oothara.	4	2	Virgo	Pun. 1 32. 3.		Comb. 19.	Rohini 2. 36 20.				
5	Hastha.	10	34	Vir. Lib.		*	*					
6	Chitta.	16	30	Lib.			Pun. 2. 15. 17.					
7	Swathy.	21	39	Lib.		Ansl. 1. 29. 29.						
8	Visaka.	25	42	Lib & Scorp	Pun. 2 11. 31.							
9	Anoorodha	28	36	Scorp.				Rohini 3. 20. 16.				
10	Jaista.	30	15	Scorp Sagit.		*						
11	Moola.	30	40	Sagit.			Pun. 1. 19. 25.			Ano. 4. 25.	Rohi. 25.	
12	Poorvasha.	29	55	Sagit. Capri.	Pun. 3 7, 9.							
13	Ootharasha	27	9	Capri.		Retro 5. 7.	Aphe. 3. 6					
14	Sravana.	25	35	Capri. Aqua.			*	Rohini 4.				
15	Dhanista.	22	13	Aqua.	Pun. 4 37. 42		Arda. 4. 22. 30.	4. 16.				
16	Sathabisha	18	28	Aqua.		Comb. 18. 9.						
17	Purvabha.	14	22	Pisc.								
18	Ootharabh.	10	11	Pisces.				Mrigu 1. 48. 12.				
19	Ravathi.	6	2	Pisces. Aries.	Pushya 1 7. 44.	*						
20	Aswini.	2	26	Aries.		Pushy 4. 30. 50.	*					
21	Bharani. Krithika.	56 56	29 32	Taurus			Ara. 3 18. 26.					
22	Rohini.	54	5	Taurus	Pushya 2 37. 42							
23	Mrigasira.	54	17	Taurus Gemi.				Mriga 2. 32 8.				
24	Auridra.	54	51	Gemi.								
25	Punarva.	56	57	Gemi. Cr.								
26	Pushya.	59	57	Cr.	Pushya 3 6. 32.							
27	Auslasha.	60	1	Cr.								
28	Auslasha.	4	11	Cr. Leo.		*		Mrin 3. 16.				
29	Makha.	9	29	Leo.	Pushya 4 39. 24.	Push. 3. 20. 25.						
30	Pooba.	15	25	Leo.								
31	Oothara.	22	27	Leo.								

* Free from Retrograde 15.

Anu. 2 15.

IMPORTANT NOTICE.

—o—

This Magazine is started to explain and illustrate astrological principles. Correspondents are invited from every quarter of the globe. Western and Eastern methods of horoscopy differ considerably and an attempt will be made to bring them together. Horoscopes are invited from gentlemen of every grade. They will be confidentially kept in separate registers in the Astrological Office for research and reference. Translation of the best works on Astrology in sanskrit will be given in the Magazine with separate paging, enabling subscribers to bind them separately for their use. Early orders are earnestly solicited. All correspondence and remittances must be addressed to.

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MADRAS, INDIA.

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EDITOR, ASTROLOGICAL MAGAZINE,

Madras, India.

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EDITED BY

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Member of the Asiatic Society of Bengal.

Vol. IV. August 1900. Published Every Month. No. 8.

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Member of the Asiatic Society of Bengal.

Vol. IV. | August, 1900. Published Every Month. | No. 8.

Who is Kalapurusha.

(*Time*).

II.

(*Continued from p. 137 of Vol. IV*).

In our last issue we pointed that Kalapurusha is the Karyarupa Parimana of Chit Sakti and that He governs all phenomena celestial or terrestrial. He controls all solar systems in the universe and all other interstellar planetary bodies. Nothing escapes his universal control and nothing can exist even for a second without his knowledge or power. There are two branches in knowledge which are very important for our present purposes to know. Knowledge which leads to Brahma, which gives power to control all universe, which removes all our ignorance and unrealities of life, which makes us to know what we are, whence we have come, whither we are going, why we are here, and Who is the final source for all these manifestations of life and its environments, and which eventually enables us to become one with Him, this knowledge is called *Vidya* from *Vidal* Gnana or a consciousness of the grand Truth—God—the final Power from whom all phenomena, celestial or terrestrial must take its origin, and to Whom, they must finally go and in Whom they must seek their last home and eternal rest. As opposed to this *Vidya* or the Brahma Gnana we have *Avidya* or manifestation of knowledge which is ever transient, which is ever misleading, about which we cannot be definite at any time—because it is continually changing. This *Avidya* or the outer manifestation of Vidya ostensibly governs all

objective and subjective phenomena, causes creation, protection and destruction of all we perceive by our senses, and this Power has been variously called as Chit Sakti, Maya, Illusion, Ignorance, and the Cause which directly governs all celestial and terrestrial manifestations. Kalapurusha controls all sources of knowledge which form Avidya. He subjects all the 84 lacs of changeable Jeevarasees (life species) to the control of this Avidya Chakram—congregation of forces—binds them by the ropes of ambition, desires and avarice, and hands them over to the Maya Sakti or the wonderful Power of Transient and Illusive Universe. There is a wheel (of forces) which goes under the name of Simsumarachakra which has been called into existence by this Kalapurusha. These forces coming from Kalapurusha, form into a cage, as it were, to which are attached the planets as wheels. They are dragging this cage and their movements determine the velocity of the various forces which compose this wonderful *Sakti Panjara*. The rotation of these planets with the Sakti Panjara gives rise to the endless phenomena which are being impressed every day and of which we form a part and parcel. Everything in the universe is called into existence by these revolutions, everything is protected and made to grow by these forces and everything is finally resolved by those movements of the Sakti Panjara to appear again and again in endless varieties to serve the purposes for which the universe is created and maintained by Kalapurucha under the direct orders of the Almighty Power.

Kalapurusha is exercising his power in a most wonderful manner. Without reference to Kalapurusha, none in this world can either get what he wants here, or what he desires in the world to come. World is composed of two grand divisions. *Sthavara* and *Jangama*. The first comprises all objects or things which go under the name of the immovable. Under the latter are included all the moving phenomena. All phenomena are actuated by their previous and present Karma. Karma is divided under three principal heads, (1) Agami, (2) Sanchita and (3) Prarabdha. We have several times pointed out that astrology has very intimate connection with the Karma Theory and that without understanding the intricacies of the one the other cannot be properly grasped.

In our next issue we shall recur to this most interesting subject, and shall try to explain these Karmaic divisions which have an important bearing on the question of planetary influences, Kalapurusha, and the affairs of the celestial and terrestrial creatures. Happiness and misery depend upon the influence of Time, and this must be carefully remembered.

———:o:———

Saturn or Sani.

II.

(*Continued from p. 141 of Vol. IV*).

We stated in our last issue how Sani was called Manda from the fact of his disk having absorbed the forces of *Mandatwa*, *Laghutwa* and *Krisatwa* when they burst out of the solar globe. These forces were doing a great deal of damage to the worlds and the globe of Saturn took them in and was called Manda. The son of Saturn is called Mandi in the astrological works and he is represented as possessing specially the Mandatwa Sakti, which is full of mischievous tendencies in the work of creation. The general name by which Saturn is familiarly known throughout India is Sani and we shall examine what this means. The word *Sani* is composed of two Sanskrit letters *Sa* and *Ni*. After the bursting of the solar globe, a force called *Saragha* darted forth in a smoky dark color, and attracted another force which was called *Jwalanana* and which was the combination of the two forces arising from *Sa* and *Ra* above alluded to on page 141 of the July Magazine. The combination of these two forces *Saragha* and *Jwalanana* produced another Sakti which went on burning and destroying all objects which came in its way. This was a fresh source of danger which had to be combated as best as it was possible. The Saturnine Disk was set in a particular movement by the Grand Power which is behind the curtain of all human understanding and knowledge, and this fresh movement of *Souri* checked all progress of the combined forces of *Saragha* and *Jwalanana* and restored peace, comfort and order in that chaotic state. Hence *Sani* means one who gives happiness and peace to the worlds from the letter *Sa* which means *Sukha* or happiness and *Ni* given or one who gave happiness to the otherwise disturbed worlds. The different names of the planets were not given at one and the same time or at random without

conveying some special meaning. The various phenomena which the planets were able to produce or affect or which were moulded by their rays, gave rise to the numerous combinations of letters which compose the names of all planets. These peculiarities of the Sanskrit language are unique in the history of languages and cannot become intelligible unless the students enter into the various technical mysteries which are indicated by the letters composing the Sanskrit words.

The globe of Saturn is peculiarly shaped. Telescopic examinations are not free from sources of error. And this is principally due to the various atmospheric envelopes which have to be pierced through by the telescopic vision, and the mediums of ether and other invisible bodies add no small confusion to this interesting branch of human knowledge. Variations which may be noticed between the accepted scientific theories of modern days, and those of Soudamini Kala have to be carefully marked and noted, and further researches alone will clearly show which of them are correct. Anyhow one thing seems to be certain, with the modern scientific investigations and that is not a light matter which can be overlooked by any fair minded man. Almost every decade is upsetting the theories of the past scientists, and is either adding some fresh and valuable information or has been shaking those theories which have had a universal recognition as correct before. Therefore there will be very little justification for any scientist of to-day to dogmatically say that he alone is correct in the perception of the causes which produce the effects, or that what others might advance from the records of the past civilization cannot be true and do not deserve the credit which they have been commanding through all the vicissitudes of the scientific propaganda. We have necessarily to assume certain hypothesis and after arguing on the lines suggested by these we have to draw our inferences. The Rishies, who framed the Sutras of the Soudamini Kala (treatise on electricity, etc.) have laid down rules and formulas for the students who wish to follow them and reap the advantages they have done. A fair examination of those formulas will convince the readers of the correctness of the views expressed by them. This is but just. Unless some profficiency is

obtained in any branch of study, no person will be authorised in passing censure on it. Scientific studies involve some trouble, labour and patience in the commencement and without these essentials no progress could be expected. The body of Saturn is globular but considerably depressed on the top. Saturn has sixteen *Parivesha* like rings or circles round his body. Parivesha is the ring round the Moon generally seen on partly clouded nights. We are familiar with this phenomenon. The number of rings named by the Soudamini Kala, round the body of Saturn is larger than the number discovered by the European astronomers of to-day. Time and advanced machinery will show the correctness of these views of the ancient sages. All these rings have special names and the purposes they serve in the saturnine domain are explained.

—:o:—

Medical Notes—(Health Tests). IV.

(*Continued from p. 80 of Vol. IV*).

We pointed out briefly the importance of urine as furnishing a sure test in the examination of the health of a person in our May issue. Degrees of heat in the urine passed out and the sensation or feeling of pain with which it is passed out of the sexual organs of the persons have also to be marked and studied. The taste of urine and the sediment it leaves on the ground or vessel where it is passed, have an important bearing in determining the state of health of the person. Urine also may be tested by being freshly passed and corked up in a clear bottle and examined after the lapse of some days. It may be heated well and examined. It may be kept in the bottle without heating for a week or two and then examined or it may be boiled and evaporated in an earthen vessel and the remnants examined. Diabetes is a serious form of urinal disease and very few escape from this disease, if their bodies are otherwise predisposed to take such complaints easily. Food and climate, coupled with the frequency of the sexual intercourse the person has are the most potent factors on which depend the quantity, quality and strength of the urine. Mountainous atmosphere in some cases has a most wonderful efficacy in curing these urinal disorders and some rivers and ponds produce remarkable effects on the composition and storage of urine in the human body. Among the lower animals urine is no less indicative of the health of their bodies. Even among birds the urine plays the same important part as it does in the animals and men. The urine of cow has very surprising results on the health of a man. Cow's urine is a special disinfectant and has the power of counteracting against almost all kinds of poisonous gases and malarial airs.

The urine of some animals and rep-

tiles is highly scented and serves a variety of useful medicinal purposes. The urine of young boys is useful in checking the progress of some complaints among those women who have newly delivered. In some cases the urine of lower orders of creation produces eruptions and cutaneous disorders in man. Urine also has the power of keeping away some insect classes. The urine of a diabetic patient contains larger quantities of saccharine matters and this can be easily tested. Urine has a healing effect when applied to ordinary sores and wounds and many kinds of cutaneous disorders. We may here give a large number of interesting facts in connection with this subject and the facts will be highly instructive. But as we have already stated in the previous issue we shall reserve many of these details to our future issues. The composition of urine in man is not properly understood, and the analyses lacks some of the elements of truth in as much as, the analysed substances cannot go to form urine similar to what we find in the human or animal species. Urine forms very good manure for cultivating certain kinds of vegetation, and possesses when living, large powers to help the protection or progress of species which it loses as soon as it is separated from the bodies secreting the urinal fluid. Liquid food acts differently on the preparation and quantity of urine from the solids, and vegetable food produces urine quite different in composition from that which is produced by pure animal food. The study of urine therefore forms a very interesting and highly useful subject and as the difficulties are few and urine is always available for purposes of examination persons interested in medical and hygienic matters ought not to miss opportunities of recording their experiences for the benefit of the public whenever they have occasions to do so. We shall next take up *Mala* or matters sent out of body in the shape of faecal and other matters.

(To be continued).

———:o:———

The Evolution of Astronomy

BY

SURENDRANATH BANNERJEE, M.A.

(Continued from p. 143 of Vol. IV).

It is however a mistery whence he derived his knowledge. Another lord of the Celestial Empire, called Hoang-Ho, found out that the calendar had fallen into great confusion and to correct this, he caused an observatory to be built in or about the year 2608 B.C. "He then appointed one set of astronomers to observe the course of the Sun, another that of the Moon and a third that of the Stars." As a consequence, the Chinese anticipated the Greeks by 2,000 years. For it was found that 12 lunar months do not make up one solar year and to bring about the coincidence, it was necessary to intercalate seven lunations in 19 years. This result was known to the Greeks as the Metonic Cycle. This emperor went further and founded the institution of the Mathematical Tribunal, the members of which were made responsible with their lives for the prediction of astronomical phenomena such as eclipses. The story how two celebrated astronomers Ho and Hi in the reign of Tchong-Kang were made answerable with their lives for failing to predict the exact time of a solar eclipse in the Constellation of Capcorpio, is probably too well-known to readers of Chinese History to need any details here. As it might be anticipated, the moral influence of such sanguinary laws did not fail to retard the progress of astronomy and it was not till 2317 B.C. that it was again revived under the Emperor Yao* who divided the Zodiac into 28 constellations (the lunar mansions), determined the exact length of the four seasons and made the solar year equal to 365¼ days. After the lapse of another long interval during which the science made little progress, we find that the reign of Tchen-Kong (1100, B.C.) gave a fresh impetus to progress by determining the obliquity of the ecliptic equal to 23° 54' 31" 5—"a result which perfectly agrees with the theory of universal gravitation", and made yet another very important observation with regard to the position of the winter solstice in the heavens. This last result, strange to say, agrees with the calculations long afterwards made by Laplace, the celebrated French mathematician and astronomer of the 18th century. As we do not mean to tire out the patience of general readers by giving a long chronological list of uncouth names let us be content with this general remark that the period during which the Chinese astronomy showed its greatest activity extends over something like 2,500 years, from the reign of Fou Hi to 480 B.C. Confucius tells us that a series of 36 eclipses has been recorded in the Chinese annals between the period 722 and 400 B.C. of these, the reader might note, 31 eclipses have been verified by modern astronomers. "The decline of Chinese astronomy is usually ascribed to the barbarous policy of Tsin-Chi-Hong-Ti, who in 221 B.C. ordered all the books to be destroyed, which he considered not useful to mankind". And thus, so much valuable record of astronomical observations and precepts was for ever buried with Chinese ancient civilization.

* This emperor is said to have died at the age of 118. The following quotation will be read with interest:—

"On the first day of spring (2255 B.C.), Chun was installed as heir of the emperor. Examining the instrument decorated with precious stones which represents the stars and the *moveable tube which enables one to observe them*, he regarded the seven planets". Chouking Ch., II., quoted by J. Rambosson.

For a description of the instrument, we may quote again the same author:—

"This instrument, representing the stars was a sphere of the heavens termed Sicoun-Ki. This sphere represents the vault of the firmament divided into sections with earth in the centre, the sun, the moon, the planets and the stars *in the places assigned to them in the Ptolemaean system*".

The italics are ours, to show that long before Ptolemy, this system was known to the Chinese at least.

Greek Astronomy.

While the faintly visible star of astronomical science, was fast sinking below the Chinese horizon, another glorious orb was seen to have just risen from the Ionian seas to dazzle the eyes and dispel the darkness of the Westerns.

Thales, one of the "seven wise men", began to lay the foundations of astronomy in 640 B.C. and formulated the following doctrines for his disciples of the Ionian school. He believed the earth to be a sphere placed at the centre of the universe, held that the equator is obliquely cut by the ecliptic, and perpendicularly by the meridian, and determined the position of the stars forming the Lesser Bear by which the Phoenicians guided themselves in their distant voyages. Anaximander, who succeeded Thales, invented the gnomon and placed *one of it* at Lacedamon to observe the solstices and equinoxes. To him is also due the credit of inventing geographical charts. The Greeks had no means of making the divisions of the day, except by the varying lengths of the Sun's shadow; but Anaximenes, who came next, removed this inconvenience by discovering the art of constructing dials. Another celebrated school—the Italian—was founded by a still more celebrated philosopher. Pythagoras, who is said to have acquired his knowledge from the Egyptians and Chaldeans returned to his native island Samos, with the knowledge of the obliquity of the ecliptic and the identity of the morning and evening stars. His philosophical doctrine that the *Sun was the centre* of the planetary world and that the *earth is a planet revolving round the Sun in an elipse* is specially noteworthy. From him originated the idea of the "music of the spheres", which inspired many a subsequent muse with lofty themes and which may be very briefly touched upon here. According to him, the celestial bodies were set in a number of crystalline spheres, *in the common centre of which the earth was placed.* "These spheres all rolled round on each other in a daily revolution, causing thereby the rising and setting of the heavenly bodies. This rolling of the spheres on each other made a celestial music." He died in 497 B.C. Philolaus, one of his disciples, made the lunar month equal to 29½ days, the lunar year of 354 days and the solar year equal to 365¼ days. For some reason or other, Pythagoras did not publicly inculcate his doctrine of the universe, but Nicetas of Syracuse was the first to do it openly and explained the apparent motion of the heavenly bodies by the real motions of the earth about its axis. This was indeed a great achievement.

(*To be continued*).

———:o:———

Ages of Chaldean and Hindu Astrology

BY

B. SURYANARAIN ROW, B.A.,
M.R.A.S., M.A.S.B., ETC.

This article was originally contributed to the "Coming Events," London, and published in its issue of March last, and reproduced here for the information of our readers.

I shall feel obliged by your kindly inserting in your journal the following, which will have its own interest to your readers.

Referring to an article by Mr. George Wilde, on page 453 of September Coming Events, I do not know whether to laugh at the absurdity of the analogies drawn therein, or to weep at the gross ignorance betrayed by some of the names quoted by Mr. Wilde as quite an authority on the matter of "Chaldean Astrology" in its comparison with the Hindu, as regards their relative ages and sources. I also read with great care your article on the "Hindu Astrology" published on page 19 of October Coming Events.

Indian language, science, religious morals, society, manners and customs are, unfortunately, judged by "foreign" gentlemen who are full of prejudice, and proud with the idea that the Hindus could not have any high and old civilization superior to what they have among themselves. No arguments could be adduced against such illogical reasoning. The seed has to be sown on "stony soil," where it takes no root and consequently dies from want of nourishment.

I propose writing a few letters on this important subject, and although there may be some digressions in the course of these letters, I may be excused, considering the important issues involved in the discussion. In the physical fight, the Hindus were defeated by the European nations, and this is a matter of history known to all. That physical defeat is not intellectual conquest is well-known to every man of common sense, and when the Hindus submitted to the European nations, the conquest was political and not intellectual.

This fact has to be well borne in mind in understanding plainly the issues raised in the course of my arguments. But the conquerors reviewed the situation in altogether a different light. They gave no credit to the possession of intelligence among the learned Hindus, and if some of the latter classes commanded respect from the conquerors, they were the Rajaputs, Sikhs and Goorkhas, who fought gallantly with them. The Hindus treated the military classes as subservient to the intellectual, and in their national epic poems, such as Ramayana and Mahabharata, the heroes unrivalled in the field of battle were made subordinate to the intellectual giants who were their instructors and spiritual guides. Rama and his brothers were taught by the Venerable Vasista and Visvamitra, while the Pandoo and Kuru princes in the Mahabharata were instructed by the Brahmin intellectual giant Dronacharya.

I shall give your readers a few instances which prove that even to-day our literature and our sciences are sealed matters to the orientalists and my statements are supported by hard facts which cannot be contradicted. The English rulers found themselves face to face with a strange set of people many of whom were warlike and intelligent, but all of whom were found paying the highest regard to the Brahmins, who kept the priceless knowledge of Brahmavidya and all the sciences which explained its attainments. That a mild, beggarly Hindu should be worshipped and made much of when he had none of the appurtenances of

external glory was a pill which the rulers found difficult to swallow.

Missionaries, the pioneers of the Christian faith, found the Brahmins the most formidable opponents in the field of conversion to their religion. How did the Brahmins behave all this while? They very soon found out the intellectual worth of their rulers, and with the Conservatism which characterised them then, as it does now, they laughed within their sleeves at the lowness of mental reach which distinguished the pretenders of oriental research when they posed as great authorities in Hindu religious and scientific matters. When Government established High Courts, the learned Judges who wanted to introduce wholesale the body of the English law, found themselves in the midst of an highly elaborate system of local laws against which their own appeared to make a very poor show. Not being able to understand the complications of the Hindu laws and regulations, these law-makers had necessarily to fall back upon the Brahmin pundits or shastris to expound the principles of the Hindu law and customs. The expositions thus offered by the pundits were always matters of great difficulty to the European Judges, and they rarely understood the principles involved as too abstract and impracticable. The introduction of the Brahmin High Court Judges has not even now removed these difficulties wholly.

(*To be continued*).

Raja Jai Singh's Observatories.

(*Continued from p. 155 of Vol. IV*)

BY

SURENDRANATH BANNERJEE, M.A.

The observatory at Delhi erected by Jai Singh is unique and gigantic. It stands outside modern Delhi at a distance of about two miles in the midst of a vast plain; where many a battle has been fought for gaining supremacy over the capital of the Moghuls. On entering the place an immense equatorial dial called the Samrat Jantar (Prince of Dials) is met by the observer. The hypotenuse of the gnomon (the style of a Sun dial) is about 118 feet, its base 104 feet and the perpendicular 56 feet. This instrument is in a much injured state, just opposite this and in a far better condition is to be found another building enclosing walls which are gnomons to four concentric semicircles that are placed "at a" uniform inclination to the horizon and represent meridians removed by a certain angle from the meridian of the observatory. The outer walls serve as gnomons to two graded quadrants which lie to the east and west." A wall is erected to unite the four gnomons and a large semicircle is engraved on its northern face. This huge instrument served the purpose of measuring the altitudes of the stars. Two circular erections, open to the sky, stand one on the south-east and the other on the south-west of the great equatorial dial. Each has its centre marked by a pillar from whose base 30 horizontal radii of stone are laid on the floor. These gradually increase in breadth in the fashion of wedges, as they recede from the column, till at last they enter the enclosing circular wall. Each of them marks a sector of 6° on the circumference, and thus together with the alternating and equally measured spaces, they make up a circle of 360°. In the wall at the junction of the radii and intervening spaces, there are square recesses at suitable distances, the object of which was to enable the astronomer to ascend to a desired height in order to read off the observation. Each recess had originally two openings, but many of them have since been stopped. "The margins of the successes are marked with the tangents of the degrees of the altitude of the Sun, as indicated by the shadow cast by the pillar. These notches range up to 45° when the Sun exceeds that height the degrees are marked on the radii in such a manner as to show compliment of the altitude." Each division is again sub-divided into minutes. The azimuth (or the angular distance from the north or south) of the Sun or Moon could be computed by their shadows cast on these points. Most probably the accuracy of the results of observations used to be tested by comparing two readings taken simultaneously and for this purpose the correspondence of one building with the other was designed. The results obtained were subjected to the closest scrutiny before any record of them was taken and Jai Singh maintained an able staff of astronomers for this purpose. To rectify any mistake that might have escaped the observers at Delhi, similar observatories on a smaller scale were erected at Benares and Jaipur, Mattra and Ujjain. The *Man-mander* at Benares is one of the most prominent edifices overlooking the sacred stream of the Ganges. It is erected on the acclivity of the strand, which is rather very steep at this point. The building is in three storeys on the eastern or Gangetic side, whereas on the side of the city, it is only two storeys. From the main street of the bazaar, branches off a narrow lane winding its way to the gate of the observatory. On entering by a small doorway, one would find himself in the middle of a quadrangle and thence he is to ascend the roof by a small stairway, where the giant instruments executed in solid masonry " would at once come to view.

The *Bhith Yantr* or double moral quadrant is a wall running in the plane of the meridian. It is 11 feet high and $9\frac{3}{4}$ inches thick, and was used for the purpose of "determining the Sun's altitude, zenith distance at noon, its greatest declination and the latitude of the observatory." Near this instrument are two large circles and a square on the right side which still bear some faint traces of marks once engraved upon them. They served as instruments for determining the degrees of azimuth."

(*To be continued*).

Color Influences.

(Their Origin and Development).

(*Continued from p. 147 of Vol. IV*).

We pointed out in our last issue that for the production of natural phenomena

zodiacal and astral light was absolutely necessary. Solar light and darkness are intimately connected with the stellar lights and the combinations of these various lights tends to produce the endless series of natural objects, whose study is so very interesting to us. We must be consistent with ourselves. There can be no blowing of hot and cold in the same breath. If we admit the necessity for solar colors for our creation, we must as necessarily admit the planetary influences. It cannot be said by any show of reasoning that the stars, shine above us, shed their floods of light, and perform a series of revolutions without affecting the phenomena on whom their light falls every second and every fraction of a second. To be credited with the possession of sound sense, the logic must be faultless. The solar light, when analysed, is found to be a combination of seven principal colors and these merge into one another giving rise to a numberless delicate lines which cannot be separated and classified. The principal colors are—violet, indigo-blue-green, yellow-orange and red. The first letters of these give the formula *Vilgyor*. We will be committing a grand mistake if we do not take into consideration the dark color which absorbs all light, and the different shades we just now mentioned, and which plays no unimportant part in the history of terrestrial creation. The magnetic currents of the atmosphere, clouds, and the earth are largely affected by the light or darkness which prevails in the regions and with their modifications, the magnetic currents in man and other animals are vastly affected. Dark colors have a depressing effect upon the brain cells, while light has an exhilarating effect on the nervous centres of human bodies. The composition and influences vary with the times, species, localities, ages, and surrounding circumstances of the objects, to whichever class they may belong. The action of heat waves is also remarkable. At the dark end of the spectrum—when a solar ray is passed through a spectroscope it will be divided into a spectrum which prominently brings before the observer's vision the above seven principal colors and which has dark bands on both sides of the spectrum thus obtained—the heat rays are more active than they are in any one of these colored bands. The effects of dark bands, when a spectrum is thrown are therefore more influential than those of the colored bands. The character of man must be influenced by the light and heat, magnetism and electricity which he gets from the planetary rays. It is well-known that the effects of heat have a direct effect on human temperaments and these facts are wonderfully illustrated by the national temperaments which have been produced by the various climatic conditions by which men are surrounded, and in which they are born, and bred up. Magnetic currents have a direct influence upon the *fauna* and the *flora* of a country and this has been elaborately dwelt upon in the previous issues of the Astrological Magazine. This would be a very interesting and agreeable study but it is at the same time attended

with difficulties which have to be overcome by perseverance and diligence. In the Sanskrit works human nature has been characterised as being composed of three principal varieties—namely, Satwa, Raja, and Thama or white, red, and black, respectively. Thama means darkness or shadow and Rahu is called Thama. The presence of darkness is the absence of light and the presence of light means the absence of darkness. This proposition has to be understood in a qualified and not in an absolute sense and needs no further demonstration. All minerals, vegetables and minerals fall under these broad classifications. The food of man—composed of almost every variety of the above three grand divisions of nature—gives rise, on its consumption, to Satwa, Raja or Thamo Guna, thoughts and deeds. All our food is composed of colored objects. Nothing can be eaten which has not some shade of color. If color then is due to heat vibrations and waves, then man simply takes in so many sections of heat waves into his body to build up the component parts which sustain him as a man, or which have been wasted by his *Manas*, *Valk* and *Karma* or mind, speech and deeds. What is his character—if not the result of his surroundings modified by the seed out of which he is produced and the food he takes? The same results may be anticipated in the lower orders of creation. Animals and vegetables are remarkable for their instincts in the line of selection of food, and hence indirectly color influences. Whatever may be the food we give the animal rejects all but that which agrees with it. The machinery in their heads and bodies are not as complete as they are in man.

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India's Poverty.

Representation, verbal and written has much effect in forming opinions on any subject. The power of eloquence has never been denied and in some instances it has worked wonders—making black appear as white and *vice versa*. We always entertained suspicions regarding statistics, which are often prepared by irresponsible clerks, and to which the signature of some leading officers are attached; while showing regard to good and honest officers, and to whatever they say in the line of their duties, we cannot but say that very often they are innocently mislead by interested minions and thus the ends of justice are defeated. Some newspaper Editors have collected facts from English and Indian statistics and have compared the conditions of the English and Indian ryots and labourers with the result—most startling it might appear to the world—that India appears to great advantage in general wealth and prosperity over and above her governing mistress, England. A child can vouch for the wealth of England and the poverty of India. It is made to appear by those journalists that in India one in fifty is really poor and seeks relief from Government or private charities while in England one in thirty seeks public relief. There are 6 million Indians now on relief works and India counts 300 millions of people.

Calculations therefore clearly show that one in 50 among the population is really poor and seeks help. On the other hand they say that one in every 30 is seeking relief in England and suffers from abject poverty. India, therefore, in spite of her frequent famines and epidemic, her foreign relations, and domestic troubles is really the better of the two, and the Hindus are advised to stand proudly on their prosperous condition and favourable comparison with her governing country England. Of course statistics are collected to prove these facts and the arguments look plausible enough in the columns of newspapers. At best the Hindu leads a very simple and economical life. His wants are few and he is accustomed to work hard. In the villages and hamlets we have often wondered at the simplicity of life of the agricultural and working classes, who could live almost at half an anna per head per day. When Ragi or Cholam or Kamboo is fairly cheap one seer of it suffices for him for a day and he hardly indulges in the preparation of vegetables. His clothes are a rag to cover his honor and another not much bigger than his *Koupina* suffices to cover his head. In many places even this *luxury* for the head is not visible among the poorer classes. Children, male and female are almost naked up to 10 or 12 years and with the advance of puberty a small piece of torn cloth serves to cover about their waist. Their houses cost almost nothing, and when sold do not even fetch the *respectable* sum of two or three rupees. To lead this "advantageous and luxurious life" the poor labourer has to work all day with his wife and children. Indians, calculated on this "luxurious" style of living at 6 or 8 pies per day per head can certainly compare favourably with the inhabitants of their ruling country. This is no exaggeration and more than half of the Indian population live in this wretched condition of life. Coffee, tea, wheat, rice, ghee, full clothing, proper accommodation and hygenic surroundings are matters of imagination for the majority of the Indian cultivators. If we take the life of the British labouring classes we find quite a different set of circumstances. Their dress is fuller, their food is richer, their accommodation is better, their drinks are sweeter, their pastimes are costlier and their earnings are greater than those of the sons of India. In our conversation with an English Barrister, we remember quite well the serious remark he made when we questioned him on the success of his profession. He coolly observed "How can I live under one thousand rupees a month." He was not given much to drinking and lived a bachelor. This would explain the temperaments of the Hindu and the Englishman. A costly life bursts quicker under adversity than a simple one. The 6 millions now on the famine rolls do not represent even one fourth of the numbers who are absolutely helpless now in India, and who, from a sense of shame or humiliation do not seek the public help and who rather prefer death from starvation to public disgrace of begging. If their numbers are taken into consideration the statistical proportion of one to fifty begging inference would disappear and the poor Native would be shown in his true abject state of poverty. In India it may safely be asserted that one out of every ten is a veritable beggar even in prosperous times and the proportion must be even greater in times of distress like the present famine after a series of bad seasons. The English man suffers much when he has no luxuries, and the Native cousiders himself quite happy if he gets his two meals. The planetary combinations for India's horoscope are not favourable just now and the fears of continuance of famine, plague and other annoyances will continue and add much to swell the proportion of beggarage in India. Saturn and Mars with Jupiter in combination with Rahu are directly concerned in causing these troubles and their movements determine the intensity of pain and localisation of troubles.

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Important Lessons in Astrology.

(Continued from p. 117 of vol. IV.)

Lesson VII.

In our June Magazine we pointed out that the 27 constellations were divided into 3 *ganas*, Deva, Manushya and Rakshasa, and gave the names of the constellations which fell under those classifications. We shall now state their respective results and characteristics.

(1) Those who are born in Devagana will be—handsome, charitable, intelligent, agreeable, pooreaters, highly skilful, and respected.

(2) Those who are born in Manushyagana are—fond of respect, wealthy, have broad eyes, martial and fond of fighting weapons, will be respected by the public, and elected by them as leaders, headmen or chiefs.

(3) Those who are born in Rakshasagana—have fierce or gigantic bodies, eccentric or stubborn, fond of evil deeds and scandalous conversation, unpolite or harsh in language, mean and jealous of other's prosperity, suffering from venereal and other complaints.

In the adaptations for marriage, it is the custom in India to consult Astrologers about the 12 *Kutas* or agreement points in the horoscopes of the bride and bridegroom. The consultation of Ganakuta is very important as it is supposed to reveal the temperaments which are to be coupled. Devagana is the best. Next comes Manushagana, and last is Rakshasa. If the female happens to be in the lower gana the marriage is undesirable and where the lady does what she likes in the house the master finds himself often under very awkward conditions.

Therefore it is strictly laid down in the astrological works that marriage between the same ganas is commendable and conduces to agreement and happiness in the married couple. Where it takes place between a man of the lower gana and a woman of the higher gana it is passable as the female will be chaste, well behaving, will put up with the vagaries of her husband and finally turns him to good ways by her endearing and virtuous conduct. There

are more husbands who are thoroughly governed by their wives than there are wives who are under the control of their husbands. Chaucer the father of English Poetry introduces in his interesting "Tales" two cows in a very humorous way. They both met and talked to each other. One cow was unusually fat and had more food than she could digest. The other was almost in a dying condition for want of food and nourishment. The fat cow questioned the lean cow and asked her what was the food on which she lived to be reduced to this miserable condition. The lean cow was equally anxious to know what could have been the food of the fat cow whose sides were almost bursting from excess of food. The lean cow in a faint tone answered that she was feeding on *patient wives* in the world, and that she occasionally got a wife who had patience enough to obey and love her husband. I see your folly—exclaimed the fat cow bursting in loud laughter? What a fool you are to feed on patient wives. They are far and few between and that explains your skeleton like form and your wretched poverty. Bless me I am feeding on *Patient husbands* in the world who are controlled by their erratic wives, and I can swear to you that I get more food in this class than I can digest. Hence I am so fat! In the selection of *ganas* the higher female can marry a lower male, but a lower female will be a bad bargain to a higher gana man and will ever make him miserable in his domestic life.

Next we have to explain the *yoni phala* or results. *Yoni* in Sanskrit means the feminine sexual organ, and this is also principally consulted among the lower orders in their marriage adaptations. The 27 constellations govern all phenomena and the Peculiarities of mankind are due to their endless permutations and combinations. Marriage whether viewed as a social or a religious contract has a special purpose to serve and the conubial bliss of the parties joined in marriage in any form depends upon their sexual agreement. As in other organs, of the human body, so also in the sexual organs the proportions are not keeping any mathematical arrangement or precision with reference to each other or with reference to the light or bulk of the body. This is well illustrated in our every day experience and there is no use of shutting our eyes to the most important question of sexual parity and agreement. Some have large heads and small necks, some have long hands and fingers attached to a lean body, others have long legs and short hands, some have long fingers. while others have short and stout ones. Some have stout noses and stouter nostrils, while others have flat and almost insignificant nasal organs. Some have large bodies and dried up faces. Others have dried up bodies and full faces. Some have broad and open eyes while others have any number of peculiarities in the organs of vision. None of human organs or their development depends upon any proportion of the stature of the body or its stoutness. In the same manner sexual inequalities are percetible all over the world. The dimension and capacity of the sexual organs in man or woman neither depend upon the height and strength of the body nor on its bulkines or slenderness.

The French Navy.

M. *la* Moigne in his report on the present French Navy says that France is weaker to day than she was in 1888. A great increase has taken place in respect of armoured and protected warships during the last five years in the navies of England, Russia, Italy, Germany, Japan and the United States, while the navy of France has been practically standing still. After discussing elaborately on the various types of constructing Warships, he says that the true type of a fighting vessel must be an armour clad vessel having a powerful artillery, completely protected in vital parts and means of offence, with a speed of 18 or 19 knots, and a minimum displacement of 13,500 tons. Equipped with such vessels the *French Navy*—he expects—can match any fighting ships of the other nations. Naval armaments are under the control of the zodiacal sign Virgo or Kanya. Some are of opinion that the chief watery signs Meena and Kataka have also some control over vessels which sail on the waters whether for purposes of commerce or for purposes of conquest. The lord of Kanya is now in combust and will continue to be so for some time. When he gets into bad and cruel associations, and has their strong aspects, naval disturbances will happen and destruction happens to properties connected with ships sailing on the seas. The tendency to increase the navy among the leading powers of the earth is much to be regretted as large standing armies and naval squadrons make peace at all times uncertain, and exposes them to the temptations of foreign conquest which always may not lead to most desirable results. Planets are exercising tremendous astral influences on the terrestrial affairs and no ordinary attempts on the part of man can overcome them.

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War Lessons.

The American military officers who were sent by the United States Government to observe the South African war draw certain conclusions which are interesting from a military and common sense point of view. They say that this War will do more to preserve peace during the next 20 years than the Hague conference or anything of that character. The reason is that it demonstrates the heavy cost in the war both in life and treasure. With a tremendously large army of 225 thousand men in South Africa, the British met with little success until Lord Roberts was enabled to mass an over-whelming force and flank the Boers out of their positions. The Boer forces never averaged more than 25 thousand men. But they were actively engaged, employed modern weapons and utilized the natural defences of the country. The War has been protracted by the Boers for more than half a year and they have inflicted appalling losses on the British. This causes Great Britain much regret and other nations will realize the increased perils of war from England's experience. They advise belligerents to observe the following tactics in war.

1. "Avoid frontal attacks upon enemies" position.

2. Have the latest improved small arms and artillery.

3. Avoid risking artillery by deploying too far to the front.

4. Have an effective scouting and last but not least.

5. Keep ample cavalry and artillery. We however see that the lessons that these American officers drew have not been taken note of by the Foreign Nations, the Americans themselves or the British Nation as can be seen by their madly rushing against the Chinese and involving themselves in a series of political complications, which might land the powers eventually in a great and destructive war.

If the American generals or the generals engaged in war instead of trusting to their own judgments had consulted the combinations of planets, how Mars is moving at an accelerated motion, how Saturn is aspected by Mars and how Jupiter is troubled by a low caste and troublesome planet like Rahu, they would not have drawn such hasty conclusions, or begun such destructive wars. Little specks of political clouds, have been gradually increasing in strength and dimensions, and have at last burst through planetary influences, into a tremendous downpour. This downpour of shells and fire arms, has been directly caused by the strange combination of 7 planets in Scorpio in October last, and by the evil aspects of Mars and Saturn, the two powerful malefic planets who always disturb the peace of the worlds they control.

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The Empress Dowager of China.

China now attracts the attention of the whole world more than any other country. All the Great Powers of the earth are gathered to guard "*their own interests*" in China and the situation when so many have joined in one place, is not only serious, but, eventful. Opposed to the 'foreigners' and behind the screens is a great and powerful woman the Empress Dowager of China. Her name is Tsi-An. She is a remarkable woman of great physical activity and mental capacity. She has been wielding the destinies of more than 400 millions of people for more than 30 years and she is a woman of fertile resources. Daughter of a Manchu noble, she was sold at an early age to a rich Mandarin. She was well educated in her early age and as a sort of slave girl, she had ample opportunities of mixing freely with the outer world and making her own observations in her younger days when she was a nonentity. She felt strongly in her younger days that she would become a *great woman* if not the greatest in China. The Emperor Hien-Fung issued a marriage proclamation calling all eligible maidens of Manchu descent between the ages of 15 and 18 to present themselves at the Celestial Palace, at Peking with a view to examination as secondary wife to the Emperor. Tsi-An read the proclamation, made a

spirited and excellent argument and induced her "bought parents" to send her to the Court as a Manchu princess. When she presented herself at the Celestial Court, she was much admired for her faultless and well developed woman-hood, and as in their examinations they found her one of the most extraordinary intellectual woman, she was placed among the 10 first of the list of the successful candidates and installed as second woman to the Emperor. And here began her wonderful carrier of intrigue and activity. Gradually she made herself indispensable to the Empress and was frequently thrown into the company of the Emperor. His admiration and affection were secured before long by her and she bore him a son. This son was appointed after the death of his father in 1860 under the name of Emperor Tung-Chi. He died in 1875 and thus there was practically no successor and the Regency ruled all this long time. Tsi-An managed to keep all the supreme power to herself and now practically, her power is boundless. At heart she hates the "Foreign Devils" as much as women can do but outwardly has sense enough to pretend political friendship for them. She is said to sympathize with the Boxer movement and it may be naturally inferred that that movement could not have assumed such proportions, but for her internal sympathy and royal support. The crisis is imminent and as the planetary movements are unfavorable to a speedy termination of all hostilities the world has to watch the events with a considerable interest and great, anxiety. Political councils are very much tossed up and it would be better for the statesman of these times, to be as careful in their dealings as possible. The Empress of China, possessing as she does a supreme knack for intrigue, will be a dangerous woman to deal with.

The difficulties of a Chinese war are now greater than what they were some years ago, and the present season is very unlucky for selecting to fight them in their own territory. Mars and Saturn began to aspect each other from the 28th of July and this will continue up to the 12th of September next, a period unfavourable for peace or happiness. The prime minister for this year is Jupiter and he is unfortunately combined with Rahu. These evil combinations will show their undesired results, whatever may be the views of the leading statesmen.

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Correspondence.

[We do not hold ourselves responsible for the opinions expressed by our Correspondents. Correspondents are requested to write legibly on one side of the paper only.]

To

THE EDITOR OF ASTROLOGICAL MAGAZINE.

Theosophy and God.

SIR,—I shall feel greatly obliged by your kindly inserting the following in your valuable journal so that I may be cleared of the doubts I have regarding "Theosophy". I, being a child in

Theosophy, have to totter before I attempt to walk. Most of my brethren for whom I had some respect as very advanced men in the theosophical field failed to impress on my mind the existence of Nirguna God without Saguna God in a way suited to my powers of comprehension. The book "Key to Theosophy" published by Madam Blavatskey is not, I believe, a book containing answers to the enquiries made by any stranger except herself. One striking feature in it is that when she replies to an enquiry about the belief in God, she says, that Theosophists do not believe in Saguna God but only in Nirguna God. I have my grave doubts whether the enlightened lady with her Mahatmas at her back realized her statement. This expression of hers seems to be quite contradictory to her own teachings in E. S. T., where students, I was told, are asked to take one of the Mahatmas (who are introduced at the initiation) as their Guru and to concentrate upon Him. This is something like a graduate in a particular science saying that he does not believe the existence of its alphabets. So I believe it to be utterly impossible for any one however advanced he or she may be to realise the Nirguna God without having a regular and systematic training in the Saguna. I would be very glad if you, or any of your Theosophical readers could tell me through your valuable journal the possibility of realising such a state of Nirvana without the latter.

Madras,
19-6-1900. } *A Theosophist.*

There is a special journal called the Theosophist which deals exclusively with the Theosophical literature. We do not pretend to be familiar with the "Theosophical" ideas, and therefore do not know exactly what is the position the Theosophists take with reference to this point. The correspondent is not very clear in his analogy, but if we mistake not he means, we suppose, that Theosophy negatives Saguna, and still admits it in the stage of initation in the E. S. T. Saguna and Nirguna forms of conception and worship are the "apples" of contention for the Theological world, and the Theosophists would do well to take it up and clear our correspondent's difficulties in their own way.

Ed. As. Magazine.

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EDITOR OF THE ASTROLOGICAL MAGAZINE

MADRAS.

SIR,—Permit me to congratulate you on your successful national predictions. Your "Vikari and Its Prospects" is a master piece of Astrological science and almost all the predictions have been verified. Your New Series of the Astrological Magazines are replete with valuable information. But I beg to point out that in your predictions you seem to hide a lot of arguments, on which you base your "readings" of the planetary influences. Or at least as a fairly advanced beginner, I have not been able to catch the force of your arguments. Will you kindly tell your readers, how you make these future predictions. ? I mean in the ordinary *jataka* way or have you any special works for these national predictions.?

Nagpore,
13—7—1900. } *Veritas.*

THE EDITOR OF THE ASTROLOGICAL MAGAZINE, BELLARY.

DEAR SIR,—Referring to her Majesty's Horoscope and the controversy thereon, I am glad to observe that "Mr. Sepharial" of London sends you a very fair solution. But would it not be better for him to give the calculations of the planets-with corrections under the Nautical Almanack, himself. He is quite close to Greenwich and can easily obtain the exact positions of the planets. I have got one doubt and that may not be laughed at. Mr. Surendranath M.A. converted the time of birth of Queen Victoria into Calcutta time and gave the Lagna and planetary sphutas. I wish to know where is the necessity for adopting this process. Where a person is born, the sunrise and the subsequent lagnas which revolve thence should be considered there and marked. Her Majesty was born in Kensington after sunrise and the month was Taurus; therefore her lagna should be Taurus and as a matter of fact her Majesty's face is fully corroborated by the description given of persons born under the influence of Vrishabha Lagna. Mr. Bannerjee would have that Lagna in Kataka which changes the whole combinations. Not being an adept I venture these remarks and hope none of your subscribers would smite me on my nose if the whole question is silly or reveals ignorance. I confess I am a student but very tender skinned and not capable of resisting the arrows of critics.

Dalhousie, squire
Calcutta,
15—7—1900. } Yours faithfully. *Nervous.*

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THE EDITOR OF THE ASTROLOGICAL MAGAZINE.

WORTHY SIR,—Your predictions about the Chinese imbroglio have become accomplished facts. Would it not be to your own credit if you could make some more definite predictions about the present unhappy wars, how they will end—who will be the successful parties, how long the Chinese troubles continue, and what becomes of the Chinese Empire at the conclusion of the present war? Answers to these questions would be to the point, and may be easily compared with the subsequent events. I do not mean to say that there is any imperative duty on you to attend to my request and I dare say I, represent the majority of the public here and on the continent where your magazine has also a wide circulation ? These may be for aught I know—difficult questions and may require much calculation.

Allahabad.
10—7—1900. } *A Subscriber.*

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To

THE EDITOR OF THE ASTROLOGICAL MAGAZINE, BELLARY,

SIR,—Can you tell the Indian public what the prospects of this year? You have advertised the book entitled the "Next Ten Years" and I applied for copies of the same but you have not yet supplied me, perhaps the work is not out of the printing office. I have lent large sums and my profession brings me in contact with thousands. This question is on the tips of the tongues of every body I meet. A definite reply through your columns would oblige.

16—7—1900.
Bombay Presidency } *Zemindar and Money Lender.*

We refer our rich correspondent to the results of this year given in the "Prospects of Vikari". The year will be unfortunate in many respects. India will have her own share of troubles. Famine, plague, cholera, and distress will continue. Government will be greatly pressed for want of money. The public will have a disturbed year. Crops will yield a poor return. Rains will be unseasonable and unreasonable. Mortality will be great. Epidemics will appear in places which have latterly escaped their ravages. Public health will not be good. Men will be disturbed in their respective callings by their surrounding difficulties. On the whole the year will be one of anxiety and trouble. The "Next Ten Years" will be ready shortly.

Ed. As. Mg.

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THE EDITOR OF THE ASTROLOGICAL MAGAZINE MADRAS.

DEAR SIR,—Under article "Color Influences" on page 145 of Vol. IV you have been describing in detail about nights. Yesterday my father told me that at Benarese there exists a paddy called Deva Thandula, literally Godly rice. The peculiarity is that the seed is sown on Amavasya night, it is replanted on another Amavasya night. The harvesting is also on an Amavasya night. If harvested during day there is no rice. It is almost husk. This rice is used for fasting. My father assures me from personal experience that during one of his trips, on one of his fasting days, he took the rice and though bellyful he felt no strength. He felt he was literally without any meals. You have stated in the above article referred to that the largest number of deaths occur during the night. How about births? you may be able to give the information from the statistics with you.

Camp Burmasagaru } Yours faithfully,
16—7—1909. } B.RAMACHUNDRAN.

——:o:——

Systematised Robbery.

In Chicago, there is a central Co-operative Society worked on excellent methods by daring burglars. The society is worked by a general manager assisted by a well qualified committee of burglars and pickpockets. The city is divided into four districts. There are night thieves and day thieves—the night operations being more agreeable and popular to the profession. The general manager and the members of the committee are thoroughly acquainted with the details of the work they supervise and assign appointments to duly qualified persons. There are sub-organisations to help these *busy bodies*. The Central Trust manages all work. The individuals composing this body, are keenly watched, and rewarded according to the talents they show in pocketpicking, shoplifting, robbing, murdering and in other profitable work. The funds are duly credited and accounted for. Talented robbers are transferred from one department of crime to another suitable to the sphere of action they are most likely to shine. All legitimate

expenses are borne by the Central Trust and all spoils and earnings are turned into the general treasury. Favouritism is strictly prohibited, the sums being paid according to the trouble and danger involved in the nefarious trade. This society of robbers is splendidly working without a rub and as smoothly as "a well oiled piece of machinery." Great credit to Americans.

——:o:——

Peking, the Capital of China.

The description of "Peking" the capital of China round which the European Nations have gathered to guard their interests, may not be uninteresting specially at this exciting time. Peking is situated in a plain of great fertility 80 miles south of the Great Wall of China. Nankin is about 500 miles South East of Peking and formerly the southern capital of the kingdom of China till about the beginning of the 15th century A. D. Peking is built in an oblong form and has two parts the City of the Tartars and the Town of the Chinese. There are more than a dozen suburbs attached to this imperial city. The two parts alone cover more than 18 miles in circumference and are enclosed by huge embattled walls of *forty* feet hight and flanked by spacious towers at distances of 70 to 80 feet, from each other. There are sixteen principal fortgates, over each of which is a nine storied building, serving as a watch tower and elaborately furnished with portholes for cannon in every story. Between the two main entrances in the south and north walls, two principal streets run in straight lines about 4 miles long and with breadth averaging from 140 to 200 feet. Another main street runs from the Eastern gate to that of Western. All the minor streets branch from these main ones and are very narrow in their smaller divisions. The Palace is situated in the centre of the northern part and is an "assemblage of wonderful buildings." The roofs are golden yellow colored and set of the palatial buildings to great advantage. Outside the palace is the imperial city and encircling it is found the city of the Throne or the Tartar city. The population of this city is variously estimated from 10 to 20 lacs of people.

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Reviews.

"Mohini". We have much pleasure in acknowledging receipt of a copy of "Mohini" a Telugu original drama in three Acts by Mr. S. P. Ramakrishna Naidu, of Madras. It is neatly printed and developes a love story which is to some extent original. The style is chaste and flowing and the plot partakes of the old and the new thoughts happily blended together to suit the modern taste. The author apparently commands a capacious mind, and the "characters" are built with the least trouble. Popular Dramas of this sort are much wanted to enlighten the ordinary minds, as they find the high Sanskrit ones far above their reach. Another pleasant remark which we have to offer in this connection is that

the proceeds of the sales of these Dramas go to protect the *Deena Samaja* or the destitute classes, and the author cannot have a nobler aim than using his varied intellectuality towards releiving the poverty stricken and unfortunate humanity. We wish the learned dramatist all success in his worthy attempts.

——:o:——

The copy of Modern Astrology by Mr. Alan Leo for July is before us and we have much pleasure in saying that it is splendidly got up and "cleverly" edited. Leo is a happy name he has selected as it signifies Lion or Simha and we know that Leo is the monarch of the Forests. His descriptions with the rising signs commencing with "Ram" with an illustration of it and a horoscopic example is a move in the right direction and we have often pointed out in the columns of our Astrological magazine that the birth sign and hence the time of birth of a man could be safely predicted by the facial cut of his head and principally of his eyes. There seems to be some remarkable coincidence between the eyes of a person and the Rasee he is born in and we have often surprised our acquaintances and friends by hitting correctly the birth Rasee of a person by simply looking at his face and chiefly eyes. The new series of which the copy before us is the first number really surpasses all its predecessors both in interest and in instruction. We however find an absence of any notes on the wars which are convulsing the political regions of the earth. Mr. Alan made several predictions about the world's events correctly and he ought not to be silent on the *burning questions of* the day.

——:o:——

The *Sphinx* for June is on our table and as usual the get up is all that is desirable. The horoscope of the "French Republic" is well worth a perusal. Daily advice, birth day information and the astrologers Vade Mecum, are all, as usual interestingly given. In accordance with the best traditions of the title page, the Oracle of Egypt should have thundered its "Prophetic messages" about the stirring events of the present time, but we see that there is a studied silence on such matters. The Editoress, to keep up to the astrological standard of individual and national predictions, must thrust out her able "head" into the dark future of the national interests and come out with her predictions like Mr. Zadkeil or Mr. Alan Leo. There is no disgrace if an editor fails in his predictions. The ablest generals are defeated, the greatest statesmen commit blunders, and the best doctors, fail in curing simple disorders. Why should any immunity be claimed in this branch from human falliability? We would draw the attention of the astrological readers to the disagreement of results, given by the Sphinx and Modern Astrology about persons born under the influences of planets. With this number the first volume is closed and we anxiously expect to see the second even in brighter colors.

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Hindu Prayers and Professor Max Muller.

We have been strongly advocating about the remedial measures, which are enjoined in the Hindu Mantra shastras, of which the greatest Orientalists have not the remotest idea. It is because proficiency is not attained in the Mantra shastras by study under pundits but by rigid and devoted personal practice. No European could be persuaded to practise Yoga or Mantra because real practice in them means a good deal of abnegation, which Europeans are unaccustomed to look even with toleration. They are imbued with the idea that such remedies as are effected by prayers or offerings to *deities* are so many superstitions of the Hindu priestcraft which do not deserve even a passing look. On pages 89 and 90 of the Astrological Magazine Vol. IV, we pointed out the efficacy of *Santhies* which were performed under our directions in many places. The results of the performance of propitiatory ceremonies were highly satisfactory and beneficial. Zadkiel kindly brought to the notice of the European public on page 62 of No. 24 of vol. III of his "Star Lore And Future Events" of Dec. 1899, our advice and performance of propitiatory ceremonies. We stated on p. 90 of the present vol. thus—"Government have no special religion, but the guiding gentlemen are not alive to the importance of these propitiatory measures. Our plain duty is to suggest measures and leave the parties to do as they please. We shall have no objection to have a discussion with any government on the usefulness of these remedial measures." A curious paragraph appears on p. 338 of the Indian Nation, Calcutta, dated 16th July, 1900, to the effect that Professor Max Muller was cured of a long standing and medically hopeless complaint within twenty four hours after the performance of some Pooja for his benefit in a Hindu Temple at Madras. The Paragraph runs thus—"A Brahmin admirer of Professor Max Muller in Madras had prayers offered and worship performed for his recovery in a Hindu Temple. The fact was communicated to the learned Professor and some of the consecrated offerings were also sent to him. With reference to this the Professor says—"It is perfectly true that I was well after that prayer, and what is more to be remarked—you may say it is mere coincidence, if you will—after five months of miserable nausea, there was a complete change in my constitution within twenty four hours, when the great German specialists had unanimously anticipated a fatal termination to my illness. I hear that those prayers are continued even now week after week." These are indeed weighty words coming, as they do, from the learned Professor Max Muller? We beg our readers not to be confused or confounded. The *great German specialists anticipated a fatal termination* to Max Muller's illness and a poor Brahmin admirer of the *Prince of Orientalists* as we should like to call Max Muller, had *Prayers offered and worship performed for Max Muller's recovery in a Hindu Temple*! Thus these *temple prayers* effected, according to the learned Professor's own words, *a complete cure within twenty-four*

hours which the great German specialists were not able to do. Are we reading cock and bull stories? Or is the learned Orientalist lying in favour of the Hindus and of his "Brahmin admirer" specially? He is truly a great man who speaks facts as they happened without fearing the storm of racial prejudices which might be raised against him. It goes far to prove that the confidence the Europeans have in their medical men is more than what it should be and the contempt they have for Hindu remedial measures is ill founded and unjust. The Czar of Russia thought that Prayers were better than medicines for effecting cures. Mantras have power when muttered by men who have acquired the necessary authority to chant them. Others who are unauthorised will, by pronouncing them bring ruination both on themselves and on those for whose benefit they chant them. Here lies the secret of success. Veena (lute) produces extreme pleasure when handled by men of Mysore Seshanna's stamp, and great pain and disgust when handled by incompetent and uninstructed men.

A gentleman recently sought our advice, when he was unjustly dealt with and lost his post. The planetary influences were evil, threatening danger to himself, his wife and children. We pointed out the dangers and suggested to him the remedies to be adopted. He readily followed our advice and the result is expressed in his own words. He has promised to send us a complete letter with his full signature for publication, and we shall quote here a few paras from his letter received on the 8th July, 1900.

"I think I will cut a very good figure in the dept. It is all on account of you and nothing else. My journey was very convenient and undisturbed being the result of starting at the auspicious time you fixed for me. My pay commences from yesterday *i.e.*, Dasami and so the prediction about taking charge on Ekadasi also has come to pass. Practically all my prosperity is in your hands." Several European gentlemen who were under evil influences, consulted us. We prescribed remedies and directed them to follow our advice. They did so with remarkable good results to them. We have many letters, acknowledging our services in the remedial direction, given to us both by Europeans and Natives. Why should any body be prejudiced against facts. Where a matter is demonstrable, argument is useless. Professor Max Muller deserves credit for his unbiassed judgment and we hope people will appreciate good wherever it may be found. Why should a good fruit be rejected simply because it is found growing on the Indian soil? A Madras newspaper thought that if Lord Curzon asked what was Astrology, he would be severely criticised by the English Press. Are *Viceroys* who are sent to rule hundreds of millions of people in India so thin-skinned? Cannot His Excellency question the pretensions of Astrology and its remedies when they are legally and scientifically represented by distinguished scholars? We hope the European Press would not kill Professor Max Muller by the arrows of criticisim for speaking truth? These venomed arrows of press criticism found our own skin too thick to pierce in the propagation

of the astrological cause. Science and sanitation have almost failed to cure the ravages of the deadly epidemics— cholera and plague. Famine is helping to swell the mortality. We had some clients in a village and went there after some years. Most of them had been carried away by cholera, leaving the village almost lonely. A ryot, who greeted us, gave a long list of their sufferings during the appearance of the epidemic. When asked how cholera left them he naively told us that so long as the Sircar interfered cholera raged. But the cunning Tahasildar gave them permision to make pooja in their own fashion and gave them a small amount. People gathered, brought two buffaloes and some sheep, made pooja to the enraged Deity and sacrificed the animals. The next day after the feasting there was no cholera. It may be said by sceptics that the minds of the villagers received some strength from the offerings of the Pooja and their bodies were thereby electrified to resist the attacks of the fell disease. This may be true. If that is so it is a good device to stop epidemics. Shall we say that the mind of Max Muller received strength from the intimation he received from his Brahmin admirer that prayers were offered in a Hindu Temple for his benefit? If so, this news proved more efficacious than all the consultations and prescriptions of the "great German specialists." We predicted serious danger to the Head Clerk of the Bellary Collector's office at a particular time and said that the gentleman would pass through it by performing some ceremonies. He was attacked with cholera at the fixed time we named and escaped with his life by observing our remedies. The collector—a European gentleman—in our conversation with him, asked us about the prediction we made and its correct fulfilment. When we answered him in the affirmative-he looked at us and gravely said "look here, you told my Head Clerk that he would pass through a serious illness-there was cholera in the town and your prediction was working in his mind and predisposed him to catch cholera germs." We asked the worthy Collector what he would say about the escape of the gentleman. "Precisely" remarked he "you told him that he would escape and the mind resisted the poisonous matter."

We asked him whether he thought of going to England at the near future. He gave an emphatic *no*. We made him record our prediction that he would be necessitated to go to England within 6 calendar months from that date. He forgot about our prediction altogether, fell ill, was compelled by Doctor's advice to go home on leave and when we met him before his departure he recognised us at once as the *astrologer* who made a *bold* prediction in his case and "that if a few more of such predictions were verified he would be tempted to believe in astrology." The remedial portion of astrology conduces to our comforts and material progress and that ought to be carefully examined. Know the evil first and find suitable remedies to avert the evil influences. Wisdom cannot mean anything more than this.

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The Wars.

The most difficult problem which is racking the brains of the greatest statesmen of the present day is the political situation of the world. Many of our subscribers and other educated gentlemen have written to us, requesting that our notes on the present political aspect of the world may be fuller. They say that none of the world's newspapers and magazines—of whatever standing and title they may be—is competent to pronounce any definite views on the future of the world's political history. They may be earnest in their expectations, but those gentlemen little know the difficulties of making national predictions and the concentration of mind needed to give them out correctly. There are many astrological journals and among these a few occupy a leading position. The "Sphinx" the oracle of Egypt is wisely silent on matters national. "Modern Astrology" made a few ventures on the political situation on erroneous conceptions of planetary positions, and in its later issues it has left off politics. "Coming Events," did not take the movements of Mars and his retrogrades and Stambhanas into consideration and we pointed out this ommission in our Magazine vol. *IV.* on p. 124. Zadkiel II was ever ready with his national predictions but his "Star Lore and Future Events" has not been received by us for some months past. European astrologers are perhaps busy with private consultations. Some of them are wasting their energy in discussing the relative ages of Chaldean, Egyptian, Arabian and Hindu Astrologies. It may have its use but it does not satisfy the present wants. We boldly contradicted the erroneous predictions of the "Modern Astrology" about the conclusion of war in South Africa, and the events have corroborated our predictions. The war is not ended and will not be ended so soon. We shall take our readers, in the present article to greater details. The Boer War began in last October and it is being waged with varying results up to date. Public messages given in the different newspapers have to be largely discounted. War is *War* and the methodical delivery and accuracy of messages from such seats of confusion, plunder and carnage must ever be found wanting in truth. The movements of Saturn, Mars, Jupiter and Dragon's Head (Rahu) have a direct bearing upon the present political situations and epidemics. America has lost thousands of people, through explosions, fires, and other natural causes. Cabul is losing at the rate of 150 or 200 people every day by cholera. Bombay gives a large list of mortality. Famine is raging severely. War is rapidly counting its victims by thousands. Fire God has been plying his trade, during the last 20 months very briskly and properties of enormous value have been consumed by His deadly flames. Mars represents fires, famines, epidemics and wars. He is whirling along his path with termendous velocity. We pointed out on page 21 of our "Vikari and Its Results" how rapidity of motion in matter gives enormous stength to it. "A quanitity of matter

representing one grain endued with the velocity of the ether particles encloses an amount of energy, which, if entirely utilised, would project a weight of one hundred thousand tons to a height of nearly two miles." This well illustrates the intense mechanical effect derivable from small quantities of matter possessing a high normal velocity. Some of the Missionaries, rightly or wrongly have got into these political confusions, and they are all ruled by jupiter, who is in unfortunate combination with Rahu in Scorpio. The loss of lives among missionaries has been alarmingly great and they are under evil astral influences. There is theoretically a big jump between priests and politics, but it is they who generally bring trouble and loss to empires. The quarrels of Vasista and Viswamitra resulted in the troubles of Harischundra. Egyptian Priests controlled their kings. Papal power needs no fresh remarks. The power of Brahmins is a notable fact in the Indian History. The English and French civil wars illustrate the priestly mischief. Lamas and Mikadoes derive their power from religious professions. All kinds of missionaries are under the direct control of jupiter. Guru is styled the "giant of the planetary system". Jovian disturbances directly affect the solar magnetic currents. His rays are of a bright golden yellow and any one can see this planet now in the evening as the brightest star towards the south east corner of the sky. Saturn was in Scorpio and moved on to Sagittarius on the 6th of Nov. 1899 and on the next day Jupiter stepped into it. He is with Rahu a mischievous planet in a mischievous sign. Saturn is the King for this lunar year and Jupiter is his prime minister. They are enemies. Mars is moving rapidly in acceleration and this adds fuel to fire. Guru steps into his own house on the 16th of December, 1900. and then he will be with his sovereign for another year. All through this year Rahu stays in Scorpio and has the powerful aspect of Mars when he sets into Stambhana in Leo. Within the short space of three years, Mars has sat 15 months in the same house Leo, a fighting sign and these retrogrades, accelerations and aspects of evil planets must have their own ruinous results on the sublunary affairs. A madness catches a nation, people run to arms irrespective of consequences, and fight on until they are finally annihilated. Their own self interests, when calmly viewed, can never counsel them to follow such ruinous avocations. They know the consequences, but the Martian and Saturnine rays give them no time to think over their interests calmly and they urge them on the path of death and devastation. The times, therefore, are not favourable, and peace and happiness are far away from the public mind. Endless troubles in China, great confusion in America, fighting in Africa, famine, plague and cholera in India, feverish national anxieties over politics in Russia, France, Germany, Japan, Italy, Spain and Turkey, and uncertain prospects in the different parts of the world in trade, in agriculture and manufactures are enough to upset the balance of ordinary minds.

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NOTES.

Morality sighs where luxury prevails and vice versa.

Passion is a filthy sediment in the brain.

A material civilization can never produce moral perfections.

Great anxiety shows a wrong spring in the head.

A person knowing one language is similar to one who has only one eye.

He that hath light thoughts of sin, never had great thoughts of God.

Rest does not mean sleep but whatever gives pleasure and provides health.

One hour's sleep before midnight is worth more than four hours after.

A man cannot escape the fruits of his past karma.

The king of terrors is supposed to terminate one's sorrows with his life.

Reason convinces, conscience commands.

Jovian influence makes persons philanthrophic and charitable.

America is now passing through a great crisis in the election of its Presidents.

Life is short; only four letters in it. Three quarters of it are a *lie* and half of it, an *if*.

Moral control gives temporary inconvenience. Sensual satisfactions produce permanent misery.

Weak Moon influences men to become lunatics. Good Moon makes them jovial and happy.

Bible had to be newly edited because the language and ideas there did not suit the latest scientific theories.

Morals alone can make men happy. Mental state cannot be secured by simple material advantages.

Venus and Moon govern women while the Sun, Mars and Jupiter rule men. Saturn and Mercury govern eunuchs.

It has not been found where exactly the *life* of a person resides. Such knowledge is possible only in the yoga.

The world produces for every dram of honey a gallon of gall, for every dram of pleasure a pound of pain

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Omens are indications of trouble or happiness in the near future and there is a large literature treating of this subject in sanskrit.

The brains of greatmen weigh sometimes less than those of the ordinary persons. The quality, we suppose, makes up for want of quantity.

If measured breath can give man longer life, then measured mental activity must tend to something more ennobling.

Religion must not be made a mask to put on Sundays. It must be a moral and spiritual responsibility realized in every day life.

The planets naturally require in turn some energy from the earth to whom they give a large part of their own.

The chief advantages of wealth is the ability it gives men to shut other peoples' miseries from their personal considerations.

A moment's passion cuts of a life's friendship, destroys a life's hope, embitters a life's peace and brings unending sorrow and disgrace.

Science, is in fact, nothing more than the refinement of common sense making use of facts already known to acquire new facts.

Nature asserts its own sway if time is allowed. All disorders in the body should be allowed to exhaust themselves before their progress could be successfully arrested by suitable remedies.

Herr. Heriaus gives a description of an electrical resistance which would stand a red heat of 1250 degrees centigrade, to the German Electrochemical society at Gothingen.

A leading European friend of ours sends us a book entitled the "Seven Creative Principles by Hiram Erastus Butler, for our remarks. For want of space we in this shall take it up in our next.

The New York Son says that "Buller and Kitchener have lost their laurels in the Transwal War". Buller made some mistakes by running his army into 3 or 4 death traps but Kitchener has made none at all.

We have received with thanks for review a copy of the "Vedanthartha Brahma Sutras" by Mr. Narahari Rungiah Chetty through his son Mr. M. N. Venkatasam Chetty. It seems to be a useful book and we shall refer to it in our next.

There are two serious problems to be solved in South Africa. First, says an American paper, how to get at the Boers without attacking them in their entrenchments and second, how to feed 200 thousand men with their animals over a narrow gauge of Railway.

Mr. W.E, Curts of Chicago Record has received a circular from Manila in which Aguinolds calls upon his followers to continue their resistance of the Yankees until Mckinley is defeated in re-election and Bryan will give them independence.

We beg to acknowledge with thanks the receipt of a learned Sanskrit Drama by Brahma Sri Paruthyur Krishna Sastriar, entitled Kaumudi Somom or the Moon and the Moonlight. The Sastriar is a renowned sanskrit scholar and we shall review the work in our next issue.

Madhava Nidana is a medical work of great merit, composed by the commentator of the Vedas, viz, Vidyaranya or Madhavacharya. It treats of the

various diseases, their diagnoses and their results. It may be read with special advantage by medical men of all denominations and countries.

We thankfully acknowledge receipt of the exhaustive catalogue of the "Librairie Orientale. de H. Welter". 59. Rue Bonaparte Paris. France. All oriental books—including the Turkish, Chinese, Japanese, Persian, Arabic, Thibetan and Hindu—are available in the "Library".

The Ayurvedic medicines—prepared mostly on the Eastern system are revolutionising the medical world and even European Doctors of great respectability are recognising the real worth of Hindu medicines and applying them in the place of their own. Mr. Kabiraj has to be greatly congratulated on his deserved success.

The recent explosions and fires in the different quarters of the world are an indication of the Martian energy. Mars represents fire and heat and when he is unfavourable fires and solar heat do a lot of mischief and destroy much valuable property and many lives. They will continue for some months more as Mars will continue unfavourable.

Mr. Joshua R. Nichols, from Salt Lake City, America, draws our attention to the corroboration of the Astrological predictions made by us in the Astrological Magazine Vol. IV. pages 36, 72, and 100. This clearly shows that the Astrological Magazine is carefully read in the four corners of the world and that the predictions made by us have been thoroughly verified by the events which have subsequently transpired. and that people are anxiously waiting for news from our Magazine.

The July "Ideal Review" before us is very neatly got up, and contains a large mine of useful information. The contributions are well selected and penned by able scholars. A perusal of the Magazine will amply refresh the mind in science, psychology, philosophy, metaphysics and literature. Apt quotations are largely given from various eminent authors, and the whole serves as a splendid intellectual treat.

Kabiraj Nagendranath Sen's Ayurvedic Pharmacy has obtained a deserved reputation throughout India and the surrounding countries. The testimonials—numerous—speak highly of his combined skill of Eastern and Western Medicine. We are more concerned with the Eastern, as it has been highly neglected or has fallen into unworthy and greedy hands. It was given to Kabiraj. N. N. Sen to vindicate the position of the Ayurvedic in the medical systems of the world.

Mr. Nikola Tesla, the great electricians of America observes that since the air and especially the upper lair of the atmosphere is found to be a conductor of electrical waves of high electromotive force it will be possible to transmit thousands of horse power of electrical energy through it for hundreds or even thousands of miles without the use of wires. For this purpose an attitude of 35000 feet and an electromotive force of 20 millions of volts would suffice.

An American paper to hand gives a revolution in Columbia. The revolutionists have a strong army of 30,000 troops well organized and armed with mausers and maxims and are likely to give much trouble to Columbian Government and great anxiety is felt in some of the official quarters. It is said that the countries adjacent to Columbia probably, Venezula, Ecuada and Nicaragua are lending assistance to the Revolutionists and that the effects of this Revolution may be far reaching and dangerous to peace.

A Horrible punishment was inflicted upon a mining prospector Wilson who had wronged a Mayo Indian girl in Mexico. When Wilson was visiting some villages he decoyed a handsome, Mayo girl and kept her in his mountain camp against her will. She escaped and told the story. On which the Mayos overtook Wilson, stripped him naked and bound him across an anthill infested by large red ants. After many hours of horrible suffering, as the insects slowly gnawed away his flesh, Wilson expired. The three "*Ws*" wine, wealth and women often cost the lives of their votaries.

Vegetable poisons produce the most deadly effects upon the human constitution. Poisoned arrows do a great deal of havoc. The savages have always their arrows dipped in poison extracted from vegetable bulbs and some of them may be mentioned here. The Akkas and Bushmen of Africa. Mincopis of the Andamans, the Veddahs of Ceylon, the Khonds of Central India, Negrittas of the Phillippnes, Pakkatans of Bornea and Semangs of Perak, are all savages. generally dwarfish, with little wooly bodies, and dangerous to approach on account of their poisoned arrows.

Enormous sums are spent on armies and navies. The disarmament of the huge standing armies in the world is a hopeless problem, say what they may to the contrary. England spends about 45 crores of rupees on the naval armaments of the Empire. On her army she spends about 37 crores of rupees, a year. If we take the expenditure of the navy and army of the British Empire the sum spent in years of peace will be about 125 crores of rupees annually. In times of war this amount is tremendously increased. The Boer war has cost up to date about 150 crores of rupees, and by the time it is eventually concluded it might cost another fifty crores or so.

The Boers seem to have employed a splendid system of spies. In all wars ancient or modern, the *espionage* has a direct bearing upon the results of the war. Hyder Ali's successes were chiefly due to the excellent spies whom he employed and the information he thus got in advance gave a decided advantage over his numerous enemies. The Boers' successes even after Pretoria has been occupied, is a striking illustration of this art and its usefulness in wars. The English ought not to neglect such a useful weapon.

ADVERTISEMENTS.

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"THE ASTROLOGICAL MAGAZINE ALMANACK"

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AUGUST, 1900.

Date.	Constellation.	Chandra (Moon). Indian time. Ghatikas.	Vighatikas.	Based.	Ravi (Sun).	Budha (Mercury).	Sukra (Venus).	Kuja (Mars).	Guru (Jupiter).	Rahu (Dragon's Head),	Kethu (Dragon's Tail).	Sani (Saturn).
1	Hastha.	28	30	Virgo.		Apetion. 20. 25.	free from Retrogde 59. 50.					
2	Chitta.	34	18	Virgo & Lib	Aslasha1. 49, 49.			Mrga4. 23. 0.				
3	Swathy.	39	58	Lib.		free from Retrogde 20. 29.	Alldra. 3.					
4	Visaka.	44	21	Lib & Scorp								*
5	Anoorodha	47	33	Scorp.		Pushya3.						Mool. 2 27. 0.
6	Jaista.	49	26	Scorp	Aslash.2. 38. 9.							
7	Moola.	50	11	Sagit.			* Mool.2. 27. 0.	Arda1. 29. 20.				
8	Poorvasha.	59	42	Sagit.								
9	Ootharasha	48	9	Sagit. & Ci.	Aslash 3 8. 47.	Pushya4. 39. 0.						
10	Sravana.	45	0	Capri.								
11	Dhanista.	42	17	Capri. Aqua.			Arda 4. 15. 12.					
12	Sathabisha	38	45	Aqua.	Aslash.4. 57. 4.	Aslsha.1. 30. 6.		Arda2. 36. 0.				
13	Purvabha.	34	41	Aqua. Pisces								
14	Ootharabh.	30	7	Pisces.								
15	Ravathi.	26	20	Pisces.								
16	Aswini.	22	32	Aries.	Makha1. 6. 44.							
17	Bharani.	19	11	Aries.				Arda3. 42. 40.				
18	Krithika.	16	30	Aries. Taurus			Puna1. 11. 19.					
19	Rohini.	14	40	Taurus	Maka. 2. 33. 53.	Aslsha 2. 41 0.						
20	Mrigasira.	13	50	Tabs.& Gemi.								
21	Aridra.	14	10	Gemi.								
22	Punarva.	15	38	Gemi. Cr.			Poon2. 26. 50.	Arda4. 49. 20.				
23	Pushya.	18	24	Cr.	Maka. 3. 3. 15.	Aslsha 3. 26. 29.						
24	Auslasha.	22	6	Cr.								
25	Makha.	27	30	Leo.								
26	Pooba.	33	21	Leo.	Maka. 4. 33. 56.	Aslsha 4 27. 6.						
27	Oothara.	39	49	Leo & Vir.			Poon3. 26. 39.	Pona1. 56. 0.	Anua3. 13. 0.			
28	Hastha.	46	18	Virg.								
29	Chitta.	52	35	Vir. & Lib.	Pooba. 1. 56. 20.							Mool.8. free from Retrograde 50.52.
30	Swathy.	55	14	Lib.		Maka. 1. 2. 6.						
31	Visaka.	60	1	Lib & Scorp.		Maka. 2. 48. 41.	Poon4. 26. 7.					

* Denotes Retrograde.

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Who is Kalapurusha.

(Time).

III.

(Continued from p. 170 of Vol. IV.)

We pointed out in our last issue that astrology completely recognises Kalapurusha as its head, One, who controls the planets on the one hand, and the Karma of man on the other. All creation, mineral, vegetable, or animal—including the man—has Karma of its own, and hence we see so many inequalities in the positions and surroundings of objects in Nature whether they belong to *stavara* or *jangama* class. There is an *Avaranam* (call it atmosphere or a kind of screen or veil) called the *Avidya chakra* which conceals from the ordinary view the great Brahma, and makes Him invisible and unknowable. The Sakti Panjara, we referred to in our previous issues, has an intimate connection with the Karma department, and the planets are the medium between the Sakti Panjara, Karma, and the sublunary phenomena. The connection—we admit—between these three is most mysterious and will not be intelligible even if we attempted to explain it. The classification of Karma will be touched in these columns later on. Agami, Sanchita, and Prarabda are under the direct orders of Kalapurusha. The Saktipunjara

is the Amsa of Kalapurusha, and produces a most wonderful variety of action and exhibits the most admirable arrangement in the Universe. All the divine and lustrous bodies do their allotted work in the proper time and place by the directions emanating, in every smallest division of Time conceivable, from this Saktipanjara under the orders of Kalapurusha. The great power which Kalapurusha wields is called the *Vidyutsakti*. Nothing therefore could take place on the earth or in any other corner of the universe without the direct control of Kalapurusha through His chief agency *Yidyutsakti*. We have hinted in our previous Magazines that all Sakti is classified into two principal divisions, called the Parasakti, and the Grahasakti. Knowledge has already been shown under two separate divisions of *Vidya* and *Avidya*. The processes involved in the Vidya, gradually remove the veils of ignorance and take man to the great Brahma and this is called Parasakti or the Final Power and Cause of all. But every one cannot be engaged in the pursuit of this knowledge, and will not be so engaged. To control oneself from all temptations, and to sacrifice every comfort and interest in this world for the sake of an unknown *pleasure* is not possible for ordinary men. Humanity are mostly satisfied with their worldly surroundings and these have Grahasakti, or the agency which—although unreal in the end—appears real to the ordinary minds and influences them to follow in the ways of the world. The difference between Grahasakti and Parasakti is very great and must be carefully distinguished. Leaving aside the Parasakti for the present we shall follow the influences of the Grahasakti. There are two important names which have to be referred to and they are Eeswara and Jeeva. The whole sciences of religion are directed to trace the Jeeva (life-soul-atma) to its Eeswara or the created to its Creator. The complicated question of Jeeva and Eeswara cannot be properly treated here. It must be admitted that man has some *power* in him which appears to be higher than the physical elements which compose his body. We all know the difference between *mind* and *body* in a very rough way. None of the modern sciences deal with this question in a satisfactory manner. The nerves are the

medium of all our sensations and feelings. They are themselves composed of elements about which we know something in chemistry. But the *analysed elements* cannot be put together by the knowledge thus acquired by the chemist and active nerves with that life principle cannot be produced. Therefore it is clear that the channels of our physical and mental communications are not simple substances which can be chemically analysed and produced. But these nerves themselves obviously appear to be under the influence of some *power* which is located in the head of man. Brain is too general a word to be defined or understood. Besides brain we have the spinal column and at its head the *Medula oblongata*. In the brain again, the workmanship is so subtle that the greatest scientists of the present day have not been able to give any consistent theory regarding the location of the various passions and feelings which control and actuate a man. We have shown that Grahasakti is next to Kalapurusha and it controls all phenomena. The Sun is the head and life-giver to all the planets which have any influence on the earth. His gravitation keeps all the planets of the solar system in their respective places and distances. The connection between the Sun and Kalapurusha is very intimate, and this is effected through the Vidyutsakti we referred to above. The tank receives a supply from the river, the main channel from the tank, the principal channels from the main and the further sub-divisions from their heads, until, we go to the minutest divisions which come directly to the field, irrigate it and produce the crop which the cultivator wants. Kalapurusha sends his Vidyutsakti to the Saktipanjara, from here the Sun gets his principal power, and transmits the same to the different planets according to their needs and requirements, they join in the work of circulation and effect endless modifications, and the Sthavara and Jangama of the world get their needs satisfied through these planetary rays. We have to remember that in all these transmissions and changes man does not entirely take in Grahasakti and its influence. There is a ray of Brahmasakti in him direct, we shall say, from the Kalapurusha. This important source of communication has therefore a great bearing on the destinies of humanity both in moulding their social and religi-

ous conduct here, and also in their attempts to sour higher than the plane of their elemental composition would permit them to do. This is most important to remember, and it plays the highest part in the theory of remedial measures recommended in the Shastraic works to avert the evil influences of the planets.

Planets indicate the results of previous Karma, and man has ever been trying to overcome these Karmaic results and sour higher into the regions of final beatitude.

(*To be continued.*)

Saturn or Sani.

III.

(*Continued from P. 171 of Vol. IV.*)

We stated in our August issue that the body of Saturn has 16 ring like appurtenances round it and that his disk is considerably depressed upon the top. These 16 rings of Saturn are the direct sources through which Saturn is influencing the world for good and bad. The origin of these 16 rings and their developement are thus explained by the Rishis in the Sutras of Soudamini Kala. The Solar body, we already explained in one of our previous issues, is the chief centre for the combination of all the forces which are found regulating the sublunary affairs. It was also stated that on account of the excess of energy and internal commotion in the Solar disk it brust out and many of the combined forces which were thus let loose took their courses, being attracted by different planetary bodies and then reflected back by them after considerable modifications. Of these *Kalas* or collection of rays (hence forces in them) 16 were attracted by the Saturnine disk at a later stage and these entered his body. The places where these forces entered the Saturnine disk are now called the rings of Saturn. Each of these 16 rings is influencing the "changeable world" in 14 different ways and thus we have literally $16 \times 14 - 224$ varieties of Saturnine forces or their minor divisions which are continually affecting the terrestrial phenomena. The subject therefore becomes a huge one when we have to give an account of 224 forces and their divisions. Among these forces emanating from the Saturnine disk and affecting the affairs of the world there are two kinds of forces which have to be clearly distinguished. These are Anuloma and Viloma sakties. Anuloma force has always a movement or

course from right to left as in the general practice of going round an altar of a temple. This is also called *Supradakshina*. When a person enters a temple gate he generally stands in front of the God. If he now moves on his left hand side and goes round the shrine, this is technically called *pradakshina*. This is the right way of showing respect and is supposed to yield favourable results.

But the Viloma process is quite the reverse of the above. Of course instead of the person moving from right to left, he moves on his right-hand side from left to right and goes round the temple, it is technically called *Apradakshina* and this is showing great disrespect and it will produce unfavourable results. Those forces which emanate from the Saturnine disk are mostly of a Viloma form and are thus declared to possess mischievous tendencies. Hence the dread, that people have for Saturnine rays, is fully justified because they have a Viloma propensity. Those forces on the other hand, which take the Anuloma form are productive of good results and Saturn also counts a few of them among his numerous rays. We shall, now, have to inquire which are these 16 forces which emanate from the Saturnine disk and the rings which surround it, what are the names by which we have to distinguish them from each other, in what manner they enter the terrestrial phenomena, what would be their work when they have thus entered the life objects and how do they get out of them after serving their mission? Auyushya, Jeevanopaya and Marana are directly governed by Sani. Auyushya means life, Jeevanopaya includes all means adopted by man for sustaining that life, and Marana means death. One who has control over our lives, our means of sustaining those lives and our deaths, is certainly an important planet about whom the more we try to know the better it will be for our own interests. Sani therefore becomes a planet of the greatest significance from the important functions which are ascribed to him and no other planet has so much influence over the affairs of the earth as the much dreaded Saturn. He is always hated but ever remembered by men. We shall first give the names of these 16 rings and the forces which emanate from them and then we shall enter into other discussions. The names of the 16 Kalas" are

(1) Thamasi, (2) Malina, (3) Manda (4) Varahi, (5) Pingala, (6) Jwara, (7) Rodini, (8) Rugdhara, (9) Khadga, (10) Papa, (11) Agnimukha, (12) Aruna, (13) Simhi, (14) Kubji, (15) Swaragrahi, (16) and Sarwagni. We will take up first Thamasi and explain regularly what it means, how it enters the fœtal development, how it works in the body, what unfavourable results it produces there and what remedial measures may be taken to avert those evils which *Thamasi* may be able to produce there. The subject is a grand one and appears to be sufficiently intricate. The niceties of expression and thought which are clearly intelligible to a sanskrit student, become so many difficulties which stagger the ordinary English translator. Numerous references have to be made in the course of these articles to the imaginary or real places in the body of a person by the *Yoga* and *Mantra* Shastras, and there again one is confronted with a miserable "famine" of suitable English words to explain the Sanskrit ideas and shades of their differences. Ida, Pingala, Sushumna, Rechaka, Pooraka, Kumbhaka, Anahatadi Sapta Chakras, and similar expressions are hard nuts which we find it difficult to crack and convert them into anything like simple English. Our *American friends* are already loud in their complaints against us for using hard sanskrit names. We prefer, in spite of their protests, to give the sanskrit names and then explain their meanings in as simple and untechnical an English style as we could command. We shall take up this interesting subject in our next issue. Being a monthly Journal, we are obliged very often to break off the thread of the subject, when it is at the most interesting point and we request our subscribers and the educated public not to miss any of the issues, as the subjects treated of here run on from Magazine to Magazine and will not be interesting or intelligible without their previsious references. This advice is very important and ought to be carefully borne in mind by all readers of the Astrological Magazine.

(To be continued.)

Color Influences.
(Their Origin and Development).

(Continued from p. 179 of Vol. IV.)

We pointed out that the machinary in vegetables and animals is not as complete as that found in man. The machinary refers to that of the head and that of the body. It may

be difficult to say which is head and which is body in the vegetables. But even here there seems to be a marked distinction. The power of selection and assimilation of food certainly shows in vegetables more sense than a gross physical consitution can be credited with. It may not be intelligence of the kind we find in animals and much less in man, but it is some wonderful power which accepts agreeable manure and incorporates its essence and rejects uncongenial ingredients. The vegetable would die rather than take in that which does not agree with it or which is not to its taste. Here, therefore, it cannot be blindly said that the vegetable has no life, that it has no intelligence and that it can be reared wherever we may like to grow it.

In man there seems to be a perfection in the fitting in of the apparatus which does not seem to have been contemplated in the creation of lower orders. Man is able to digest a greater variety of food and he is able to accommodate himself to a greater variety of environments and bear climatic changes with greater skill than do most of the lower orders of creation. Intellectuality seems to have been the *Gem* of all creation—the crowning glory of the Divine Architect, and to bring about its perfection in man, the wonderful *colors* of creation seem to have been blended in the most harmonious way imaginable. Animals can be tamed by associations and changes in food and surroundings to a large extent. Vegetables are more dogged in this respect, but even they are yielding partly to the skill of man in this respect. We can never produce some vegetables where the colors they want are not procurable in the same arrangement which suits their growth and development.

Animals cannot be reared in uncongenial climates and on unsympathetic food. Climate is composed of colors and this can be well illustrated. Take any vegetable in its native soil and examine its colors there in all the stages of its growth. If now the same kind of vegetable is transplanted to some other region where the climate is different, and hence the arrangement of colors, the most striking thing we see will be the sudden change of color in the whole body of the plant and its leaves, flowers and fruits if it has any. The color adaptations are not suited and therefore the plant does not thrive because the colors it wants are not there. Now if the withered plant with the changed colors is again sent back to its congenial soil we at once observe a change in its color behaviour. The sickly color rapidly disappears and the healthy color steps in. The same holds good among animals. They cannot put up with want of colors, as much as man can put up. The white bear does not thrive in regions where the black bear is thriving well. Why? The reason is plain. The white bear wants arrangements in the colors which give it strength and vitality, and where these *colors* are not available it *pines* away and decays rapidly. The same

holds good with numberless species of animals. Vegetables are remarkable for their want of capacity to resist the changes in the climate due to color influences. We already stated that climate is composed of colors. The colors of sunlight and darkness, the colors of the air although not *visible* in the present state of knowledge, the colors of various other matters suspended in the atmosphere the color of the droplets of water, which are held in the aiery meshes, all these are ingredients which have to be accounted for in the combination and composition of a climate. Where these natural conditions are upset or are not found suitable for the ready assimilation of food by the animals they do not thrive and die for want of arrangement in color:

If man could arrange to study the special *color* conditions of any locality, the food the animals consume, the peculiarity of the seed and the colors which are most appropriate for their development and duration, and their special characteristics, the products of color influences he will have no difficulty in the reproduction of the species in any climate whose color influences are antagonistic to their natural development. In vegetables the conditions cannot be far distinct from those which we have tried to explain in the previous paragraphs. The Hindu division into four *Yugas* of Krita, Threta, Dwapura, and Kali are well known and need no more explanation. These *Yugas* have their own color influences, which should be chiefly noted. The Yugas repeat themselves in endless succession in the eternity of Time (God).

(To be continued).

Important Lessons in Atsrology.

Lesson VIII.

(Continued from P. 183 of Vol. IV).

In talking of *Yonikuta* we mentioned about the want of proportion of the sexual organs to the body in any definite or calculable manner in animals or human species. These sexual inequalities and irregularities are most wonderfully and strikingly illustrated in the brute creation, where it looks almost, as if the sexual organs have been appended to them by sheer caprice or whims of Nature. But really it may not be so. Our knowledge of Nature is very limited and these apparent paradoxes of big sized animals with small sexual organs and small sized animals with big sexual organs, in the Nature's domain, may not be without their special uses and explanations provided we get the proper *key* to read the secrets of creation. Buffaloes, bulls, cows, camels, bears, dogs, cats, monkeys, tigers, lions, elephants, rhinoceras, hippopotamus and other animals present a great variety and form of sexual development, which are truly puzzling to the keen observer of natural phenomena. The sexual organs bear no proportion whatever to the height, weight or bulkiness of the animal. The disproportion is most observable in the male organs in creation more than in the female externally. Internally examined, the same disparity is found to exist. The size of the ass, buffalo, bull, and camel would suggest a most striking difference in the size of their bodies and the development of their sexual organs. The same sexual disparity is found among the human species. Men and women exhibit great differences in the form and development of their sexual organs, bearing apparently no definite proportion either to their stature or to their physical development. Such differences are quite inexplicable. It can never be consistently said that these sexual inequalities have no bearing on the connubial bliss of the married couple. A false delicacy prevents men or women, before marriage, to refer to this most important subject, and many of the unhappy marriages, can be traced, on careful examination, to the want of sexual adaptation in the married couple. When the sexual organs are not properly matched marriage must certainly be a hopeless blank and an unbearable misery in the history of any creature. Take any system of marriage in the world. The sexual adaptations are not consulted nor are they even referred to in the course of marriage negotiations. The result is disastrous to the cause of connubial bliss. If the sexual organs match and fit each other, the married couple live together and *Cupid* at once commands both parties, makes them happy, cheerful and agreeable companions throughout their lives. Where this is wanting each party begins to dislike the other and goes away in search of those who are more agreeable to their taste and sexual adaptations.

Astrology, with a view to minimize the chances of sexual disparagement, and connubial misery, classifies the 27 constellations into several *yonies* (female sexual organs) and in symbolical and euphemistic language simply expresses that the conjunction of certain stars would produce happiness, while the conjunction of other constellations would produce misery between the married couples. These constellations are specially binding upon those classes who look to sexual enjoyment as the *summum bonum* of married existence. Here, therefore, agreement in sexual organs is of paramount importance since the parties have no idea of leading an intellectual life. In the higher or intellectual classes, temperaments and intellectuality are looked to as more important and the sexual correspondence between the married couple has been treated in a subordinate capacity. Consultations regarding these useful facts are called *yonikuta* or junction of sexual organs in proper adaptability, and these enable parents and others interested in the couple to have some conception of the marital bliss of the parties when they come to age and live together as husband and wife. The happiness of the world largely depends upon the agreement of the couples who get married or who live together as husband and wife whether we call it marriage or not in any conventional sense. We have drawn the attention of the world to an important factor in the composition of human happiness and which deserves more than a passing thought. There is a serious responsibility rest-

ing upon the parents in the selection of brides and bridegrooms and also upon the youths who go in search of partners for marriage. They would do well to bear these facts in mind before they make arrangements to marry, as any false step taken in the commencement will lead to permanent and lifelong misery. The following constellations represent the undermentioned *yonies*.

(1) Aswini and Satabhisha represent the horse.

(2) Bharani and Raivathi show elephants.

(3) Krittika and Pooshya indicate sheep.

(4) Rohini and Mrigasira show serpents.

(5) Aridra and Moola represent dogs.

(6) Makha and Phoobha represent rats.

(7) Poonarvasu and Aslasha show cats.

(8) Hasta and Swathi rule buffaloes.

(9) Chitta and Visakha indicate royal tigers.

(10) Anuradha and Jaista represent deer.

(11) Oottara and Oottarabhadra show cows.

(12) Oottarashada and Abijit indicate mongoose.

(13) Dhanista and Poorvashada rule lions.

(14) Poorvashadha and Sravana represent monkeys.

We have named 28 constellations instead of 27. After Oottarashadha and before Sravana some of the astronomers have marked a constellation called the Abhijit and it is said to be a good one. These constellations have their own peculiarities and the *yoni* classification has its own special significations We shall state the results in our next issue.

(*To be continued.*)

Combinations for Illegitimate Births.

BY

R. KONETI AYAR, B.A.

(*Specially contributed to the Astrological Magazine.*)

Before proceeding to treat of combinations indicating illegitimate birth or birth to other than the lawful husband of a woman, I have to fix the horoscope of Sri Rama, the hero of Ramayana. Valmiki, the author of this noble epic, describes the position of the planets at the time of birth of his *hero* as follows—

"Thathascha Dwadasé Masa, Chaitrai Navamikay Thithou, Nakshatra Dithi Daivatya, Swocha Samsthashu Panchasu, Grahashu Karkata lagnay Vakpatha Vinduna Saha Prodya manay Jagannatham Sarwaloka Namascrutam."

Rama was born twelve months after the eating (by his mother) of the sacred *pindam* in the month of Chaitra, in the Thithi of Navami, (9th day after the newmoon) in the Poonarvasu constellation, when the five planets were in their (highest) exaltations, in the Karkataka lugna, *i.e.*, when Cancer was in the ascendant and when Moon was in conjunction with Jupiter.

NOTE :—It has been stated in the commentaries that the five planets were in their highest exaltation because the epithet *Swa* is applied to Utcha, and also because, birth at such an hour as when all the five planets were in their highest exaltation could have produced such an exalted personage as Sri Rama.

It is seen that the full text of the horoscope, is not indicated, but only some facts are mentioned about it and we have to construct the horoscope for ourselves from the facts set forth. Five planets are said to have been in exaltation at that time, and we have first to determine which five out of the seven planets, Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn were so. Rahu and Kethu are not planets and this fact is mentioned by Varahamihira himself in his Brihat Samhita, where he states, that Rahu is the ascending node of the moon, or one of the two points at which the moon's orbit cuts the ecliptic, the other point being Kethu. Also Rahu and Kethu being thus the two nodes of the Moon they have no signs of exaltation or depression nor have they any signs of their own. Though some astrologers, chiefly Tamilians, speak of their having such places, still almost all the old astrologers in Sanscrit deny any such places to these *chaya* (shadow) grahams. Of the seven planets Moon was not certainly in exaltation, because the constellation at the time of birth is Poonarvasu which lies partly in Gemini and partly in Cancer and the Moon's house of exaltation is Taurus. Again Mercury and Venus are planets which are always near to each other and can never be apart by more than 45°+ 23° or 68 degrees, the greatest possible elongation either way of Venus from the Sun being 45° and that of Mercury being about 23.° Venus is in the highest degree of exaltation in the 27° of Pisces and Mercury in the 15° of Virgo and if both the planets were to be in highest exaltation at the same time, the distance between them would be 168°, which, as stated above could never be. So both Venus and Mercury were not in exaltation, when Sri Rama was born but only one of them.

Hence it follows that the four planets, Sun, Mars, Jupiter, and Saturn with one of the two Mercury and Venus were the five planets in exaltation at that time. Now the Sun is in his highest exaltation in the 10° of Aries and consequently Mercury was not in exaltation because his highest exaltation degree of 15° in Virgo is 155° removed from it, while the greatest possible distance between the Sun and Mercury is, between 22° and 23°. Hence Venus was in exaltation when Sri Rama was born and this is possible, because the distance between him and the Sun will then be only 13° while the greatest possible elongation between the two is 45°. Sun Mars, Jupiter, Venus and Saturn are therefore the five planets, in exaltation, and their houses of exaltation being, Aries, Capricorn, Cancer, Pisces and Libra respectively the five planets are in their highest exaltation, and their Navamsas are also known. The Moon is stated to have been in conjunction with

Jupiter, and is therefore in Cancer which is also the house of the planet (Swakshetra). The constellation is Punarvasu, and the birth took place when the Moon was in the last quarter of that star because the 4th quarter of Punarvasu lies in Cancer. This 4th quarter of Punarvasu is also a Vargothama one, as its Navamsa is also Cancer. The Moon was in Vargothama which chances also to be his swakshatra. Similarly, we have to take Lagna to be in Vargothama position, as it should be, to produce a man of such strength and firmness of mind as Sri Rama. The Rasi and the Navamsa are thus fixed with planets Sun, Moon, Mars, Jupiter, Venus and Saturn and of the Lagna. We have now to fix the position of. Mercury and of the two nodes Rahu and Ketu —the Sun being in the 10° of Aries, Mercury cannot have been more than 23° from him either way, *i e* his position should have been between 17° of Pisces and 3° of Taurus.

Mercury is the Karaka or the giver of learning *ie* of sciences, mathematics, philosophy, sculpture, painting, astrology and he rules the science of warfare or Dhanur Veda, as Mercury presides over the Atharvana Veda or that branch of the Vedas devoted to incantations and magical formulae. Jupiter presides over Rig-Veda, Venus over Yajur Veda, Mars over Sama Veda and Mercury over Adharvana Veda. As Sri Rama was skilled in learning of all sorts and was also an expert in the science of warfare Mercury should have been in the best position possible under the circumstances. He therefore could not have been in Pisces which is his sign of debilitation. In Meena Buda makes a person skilled in befriending other men; learned in the handicraft of men of low castes and conquered by his servants— or could Budu have been in Mesha for here he makes a person fond of gambling, of running into debt, and fond of liquor, an athiest, arguing against the spirit of shastras, a thief, a pauper with a mean wife, a cheat, a liar and a swerver from the path of rectitude—any of which Rama was not"

(To be continued)

In the long artical our learned friend has sent us, we have not been able to see exactly what he is driving at. We shall wait for the concluding portion and then make our own observations on the important points raised in this interesting article.

Ed. As. Mg.

Medical Notes—Health Tests.

V.

(Continued from p. 173 of Vol. IV).

We pointed out in the course of the last four articles the important part which urine plays in the history of a person's health, and we also showed that its examination is one of the finest and surest tests to find out in what state of health is any living being at a given time. Now we shall take up another important test which also indicates in an equally satisfactory degree the state of the health of any person or being and whose study is highly essential. *Mala* in sanskrit means *dirt* and it is

technically applied to matters passed out of the human body. We shall confine ourselves to the study of human health and its tests, occasionally referring to other matters when they bear upon our subject directly or indirectly. Several organs in the body of a man pass *Mala* and we shall state here which are those organs which do so. *Nava Randras* or nine passages are enumerated in the Hindu Medical works and they are—eyes—ears, nostrils, mouth, sexual organ and anus. It is the last which plays the most important part although others cannot be classed in the discharge of their functions inferior to it. Whatever may be the quantity or quality of the food which a person consumes all these organs work under some system and secrete their respective malas to be passed out in their passages. A knowledge of these is highly essential to judge correctly about the health of any person. We shall first take *Mala* in its narrowest and most technical sense as meaning the *stools* which a person passes. All our statements are to be understood with reference to human beings whether male, female or hermaphrodite in sex unless we specially refer to the health of lower animals. The quantity of stools passed by any person depends directly upon his health and the climatic surroundings he lives in.

Their color, quality and quantity, coupled with the disagreeable odour have a great deal to do with the determination of human health. In passin stools the greatest divergence is noted in the number and quantity passed out, and the intervals which separate each of those acts. There are some persons who actually pass no stools for almost a week and still manage to attend to their work, eat their meals and put on all the appearance of healthy persons. Men with what we call "constipated constitutions" are not rare and they are subjected to various distempers from the obstruction caused to a free flow of usual *motions*. Those who pass *Mala* once in 3 or 4 days are seen almost in every hamlet or village. From this extremity of passing stools once in a week we pass on into several grades and come to the history of persons who pass stools from 8 to 10 times a day. Thus it is seen in the curious creation of God that while a man passes stools once in a week there is another who passes about one hundred times his stools within that same period. This difference seems most wonderful and curious and yet these are facts which are illustrated every day in the life of humanity. We referred to the color, quality and the quantity of stools, and they are important factors which cannot be lightly passed over in the history of *Mala*. The time occupied in passing the stools is also quite phenomenal. It varies from a few seconds to almost 3 or 4 hours each time. The sensation in the last cases is most painful, unpleasant and it oppresses the unfortunate man a great deal in the act of passing his stools. When we were undergoing the collegiate course in Bangalore in our younger days, a relation of ours—a gentleman in apparent enjoyment of health—came to pay us a visit

with a notoriety for long sittings in the privy. We could not be persuaded then to believe that any person could sit in the privy for 2 or 3 hours and that people who gave out such stories were pretty much exaggerating facts with a high coloring. We laughed at the idea because it looked quite incredulous. But when we marked the time of that person's entree into the privy and his return from thence it was exactly two hours and ten minutes. On questioning him on this unusual phenomenon he seriously assured us that he hastened from the place on that occasion for fear of remarks and for putting other people to inconvenience. It was quite incomprehensible to many but it was a fact. This was an important event with that gentleman. Those persons who have this extreme habit of sitting 2 or 3 hours in the privy invariably get piles or some such chronic complaints, and those who cannot finish this work in a few seconds or minutes will have certain tendency to get various complicated diseases. If the stools should be repeated more than once they become miserable to the extreme and curse the day on which they first saw the solar light.

Planetary Aspects.

Mr. R. Koneti Aiyar, B.A., of Cuddalore thus writes to the Astrological Magazine in defence of his explanations of planetary aspects.

He observes—"With reference to the remarks of your Nagpore correspondent (on my article about Planetary Aspects) published on page 69 of Vol. IV of your esteemed Magazine, I have to state as follows:—The full text of the sloka about Planetary. Aspects in the Brihat Jataka is as follows.

Thridasa Thrikona Chathurasra Sapthamanyava lokayanthe charanabhi Vriddhithaha:—Ravijamarendra rudirah parechaye 'kramaso' bhavanthe kila Vikshanedhikaha.

Which literally rendered into English will be as follows:—

(All planets) aspect the 3rd and 10th—5th and 9th—4th and 8th and 7th Signs (from them) with aspects increasing by a quarter respectively—and Saturn Jupiter—Mars and other planets in respectively aspecting the above signs 3—10,—5—9,—4—8, and 7 do aspect them with great (or full) aspect.

NOTE.—The word *athika* in Sanskrit means great and therefore indicates full sight. The first half of the sloka thus mentions the ordinary aspects of the planets and the second part their extraordinary aspects or Visesha Dristies.

From the Second part of the stanza it becomes clear that Saturn aspects 3rd and 10th with a full sight and not with a quarter sight as stated and it has to be held that the planets other than Saturn aspect the 3rd and 10th signs with a quarter sight.

Similarly it becomes clear that Jupiter aspects 5th and 9th signs with a full aspect and not with a half sight as stated generally for all the planets in the first part of the sloka and it must be held therefore that the

planets except Jupiter aspect the 5th and 9th signs with a half sight. Likewise Mars aspects the 4th and 8th signs with a full sight and not with a three-quarters sight. All planets other than Mars aspect the 4th and 8th signs with a three-quarter sight.

Lastly, the remaining planets Sun, Moon, Mercury and Venus are again declared in the second half of the sloka, to aspect the 7th sign with a full sight while in the first half of the sloka, they have been declared to aspect the 7th sign fully. Thus this seems to be only a repetition. Now Varaha Mihira, the author of Brihat Jataka, is (as he himself tells us in his chapter on Mayura Chithrika in the Brihat Samhita)—well known for his brevity in composition and so there should be some meaning in the above repetition and the meaning evidently is that these four planets should be held to yield more effects in the aspect of the 7th sign than the other three planets in their aspect of the 7th sign. This is only reasonable. Saturn, Jupiter and Mars—aspect three separate signs with a full aspect in each case, while the other four planets aspect only one sign with a full aspect and so the effect of the aspect of the 7th sign by the former three cannot be of such force as the effects of the aspect of the 7th sign by the latter four. Thus my rendering of the force of the word, *aparecha* is not faulty as your correspondent supposes. The Visesha Drishties of these three planets mentioned by your correspondent have been distinguished as such by Varaha Mihira himself in the second half of the above sloka while the author of the Jataka Chandrika, referred to has not recognised the fractional aspects of the planets.

Referring to my unintelligibility in certain places, it may be that my compressed way of writing has puzzled your correspondent and I would therefore, crave some more space in your valuable Magazine for the following remarks.—In paras 6, 7, 8 and 9 of my article P. 10 of Vol. IV. I have shown that these varying degrees of aspects by the planets have been considered by Varaha Mihira himself in his Brihat Jataka. In the sloka on Balarishta, quoted by me, he says that unless the four planets (1st, 8th, 9th and 12th houses from lagna mentioned are aspected by powerful Jupiter, there will be immediate death of the child. As only 3 separate signs can be aspected by Jupiter with a full sight in any case, it becomes plain that even if it were possible that three of the four houses mentioned be aspected by him with a full sight, the remaining fourth can be aspected by him with only a fractional aspect. Jupiter cannot in any case aspect three out of the four signs mentioned in the text with a full sight, for when he does so such signs have to be the 5th, 7th and 9th signs from jupiter or the second of such signs should be the third from the first and the third sign the third from the second, which condition, no any three of the houses mentioned in the text can be seen to fulfill because out of these four,—12th and 1st—8th and 9th houses are next to one another. Thus only two of the four houses mentioned in the text can

be aspected by jupiter with a full sight and the remaining two can only be so aspected with a fractional sight.

(*To be continued*).

Raja Jai Singh's Observatories.

(Continued from p. 178 of Vol. IV.)

BY

SURENDRA NATH BANERJEE, M.A.

They served as instruments for determining the altitude of the Sun "by measuring the shadow cast by gnomon and the degrees of the Azimuth". There is another instrument called the Yantar Samrat which is also a solid wall in the plane of the meridian measuring 36 feet in length and 4½ feet in breadth, one of the extremeties is 6 feet 2 in. high and the other 23 feet 3 in. Thus it is really an incline plane in the direction of the polar star. It is provided with steps also and served the purpose of finding out the R. A. and declination of any star. Beyond this there is another equinoctial circle which is a double quadrant of stone and another small Yantar Samrat. The *chakra yantar* is between two walls designed to determine the declination of stars and planets. The visitor next comes to another piece of somewhat elaborate instrument and designed to find out the azimuth of any celestial body.

It is called the *Digamsa yantar* and is a solid pillar 4 feet 2 in. high and 3 feet 7 in. deep. A circular wall whose height is equal to that of the pillar is placed up a distance of 7 feet 3¼ in. and at a distance of 3 feet 2½ in. runs up another wall twice as high. The surface of both these walls is devided into 360° bearing the cardinal points. Not far off the visitor is introduced to a second equinoctial circle wrought in copper.

By far the largest observatory is the one built at Jaipur. Here again the instruments are all masonry work, covered with lime on which the graduations were most carefully done, but the hand of time is equally well visible here also. It is said that Maharaja Jai Singh invented many of these huge instruments for reasons explained in the above quoted introduction, *viz.*, those before his time not giving exact results.

For the sake of brevity as well as to enable readers to compare with ease we may here give a list of the instruments with short notices of them.

1. Drub yantar—is a dial pointing to the North Pole.
2. Nariole—is also a dial, the semicircle of which is graduated to seconds the length of a quadrant of arc on which these graduations are, measures 14½ feet. It was intended to show hours of 24 minutes (1 Danda).
3. Dakshanotra—is a great double North and South dial marking time by metal styles on the Southern face (10 feet 6 in. in diameter) is engraved a sanskrit verse in praise of the builder.
4. Jantar Raj—is an Astrolobe and engraved upon it are numerous circles, names of planets, lunar asterisms, etc. It is an enormous brazen plate (17 feet in diameter) hung on swivels from beams stretched between pillars.
5. Kranti yantar—A little to the left of the above are the altitude circle, the Kranti yantar and the Kara yantar (7 feet diameter).
6. Bhitti yantar—the graduations of this instrument, really a double mural quadrant and semicircle, are in lead on marble arcs. By means of this instrument eclipses were calculated, the Sun's altitude and Zenith distance at noon, its greatest declination and the latitude of the place could be determined.

(*To be continued*).

The Study of Astrology.

Mr. P. Subba Row, B.A., thus writes to our Magazine :—

"The tendency of the past and present generations has been to neglect and to cry down the study of this interesting science. The reasons for this are not far to seek. Like many other antique Hindu sciences, astrology also had to fall back during the successive political convulsions that India was unfortunately subjected to. The Persians, the Greeks, the Saracens, the Mahomedans, the Portuguese, the Dutch and the French were more intent severally to conquer as much of Indian territory as the strength and capacity of each nation enabled them to do and bring it under their powerful sway, than to recognise and encourage any Indian art or science, or even to find out whether any such arts of civilised life ever existed among the Indians at all.

During the long Mahomedan rule of India, only one or two kings like Jehanghir and Akbar tried to sound the real depth of learning among the higher classes of the Hindus; but their desires and attempts had to die with them alone as the succeedng Emperors were characteristically opposed to the general policy of their ancestors and did not as such mind fostering their views. In fact Aurungazeb and Mahomed Bin Toglak—two powerful Mahomedan Emperors—spent all their time in crazy notions of extending their empire and of sacrificing public life and money in foolish and ruinous invasions. It was not possible for Indian sciences and arts to thrive under such political conditions and the few opportunities it had under them were too short to make themselves appreciated. The story is told that during the many religious persecutions of the Indians by the Mahomedans who ferociously advanced with Koran in one hand and sword in the other, the subject nations had often to necessarily take refuge in the remote corners of the country without food, shelter or raiment and in their extreme craving for keeping their hands and mouth together, they were forcibly obliged to hide in secret nooks their sublime and other religious books, sacredly handed down to them in perpetual succession. Like the Great Omar, who is reported to have burnt the

famous big Alexandrian Library about 630 A. D. simply because that none of the books in it conformed to the religious views which he entertained. The Islamites and other foreigners that invaded India, being fully bent to extend their empire, did in their first zeal burn or destroy all sacred books of the East. They were not merely such a conquering nation as the Normans who would assimilate themselves, after conquest, into the habits and customs of the conquered and then gradually win their way by introducing and supplanting their own religion and customs instead. They were on the other hand preeminently a proselytising and empire-extending people, and even in this desire they either failed to possess the charm or exercise the peacable influence which the Roman Church of olden times had when it calmly induced mighty monarchs like Constantive the Great and Clovis the Merovingian to willingly get themselves baptised with all their subjects on a single day. On their persistency and zeal the foreigners failed to realise the benefits of gradual conquest and assimilation.

(*To be continued.*)

Continental Prejudice.

Mr. Benjamin Judkins writes from the Royal Mail Steamer "*Orotona,*" dated 9th July, 1900, thus to us.

To

Mr. Suryanarayana Row.

Sir,

I was given by Mr. Sepharial, Editor, "*Coming Events,*" London 2 copies of your Magazine. I like its tone and style. I intend to send for your "*Next Ten Years*" on my arrival in Melbourne, Australia, if you will inform me how much to send by a penny universal post card. I am intensely interested (in astrology) too late in life to benefit myself or others, beyond advocacy probably. But I want to go on record, that I believe more than I know of astrology, after peeping behind the veil of prejudice that covers the eyes and minds of masses of people who answer against Truth before investigating I fully believe that astrologers, eminent in the profession are the only, truly wise men by whom the inhabitants of our planet should be guided; I have before my mind an awful fact which sooner or later must receive consideration, *viz.*, that multitudes are being led blindly after their lower nature, which in London, with its overcrowding, is breeding disease, filth, vermin, vice and depravity appalling, which entails suffering to the innocent, which reminds me of the words of Christ, *viz.*, except those days be shortened no flesh should be saved. It is amazing the rate at which we are breeding flesh, bones, and blood but no spirit growing tares which will choke the wheat. I have seen all along the path of life with some exceptions noble and true men and women discriminated against, which caused them to almost starve to death by an unwritten law of prejudice. I am writing this as the *Orotona* steams along to Colombo where it will be posted. I left Plymouth, England, on 2nd October, 1866, for Australia, where I walked thousands of miles over its lands during twenty years, with varied experiences (in life), went to San Diego, California, where I lived 15 years, some odd months in each place and contributed to Madam Blavatsky's branch of Theosophy under Mrs. Lovett Griswold, Block 5th street, left San Diego, July 22, 1899, crossed the American Continent and took the steamer from New York, August 2, arriving in London on the 10th and steamed off Tilbury Docks July 6th, 1900, enroute for Australia where I start in life for the 5th time. Please to note the fact that the Australian Colonies are federating under one form of Government; the people are cosmopolitan and impressionable and where the Capital is to be built, somewhere near Albury, land can be had cheap, hundreds are flocking there to be in time and I opine this a good chance for to introduce astrology and lay a foundation stone. I enclose incompleted leaves. I will send the full pamphlet when I get in Melbourne. Australia is a "coming country" and the people, so far as I know, have not been posted on astrology. I was the first man to do so at San Diego for 4 years. June issue of "*Coming Events*" has a sketch of me. Thos A Bearse of the Star Gazer, Bosten U. S. A. and Prof. Mc. Donald Binghampton, New York, are able astrologers to whom I am well-known. Keep your eyes on Australia where astrology may advance.

Correspondence.

Omens.

Editor Astrological Magazine,
Madras.

Dear Sir,

I was for a long time a disbeliever in omens but an observation during the last few years has purged me of my false idea. I shall confine myself to giving the latest and the most striking example. I am a tourist and as such started on the 6th July, 1900. A few hours before my actual departure, an auspicious hour was fixed by a friend of mine. As I could not actually equip to start at that hour, a *parasthanum* (change of place) was arranged. The box containing the Pooja was taken out. During the process of its being carried out, it hit against one of the doors of the first exit. My circumstances were not such as to postpone the journey and I started a few hours after the occurance. It is nearly 20 days I am out and the difficulties I had to undergo each day would do justice to a pamphlet of the size of this Magazine. Though accustomed to touring in the last two years and prepared my best to overcome the contingencies, I was beset with a regular series of unforeseen circumstances which no one could have overcome with patience unless habituated to it by long *Yoga*. I started by a metalled road yesterday at 5 a. m. to reach a distance of 12 miles, one would expect to reach even by an exceedingly slow pair of bulls at 11 a. m. but it was not 12-30 p. m. that I could go there. I could have

my breakfast only at 4-30 p. m. I might have reached the destination even later but for (God's-send) passers by who took pity and helped me to reach sooner.

2. Nature or God or whatever one likes to name the highest Power always gives men intimation in advance of what is to come but it is Greek and Latin to several. A keen observer never fails to profit by the timely warning given whether in the shape of omens, dreams or a thousand other ways.

A TOURIST.

A SUGGESTION.

DEAR SIR,

I saw your map in the Astrological Self Instructor. It is very difficult to remember all that is given there. Have you not some nemonics in verse or prose in English to help the beginners, something like this framed to remember the lords of each house.

Guru, the good favours the *Fish* and the *Archer*.

While Kujan the fierce takes to pett the *Lamb* and teasing the *Scorpion*.

Sukran benevolent is astride on the *bull* with balance in hand, when Budan the eunuch tackles the *twins* and eyes at the Virgin. The Sun and the Moon having one house to each.

The Sun sways the *Lion* while the Moon spies at the Crab while poor Sani worth nothing left him vents his spleen on the *Goat* and *Waterman*.

Fish.	Lamb.	Bull.	Twins.
Water man.	Who are lords of Each.		Crab.
Goat.			Lion.
Archer.	Scorpion.	Balance.	Virgin.

Verses something like this will help the study a great deal.

Kalasthi,
30—7—1900.

The correspondent has wittily composed these sentences and they may be easily remembered. We have not tried our hand on these matters. Perhaps some one of our subscribers might put his head to this and produce verses which may be easily remembered. We have a special advantage in knowing sanscrit and we remember thousands of slokas denoting astrological formulas. This is a good suggestion and can with advantage be worked out in English by persons with some poetic genius.

Ed. As. My.

EDITOR OF THE ASTROLOGICAL MAGAZINE.

Sir,—The August issue of your valuable Magazine is indeed highly interesting and I shall be glad to see some more Westerns come forward casting off all the prejudicial views they have for the oriental astrological scieuce, and speak boldly about the efficacy of propitiatory ceremonies. Your printers ought to be very careful in spacing the lines, which as they are at present appears to be untidy. I request you will push on with the same energy, so that no Madhyarista disturbs the journal. Thanking you for the noble cause you are advocating.

Malur, 12-8-1900. } Yours Sincerely, A Lover of Astrology.

Chinese complications.

Ho Yaw, the Chinese Consul, thus remarks on the present Chinese uprising. He says:—the present difficulties had their primary cause in the clashing of the new religion with the old. It is dangerous to meddle with the religion of a people specially if it had existed for thousands of years. The recent events in China have been foreseen by all who understand the history of the world. Revolutions and anarchy have resulted in France and other countries of Europe by reason of religious interference. It is folly to attempt to force a religion upon a people against their will as a fanatical war is invariably the outcome. An illustration of the fact may be found in the forcible endeavour of the French Catholics to convert the Huguenots.

To aggravate the situation the Powers have taken the best of our territory and have forced the Chinese Government into concessions against the will and consent of the people. The opening up of railways is regarded as a desecration of their ancestral tombs and sacred sceneries. The masses imagine that it bodes ill for them.

The lower classes are prone to consider these modern innovations as instruments of evil. All these have added fuel to the flames kindled in the religious atmosphere. When such a people rise en masse an army cannot control them. When millions are up in arms, millions are required to control them. It is contended by the oriental organisation called the "Boxers" that it is absolutely necessary for them to uphold—the image of Confucius as emblamatic of that race, dignity and national character. They resist a Christian invasion because they know that the Christians aim to drive out their religion and that the Christian Missionaries are but forerunners of the troops of foreign Christian Governments, which in turn would drive them out of their homes. The Chinese nature is peaceful but when once that nature is aroused grave trouble may be feared. When force is used instead of reason the Chinese will rebel as quickly as the European. The Chinese Government of to-day is a progressive one and willing to move with the procession of nations. I can make no prediction as to the outcome.

We know that in the time of George III. England had a splendid army, perfectly equipped in the accoutrements of that period. Yet we know that Washington's irregular continentals defeated that army. From this we may judge how terrible and effective in war is a people thoroughly

worked up. The Chinese troops have been unable to suppress the uprising because the great populace has become exasperated. Nations, like individuals, are judged by former acts and it is not improbable that the Chinese masses may incline to the belief that this European interference is only the prologue of a land-grabbing operation. This would serve to augment the embroilment.

Exaltations and Debilitations.

A worthy correspondent sends us the following verses with the object of facilitating the memory of those who wish to remember astrological facts easily.

Venus all radiant *illumines* the *Fish*
but is *obscured* in the *virgin*.

The Sun ever glorious *blazes* in the *Lamb* but is *down* in the *Balance*.

The Moon and the Rahu *contend* in the Bull and get *stung* by the *Scorpion*.

Guru the good is *upheld* in the *Crab* but is *butted* by the *Goat*.

Buda the Eunuch tho' *courted* by the *Virgin* is *rejected* in the *Fish*.

Sani for once holds *well* the *Balance* but *scowls* in the *Lamb*.

Ketu finds his *own-self* in the *Scorpion* but gets *lost in the Bull*.

Mars the terrible tho' mighty in the Goat *crawls* with the Crab.

The Evolution of Astronomy.

BY

SURENDRANATH BANNERJEE, M. A.

(Continued from P. 175 of Vol. IV.)

The difficulty of reconciling the motions of the Sun and the Moon, that is to say, of assigning a period at the end of which these two luminaries may again occupy the same position relatively to the stars, led to the discovery of the cycle named after Meton, who in conjunction with Euctomon, made the period consist of 125 full and 110 deficient months (=29 days) and thus found out that to complete the 235 lunations, 6, 940 days or 19 solar years are required. The introduction of this cycle on the 16th July, 433 B. C. forms a new era in the history of astronomy and it was commemorated by inscriptions of gold, whence we have the appelation of the golden number, which forms the basis of European calendars. To Eudoxus, another Greek philosopher, is due the credit of improving the calendar by making the year consist not of $365\frac{1}{2}$ days as hitherto done, but of $365\frac{1}{4}$ days. For a considerable time, the Greek Philosophers were busy with the speculation about the causes of the curvilinear motions of the celestial bodies. Among them, probably Plato was the first to imagine that these bodies originally moved in straight lines but that owing to gravity, they were forced to move in circles. Two phenomena, which required more than superficial observation, are recorded by Aristotle (335 to 322 B. C.) who made observations of two occultations, one of Mars by the Moon and another of a star by Jupiter in the constellation, Gemini. We are acquainted with only three names in ancient Greece, who predicted the time of eclipses, and they are Thales, Helicon (whose prediction was very correct) and Endemus, who is said to have written a history of astronomy and is said also to have first detected the obliquity of the ecliptic equal to 240, some-time in the 4th centuary B. C. The next observation of any importance was made by Pytheas about the time of Alexander the great (B. C. 356-323), who determined the solstitial shadows in various countries by the gnomon and is said to have advanced as far as Iceland for the purpose of collecting geographical and astronomical knowledge. He is also known to have been the first Greek Philosopher, who tried to explain the variation of climate by the differences in the length of days and nights. But the highest achievements in the science were reserved for the brilliant school of Alexandria. Aristillus and Timocharies were the first astronomers, who set themselves to determine the position of the principal stars of the Zodiac: and their accurate observations led Hipparchus to discover the Precession of the Equinoxes. Another very bold attempt towards mathematical speculations was made by Aristarchus, who conceived the very happy idea of measuring the relative distance of the Sun and the Moon by the folllowing very simple method which reflects credit on his ingenuity.

(To be continued.)

To MR. B. SURYANARAINA ROW, B.A.,
F.R.H.S.M.R.A.S. AND M.A.S B.,

DEAR SIR,

I want to give publicity to the effects of propitiatory ceremonies conducted under your supervision on my behalf and I hope you will please do it through your valuable Magazine.

I was late by in the Military Works Department. All my officers had a very high opinion of me

Most of the astrologers said that my position in life will be very much improved in Guru Dasa. No sooner than the Dasa commenced, I had a transfer to Belgaum. I hardly stayed a couple of months there, when I had a transfer. On reporting my arrival in the office, I had another order to proceed to Rangoon at once. As I was ill at Belgaum I told the *benign* officer about the state of my health. He insisted on my going there in spite of the production of a medical certificate. Finding that I could not go, he recommended to the Chief Engineer for my dismissal. The Chief Engineer could not do it in the face of the medical certificate but discharged me. I had vain hopes of getting my place-back by appealing to the higher authority. When I was passing through the street in Madras with a dejected mind, I met you unexpectedly. On expressing my grievances, you had the kindness to look into my horoscope out of old friendship and said that this was my Maraka Dasa and that I could escape from its grip by doing some Santhies. I did under your agency the Santhies proposed by you. I had my own doubts about

the efficacy of them then. As this was working in my mind you did not give out the stock of misfortunes that were awaiting on me but gave out gradually and all their attacks on my whole family, though appeared fatal, passed away very easily. You said that I would get an appointment on the Ashadu Sutha Ekadasi and the order of appointment will be received after the New-moon of the previous month. To my surprise I got the order on the Prathamai of Ashada Sutha and took over charge of the work on Dwadasi. I could have taken it on Ekadesi had it not been for a Sunday. You also said that I would get back my former appointment if I appealed to Government. I did not take any steps towards it because the present one is a better appointment than the former.

5th August 1900. } I beg to remain, Dear, Sir,
Yours very sencerely
T. S. VASUDEVA IYER,

If you are not of tall stature.

This is the heading of an article in Cassell's Saturday Journal for July 1900, P. 790.

The writer is, if anything at all, anti-astrological. He tries to prove that children born in different months have different statures, and thereby demonstrates the solar influence on the physical body. Mr. Asutosh Chakravarti Kavyavisarada M.A.B L., from Ranigung very sensibly questions, that when the time of birth influences the stature of the child, how could it escape the influence of the same time on its mind? A more just and logical question could hardly be conceived. The writer of the article is fairly in the region of astrology, if not next door to it. We have clearly shown the influences of months on the nature of children in our "Important Lessons In Astrology" published from time to time in the Astrological Magazine. For want of space we spare our remarks and reproduce the original which runs thus.

"Perhaps this may supply the reason. Are the size and strength of children influenced by their choice of birthdays? Is the time, when they elect to begin their existence on this terrestrial sphere a factor in their growth and development? Although no account is taken of such a thing in compiling life tables, we are told that whether we are big or little depends on seasonal influences, other things being equal, scientists now assure as we are doomed from birth to be stumpy, medium or tall according to our natal day. The theory based on facts gathered from 1,500 school children is this; striplings tall for their age are generally born in summer. July is the month of shortest. For girls August holds the record in point of their length of limb. The tallest boys are born in spring and summer; the tallest girls in summer and autumn. Winter is not suited to the hop-pole variety of either sex.

One would have expected a different result from so vast a data. It might reasonably be assumed—granting the proposition that there is in these things a law such as that laid down—that the tallest children would be born in March, because in this country the birthrate reaches its highest point at the end of the first quarter of the year. Then, moreover Nature is just beginning to rouse from her long sleep, while the conditions soon become favourable to growth. If some of us find our waistcoats, especially about the fifth button shrink amazingly during the winter, every part of our body capable of natural and healthy development grows much faster in the warm than in the cold months.

A concrete proof of this is furnished by a well-known scientist, who states, that as a result of his own observations the same finger-nail which in winter required 152 days for its generation needed in summer only 116 days. If another illustration is wanted, a man has only to take his own hair. Several barbers have told the writer that the difference between their takings in summer and winter is about lbs. 2 per week, Figaro would like perpetual sunshine. But are the foregoing deductions sound? There is an obvious, rough and ready method of testing them. A man of short stature was below the average height as a boy. If a child does not pass 5 feet till about fifteen, it will only attain about 5 feet 6 in. if a male, and about 5 feet 1 in. if a female. A strong and healthy child, on the other hand, growing steadily and quickly, reaches 5 feet at ten or eleven and makes a tall adult—if a male 5 feet 10 in; if a female 5 feet 5 in. The difference is that in one case the growth is 2 in. a year and in the other 3 in. And this being so, we can use little men to prove or disprove the theory that our length of limb is roughly in accordance with the time of our birth.

Nelson, Admiral Blake, Napoleon, Robespierre, the artist Turner, Gibbon, Pope, Goldsmith, Charles Lamb Douglas Jerrold, Garrick, Kean, Lord John Russel, Chief Justice Cockburn—all these were undersized, some particularly so. Were they all born out of season? Curiously enough not one of these historical personages —who, it must carefully be noticed, have been selected solely because every body knows that they were more or less diminutive—was born in July.

Douglas Jerrold came into the world in January; Charless Lamb in February; while Garrick was baptised in the same month, Turner and Gibbon first saw the light in April; Robespierre and Pope in May; Napoleon, Blake, and Lord John Russel in August; Nelson in September, as also did a great little man still with us—Lord Roberts; Kean and Goldsmith in November; and Chief Justice Cockburn in December. So that if we take summer to mean the months of June, July and August thirteen out of these fifteen examples entered the world in spring, autumn or winter. And in any case their names can be cited in support of the latest theory on the subject.

Against it, perhaps, we might easily produce a string of names. To take only three instances at random, Henry VIII. Thackray and Palmerston—all tall men—were born,

the first two in December and the other in October. But on the whole, there seems to be a preponderance of evidence in favour of the argument. Besides looking up the foregoing facts, the writer has carefully taken note of the height and birth-days of a number of children of his acquaintance, whom he has divided "for" or "against" with the following result.

	Boys.	Girls.
For	59	73
Against	44	51
Majority	15	22

In other words, 132 children of both sexes bore out the contention that there is a connection between the birthdays and the length of limb while 95 told against it.

So far as all the evidence collected goes, therefore, everything tends to show that the month of birth is really a factor in stature. Given two babes of equally healthy heredity, and ushered into the world of woe in July and December respectively, it seems safe to predict, provided that the two start on equal terms as regards size, that the former will outstrip the latter in height. Let the cause be what it may, the result seems to be tolerably assured.

To arrive at any definite conclusions on this point, however, we want a large amount of exact information, gathered from all parts of the country and strictly verified. If schoolmasters would co-operate, they could, without much difficulty, furnish that information as well as many other details from which useful and interesting deductions might be drawn. Nature is erratic and prolific in variety? but she has more laws than we yet know of, and very few of these are past finding out.

The Present Difficulties and wars.

Those who have been watching the natural and political atmosphere are alternately elated and depressed by the unsteady and uncertain news which are being circulated by the various newspapers. The Editors of many of these *Dailies* and *Journals* are utterly helpless in securing correct news and however much they may arrogate to themselves, the credit of possessing scientific profficiency, keen political sense and more than ordinary shrewdness, they are unfortunately in the hands of some who know "how to let out the news and when and where to let it." This is tantalising to the readers in the extreme and it baffles the editorial skill, and puzzles their "flowing thoughts." They get news one day of great success to one party and the sympathisers of that party at once take up their trumpets and blow them. The next day comes the sickening news that the news of the previous day were false, and thus gives the other party an occasion to blow loudly their trumpets. There are unfortunately a dozen parties who are engaged in the present wars directly or indirectly and all these nations have their own critical and editorial following.

The world is passing through the throes of a great political revolution, involving serious national questions and endangering the lives and liberties of hundreds of millions of human beings. The religious revolution is no less momentous now nor are the social complications far behind the other two in their importance and farreaching results. Nations are governed by statesmen, statesmen are under the orders of commanders, presidents and kings. The question never occurs to the sensible many as to who governs these last named potentates. We shall not take the political minions into consideration as they only flatter to the whims and fancies of their supporters. All these "mighty men" are, after all, human beings and they are often very ordinary too in their natures. In the set ambition of their hearts, they see glorious vistas of future aggrandisement, little dreaming of the immense misery they may cause to nations, families and individuals. But this is the *composition* of the world, and these are largely influenced by the mighty planets, who are endlessly revolving round their axes and round the Sun, the greatest of the visible luminaries and the fittest viceroy of the Divine Unseen Power. So long as these superior lustrous bodies are controlling and influencing the brains of the Potentates of the earth they have no choice on the plane of their physical basis but to cut each others' throats, to cause misery to their own nation and to other nations with whom they have dealings and more than all to give a check to the progress of arts and sciences. During the times of national expensive and extensive wars, caused by the weak heads of the ruling monarchs, who in their turn are controlled by the evil planets—arts and sciences must sleep except such as those which would add to the speedy butchering of wholesale regiments on the most improved plans of modern civilisation. History repeats itself and revolutions seem to be as necessary to restore the balances of natural power which are disturbed by various political causes, as the different phases of the unsteady Moon to restore the disturbances of the equilibrium of heat and magnetic currents for the steady upkeep of the terrestrial phenomena. In fact Moon represents mind (*Manas*) and as he changes his light under the influences of other planets he must necessarily change the mental composition of the world's humanity and those who govern them. Take any century, recent or remote, the truth of this statement will be found to be amply corroborated. The planets which are mischievous now and which have led men to these unpleasant ruinous wars—in spite of high sounding names bestowed upon these undertakings by civilised nations—are Saturn, Mars, Jupiter and Rahu. Each of these planets governs several countries and therefore it might be objected by saying that if trouble arises under evil influences of a planet it must arise in all those countries governed by that planet or not at all. A little reflection will show that it is not necessary. When a planet governs various articles, characteristics, nationalities and

countries, its different rays are engaged in the production of apparently different phenomena, and the duty of the astrologer is to find out, which part of the planets' rays are well directed and which are ill directed. A person may be in charge of various departments. Any one of these might get into disorder while the others may be in good working order. In the disturbed office the procedure he adopts will necessarily be different from that which he would adopt in the case of other offices. In the former he might dismiss or disgrace several subordinates while in the latter he may honor and promote the deserving. All are under his care but there are so many previous causes which have to be taken into consideration in judging of the work of any planet in any given country or on any given phenomena.

As our worthy American friend, Mr. Joshua R. Nichols pointed out in our last issue, a reference to the Astrological Magazine and to our book "Vikari and Its Prospects" will convince the readers that the countries now in trouble, and some more which will be soon added to their list, were those which are governed by these planets Saturn, Mars, Jupiter and Rahu. China is governed by Jupiter, and the *Benefic* is now in evil conjunction with Rahu. Saturn rules Chenani, which represents the outlying portions of China. Jupiter rules over Barbary and South Africa and he is unfavourable. Mars rules over Kiratha, Avanti and others which are affected. Rahu rules over Pulinda, which includes a lot of Eastern and Southern tribes. (*vide. P.* 27. *Vikari and Its Prospects.*). Jupiter passes into Dhanas (Centaur) on the 16th December next and until then, he will exercise his evil influence in conjunction with Rahu and in the unfavourable sign Scorpio (*vide P.* 30. *Vikari*). Rightly or wrongly every nation considers itself insulted, wronged, and illtreated, and expects danger to her interests. Under this cover, it likes to fight all the nations if possible or such of those as are in immediate opposition to the furtherance of its interests. The political complications are too many to explain or analyse. The words of the statesmen are different from their feelings as many of the telegrams are different from the occurrences they record. This becomes prominent from the evil planet Rahu closely conjoining the benefic Guru. Cancer (Kataka) represents the heart of Kalapurusha and when Mars enters it in debilitation and aspected by Jupiter who is in evil association, the news we may be asked to read and the events which will occur, may not be of the most reassuring or pleasant turn. Wise counsels are now at a terrible discount and will not rise in valne until the evil influences of Mars, and Saturn have passed away.

In China matters have become more complicated, than they were in the commencement. In Africa the war is dragging its weary length, in Morroco the trouble is rising, in several of the European countries, military preparations on a large scale are being made, in America, revolutions are ripening, and in Turkey, Persia, Arabia and other Mohomedan countries there is a feverish anxiety among the masses, to plunge their heads into the troubles of bloody wars. Rains, floods, fires, cholera, plague, wars and other causes, have been busy in their work of destruction of life and property. We hope the Great Causes—Planets—will so arrange their influences as to produce peace, harmony and progress among the disturbed humanity, although their present attitude and combinations are pointing to the contrary results. With the entree of Mars into Cancer diplomacy assumes a more serious form and every complication and disturbance to peace find support under its head.

Reviews.

Koumudi Somam. We promised to review this interesting Drama in the present issue. From the preface and the prologue we gather that the author Brahmasri Peruthayur Krishna Sastiyar wrote it almost when he was in his "*teens*" and dedicated to the then H. H. the Maharaja of Travancore, an accomplished scholar. Its merits have been deservingly appreciated by the learned of India. It is a love drama, with a metaphorical allusion to the heavenly phenomena. The style is graceful and flowing, and the work altogether compares favourably with some of the greatest dramas of the Sanskrit language. The auther says "that his composition by its sweetness, charms men of letters as do the blossomed lotus flowers in a pond enchant the lovely bees, and those who read the work, will find the estimate of its sweetness by the author a little modestly expressed.

NOTES.

Different nations have different numbers of letters composing their alphabet. They are interesting.

Italian	20
French	23
German	26
English	26
Spanish	27
Latin	22
Slavonian	27
Chinese	214
Greek	24
Hebrew	22
Arabic	22
Turkish	33
Persian...	32
Russian	41
Sanscrit	50

The richest American lady Hetta Green in the June Lady's journal shows great sense in her remarks on why so many young men fail. She thus observes—our troublewith young men who start out on business is they try to do too many things at once. The result is that they dont, know as much as they ought to about any one thing! and they naturally fail. The trouble with young men who work on salaries is that they are always afraid of doing more than they are paid for. They don't enter into their work with the right spirit. To get on and be appreciated a young man must do more than he is paid to do. When he does something that his employer has not though of he shows that he is valuable. Men are always willing to pay good salaries to people who will think of things for

them. The man who only carries out the thoughts and ideas of another is nothing more than a mere tool. Men who can be relied upon are always in demand. The scarcest thing in the world to-day is a thoroughly reliable man.

Some women are noted for their productive capacity and their records are very interesting. Some begin to bear children at the early age of 8 while others give birth at the advanced age of sixty. The numbers of children also vary. Selly Shiver a woman of Georgia, United States, boasted of having delivered 27 children. During the time of George the Third of England a Scotish peasant presented the monarch while on tour, 32 children of his by one wife and the king was greatly delighted. In India we have seen occasionally women with 20 or 22 children. But all these have been beaten by Siguora Granata a woman of Sicily. She has now-says a French Journal of Science—only 42 children. She was married at the ripe age of 26 and had a daughter within one year. Before the expiry often months after the first daughter she delivered 5 sons-all sound and healthy- Triplets and quartets followed in quick succession. Every year she added two or three children to gladden the heart of her husband? And only a few days ago she gave 5 little girls at one time as a proof of her attachment to her beloved husband? This Bahuputra-yoga, seems to have cast all past records of maternity in the shade. Guru must have been splendidly strong in her and her husband's horoscope to give them 42 children.

The grave situation in China developed in the last few weeks, has cast a shadow over questions of minor interest. Even the Transvaal War has not been occupying so much of the public attention. All politicians admit the gravity of the condition of affairs in China and great apprehensions are entertained: lest these troubles should lead to international complications. England occupies a prominent position in the east. But she is undecided and is fully occupied in her South African troubles. Japanese are itching to have hostility with Russia and the French are likely to join the Russians from their long rooted hatred to the "Perfidious Albion." In all foreign offices, great anxiety has been openly manifested about the future complications and preparations for war are rapidly proceeding.

The "Star of the Magi" for July on our table comes from Chicago with much interesting information. "Tanism and 1st Tenets" are ably discussed by Marcus Julian. The article on "Death, Heaven and Hell" instructs the reader and gives information on the most vital question of the day. "Karma, the companion Truth of Reincarnation" speaks of the law of causation and effect. E. S. Green stakes his reputation as an astrologer on who should be the next President of the United States Government when their names are known. E. S. Green's "Uranus the astrological Historian of America records many facts which are helpful to the students of the nation. Dr. T. J. Beteiro's', The Astral

plane" gives curious details. A perusal will be highly beneficial.

While South America–Patagonia, is noted for its tallest men, many of whom are close upon nine feet, and well developed, Africa has a history of its dwarf races. Mr. Lloyd an African traveller gives some interesting facts about the middle African pigmies. Many of them are below 3 feet, with full faces finely developed lower limbs, curly hairs on the chest and with flowing beards. They move with great rapidity on the branches of trees. They wear iron rings on their arms and necks and carry bows, arrows and spears. They are very intelligent and converse with a degree of humour, which shows a large extent of mental development. Lloyd met some of the cannibals and he says that "they are a splendid race, upright as a post with heads erect and bright intelligent faces. They defended their cannibalism on the ground that as man is the noblest of animals, his flesh must be the most nourishing". Curious planetary influences?

Lord Wolseley severely criticised the military authorities in the recent review at Aldershot. This has caused a great sensation on account of its truth.

The Ceylonese complain of that happy island being converted into a Boer penal settlement in the near future.

The Sanitary Commissioner of Madras, Lt. Col. Dr. King finds fault with the sanitation of the Madura temple. Holy places should be as clean as possible internally and externally.

The Chinese have got a strong fleet and their control, which the *Allies* are trying to get might breed further trouble.

The Chinese are, like the late "Tiger of Mysore" very strict in punishing sellers, buyers, readers, and even the Magistrates within whose jurisdictions immoral publications are read or circulated.

About 20,000 men with a lot of women in Rotterdam are on strike.

The poor Parisians in France do not know how to escape the terrible heat they are now subjected to. The brains of their scientists enabled them to build wonderful towers and platforms, but they did not know how to regulate and bring down the unexampled sun heat to which they stand now exposed. The water in the river is putrid from the dead fish and Paris has become a regular hell.

Mind becomes most dangerous when strongly developed and used in a wrong direction. Thoughts are forces. They are vibrations, as all forms of energy are and they can be controlled only by a knowledge of the soul.

This is what the "Religio Philosophical Journal" of California, before us, states,—A remarkable attribute of the psychologically developed soul is the art of acquiring knowledge by what might be termed interior penetration—that is—the nature of the thing resolves itself into one's inner consciousness without any apparent effort of the mind. Thus a letter might be held unopened in the hand, or laid on the breast and yet read with perfect clearness by the mental vision of an adept. Even more strange is the art of transferring the body, yet it is asserted those who have delved deeply into the secrets of nature can and do project their astral bodies to any point they wish. A person in Madrid wishing to communicate in New York can thus throw out not only mind but his astral body which can be seen as one would perceive a magnetic Aura. This it is said is done by the adepts of the East at any time and from the interior of Thibet—a land in which no white man has penetrated. There come wonderful stories of the science of the Mahatmas or men learned in the Brahminical lore.

The Western world is just now beginning to understand and realize that the most tremendous power in nature is the human "mind." This is a stale fact for the Eastern adepts and Yogees, and Patanjalis' first sutra, explains what the highest modern science has just been trying to understand.

The recent floods in Gondola Baroda, have caused damage to the extent of two lacs of rupees by washing away houses and other constructions. We referred to *unreasonable* rains in our last issue and this is an illustration of it.

A correspondent writes from Mysore stating that the Martian influence has resulted in the burning of large properties and the loss of many lives. Mars is doing brisk fire work all over the world.

The French are extraordinarily busy with their naval defences. Many papers hint that this is due to the old grudge they bear to England, and the desire to engage England in a ruinous war. The French have not had big wars for about 20 years and they may have an itching desire to engage in war. This is unhappy.

Cannot the thousands of missionaries—writes a correspondent—lambs in the fold of Christ, advise their respective Governments to keep peace and not cut each other's throats? Can they have better work than this?

The cause of Christ has a marketable value. If money is withheld, it may suffer greatly for want of supporters and preachers.

The new tele-photo lens of Dalimeyer enables the enlarging system to be executed very fast.

Many persons consult astrologers privately and denounce the science in public to please the *fashion*. They are really miserable.

The Russian estimate of English character, as sketched out in *Noveo Vremya* a leading Russian paper, is curious and entertaining. It says that England is little known to Russia and Russia still less to England. The success of the English is due to their conservatism. Montesquide observes that everything depends upon climate, and to their climate the English owe their character—restless, agitating, and enterprising. Michelet demonstrates that every Englishman possesses a "ruling character," and that if the English had not conquered half the globe they would have risen against each other and England would have perished from never ending revolutions.

The Indian census is considered a stupendous task, from the size and population of India, and from the innumerable difficulties which have to be overcome to get correct statistics.

General Botha seems to have expressed a low opinion about British artillery.

Mind constructs the body better than the matter of which the latter is composed. If *mind* is superior to *body* then it is more valuable and may be able to do so.

All the European Governments have prohibited exportation of arms and ammunition to China. But the *Celestial* seems to be up to the emergency. There is a splendid arsenal at Shanghai. During the last few weeks an enormous quantity of ammunition has been sent to the powerful Woosung Forts which command the southern mouth of the Yangtse river and to the entrance of the grand canal. The Viceroy of Nankin is controlling these and Lord Beresford says that this arsenal could supply war material for the whole of the naval and military forces of the *Celestial Empire*.

Books and Journals Received.

"Light" for August contains interesting spiritualistic reading and if one believes in it one will certainly be tempted to follow their doctrine. The article on "Flammarion and Lightning" by I. W. Heysinger M.A. M.D., on the disintegration of dead bodies" is well worth a perusal.

"The Medico Legal Journal" for June, New York is thankfully received. It is a bulky volume of about 200 pages and very ably edited. The "Progress of Medical Jurisprudence in the 19th Century" by Mr. Clerk Bell, L. L. D. is an able exposition of the progress of Medical Jurisprudence, and contains very instructive facts relating to subjective and objective mental classifications. Other articles on the Psychological Phenomena are equally interesting and are replete with the most recent discoveries concerning the human mind.

"The Sphinx Birth Day Number for July is before us. Mrs. Catharine H. Thompson the Editoress of the journal is sparing no pains to make it attractive to the eyes of the body and also of the mind. The predictions about China are far fetched and will not be realized.

SARVARI.

"THE ASTROLOCICAL MAGAZINE ALMANACK"

showing the positions of planets during the month of

SEPTEMBER 1900.

(*Fusli* 1310) (*Saku* 1822)

English Date.	Mahamadan Date.	Solar days.	Lunar days.	Week days.	Chandra (Moon). Constellation.	Indian time. Ghatikas.	Indian time. Vighatikas.	Rasees.	Length of day.	Ravi (Sun).	Kuja (Mars).	Budha (Mercury).	Guru (Jupiter).	Sukra (Venus).	Rahu (Dragon's Head).	Ketu (Dragon's Tail).	Sani (Saturn).	Remarks.
1	Jamadhi Avval. 6	17	7 Badrapada Suddha,	Satur.	Visaka-	2	39	Scorpio.	30-45	Pubba 2 24-17								
2	7	18	8	Sund.	Anoradha.	6	7	Scorpio.			Punar 2 2-40	Maka 3 35-16						
3	8	19	9	Mond.	Jaista.	8	16	Scor. & Sagit.						Pushya.1 52-0				
4	9	20	10	Tues.	Moola.	9	12	Sagit.				Maka 4 22-0						
5	10	21	11	Wedn.	Poorvasha	9	7	Sagit & Capri.	30-36	Pubba 3 50-0								
6	11	22	12	Thurs.	Oothrsha.	8	40	Capri.				Pubba 1 8-8						
7	12	23	13	Fri.	Sravana.	6	26	Capri & Aqua.			Punar 3 9-0	Pubba 2 55-1		Pushya2. 18-0				
8	13	24	14	Satur.	Dhanista	2	24											
					Sathabas	56	33	Aqua.										
9	14	25	0	Sund.	Purvabha	54	54	Aqua & Pisces.	30-28	Pubba 4 17-6		Pubba 3 41-36						Full Moon
10	15	26	1 & 2	Mond.	Oothraba.	51	24	Pisces.						Pushya.3 43-43	Anora. 3	Rohi. 1 21-0		
11	16	27	3	Tues.	Revathi.	46	24	Pisces & Aries.				Pubba 4 28-11						
12	17	28	4	Wedn.	Asvini.	42	31	Aries.	30-24	Oothara1 52-2	Punar 4 17-26							
13	18	29	5	Thurs.	Bharani.	39	33	Aries & Tarus.				Ootha. 1 14-46						
14	19	30	6	Fri.	Krithika.	36	11	Tarus.						Pushya.4 9-35				
15	Jamadhi Avval.—*cont* 20	31	7 Sarvari.	Satur.	Rohini.	34	8	Tarus.	30-16			Oothara2 3-7						
16	21	1	8 Badrapada Bahula	Sund.	Mrigasira.	33	5	Tarus & Gemi.		Oothara2 7-47		Oothara3 59-27						
17	22	2	9	Mond.	Arudira.	33	1	Genini.						Aslasha1 35-27				
18	23	3	10	Tues.	Punarvasu	34	43	Gi. & Cr.			Pushya 1 6-33	Oothara4 55-47						
19	24	4	11	Wedn.	Pushya.	36	50	Cancer.	30-10	Oothara3 32-0								
20	25	5	12	Thurs.	Aslasha.	40	27	Cr. & Lo.				Hastha 1 57-2						
21	26	6	13	Fri.	Makha.	45	15	Leo.						Aslasha2 1-19				
22	27	7	14	Satur.	Pubba.	50	57	Leo.	30-6	Oothara4 56-6		Hastha 2 48-27						
23	28	8	15	Sund.	Oothara.	57	17	Virgo.			Pushya 2 55-40							New Moon.
24	29	9	1	Mond.	Hastha.	60	0	Virgo.				Hastha 3 44-47		Aslasha3 27-11				
25	30	10	2 Aswija Suddha.	Tues.	Hastha.	3	55	Virgo. & Libra.					Anordha 4 2-0					
26	Jamadhi Ussani. 1	11	3	Wedn.	Chitha.	10	15	Libra.	30-0	Hastha 1 24-20		Hastha 4 41-7						
27	2	12 Purattasi (Kanya) Month.	4	Thurs.	Swathy.	15	57	Libra.						Aslasha4 53-3			Mula 3	
28	3	13	5	Fri.	Visakha.	20	44	Libra & Scorpio.				Chitta 1 37-27						
29	4	14	6	Satur.	Anoradha.	24	32	Scorpio.	29-54	Hastha 2 44-20	Pushya 3 45-0							
30	5	15	7	Sund.	Jaista.	27	0	Scorpio & Sagit.				Chitta 2 33-47						

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Member of the Asiatic Society of Bengal.

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Vol. IV. | October, 1900. Published Every Month. | No. 10.

Who is Kalapurusha.

(Time).

IV.

(Continued from p. 201 of Vol. IV.)

The two forces of Brahmasakti and Grahasakti, we mentioned in the previous article are very mysteriously combined in man and the communication between these two tremendous forces seems to be through the various nadies or nervous centres, attached to which are inscrutable subtle energies, whose bearing upon the mental phenomena, has not been known to or understood by the modern sciences. Nervous energy is generated and developed under particular kinds of climatic conditions, localities, foods, clothing, environments and languages. Hence many of the sanskrit letters of the Alphabet, are called Beejaksharas or letters which have special energies in them to do good or evil. Sounds have their own jarring and healthy effects upon physical and mental phenomena. Much of the human happiness depends upon the sound associations which surround an individual. The effects of good and bad music are too well known to require any special explanations here. The effects of voice, of polite and harsh language, and of the indescribable charm or repulsion with which speech is delivered, are factors which cannot be omitted in the history of

human happiness. The pronunciation of certain letters of the sanskrit alphabet, which were discovered by the ancient sages of Aryavarta, the repetiton of peculiar combinations of these letters a definite number of times, and the consumption of the classified kind of food, are matters of supreme importance in the formation, development and effects of the Will Power. The characteristics produced by these sound vibrations are classified into three grand divisions each of which it is extremely difficult to find in its entirety, but all of which are broadly distinguishable, although they are found in numberless combinations. Hindu philosophical works mention Satwika, Rajasa and Thamsa as the three principal divisions; wherever they might come from, or whatever may be their origin, we find that they have an intimate connection with the influences of the solar rays. They are therefore directly connected with the controlling agency of Kalapurusha, who commands the Sun and his attendant planets. These characteristics are well explained in various works. Bhagavadgita is a work of recognised moral merit treating of Brahma Vidya. The holy instructions were given by Sri Krishna, an Incarnation of Adi Narayana to Arjuna, one of the greatest heroes of the Dwapura Yuga. The work itself was composed by Veda Vyasa, than whom a greater intellectual giant can hardly be conceived in the annals of the literary world. India alone could produce such wonders. The highest mountains, the most sacred rivers, the largest forests, the most fertile plains, the greatest variety of soils, and the most profound development of intellect, were some of the wonders which the land of the Maharishis claimed as her special feature. The facts are there although we may not be able to satisfactorily account for them.

Referring to *Graha Sakti* which composes the baser or physical nature of man and which is instinctively connected with the Rajasa and Thamasa gunas or characteristics, we behold the glorious Sun as the lord of all the sub-divisions of this sakti. The Grahasakti emanates, from the grahas or planets, the Sun taking the grandest and the most prominent part in all physical creation assisted by the numberless luminaries which form the solar system. It has already been stated that the controlling agency of Kalapurusha is Vidyutsakti. The Sun receives it from

Kalapurusha in the first instance, arranges all the forces into which the fibres—as it were—of Vidyutsakti can be separated and divided and then directs them to do their allotted work in the numberless atmospherical envelopes of the Planetary spheres, who are ordered by Kalapurusha to help the Sun in his work of creation, protection and destruction of the physical worlds within the dominions included in the solar influence. This Vidyutsakti has been divided into 1,800 varieties, and comes to the earth in so many forms. Each of these 1,800 varieties is again sub-divided into thousands of minor divisions and each of them has to play its own part. The matter therefore sufficiently gets complicated by the classification and treatment of so many minute divisions, each of which is alleged by the Sutra writers, to have its own distinct functions different from those of its neighbours. The Sutras of Soudamini Kala are very complicated and extremely difficult to understand from the nature of the vast phenomena they treat of and the large explanations which are offered at every turn for their understanding. The subject is a new one and has not been before the Indian public previously. It requires therefore an elaborate treatment, and sincere and patient devotion. These 1,800 varieties of Vidyutsakti, then are the ostensible causes which produce all terrestrial phenomena and the physical nature of man with a subtle combination of *Satwa* or the Brahmasakti which runs through them, but which is not of them. Electricity might be conducted through a substance but the substance cannot be called electricity nor can electricity be called that substance. Human life is maintained by the atmospherical envelopment above their heads, but the air is not human life. The two are distinct and can easily be distinguished. The Vidyutsakti divisions therefore determine the Satwa, Raja and Thamo gunas in each individual and they are largely influenced, by the air they breathe, the water they drink, the clothes they wear, the place they live in, the company they keep, the food they take and the laws of heredity which are transmitted to them by their preceding generations.

The seed of the parent developes under favourable conditions, into the son, and his seed in turn produces the grand son and so on through endless series of generations. The soil—the womb of the mother—on which the seed developes, has also its important

bearing upon the laws of heredity and thus man is the product of a bundle of complicated phenomena, each of which, is itself difficult to be classified, identified and comprehended. But still an attempt must be made and will be made with the limited knowledge at our disposal, to put forth the working of Kâlapurusha in the easiest manner possible. Before we go to these various forces—divisions of Vidyutsakti—we shall briefly quote from the Bhagavadgita, the characteristics of Satwa, Rajas and Thamogunas, and the different kinds of foods which develope or suppress these important characteristics. The subject we need hardly say—is all absorbing and deserves an exhaustive treatment.

Predictions for the Twentieth Century.

Many predictions are now afloat regarding the political events which are likely to happen in the 20th century. We are only a few months off, and when the century actually begins, the prospects are depicted as gloomy and inconsistent with peace or happiness to the masses. There are many who call themselves occultists—whatever may be understood by that term. The following are some of the predictions in store for the 20th century, and they are interesting as showing the mental channels through which they flow. Vanki a European, has been able to collect many of the predictions which were made from time to time and has published them in a book form recently in Paris. Paris indeed is the seat for all such strange commodities. He says "according to the divine numbers there will be many struggles in England and Ireland and an attempt will be made to unite all the people under the same form of religion." For Ireland good fortune is predicted "You will soon possess all the elements that make for success". The decree indeed is very encouraging. Then follows an advice to the successful Irish in the following prophetic words. "May your intelligence be in harmony with the aspirations of your heart." Like the famous Delphian Oracle, those made for France are peculiar and threatening. "The time" is at hand" says the prediction about France "when all things will be accomplished. The hermetic numbers say—A woman protected you as long as you relied on her, but since you abandoned her you have become weak and impotent. To-day another woman, daughter of your impious conceptions and of your treason towards the old faith is about to seize you like an easy prey and she will throw you to the ground bleeding and prostrating and there you will remain until your eyes are once more opened to the light". The two women mentioned here are symbols, the first representing faith or religion and the second anarchy. Germany has not a smooth future and these are the ponderous words—"struggles and discussions followed by union is Germany's future as shown by the cabalistic numbers. The hermatic counsel thus reads—"take care that you do not lose the fruits of your arduous labours through pride or imprudence, you have removed many obstacles by your strength and patience but before you glorify yourself wait until the evil times have passed away." Russia of course comes in for her own share of future predictions as well as Poland. To Russia the advice given runs thus—" Be more on your guard than ever and strive to stifle before they increase in numbers and in strength, the germs of dissolution which you are bearing in your bosom." The predicting Deities seem to be more favourable to the dependent Poland—"If you humiliate yourself a little happiness will come back to you."

The Spaniards—once a powerful and conquering nation, have not a bright prediction for them. The predictions run thus about Spain—"Disunion is predicted for Spain." Altogether the century before us is not conducive to peace or happiness and according to Vanki, almost all the great wars predicted will be fought on in 1903, 1904 and the following years. *"United States"* are not mentioned because they had not formed into a big kingdom when the occultists had the prophetic power in them. But from the nature of the above predictions, it may safely be be asserted that America will also be plunged into war when, France, Germany, Russia and Spain are breaking their necks. These predictions do not pretend to give any reasons for their fulfilments or failures beyond that they are occultist in nature and proceed from those whose brains have the germs of occultism in them. They are given for what they are worth and we need not waste our remarks over them. Mr. Vanki would have done better if he had quoted in his book the names of occultists who made these predictions and when and where they flourished.

Science in its Infancy.

An Eminent gentleman thus writes to the Astrological Magazine.—"A set of shrewd men, with an abundant fund of intelligence, wanted to establish what they called the "Scientific Triumph" over all religions. They discarded all previous knowledge recorded by the older generations and went on making observations, instituting researches and discovering facts. The developed five senses with the developed glass lenses, were all that they cared to regard and they continued to keep on this struggle for over a century. During this time, they banished all former knowledge and facts, they called all old sciences foolish, they translated all wise men, who believed in their truths, into the mythological regions, and finally they set up a thoroughly republican form of intellectual government where every one was allowed to say what he thought was right. Nature, which did not yield its vast treasures to the thousands of wise men who lived in the past times, although they spent their whole lives in the researches of natural phenomena, would not of course yield her fruits to the spasmodic and ill directed investigations of a few hundreds. They set up theories, praised them at the top of their voices, thought they had found out the most vital secrets of Nature and trumpeted their discoveries and inventions loudly in the four corners of the world. But facts came thick upon them, upsetting their cherished views, and confounding their future investigations. Thus there are any number of books, written during the last 5 or 6 decades, which proved conclusively their theories at the time they were promulgated and which miserably failed, when tried to be explained in the light of later discoveries. Compounds became elements and elements became compounds as knowledge expanded or contracted. Even heat, light and electricity have become matters. Gravitation is now considered as a concrete matter. The idea is sickening, but such are the mysteries of Nature that what they appear today, they prove deceptive tomorrow. Natural phenomena are like so many eels which elude our pursuit and which tantalize the pursuer to a horrible extent. Professors, Stewart and Tait wrote a book called the "Unseen Universe" and propounded the theory that by the *law of continuity* human beings must have higher existences after the dissolution of their bodies here, and that finer or more divine beings may possibly exist in higher and purer atmospheres. The discoveries of Rontigan rays and all their kind, have done nothing to read the future of man, physically, mentally and morally. A host of other writers, well known in the scientific world, have taken long jumps into the unknown future, and have been promulgating theories from the wildest to the simplest kind. Camille Flammarion is a scientist of great reputation, and is the author of various interesting scientific publications. The latest production of his brain is entitled the "Unknown." He is an eminent scientist of France, and discovered the fact of the habitability of other worlds than ours. He also published some curious facts about the Martian influences and habitability, and even ventured to give some sketches of the Martian people. In his "Unknown" he cites many absolutely authenticated psychical manifestations, which cannot be reconciled with any known principles of *modern sciences*. He says that the "world has reached a period when hypnotism, telepathy, clairvoyance, disembodied apparitions, alleged spirit voices and other manifestations indicative of the survival of human life beyond the grave, can no longer be ignored by science, that they should be examined quietly and scientifically without connecting them with the mysterious, without excitement and without mysticism as if we were investigating problems in astronomy, physics, or physiology." He says "that his work is an attempt to analyse scientifically subjects commonly held to have no connection with science, which are even accounted as uncertain, fabulous, and more or less imaginary." "I am about to demonstrate that such facts exist. I shall apply the same scientific methods employed in other sciences, to the observation, verification and analyses, of phenomena commonly thrown aside, as belonging to the land of dreams,—the domain of the marvellous, or the supernatural—and to establish that they are produced by forces still unknown to us, which belong to an invisible, and natural world, different from the one we know through our own senses. Positive observation proves the existence of a psychic world, as real as the world known to our physical senses.' There really are manifestations from the dying, psychic action from a distance, mental communications and a knowledge of things by the mind without the intervention of the senses. It is possible to see without eyes and hear without ears, not by unnatural excitement of our sense of vision or of hearing, for these accounts prove the contrary, but by some interior sense, psychic and mental. The soul by its interior vision may see not only what is passing at a great distance but may also know in advance, what is to happen in the future, for the future exists potentially determined by causes which bring to pass successive events. The soul acts at a distance by some power that belongs to it, and are we not authorised to conclude that it exists as something real and that it is not the result of functions of the brain." All these and many more similar statements of the great French scientists have created a great sensation among the scientific circles, but what a terrible blow it would be to Flammarian if the Hindus told him that all these facts and thousands more valuable are lying prefigured in the Truths of the Vedas and the Upanishads. The Sthula, Sookshma and Karana Bhootas, and Shariras, the position of the Atma and the Pratyagatma, the wonderful location of the Anahatadi Sapta Chakras, and the veils of ignorance which have to be raised before the Final Power could be grasped or communicated with, are matters with which the Indian yogee is familiar, and when they become

Mahatmas what do we mean by the term? They are called the "Great Souled." It is clear that processes for self development and internal purification are the alphabet of the Indian yoga philosophy, and when a person is properly initiated, he becomes great simply by the internal exercise which is recommended to him. The *Astanga Siddhies* mentioned therefore are not cock and bull stories but are so many paths for the entrance of the soul to the higher and the more spiritual planes. Flammarian will have a following because, from gross physical sciences he has been enabled to take a blind peep into the immediate *unknown* and it is a great wonder to his materialistic followers how he could have done this. To the ordinary Hindu, who has known the elements of yoga or gnana his precepts and his guesses are old and stale facts, over which he will not be persuaded to bestow even a passing thought. What a grand gulf separates the sciences of the West and those of the East specially of the Aryans.?"

Venus and marriage.

Marital bliss is governed by the refined planet Sukra—Venus—all female diseases are called venereal because they are caused by the contact of Venus with some evil planet like that of the Sun or Mars, or the weak Moon or Saturn or Rahu or Kethu. As the planets revolve round their axes and round each other they produce endless changes and effects upon the terrestrial creatures. Venus is refined and governs all soft pleasures. Prostitution, celibacy, immorality, adultery and all those acts which are natural or unnatural, are governed by the silvery rays of Venus and to this planet we must turn our attention to solve marriage questions. Marriage is a very loose word and comprehends many forms of sexual correspondence. Without referring to the artificial forms of marriage recognised or sanctioned by the latest laws, we may examine some of the systems which are comprised under that term and about which we know in a general way. What can be more important than the *marriage question* in a congregation of human beings, who, consider themselves as the *gems* in creation, who have reasoning faculties and ideas of right and wrong and whose multiplication and progression, or whose decrease and degeneration make or mar the prosperity of empires, and mark the procession of civilization. It is the height of folly to shut our eyes to this important question. Society has marriage for its backbone. Without it, it would be a failure and blank. Information on this subject which vitally affects all national interests, cannot be unprofitable or uninteresting. There are now practically four great divisions, among mankind, whose marriages we have to examine and who are playing the most important part in the affairs of the world. Some are conquering and some are conquered in a political and a religious sense. The Hindus form a compact nation—for religious purposes—of some 250 millions, and are exerting great influences on the manners and customs of the other nations. Politically they are insignificant now, but literarily and religiously they are a great nation in strength and proportion, and they ought to be considered as deserving of our attention. The Chinese, Japanese, Siamese, Annamese, Burmese, and a few other nations are followers of Budda and their numbers exceed 400 millions of people, and they exert no small influence either on the affairs of the world. Their ancient civilization, manufactures and conservative habits and customs are the mark of the modern generations to shoot their ridicule at Mahomedans, although not numerically so strong, are also exercising great influence and they number roughly about 200 millions. Christians are counted more than 400 millions, and they are politically the foremost nations at the present time. They claim a high state of enlightenment and knowledge and their claims for recognition are no less important. These then are the most important, amongst whom the question on marriage must be tried to be solved. Whatever may be the teachings of Christ about marriage, we must try and sketch the marriages as they are now found among the most advanced European nations. These nations divide their whole series of acts into religious and social or scientific. This must be specially remembered in deciding on their acts. Marriage with them is a social or legal contract which may be terminated without reference to religion, and which may be performed any number of times, provided certain legal technicalities are conformed to. It is *not a religious contract.* There is nothing to be consulted before marriage except the convenience of the parties and their external regard to each other as exhibited in their polite behaviour. The husband is not the property of the wife and the wife is not the property of her husband. They meet only for the sake of convenience and sexual correspondence, and can afford to have their own properties distinctly and without reference to each other. Divorces are sought, encouraged and granted, and the marriage is terminable at will and pleasure. What have been the results of these marriages? An American journal thus refers to the failures of marriages among the European classes and we cannot but quote largely on these interesting questions from it. It observes "Divorces are growing more numerous each year. In one place in California there were nine divorces granted by the courts and there were issued 11 licences for marriages in one week. What is the matter? Where is the remedy? Marriage on the multiplying plane for propagation is assuredly right and honorable. What is the cause then of the unhappiness in wedlock leading to so many divorces? In a word it is ignorance—gross ignorance of each other's ancestry, temperaments, tempers and oft concealed tendencies. The syphilitic, the epileptic, the drunkard, the consumptive, the nervously jealous and suspicious, the sickly have no moral right to marry, to breed and to perpetuate, by the law of transmission their physical and

mental diseases. Passion—selfish inflamed passion—should have no voice in the sacredness of marriage....The young before they enter into wedlock, should be examined physiologically, pathologically, temperamentally, phrenologically, physiognomically and sarcognomically by competent committees of medical men and women. These committees should be appointed by the State and amply paid for their services. Marriage for position, for wealth, for convenience, for policy, for gratification or any other motive, unhallowed by purest love will prove to be a broken reed. Life manifest in and all around us, proceeds from and depends upon antecedant life. Living souls are not artificial products. Chemistry does not create. Spontaneous generation died in being born. Human babies are not shaken out of chemical test tubes. They are innocent entities plus moral consciousness and the possibilities of seraphic unfoldment. That souls eternally preexisted, is true. Entities and atoms are equally conscious on their respective planes. The latter attract, approach, marry, separate. because of some stronger electro attraction. But thinking men and women, standing upon the very apex of earth's organic pyramid are rational and morally responsible. Better things are therefore expected of them. Divorces, uncommon in the orient, pertain to the deceptions and imperfections of *civilised life.* If inspired by bodily passion they are unpardonably demoralizing. The serpent first charms and then stings. Divorces are the canker worms of the social fabric. If they do not undermine they at least jar the basic foundation of society. The family, sacred in its best estate, is the unit of national strength and permanency. But there is no marriage where there is no confidence Mutual help and the brooding love of truth, sincerity and purity, when these are wanting, marriage is a mockery and the marital relation is prostitution. Much of pronounced incompatibility is imaginary. Suspicions scorch the soul. Fears and jealousies wrinkle the face. Storms sometimes purify the air, at other times they demolish and destroy. Palliate as the theorists may, it is unendurable for love to be crushed by passion or burned in the fiery furnace of sensuous lust. It is unendurable for enthusiasm and progress to be yoked to a moping drag, or for an able gentle aspiring nature, to be almost continually taunted by the tongue-thrusts, of ill-tempered Xantippes. Suicide is no escape. It does not kill. Under the shield of any combination of circumstances it is an unwise cowardly act. God never united as one oil and water. Though both are liquids and may temporarily be mixed, they are chemically fixedly incompatible. If the married—yet really ununited in soul—in their youthful innocence or through deception or hypnotic suggestion unwisely joined themselves in wedlock making a mistake—a most palpable mistake—no statute law, nor congressional legislature, has the right, to enforce—to rigorously compel the continuance of this distressing mistake through an unhappy half dying lifetime. Freedom is the soul's incalculable birthright and in the enjoyment and practical pursuance of this God-given right it should feel no icy shakles, be saddled with no unnecessary burdens, press no crimsoned thorn paths, drink no wormwood draughts nor breathe the socially poisoned pestilential air of dark dismal dungeons. Whatever said to the contrary, marriage on the material plane of being is both desirable and honorable. It is the preliminary step towards co-operation. The family forms the soul's first altar. Here the fires of sympathy and self sacrifice, and abiding trust, should perpetually burn. Here should centre the hearts' warmest and tenderest attractions, a symbol of that higher regenerate family—home—home of equality and purity, where kindness is law—self sacrifice is worship, and love is as pure, tender and abiding as it is universal."

The Different Eras.

(Continued from P. 113 of Vol. IV.)

The fabulous cycles of years enumerated by the Aryan Astronomers are not so many fibs which are the results of the heated brains of the Hindus but are capable of mathematical demonstration and astronomical verification. Those who care to enter into the details of these calculations will see the correctness of our statements. Bali was a famous Rakshasa Emperor who flourished in the time of Vamanavatara and who has left an era after his name which claims a long antiquity. The remains of Mahabalipuram (or the city of Bali, the mighty) about 40 miles from Madras, now submerged under the sea, are still monuments enough to strike the observer with awe at the vast ruins which he sees, and the strength of the materials which were used in the construction of buildings in the by-gone ages. He is said to have lived about 196,858,100 years ago, and ruled an extensive and powerful kingdom. Rama, Ravana, and Kartiviryarjuna were almost contemporaries, although Rama, the hero of the great epic poem Ramayana by Valmiki, appears on the world's stage after the other two had almost completed their careers.

Rama flourished about 12,558,000 years ago

Ravana 12,569,000 years ago.

Karthiviryarjuna 12,835,000 years ago.

These eras of the famous kings and emperors who wielded the destinies of the ancient civilised nations cannot be without their special interest to the student of the antiquarian researches. Harischundra is a well known monarch of India, and his life is a wonderful illustration of the sacrifice of self to the sacred cause of the *Truth.* No body could read his history or witness the performance of his drama, without admiring his sterling virtues and the fortitude with which he stood by the cause of Truth in his various misfortunes. Harischundra lived about 26,824,141 years ago.

Nala is another of the Hindu Monarchs about whose life there is a halo of sweetness and pathos. The story of his gambling, staking his empire, the separation from his "divine spouse" Damayanti, his servitude under another king in a menial capacity, and his final conquest of his lost kingdom and joining his wife are so well known to the ordinary readers of Indian literature that we need not say much about him.

Nala flourished about 13,623,846 years ago.

Ravana, the famous king of Lanka and the ruler of formidable giant tribes was the determined opponent of the Aryan armies and Aryan civili-

sation. He seems to have lived for a long time and extended his empire in different directions. Rama came after him and towards the latter part of Ravana's reign Rama appears to have killed him with the help of his *Vanaras* in the famous war of Ramayana.

Nala lived before Rama. Harischuudra commands the largest antiquity. The horoscope of Rama is clearly sketched out in the Balakanda of Valmiki's Ramayana, that there is no difficulty in demonstrating the positions of planets in Sre Rama's horoscope by pure mathematical calculations and justifying the events by the astrological formulas.

The horoscope of Rama runs thus—

Sukra (*Venus.*)	Ravi (*Sun.*)	Buda (*Mercury.*)	Kethu (*Dragon's Tail.*)
	Rasee Diagram.		Lagna (*Birth.*) Guru *Jupiter.*) Chandra (*Moon.*)
Kuja (*Mars.*)			
Rahu (*Dragon's Head.*)		Sani (*Saturn.*)	

we have the Sun in Aries, Mercury in Taurus, Birth with Jupiter and Moon in Cancer, Saturn in Libra, Mars in Capricornus, and Venus in Pisces, Rahu in Dhanas and Kethu in Mithuna. It will be seen that the planets Sun, Mars, Jupiter, Venus and Saturn are splendidly exalted, Moon is in his own house, with Jupiter an exalted planet and Mercury is in Vrishabha his special friend's house. Rahu in the 6th shows great power and prosperity and Kethu in the 12th shows the Divine nature in him. Such a combination of planets has occurred at the time given in Ramayana, and we have been assured by competent siddhantees (astronomers) that the conjunctions of planets did really take place at the time mentioned by the Maharishi Valmiki. When these facts can be verified by mathematical calculations guesses or word quibblings will be quite out of tune and will be thoroughly misleading.

Rama has influenced India more than any other monarch ancient or modern and his influence even now in the Hindu families is simply tremendous. This can only be accounted for by the greatest exaltations of the five powerful planets and the occupation of his own house by the Moon and a special friend's house by Mercury.

Coming on to more recent times we have the war of Mahabharata, about 5,000 years ago. Pandavas and Kouravas lived about the end of Dwapara and the beginning of Kali yugas. The age of Kaliyuga is now given as 5001 and it therefore stands to reason, if we say that the age of Mahabharata is roughly estimated as 5,000 years.

The era of Dharmaraja is still counted in some places, but all these older eras have been replaced by the

more recent ones of Vikramarka and Salivahana. The former has left an era which holds sway all over the Northern India and the latter holds its power all over the Southern India. But the Siddhanta almanacks always give these different eras on their pages and the public have been using the shorter eras as they find them easier to remember in preference to the longer ones. Vikramarka flourished 1956 years ago while Salivahana counts his era as 1822. These two were very powerful princes, ruling extensive countries and they lived for a long period. In still more recent times, the eras of some more kings are mentioned but they have not really been influencing the public mind to any great extent.

In all the Mohomedan countries the eras of Mahomed are followed. Mahomed has left two, the Fusli and the Hizira and we have now the Fusli 1309 and 1310. Kollamandu, Krishnadevaraya, Chola Maharaja, Pratapa Rudra Deva, and Bellalasena eras are some of the many minor names which are recognised by some people but as these sovereign's never had any extensive territories, or possessed intellectual attainments, which were strong enough to command the admiration and respect of the succeeding generations, their influences have been more local then universal. Their influences were more or less local, and did not command much attention even when they lived.

The Era of Bhojaraja is mentioned as 1871 and if so, he is placed by this figure 50 years earlier than Salivahana. Bhoja was the celebrated patron of Kalidasa, in spite of the disagreement of the orientalists.

Mars the Terrible and Anarchists.

In the two departments which are found necessary for all governments in the world—the Civil and the Military—the last is the most important and terrifying. Martian, Martial, Military and many of their compounds—are derived from the word Mars—a planet in the recognised and sacred number of nine and holding the appointment of commander-in-chief among the planetary spheres. Mars denotes blood red color, his soil is red colored, his rays are heating, he is bilious, be governs all fire places and localities, where heads are broken, limbs are torn and blood is spilled, where fire and all its associates of destruction are found. Mars always rules the unwieldy, vagabondish, and restless persons, who try to cause a breach of peace and who hold their lives very lightly in their hands. On the 12th of September Mars entered Cancer where he is debilitated, and where he will be aspected by a demoralised Guru. In addition to the wars plague, cholera, famine, storms, fires and other disturbing causes to human happiness, Mars will be adding the fear which might arise from lawless men and anarchists. The latter are very dangerous and are the direct products of highly civilised communities. They have their societies, meetings, rulers, advisers and associates. They believe

that it is their mission to kill the monarchs of the earth and free the people from the thraldom of Government. This, from its very nature must be a hopeless task, but they will not be persuaded to take a more sensible view. How civilised communities can breed such vile creatures, and tolerate their presence in the midst of their governments are matters which are beyond ordinary comprehension. Italy has made a right move to exterminate this hated class. But there seem to be great difficulties in identifying them and bringing them under the control of law. In England, in France, in Germany, in Russia and in America they have strong centres and even the ladies have thought fit to join those companies of annihilators and make common cause with them. Why they should specially raise their hands against the king of a land is a mystery they alone must be able to explain. They are counted by thousands if not by hundreds of thousands and they are very formidable in some of the American and European centres. America seems to head the list in everything. In robbers and dacoits they have a regularly organised society with a central agency, which commands the branch operations as regularly as the State business of the American Republics is conducted. The Police must surely have some knowledge of these wonderful and dangerous bodies, and perhaps they are often afraid to bring them to book or incur their displeasure from personal reasons. Generally it is more advantageous to be in friendly terms with a rogue than to incur his displeasure, for before the legal men could come to their help they will be eased of their valuables or their properties will be burnt or destroyed by these vagobands. The Anarchists have made a regular business of their nefarious work and they are mostly favoured by the evil rays of Mars under whose protection they are tempted to pursue their unlawful work. The European sovereigns of the present day seem to be—mostly—men of a non-military tendency. They are afraid to drive or ride alone. Their early education and surroundings are thoroughly those of a civilian's life, and they are controlled by civilian statesmen. who never aspire to military honors. We have now none of those powerful monarchs who were warriors personally and who ruled their empires with a strong hand. The deterioration in the intensity of the martian rays is perceptible and regrettable.

Napolean commanded the armies in person and was not afraid of his life. Some of the English monarchs were individually warriors of great repute and rode freely with their armies without caring for their lives. Russia, Germany and Austria had their own warrior kings. The personal timidity of the kings and the round about legal proceedings now taken to put down lawlessness seem to greatly favour the aspirations of the anarchist rogues, and in the commencement of the 20th Century we see the anarchists occupying no small power over the minds of the European and American Rulers. These troubles will likely continue for sometime more under the malefic influences of Mars and Saturn. The Stambhana of Mars for six months in the fighting sign of Leo, is very much in favour of anarchical ascendancy and the Rulers of Europe and America would do well to take the severest measures to put down the anarchist movements, so that once for all they may feel quite at ease on their regal thrones. But the task is not so easy as it is deemed.

Aryan Astrology.

BY A

MASTER OF ARTS, BOMBAY.

(*Continued from p. 143 of Vol. IV.*)

The astronomical and astrological portions have their own value. I am neither to speak ill of the one nor to praise the other. Both are equally useful. Mathematics are usually uninteresting to the generality of readers and therefore I shall take up the astrological or predictive portions. Proficiency here is more difficult than in mathematics. The mind has some hold in the predictive branch and finds a keen pleasure to pursue its studies step by step. If a single prediction is realised or corroborated, the pleasure arising from such success adds additional strength to take a bolder leap into the unknown future. Hence there are so many astrologers in India and so few astronomers. Every village in India and every family in it has an astrologer of its own,

while the presidential cities even do not count many astronomers who have made any mark. It is true that the predictive portion of astrology can never be successfully interpreted without the help of the first or mathematical portion, and one who professes to know how to read this, must also know how to read the other. The Sun and Moon occupy a very prominent place in all astrological predictions, because the *soul* and the *mind* are far above the physical side of human nature. In the Western system of astrology their influences are not less thought of. Hindu system mentions nine planets or more correctly seven planets while the Western system mentions Uranus and Herschell in addition to the usual seven. The European astrologers have been rather inconsistent. Uranus and Herschell are recent planets, discovered by modern astronomers, who never agreed to believe in the influences of planets, including the Sun and Moon on human affairs. How they began to ascribe influences to these is not clearly explained by them. Rahu and Kethu are Chayagrahas or shadowy planets whose influences are those with whom they stay or with whom they are associated. They obviously have much potential energy and this will be an important factor which ought not to be omitted in the calculation of planetary influences. The zodiac is called in Sanskrit *Bhachakra* or the circle endowed with great lustre. *Bha* means to shine or shining circle. Planets are called *Khagas* or those which move in

Kha or Akasa. My readers are not to mistake terms used in Astrology. Akasa itself means that which makes others shine. The Moon is the most rapid moving of all the planets, so much so that in mathematical calculations she takes the greatest time and is the most difficult planet to find out. She is ever changing, and this changeable nature in her has been the direct cause of the production of all earthly phenomena. Moon teaches very good moral lessons to the aspiring man and shows how transient his prosperity will be like that of her ever changing radiance. Man may be viewed with reference to his body his mind, and something beyond the reach of these two, which cannot be easily named. You may call it soul. You may call it Brahma. That which animates the mind and through it the body and all its functions exists in man and in every creature and here our difficulty lies in tracing its power.

To be continued.

Evils of Vaccination.

A very strong article appears in the "Progressive Thinker" Chicago, America, pointing out the evils which may be produced in course of time by the introduction of "animal matter" into the human blood, and the writer hints there, the possibility of mental deterioration, along with the spiritual, by this unwholesome process. The Bill to make it compulsory in the English Parliament was thrown out under a strong opposition and was made optional. The reasoning given by many eminent men, has much sense in it. The writer in the Paper referred to commences thus "Can flowers bloom on mountain glaciers? Can death produce life? Can poison protect against poison? Is it right to project into the human system a virus to prevent, if not a kindred, a more malignant disease? Is it a preventative? The most distinguished medicla men of the world admit—show conclusively to the contrary. The Registrar General of the London Small-Pox Hospital informs us that nearly four fifths of the small-pox patients had been vaccinated. The vaccinated are in fact more liable to take the small-pox than the unvaccinated because of the vaccine-virus—depleted organizations.....Dr. Mitchell of Liverpool writes in this strong manner. "Thousands of infant lives have been sacrificed at the altar of this modern Moloch and infanticide has been legalised among us. If vaccination were abolished tomorrow it would take generations to eradicate the mischief it has caused in the physical deterioration of the health of the nation.....Parents are reluctantly compelled to submit their children to the poisoned lancet and to have inserted in the pure fountain of life the disgusting and impure products of a disease of the brute creation?" Jacob Bright M. P. brother of the Great John Bright M. P. wrote thus many years ago. "Your Committee cannot recommend that vaccination should continue to be made compulsory by act of Parliament for the following reasons. That

the health and lives of some children are—undoubtedly sacrificed by it, that syphillis can be and is transmitted by vaccination, and that children from whom the vaccine lymph is taken may be syphillitic, the doctor at the same time having no means of discovering the fact."

"Is it not a reckless presumption to insert into the pure blood of human beings, especially sensitive children—corrupt matter thrown out from the sores—the diseased parts of the beast?...and that this cow-pox virus may have, unknown to the purchasing doctor, passed through the virus of those tainted with erysipelas scrofula, cancer, syphillis and various skin diseases. As sphere touching sphere, atom infringing upon atom, as in the case of a grain of musk appreciably scenting a room for a century or so a particle of vaccine virus infused into the blood affects the whole physical organisation, producing physical changes and mental disturbances, thus more or less injuring the spiritual structure, which in turn, corrodes and tarnishes the moral nature. It has not a redeeming trait. It is the total depravity of the medical science and ethics. Every particle of blood or nerve aura contains the essential nature of the poison to whom it belongs....the bite of a rattle snake induces hissing. Persons mad with hydrophobia often howl. So the aural poison of a tobacco smoking and beer drinking psychic is worse than a nuisance in disease breeding stench. The challenge-apparent-cures wrought by such will form later to be curses. Liars boasting of success along this line are moral failures. Interjecting animal blood...into the human skin—by absorption into the veins—induces individuals to feel, to act animal-like. So great is the disparity in the degrees of life that such inoculation can only be most disgustingly degrading. The old Testament imposed severe penalties upon persons guilty of commerce with animals and prohibited Israelites from drinking bullock-blood. Such inoculating intimacy induced psychologically a disease of the species. One of the chief mischiefs in vaccination arises from the promiscuous mixture of different natures. The brute and the human—amounting in fact to an artificial adultery of compulsory blood poisoning.

The true inoculation would be the raining of celestial sunbeams into the human brains, and thereby working psycho-chemical changes and building up more etherealised and full orbed characters."

The writer is sincerely feeling at the evils of this system by which dirty matter is injected into the healthy blood of children. Moral and spiritual nature is certainly dependent upon the formation and composition of the blood, and by the nature of the food which keeps them up. A direct bestial contamination, must at least have a direct demoralising and despiritualising tendencies and the results may be palpably produced in the course of a few generations. If the London statistics are correct then the evil is greater than the good

it is intended to remedy. Brahmagnana and the brute intellect are widely asunder, and the latter in its raw state ought never to be infused into the former, without expecting serious disorders and unwholesome fruits.

Jataka Parijata.

ENGLISH TRANSLATION

BY

V. SOOBRAMANYA SASTRY, B.A.

(Specially contributed to the Astrological Magazine).

Mr. V. Soobramanya Sastry, B.A., is an intelligent graduate of the Madras University and has great facility in the Sanskrit language. The capacity for translating technical works in Sanskrit is now greatly expanding among the present generation of graduates and some of them are doing splendid work in the field of rendering Sanskrit works into the English language. English—as has been frequently pointed out by us in the columns of this Magazine—is a poor language, and it has been greatly enlarging itself by the assimilation of many foreign words, as they are, in their original tongue. English has not that constructive capacity in the roots and terminations, which so singularly distinguishes the individuality of the Sanskrit language. Whatever that may be, English is growing very rapidly by the introduction of a host of foreign words suiting the convenience of the translators. This special feature confers a great relief on the hard work of the translators and gives them great advantages. Mr. V. Soobramanya Sastry will, we hope, do his best to make the translation as correct to the original as possible, without, of course, being too literal and hence unacceptable in its foreign garb. It would be better that the translator should give a short abstract of the work beforehand, to enable his readers to know what they can find in the work under reference. We will allow him to give us the introduction himself in our next issue so that he can shew his readers the spark of genius which enlivens his writings. Notes will add much to the value of translations and we would strongly recommend him to do so.

ADHYAYA I.

(PROPERTIES OF SIGNS.)

Sloka 1.

Having bowed to the Sun, the Lord of day, who is of the nature of Vishnu (the beloved of the Goddess Lakshmi) Brahma, and Siva, who is the Sovereign of the hosts of immortal lights, who transcends Maya (Prakriti *i.e.*, Nature), and who rules all animate worlds, I am going to expound "Jataka Parijata" to the joy of all astrologers, epitomising the starry influences treated of by Maharishis Garga, Parasara and others.

Sloka 2.

I, the talented Vaidyanatha, the son of the learned Venkatadri, a descendant of the Bharadwaja family, and a proficient in the science of astrology, set forth in regular order

the whole matter (*subject*) of astrology, commencing with the definitions of the zodiacal positions, to afford mental enjoyment to the multitude of wise men who appreciate the nectarius sweets of astrological truths.

Sloka 3.

Prostrating myself at the lotus feet of the Lord of Raghu, which the bard community have to salute (in undertaking anything auspicious) I prepare the work "Jataka Parijata," abridging the important scientific work "Saravali."

Sloka 4.

The first sign, astrologers style as Mesha, Aja, Viswa, Kriya, Thubura, or Adya, the second as Vrisha, Uksha, Go, Tauvari or Gokula, the third as Dwandwa, Nriyugma, Jetuma, Yama, Yuga or Mithuna.

Slokas 5 & 6.

The fourth as Kulira, Karkataka, Karkata; the fifth as Kantirava, Simha, Mrigendra, or Laya, the sixth as Pathona, Kanya, Ramani, or Tharani, the seventh as Thauli, Vanik, Juka-Thula or Dhata, the 8th as Ali, Vrischika, Kaurpi or Kita, the 9th as Dhanus, Chapa or Sarasana, the 10th as Mriga, Mrigasya, Makara, or Nakra, the 11th as Kumbha, Ghata, or Thoya-Dhara.

Sloka 7.

The 12th as Meena, Matsya, Prithuroma, Jhasha. Kriya and other 12 zodiacal signs in the heavens consist of 9 quarters of stars reckoning from Dastra (Aswini), and are termed Kshetra, Riksha, Rasi, Bhavana and Bha.

Sloka 8.

The parts of the body of the person Kala (Time) beginning with Mesha are respectively, the head, mouth, the breast, the heart, the belly, the hip, the groins, the private part, the two thighs, the two knees, the two calves and the two feet.

Sloka 9.

Sign Pisces consists of two fishes with their two tails and heads in reversed positions. Aquarius is symbolised by a man with a pot. Libra is a person with a balance. Sagittarius a man armed with a bow, the hinder part of the body being that of a horse. Capricornus is a shark with a face of a deer. Geminai constitute a pair of human beings bearing a harp and a macc. Virgo is a woman standing in a boat carrying with her corn and fire The remaining signs correspond to things with properties indicated by their respective names. Each one of them inhabits the region appropriate thereto.

(To be continued).

Important Lessons in Astrology.

Lesson IX.

(Continued from P. 210 of Vol. IV.)

We pointed out the great importance of the *yonikuta*—sexual adaptations—in the marriages of the parties, and men cannot be too careful

in these matters as they involve very serious problems of pleasure and progeny in life. Astrology very wisely made provision for this important subject and expressed its uses and abuses in a symbolic language. The constellations influence a man's bodily and mental conditions. His character and happiness entirely depend upon how these are sustained and developed. The subject is elaborately treated in the Rookshasiladhyaya, in Brihatjataka and other works. (*Vide Brihatjatka Chapters* 16 and 17). Rooksha or constellation determines the position of the Moon, and astrology cannot stand even for a minute, if it did not recognise the influence of the Moon on the terrestrial phenomena. Moon plays a very important part in the horoscope of a person, so much so that the astrological writers have laid down the rule that we can readily dispense away with the time of *birth* or *Lagna* and make all predictions solely on the strength of the lunar position and the combinations of planets with reference to the Moon. The house occupied by the Moon at the time of birth is called the Chandra Lagna. Chandra represents mind and the Maharishis have ascribed important influences to Chandra in the delineation of human form and character. In the agreement of constellations, therefore the astrological writers euphemistically pointed out the fitness of the sexual organs to each other in the married couple and thus laid the foundation of domestic happiness which is unknown to the nations of modern Europe, who are in search of material happiness. They are disappointed in marriage and a world of literature has sprung up among them in novels and books which contain nothing but the quarrels, jealousies inconveniences and misfortunes of married life. It is most painful to read of the large number of divorces granted in the most civilised centres of the continental nations. and the lightness with which marriage relations are viewed. In this connection we have to point out that the recommendation made by the American scientific societies that each couple should be thoroughly examined by medical men, appointed by the state, on liberal salaries, before their marriage physiologically, pathologically, ethnologically, physiognomically, psychologically and so forth, although sounds very grand enough with the jingle of scientific terms, makes an important omission in that, that each of the couple before marriage should be examined astrologically. The last process of examination reveals facts which can never be perceived by the medical or chemical examinations. Besides the fitness of the sexual organs of the male and female parties to ensure happiness after real marriage, their animal magnetism and the higher power or force which regulates that animal magnetism must be consulted through the farreaching formulae of the astrological sciences. Happiness does not depend upon the simple fitness of the sexual organs in the male and female objects, but it largely depends upon the nervous centres which control their mutual correspondence and their capacity to

produce sexual pleasure by means of touching peculiar *nadies* which are found about those regions and the discharge of agreeing or disagreeing electrical currents in the act of copulation and contact. The *yonikuta* has this object in view and the fitting of the constellations means the fitting or agreement of the sexual organs in all their phases of work and enjoyment. The most favourable and unfavourable constellations are pointed out here, and these are to be remembered specially in all cases of marriage agreements.

In the above enumeration of constellations constituting the various *yonies*, the following represent the male and female in the classes into which they have been divided.

Constellations.

Male.	Female.	Class of yoni. or sex.
Aswini.	Satabhisha.	Horse.
Bharani.	Raivati.	Elephant.
Pooshya.	Krittika.	Sheep.
Rohini.	Mrigasira.	Serpent.
Moola.	Aridra.	Dog.
Aslasha.	Poonarvasu.	Cat.
Makha.	Poobba.	Rat.
Oottara.	Oottarabhadra.	Cow.
Swati.	Hasta.	Buffalo.
Visakha.	Chitta.	Tiger.
Jaista.	Anooradha.	Deer.
Poorvashadha:	Sravana.	Monkey.
Poorvabhadra.	Dhanista.	Lion.
Oottarashadha.	Abhijit.	Mongoose.

Here certain distinctions are made which are important. Marriage between constellations indicating the same *yoni* and between the male and female stars of that yoni conduces to great happiness, perfect agreement, prosperity and good progeny. If the male and female happen to be born in friendly *yonies* but both representing female costellations, there will be fair happiness and agreement. If the married couple belong both to male constellations, there will be constant quarrels, unhappiness and want of agreement. If marriage takes place between constellations indicating unfriendly *yonies* the marriage must be avoided under all risks as it produces perfect misery and ruin. One or two illustrations will clearly explain what is meant here. If marriage takes place between a male born in Aswini and a girl born in Satabhisha, it will turn out quite successful and leads to happiness. The constellation Aswini represents the male organ of a horse, and Satabhisha the female organ of a horse. The union of these is agreeable and conduces to happiness. If a marriage takes place between a man born in Satabhisha—a female constellation—and a girl born in Poonarvasu—also a female star—the marriage is passable but not so good as in the first case. There is no enmity between the species. But if a marriage takes place between a male born in Aswini and a female born in Aslasha, both stars representing males—the marriage will be unhappy. There is well known enmity between cows and tigers, elephants and lions, cats and rats, serpents and mongooses, horses

and buffaloes, sheep and monkeys, and marriages between any couple, who belong to these inimicable yonies, will produce misery. A star denoting a cow's yoni ought never to be joined in marriage to a star which denotes a tiger's or lion's yoni. A star denoting a cat's yoni ought not to be coupled with one that denotes a rat's yoni.

The Evolution of Astronomy.

BY

SURENDRANATH BANERJEE, M.A.,

(*Continued from P. 222 of Vol. IV.*)

At the instant when exactly half the disc of the Moon appears to be illuminated by the Sun, the visual ray passing from the eye to the centre of the Moon is exactly perpendicular to the line joining the centres of the two luminaries. This principle he took advantage of and by measuring the angle at the eye, the right-angled triangle thus formed could be easily solved. The principle was quite correct but the great difficulty was in the determiniation of the exact instant when the Moon was dichotomised, and also of the angle. Thus the result he arrived at was 87° which was less than the correct value by 50′. Aristarchus also attempted to measure the diameter of the Sun. Another name is worth mentioning here, before we pass on to the next astronomers of world-wide fame. Erotasthenes the inventor of the armillary sphere, found out the obliquity of the ecliptic equal to half the angle between the tropics and also the length of the terrestrial meridian.

Hipparchus, who can truly be said to be the father of astronomy was a native of Nicea and began his observation at Rhodes. It was he who gave a systematic form to the study of this science. In 125 B. C, he formed a catalogue of all the stars visible above the horizon, fixing their places in the sky. His observations verified the angle of the ecliptic to be 23° 51′ 19″·5 and fixed the length of the solar year at 365 days 5 hours 48 minutes. He found out that the Sun remains "187 days in that part of the ecliptic, which lies between the Equator and the North-pole and for 178 days in the other part." This led him to discover that the path of the Sun (or rather the Earth) was really an ellipse and he explained the inequality of the Sun's motion not as hitherto supposed, by placing the Earth at the centre of the arbit of the Sun. From the inequality of days at different seasons of the year, he found out what is commonly known as the equation of time. Another very important result was obtained by examining the accurate observation of eclipses made by the Chaldeon astronomers, *viz.*, the period of the moon's revolution with respect to the star, the Sun, her nodes and her apogee (or the point in her orbit farthest away from the earth) and also the eccentricity of the lunar orbit and its inclination to the plane of the ecliptic. His own observations when compared with those made 150 years before, led him to another remarkable discovery that the first point of Aries (which before coincided with the Vernal Equinox) had advanced 2° in the order of the signs. This is generally known as the Precession of the Equinoxes. The value he found out is 48″ a year, whereas the modern value is 50″·1. Hipparchus divided the ecliptic and Zodiac into twelve equal parts of 30° each and gave to these portions (signs) of the zodiac the names of the constellations most nearly corresponding to them. Hipparchus was the first to determine the longitude by observing eclipses of the moon. To him also is due the credit of inventing the plane-sphere and also of inventing rules to solve a triangle. He is also said to have constructed a table of chords. But strange to say, for three centuries after him the science was neglected and no further progress was made.

Raja Jai Singh's Observatories.

(*Continued from p. 217 of Vol. IV*)

BY

SURENDRANATH BANERJEE, M.A.

7. The Brihat Nariole—(also known Yantar Samrat). This is placed at the S. E. angle of the yard. Its gnomon is 63 yards high and its base 66½ yards long. "It is crowned with a Kiosk" and a stair way leads up to the hypotenuse. This monstrous edifice is an equinoctial dial, graduated to show divisions of seconds. Its uses were many among which is the determination of the declination of any heavenly body.

8. The Rashi. Nariole. Consists of 12 dials on one platform, with their gnomons pointing in different directions, each bearing the name of one of the signs of the zodiac.

9. The Jai Prakash.—There are two such instruments for simultaneous observations, each being a huge hemispherical cup, divided by stone belts. There are also 12 bands corresponding with the signs of the zodiac.

10. The Kapali Yantar.—This consists of two smaller cups, and was used for calculating eclipses.

11. Chakra Yantars.—Between the above is a double frame which supports two revolving circles of brass. This could enable the astronomer to find the declination of a planet or star.

12. Ram Krishna Yantars.—"These buildings, open at the top, have a central pillar from which radiated horizontal slabs of stone to join the wall, each formed a sector of 10°, the spaces between being 20°, making up the circle of 360°. They are very much injured and the pillar which cast the shadow is now gone.

13. Shurza Yantar. (Solar Instrument)—This consists of a central pillar and two circles, the outer one twice as high as the inner, both being divided into 360.° This also was used for determining the Azimuth. The other

observatories at Muttra and Ujjain were probably on a still smaller scale and therefore it is needless to describe them in detail. Some of them are already in ruins.

May we not hope that some of the Indian Rajas and Maharajas will once more take up the cause of practical astronomy and follow the footsteps of the illustrious Maharaja Jai Singh? The Indian calendar has fallen into grave errors and the Jyotishis of the land, in whose charge it is, are as blind and opposed to innovation as the brilliant group of collaborators of Jai Singh were ready to accept the latest discoveries and profit thereby. The State cannot always undertake to remove every want that is felt or remedy all evil. It has other matters of great importance to attend to and the strain upon its financial resources is often very great. Will not the princely munificence of the now well-known Parsee gentleman, Mr. Jamsetjee Nuserwanjee Tatta be matched by yet another gift from among the many wealthy Princes and Zamindars to command at once the admiration and blessings of posterity by erecting several observatories at suitable places?

"Practical Astronomy" says one lucid writer (Loomis) "ought to be incorporated into the regular course of instructions in all colleges and universites. This has claims upon our attention equal to those of sciences of surveying, navigation, optics, &c., whether we regard it as a means of mental discipline or in its bearings upon other branches of study. No one can feel a rational confidence in the results announced by astronomers without some distinct notion of the methods by which these results are obtained." We shall write elaborately about this in our next issue.

Has Earth any Retrograde Movement.

A European gentleman from Jammoo, thus writes to us under date 8th September. "I have received your Introduction to the study of Astrology. The book is capitally written and you deserve the highest praise as its author. It would be of great help to those who deny the truth of the astrological science, that is, if they attentively peruse its contents and try to understand it. As for me I am an adherent to and strict believer in its truth and wish to study it in all its details. But without a proper instructor it is difficult to get at the root of the science. When I say *root* you should understand me that the vast bodies of planets who are in perpetual motion cannot be without some fixed purpose with Sun the great luminary of the day as their central attraction and guide. All the other planets during the course of their revolution through space are in certain period retrogrades, this in astrology is counted as debilities of the planet. The globe in which we inhabit is a planet of the same solar system and why she is alaways in direct motion? Can you give me any hint from any ancient and modern books of this regular system in reference to our planet the earth while the others are sometimes retrogrades. I am very much anxious if any body can help to enlighten me on the subject. I shall be much obliged to you if you would kindly inform me what constellation the True Equinox on the first point of Aries was when Hindu astrology was first founded and established? By whom that point was fixed and in what year? What is the difference in degrees from the above point to the present True Equinox? These things and some others I wish to know simply to satisfy my curiosity and gain knowledge for the study of astrology."

The points raised by our correspondent are good and require explanations. If none of our subscribers take these up, we shall discuss them in our future issues.

ED. AS. MAG.

Correspondence.

We do not hold ourselves responsible for the opinions expressed by our Correspondents. Correspondents are requested to write legibly on one side of the paper only.

REMEDIAL MEASURES OR SANTHIES.

To

THE EDITOR OF THE ASTROLOGICAL MAGAZINE, MADRAS.

SIR—Kindly insert the following in a corner of your valuable Magazine. I have been watching with considerable interest the progress of your Journal. I did not subscribe for it in the beginning because I thought you would soon close it up as I could think of few matters which could be scientifically classified as astrological. But I see I was most agreeably disappointed. Your Magazine is getting really very interesting and you have the knack, like the Missionary, to introduce a variety of subjects under your "hobby" of Astrology. I do not mean any offence to you by this, as your attainments are well known to need any praise or criticism by a man of my stamp. The most novel feature of the Magazine is the development of an idea—remedial portion—which if true, or can be properly explained and verified, would revolutionize the whole scientific thought, and confer countless blessings upon mankind. Your common-sense arguments are so many "*home-thrusts*" to myself and my friends that we are tempted to believe *you* against our own convictions; you are gradually but steadily introducing a subject which has never been put before the public so clearly and so cleverly. But still I have my doubts. Your writings seem to give a death blow to all *fatalistic* theories, which countenanced preordination and destiny. You seem to propound that man can do anything and everything himself and remove the "veils" of ignorance and "evils" of planetary influences by timely remedies. Some great men, no doubt, anticipated your thoughts. Napolean Bonoparte meant nothing more than this when he said that the word "impossible"

should be banished and removed from all dictionaries." Milton said in his Satanic speech that the "mind can make a heaven of hell and a hell of heaven." The Hindu sages said that mind is everything.

The great Cicero and the greater Julius Caesar remarked to the same tune. If you are really in possession of knowledge which convinces *you* that remedial measures, can and do *avert* evil influences indicated by planets—of course believing in the astral science—this will be a grand subject and the more elaborate your expositions are on this subject the better will be the service you render to humanity. You have published some authenticated facts, which strike one indeed-however sceptical he may be on this subject — as remarkable coincidences, which require a clear scientific explanation. If a dozen more certificates of that stamp appear in the columns of your Magazine then you will really place the public on the verge of a great scientific revolution; and make them believe that they are the masters of their own destinies, and will be directly responsible for their neglect to benefit by opportunities which may offer themselves to them. While throwing no discredit on your or on any other person's veracity, I may humbly suggest that it is not enough if you publish letters recording satisfactory results from remedial measures, under the signatures of *x*, *y* or *z*. They may be true, but they have also a version of their own and people may say that some one interested in the cause of Astrology may have contributed it.

Excuse me for being plain. I have seen the testimonials some European and American Astrologers have and their statement that W. D. or A. B. C. said so and so from this or that city is not to my taste or to that of my friends. Your testimonials are more to the point and I want you to publish more of that stamp so that the public may have a chance of referring them to the writers if they should choose to do so. Will you kindly give out the name of the Collector you mention on P. 194 of Vol. IV. of your Magazine with whom you had conversation and the name of the Head Clerk of Bellary about whom you made predictions, and got propitiatory ceremonies performed to get him through his danger? If you do so it would be more to the point. Requesting to be excused for taking up your valuable time and expecting full information on this vital question."

14—9—1900 } Yours sincerely
BOMBAY. } V. R. S.

The name of the Collector with whom we had conversation is Mr. Robert Sewell I. C. S., who is retired now in England and Mr. Y. Soobbaraya Mudaliar, Head Clerk of the Bellary Collector's office then. The latter gentleman is still in service in that District and we last heard of him as Tahsildar and Magistrate of Raidrug. At the time of our conversation with Mr. R. Sewell, another Tahsildar Mr. M. V. Chellapathy Row Naidu was also present. We have lots of letters about this matter with us from Europeans and Natives. Some of them are confidential and can never be published. We will publish some more in course of time, with the permission of the writers. We are doing our best. Strong prejudice goes much against appreciation of truth, but eventually *facts* must be successful. We always welcome criticism if it is reasonable, and do not notice it if it is unreasonable.

Ed. As. Mag.

The World's Wars.

The month of September just past was a momentous one. The loss to the public all over the world by the wars of the elements and the passions of humanity may be conveniently put down at about a hundred crores of rupees, if not more. Rains, as we specially predicted in our previous Magazine (*vide P. P.* 189-195-96), have been most destructive. The fury of the storm in Texas is enough to terrify any ordinary minds. Its victims are more than 10,000. Railway lines and bridges have been breached. Calcutta and other cities were under water. Thousands of houses have been brought down, the massacre of 20,000 Christians and about 150 Missionaries in China is without a parallel in the annals of the world's history. African wars, American disturbances and rebellions, fighting in the Phillipines, the closing of some cotton mills, famine, among millions of people, cholera raging in numerous places and carrying off hundreds of victims daily, plague spreading its dreadful influence in different parts of the world, the Chinese complications, fighting, massacring, looting and beheading; rains and storms of unusual extent, fires destroying vast stores of articles, mines, blown up, oceans wrecking large vessels, feelings of the bitterest kind raging furiously in the breasts of the different nations, are some of the misfortunes before which the humanity is sitting hopelessly paralysed and confounded. Everywhere unrest prevails and dangers threaten. All the misfortunes are directly caused by the evil planets Mars, Saturn, Rahu and Jupiter, with evil conjunction. Mars is rapidly moving in his debilitated house Cancer, Saturn is being approached by his present minister Jupiter the Sun, is now in Virgo and goes to Libra on the 16th of October. In Virgo (Kanya) he is powerfully aspected by Saturn in the 10th house, and from the 16th of this month he will be in Libra, his house of debilitation aspected by another debilitated planet Mars in the 4th house. Of course he remains there for a month and then joins on to Jupiter in Scorpio and both get there shaded as it were by the evil planet Rahu. About the middle of December next the Sun and Jupiter join the king for this lunar year, *viz.* Saturn in Sagittarius, with Rahu in the 12th and Mars in stambbana (stationary) in Leo. The political combinations will still more be confounded, and unhappiness in this world prevails to a large extent. The United States are excited over the election of their President, the English Parliament will have unusual strug-

gling before it, the French and the Russians will become thoroughly diplomatical, anarchists and vagabonds will wax strong and defiant, Germany will have her hands full and the South African troubles will have no final solution. These are matters about which the nations of the world would do well to note. The months of Scorpio and Sagittarius, are unfavourable and are powerfully influenced by the combinations of evil planets. Nobody can, with any grain of sense in his head, deny the influences of planets on the affairs of the world—whether they are social, religious moral or political. In spite of these heavy rains and floods, famine will occupy a larger area as also its deadly brethern plague and cholera. There will be danger to some eminent souls and the moral or national code will be rudely disturbed. Careful contemplation on God and His Agencies—the Planets—will alone be able to take men safely through these critical times. If statesmen, responsible, do not attend to these warnings of the Planetary influences—through sheer prejudice caused by ill informed men on this subject, their lot has to be more pitied than envied. We shall give an elaborate sketch of the future in our November Issue.

Men are awakening now to the development of their moral side and this gives a strong hope for future regeneration and happiness.

NOTES.

There is a rarity of literary honesty.

Cholera is raging severely in Cabul and many have left it.

On some of the Men-of-War wireless telegraphy has been introduced. This will revolutionise naval matters.

Even England with the Houses of Parliament to advise it, is but practically led by a few men.

In the Paris Exhibition Bengal silk has been much appreciated and was awarded the first prize.

During the recent unprecedented heavy rains Calcutta was literally under water. 8 or 9 hundred houses came down.

Pope Leo wrote to the cardinal vicar emphatically pointing out the danger by the free propogation of protestantanism in Italy and particularly in Rome.

If extremes meet really will it be reasonable to say that the most enlightened nations are, in many instances the most barbarous? How else could the theory be reconciled with facts?

Plague will not leave India soon. The reason is that the Saturnine and Martian rays are unfavourable and extraordinary measures will have to be adopted to drive out this *fiend* of human life.

M. Perrotin of Nice observed a remarkable brightness in parts of the "Zodiacal Light" which are ordinarily dim and thinks that the splendour is owing to the changes in the form and intensity of the solar corona.

A correspondent to an American newspaper says that "Astrologers" after all, are not as "great liars" as some of the "Newspaper Editors." When carefully sifted he says "there will be found in the newspapers 20 P. C. which is based upon truth."

The "Hindu Patriot" says that on the 7th ultimo a most striking phenomenon was observed in the night in Mozafferpore at about half past nine. The Moon was closely surrounded by beautiful and variegated colors in stripes. This is wonderful.

If Japan is the England of the East, then it must be as shrewd in acquiring empires as its Western friend. Civilization has combined against the "barbaric East" and is likely to swallow it up. There is however many a slip between the cup and the lip.

Ernest S. Green makes some predictions which are published in the August issue of "Star of the Magi." Mr. Green says "Pope Leo is liable to accident or illness between Dec. 25 and Jan. 2. I should judge Dec. 29-1900. This may be the end of his mortal career.

The poor King of Italy marched 5,000 troops to China and before he could hear of any successful news he was brutally murdered in his own country by his own countryman. Dr. Johnson's Vanity of Human Wishes could not exhibit a better illustration of human ambition and its uncertainty.

We have received a copy of the catalogue *de* Livres d' occasion Anciens V Moderns relating to "sciences occultes" Paris, Lucien Bodin, libraire 43 Quai des Grands, Augustins. The catalogue contains useful and valuable rare books on alchemy, astrology, Buddhism, cartomancy, demonology, divination and so forth. A perusal is recommended.

The power for the generation and transmission of electrical energy in the Falls of the Cauvery at Sivasamudra, to work the machinary in the Kolar Gold Fields, has been found to be adequate, and experiments are being made to put the scheme into a working order. The Mysore Government have to be congratulated as being the first State to move in this direction.

The "Orthodox Ministers" says an eminent European writer are not up to the age. They ignore the Deity and appeal to a noted Jewish Prophet. They may appeal to a greater Prophet Budda, who lived 3,000 years ago. Budda taught substantially not only the same code of morals as Jesus—the son of Man—but was sound on the liquor question. Neither did he preach that he came not to "send peace but a sword."

On the 19th of December last there was a terrible earthquake near the Rancho of Cardona, Mexico, and it opened a rift in the ground. On examination it opened to a cavern of many gallaries and the vaults are

found decorated with sculptures in relief and a mass of human bones, stone idols and terra cottas are found in them. A grand city must have been covered up long ago by natural causes.

The Chinese have managed to spread a report which has an injurious effect upon the masses. Great excitement has been caused by the announcement that a Buddist priest of some centuries old, has come out from his mountainous cave to help the Boxers. A magic fan which he is supposed to carry has been credited with the power of stopping all shells and make them go back on the enemy. He can thus gain every battle he fights.

Dr. M. Springfield the greatest of the Parisian medical men has discovered the process by which he can make short people tall, straighten crooked backs and limbs, and in fact correct any deformation in the shape or extent of the human bones. The Chinese are said to make dogs out of men and men out of dogs. We shall explain the processes involved in our future issues. We need not have short men hereafter. Would the Doctor grow tall first and thus set a worthy example for others?

The Western Nations, so blindly attached to rank materialism a few years ago, and who meanly ridiculed the grand Karma Theory they did not understand, are now fast arranging themselves under its universal banner. Almost every paper of literary pretensions, advocates now the Reincarnation, and we are glad to observe the sincere desire some of the eminent scientists are showing in search after truth wherever it may be found. India must be visited if they mean to profit by it.

The Indian *Gullum* threw down in a wrestling match in Paris, his opponent *Dereli* a European Champion at the very outset and carried off the prize. In lawn tennis, in cricket, in wrestling, in riding, in fighting, and in passing the most difficult examinations of the English Universities, the "nigers" are more than a match to their European competitors. Most of the victories scored in the hunting field by the European officers, are too well known to be due to the courage and dexterity of their Indian followers.

The illustration in the September issue of "Modern Astrology" representing Gemini is misleading and not to the point. The explanation of the Editor justifying the *Apish—face* is forced and inconsistent with the principles of Astrology. Persons born in every sign will have a finer or baser nature according to the strength or weakness of the sign, its lord, its conjunctions and its aspects. The European Astrologers call it Gemini, Twins, etc., and what is the meaning of *Twins* if it is to represent a monkeyish face?

In the August No. of "Star of the Magi" Chicago, Mr. E. S. Green considers that in the coming elections on 6th November 1900, Mr. Bryan, the democratic nominee will be nominated as the President of the United States while McKinley will be defeated. Should Green succeed in his predictions, America will have a thorough political revolution and will be marked by a republican policy in all her future dealings. The craving for empire now entertained by McKinleyan partizans will be supplanted by a more healthy one for consolidation of what is their own.

China and Japan claim high antiquity in civilisation. Of late the "Japs" have been showing wonderful activity in theories as well as in practice. They have discovered that the magnet loses its power a few seconds before an earthquake. They have ingeniously built a light frame supporting a *magnet* under which is a cup of bell metal. The armature is attached to a heavy weight which strikes the cup by falling when the magnet is paralysed. The alarm is thus cleverly sounded, and every one runs out of the house into the open air and seeks safety there.

During the recent eclipse of the Sun many plants showed great sensitiveness during the time the Sun was shaded. The Spanish observations in the Madrid Botanical Gardens record that the Mimosa Denhartu, Acacia, and oriental poppy moved their leaves and flowers spontaneously. This demonstrates directly the influence of planets on vegetables and a dose of Dattura or opium demonstrates the influence of plants on men and animals. We need not beg the question. A round about scientific argument is quite useless for those who are intoxicated with the strong liquor of prejudice.

An American gentleman, after some careful experiments, finds that children born in summer are brighter, livelier and stronger than those born in winter. Similar views were ventilated some years ago in the British Mechanic. This is an old fact to Hindus and astrology. Those born in *Oottarayana* when the Sun is powerful are stronger, better, and more intellectual than those born in *Dakshinayana,* where the Sun is not so powerful. Science confirms old Hindu facts. Does not this show the existence of direct solar influence? and better knowledge among the ancient Hindus?

On Nov. 2-3-4-1900 Mr. Bryan is liable to an accident ..... China is ruled by Sagittarius ... I look for no peace for China until 1904 or 1905, and as the United States is ruled by the opposing sign Gemini, this country will be one of the most important factors in the conflict. A vast amount of devastation is indicated in China in October and November 1900. And in October and November 1901 will be the greatest devastation from war known in China for many centuries." October and November are upon us and Mr. E. S. Green will await the fulfilment of his predictions with much anxiety. Perhaps he did not bestow much attention on Texas, etc., during the recent terrific losses from storms.

Recently the use of long skirts by European ladies has been strongly condemned by the Scientific Congress which sat at Rome. Dr. Cassgrandi strikingly demonstrated the dangers of this garment. He sent a number of ladies carrying trailing skirts with instructions to walk for an hour. When they returned the vestments were submitted to a microscopic examination, and on each of these gar-

ments was discovered whole colonies of microbes and bacilli, being the germs of influenza, typhoid fever and consumption. The fashionable ladies would be horrified to hear of such news and probably would curse the learned Doctor Cassgrandi and the Members of the Scientific Congress, who can thus outrage the feelings of the ladies by discovering germs of disease on their fashionable garments.

The Secretary of State for Colonies, England has been challenged to publish certain letters by Mr. A. Labouchere, M. P. His long letter discloses many allegations against Mr. J. Chamberlain. Mr. Labouchere opens his letter in reply to the Colonial Secretary's in a defiant and indignant spirit. He says "For what I may have written or said to Mr. Montagu White I am responsible to the House of Commons of which I am a Member, to my constituents who have done me the honor to send me there and to the Law. To you I owe no sort of explanations." After a lengthy and scathing letter Mr. Labouchere thus concludes in a P. S. "If you desire to offer any explanations or observations with regard to your action in respect to South Africa they will receive due consideration." Some interesting disclosures are expected from this challenge.

The London "Mail" is at last forced to accept that there is some truth in astrologers and their science. It remarks thus—"people who are fond of listening to the voice of the stars," and others who are prone to ridicule the prophecies of the astrologer will be interested to learn that two venerable soothsayers—*viz.* Zadkeil and old Moore—have in their separate publications faithfully predicted the sorrowful events of the past few days. In Moore's Almanac for the present year we find—July—a foreign potentate will be in danger this month—while for August the publication contains the sentence—The nation will have cause to mourn." "Zadkeil" foresaw deep grief for our Royal family in the first half of the last month, but the forecast for the present month contains the following remarkable line. 'The king of Italy is plagued by insidious foes and should beware of Anarchists."

It is regrettable to note that Great Britain has allowed much of its political credit to be taken away by the Russian policy. China is a splendid land for extending the British commerce, and its mineral and agricultural wealth is simply enormous. Being the first maritime nation in the world, and possessing immense wealth in England, Britain should take the best possible precautions to protect her interests. She has already fallen in the estimation of other nations, and they have been dealing with it as if it is only a second rate Power. Her Ministry is just now shaky and the dissolution of the Parliament at this critical juncture is not much to her advantage. The English ought to put forward their greatest energies at this time and dictate terms to Russia, France and Germany rather than act as an ordinary power. The other nations are eyeing Britain with mean jealousy and it should rouse itself and still show that it is a political lion that would not brook interference on the part of minor brutes.

Some years ago the United States' Government purchased Alaska from the Russian Government. It is a cold desolate region, inhabited by savage tribes with a few whites engaged in collecting furs. The mammooth was one of the largest of animal species

which inhabited the Northern regions in days gone by. Two brothers named Beach were prospecting for gold in the Konguk river in Alaska and at a spot 120 miles from its mouth they came upon a bed of blue gravel at the base of a high perpendicular bank of the river. After much labour a large tusk of a mammooth came upon their view. It was so huge and in such perfect state of preservation that the finders lost themselves in amazement as they speculated on the mighty proportions of the beast that,—centuries countless back—had carried this collossal specimen as the ox would carry its ordinary horn. It is of solid ivory 10 ft. 10 in. in length and a little less than two feet in its largest circumference. It weighs about 200 lbs. This seems to be the largest tusk yet found. The tusks at St. Petersburgh skeletons are $9\frac{1}{4}$ ft and those of the Chicago skeleton are $9\frac{3}{4}$ ft. in length. The animal must indeed have been a veritable giant to possess such tusks.

BOOKS AND PAPERS RECEIVED.

We beg to acknowledge with thanks the receipt of the following publications.

1. Joytishamruta.—Astrological—by Soobramanya Nrisimha Siddhanti, No. 6, Madras.
2. Sanskrit First Primer.—By Pundit K. Venkatasachary, Kumbhaconam.
3. Yajurveda Abdika Mantras.— Do.
4. Ousanasmriti.— Do.
5. Easopanishath and Katakopanishath — Do.
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7. "The Warning" an English Drama by Mr. S. P. Rama Krishna Naidu Madras.
8. "Sree Kalavathy," Rajamahandry.
9. "The Life of Vidyaranya" by Mr. V. S. Avadhanlu B.A., Hospet.
10. "Philosophical Journal" San Fransisco, America.
11. "Light." London.
12. "Wings of Truth."—By O. Hashnu Hara, London.
13. The "Almanack for 30 years," by Mallikarjuna Sastry, Raichur.
14. "Light of the East," by S. C. Mukhopadhya, M.A., Calcutta.
15. "Siddhantha Deepika," Madras.
16. "The Theosophic Gleaner," Bombay.
17. "Prasanottara," Benarese.
18. "The Ideal Review," New York.
19. "Modern Astrology," London.
20. "The Medico Legal Journal," New York.
21. "The Sphinx," Boston.
22. "The Coming Events," London.
23. "The Star Lore and Future Events," London.
24. "The Indian Nation," Calcutta.
25. "The Amrita Bazar Patrika," Calcutta.
26. "Star of the Magi," Chicago.
27. "The Progressive Thinker," Chicago.
28. "Tatwa Muktavali," Kumbhaconum.

SARVARI.

"THE ASTROLOGICAL MAGAZINE ALMANACK"

showing the positions of planets during the month of

OCTOBER 1900.

(*Fusli* 1310) (*Saka* 1822)

English Date.	Mahamadan Date.	Solar days.	Lunar days.	Week days.	Chandra (Moon). Constellations.	Indian time. Ghatikas.	Vigahtikas.	Rasees signs.	Length of day.	Ravi (Sun).	Kuja (Mars).	Budha (Mercury).	Guru (Jupiter).	Sukra (Venus).	Rahu (Dragon's Head).	Kethu (Dragon's Tail).	Sani (Saturn).	Remarks.
1	Jamadhi Ussani. 6	16	7	Mond.	Moola.	28	15	Sagit.						Makha 1 19-0				
2	7	17	8	Tues.	Poorvasha.	28	15	Sagit & Capri.				Chittha3 30-9						Maha-navami.
3	8	18	9	Wedn.	Oothrasha.	27	10	Capri.	29-48	Hastha 3 7-0								Vijaya Dasami.
4	9	19	10 & 11	Thurs.	Sravana.	25	7	Capri & Aqua.				Chittha4 35-42		Makha 2 16-0				
5	10	20	12	Fri.	Dhanista.	22	17	Aqua.			Pushya 4 34-0							
6	11	21	13	Satur.	Sathabisha.	18	47	Aqua.	29-44	Hastha 4 30-43		Swathi 1 42-0						
7	12	22	14	Sund.	Purvabha.	14	51	Pisces.				Helion 1-0		Makha 3 15-7				
8	13	23	0	Mond.	Oothrabha.	11	5	Pisces.				Swathi 2 47-0						Full Moon
9	14	24	1	Tues.	Revathi.	6	31	Pisces & Aries.	29-36	Chittha 1 37-14								
10	15	25	2	Wedn.	Asvini. Bharani.	2 56	31 16	Aries.				Swathi 3 53-0						
11	16	26	3	Thurs.	Krithika.	55	44	Aries & Taurus.			Aslasha1 23-1			Makha 4 15-0				
12	17	27	4	Fri.	Rohini.	53	28	Taurus.				Swathi 4 58-0						
13	18	28	5	Satur.	Mrigasira.	52	8	Tarus & Gemini.	29-30	Chittha2 14-39				Poobba 1 14-16				
14	19	29	6	Sund.	Aridra.	51	52	Gemi.					Jaista 1 12-0					
15	Jamadhi Ussani—*cont.* 20	30	7	Mond.	Punarvasu	52	55	Gi. & Cr.				Visakha1 3-27						
16	21	1	8	Tues.	Pushya.	54	55	Cancer.	29-22	Chittha3 35-50				Poobba 2 50-0				
17	22	2	9	Wedn.	Aslasha.	57	22	Cr. & Lo.			Aslasha 2 12-8	Visakha2 9-0						
18	23	3	10	Thurs.	Makha.	60	0	Leo.										
19	24	4	11	Fri.	Makha.	3	11	Leo.	29-18	Chittha4 41-17		Visakha3 14-33		Poobba 3 13-24				
20	25	5	12	Satur.	Poobba.	8	45	Leo. & Virgo.										
21	26	6	13	Sund.	Oothara.	14	45	Virgo.										Naraka-chatur-dasi.
22	27	7	14	Mond.	Hastha.	21	30	Virgo. & Libra.				Visakha4 20-3		Poobba 4 13-0				
23	28	8	0	Tues.	Chittha.	27	53	Libra.	29-12	Swathi 1 16-15	Aslasha 3 2-0							New Moon.
24	29	9	1	Wedn.	Swathi.	33	46	Libra.				Anorad 1 29-50						Deepa-vali.
25	30	10	2	Thurs.	Visakha.	38	53	Libra & Scorpio.						Oothara1 12-32				
26	Rajab. 1	11	3	Fri.	Anoradha.	42	53	Scorpio.	29-4	Swathi 2 26-15								
27	2	12	4	Satur.	Jaista.	45	41	Scorpio & Sagit.										
28	3	13	5	Sund.	Moola.	47	22	Sagit.			Aslasha4 50-22			Oothara2 15-20				
29	4	14	6	Mond.	Poorvash.	47	31	Sagit.	29-0	Swathi 3 55-54								
30	5	15	7	Tues.	Ootharash.	46	43	Sagit. & Capri.					Jaista 2 41-0					
31	6	16	8	Wedn.	Sravana.	44	49	Capri.						Oothara3 5-19				

Aswija Suddha, Purattasi (Kanya) Month. Sarvari. Aswija Bahula. Arpaci (Thula) Month. Karthika Suddha.

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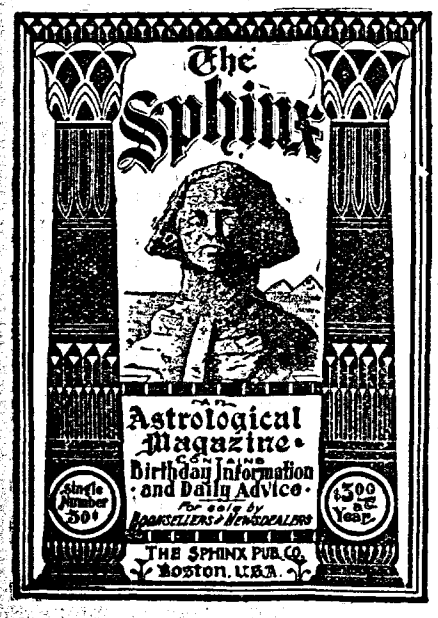

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Born at 9-30 P.M., on Friday 15th June 1900 daughter to C. Halagaya Gowd, L. C. E., Asst. Engineer, Chitaldroog.

Born at 1-45 P.M., on Friday 20th July 1900, daughter to J. B. H. Venkoba Rao, Pleader, Produttur.

Born at 2 A.M., on Wednesday 22nd August 1900, son to Chedalwada Sundara Rama Sastry, Madras.

Born at 3-30 A.M., on Monday 16th July 1900, son to T. Natesa Ayar, Carriage Examiner, S. M. R., Dharmavaram.

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—:o:—

At the suggestion of several leading gentlemen we have opened a regular Astrological Register which will be kept at the office of the Astrological Magazine. All those who intend to have their children's horoscopes born during this year entered can have them registered on payment of a fee of one rupee. The date and time of birth will be entered and a kundali of the child will be correctly cast, fixing the positions of the planets in the Rasee diagram. Copies of these horoscopes will be sent on payment of one rupee and postage extra. The horoscopes are confidentially kept and will be of great help both to owners and their friends and relations. In the case of old horoscopes a fee of one Rupee extra for every five years will be charged. Thus a child ten years old has to pay 3 Rupees. A gentleman 50 years old has to pay 11 Rupees. Apply with remittance.

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Vol. IV. | **November, 1900. Published Every Month.** | **No. 11.**

Who is Kalapurusha.

(*Time*).

V.

Kalapurusha means the influence of Time. Time and space have the greatest influence on creation. Time is a vague term and it is difficult to define it although every one of the public knows it so well. All time is traced to the revolution of the Sun and other planets with the rotation of the Earth on its axis and round the Sun. Behind our ideas of *time* and *space* are there not forces which regulate them, which bring them in contact with our minds and which are the causes for them? It may be difficult to understand. But in all subjects which treat of phenomena in the Saguna plane (material) and their causes in the Nirguna (spiritual) plane it is difficult to understand the mysterious connection and more difficult to explain that connection. *Kala* means time and *Purusha* means the governing Cause—the Prime Mover. The great God himself is called Parama Purusha, Purusha and so on. Purusha in the ordinary acceptation means the male active or the creative agency. From Kalapurusha, we get the creative agency contained in Time, and which works in Space. The last therefore may be taken to be the passive agency in the work of creation while the former represents the active principle. We are all familiar with the influence of *time* on

the events of the world's history. Everything is moulded by the influence of *time* and every object obeys its universal control. Food and clothing influence men to a remarkable degree. No one can come forward and say that he is beyond the pale of the influence of what he eats and what he covers himself with. All the varieties of food are directly controlled by seasons and these represent nothing more than the influence of Time. We have clearly shown in a series of articles in Vols. I and II of this Magazine, how tremendous is the influence of food on the constitution of man. Food may be broadly classified under the three principal heads—mineral, vegetable and animal. The second is the largest support to humanity although the last is not insignificant in the quantity of its consumption. The major portion of food consumed by man then is vegetable, the next in importance is animal, and last in necessity is mineral. There are instances of persons living entirely on vegetables, but those who live solely on animal food are small in numbers when compared to those who live on vegetables. Very few instances have been recorded of persons living entirely on mineral stuffs. The variety of food is simply wonderful. The ambition of man has led him into many difficult positions in life. Under straitened conditions man has managed to live on almost any kind of food that he has been able to get. The machinery of his stomach and that of his head are the most wonderful, the most complicated, the most delicate and at the same time the most adaptable imaginable. Man adapts himself to external circumstances with a tenacity and readiness which are truly surprising and give him a tremendous advantage over the other sections of creation. Animals and vegetables and even minerals fail to thrive under altered conditions. But being a mysterious compound of mineral, vegetable, and animal, plus some unknown and unknowable power in him man can manage to live where species of other kingdoms of Nature have failed to prosper or even failed to live. But nevertheless his food and environments have always been very strong factors in moulding his character, the strength of his will-power, his complexion and physical behaviour, and other circumstances which distinguish him as a reasoning *individual*.

Some substances corrupt human blood, some purify it, some increase it, and some decrease it

or dry it up. These are common advertising expressions among the medical profession. Some classes of food increase blood, but do not give it that tone which invigorates it. Some purify it and give it excellent energy. A fatty man has a large quantity of blood and its constituents but he is not necessarily the best or the strongest man. Lean men have small quantities of blood, but they may be eminently fitted to endure physical and intellectual work to a large extent. Some are generally good in health, have no traces of any chronic or local irritations but are peculiarly weak and unfitted to exert themselves in the physical or intellectual line. They have what is usually styled general debility. Food therefore produces apparently different sets of nerves in different individuals and they seem to exert no small influence on the life of man in his physical, intellectual and moral career. It is absurd to think that all muscles, all blood, all bones, and all nerves in men have the same energy or power in them when they are of equal quantities. Besides the food there is the heredity in man, the energy or debility coming to him through his past Karma in the shape of his father's mother's and family energies and peculiarities. The amount of intellectual energy is not dependent upon the quantity of flesh or blood. If two persons of equal physiological weight be taken there may be perceived between them the greatest divergence in strength of body or the energy of mind. Suppose physiologically, when analysed, two persons have the same quantity of blood, muscle, nerves and brain. Will they possess the same strength? This will be a difficult question to solve. Each may have exactly the same quantity of these but they differ very materially. Why? The rays of Vidyutsakti are greater or smaller according to the previous Karma in any given person's case and their quantity and quality determine the physical and mental energy of the man. The same kind and quantity of food produces remarkably different results in different persons on account of the previous Karma urging the extraction of grosser or finer kinds of energy from the food that is taken by the persons. There is a mysterious connection between the food man takes and the Karma which urges him to take that food. But there is also a ray of Brahma Sakti direct from Kalapurusha, which if developed by the processes recommended by the Maharishis—which

constitute the secrets of Yoga and Vedantha philosophies—can be made to reject the grosser kind of food taken by the attractive power of the previous Karma and to select the finer sort, thus giving a splendid moral tone to the whole constitution. Thus there is much to select in food and much to reject. The influences of food and other environments on man can be controlled by two ways. The control may be that which proceeds from the energy of the previous Karma transmitted to this life, or the control may be from the ray of Kalapurusha direct, which may be known through proper initiation and instruction. Planets indicate the results of previous Karma. These planetary indications will follow as a matter of fact if no attempt is strongly made by the direct ray of Kalapurusha (Brahmasakti) which we roughly call will-power. But where this power is well developed by proper instructions satisfaction may be entered against those debts of Karma, which man has to pay in the present life by means of so much pain, misery, death, or disgrace. The subject is very complicated, very absorbing and extremely difficult to explain or understand. Food therefore marks such an important epoch in the history of every human being, that it deserves the highest consideration at his hands and is well worthy of the profoundest investigation

(To be continued)

Hindu System of Calculating Longitudes of Planets.

Under the above title we have received a book from a friend of ours in Ceylon. The gentleman has taken a great deal of trouble in the translation of original works, and collecting under the above heading a set of very useful and very instructive tables by which persons may be able to find out the longitudes of planets at any given time. The translation is specially contributed to the Astrological Magazine and we are very thankful to him for the trouble he has taken to collect such useful and necessary information for the benefit of the readers of the Astrological Magazine. Although the compilation is treating of the mathematical portion of Astrology, the translator seems to have a clever knack of putting those facts in an inviting and easy form. The readers will do well to preserve the copies of the Magazine as they contain valuable translations of original Hindu works.

Varahitam.

Yugas.

1 There are four Yugas known as *Chaturyuga* in the Hindu Astronomy. They are Krita, Treta, Dwapara and Kali. The last is the present Yuga and they are determined thus.

2 In each of the 12 signs of the Zodiac there are 1,800 minutes, multiplying this by 12 we have 21,600 minutes in the whole Zodiac.

3 Multiply this 21,600 by 80 and the result is 1,728,000 which is the duration of the Krita Yuga.

4 Multiply the same number by 60 and it will give 1,296,000, the years of the second or Threta Yuga.

5 The same number multiplied by 40 gives 864,000, the period of Dwapara Yuga.

6 The same multiplied by 20 gives 432,000 the years of the 4th age or Kali Yuga. We are now living in this Yuga and it at this date counts 5001 years.

7 The sum of these four ages is 4,320,000 years which is the duration of a Chatur Yuga.

8 A thousand Chatur Yugas or 4,320,000,000 sidereal years form a Kalpa which is Brahma's one day.

Note.—The Hindu Astronomers, assuming that the planets were all in a line of mean conjunction with the first point of Aries at the beginning of a Kalpa, and that these planets will return to the first point of Aries at the beginning of the next Kalpa, at a place on the equator whose longitude is 760 E. from Greenwich, calculated the duration of a Kalpa as 4,320,000,000 years which is the L. C. M. of the different numbers of days taken by each planet to make one revolution round the Zodiac.

Sakabdam.

1 Sakabdam is the number of years passed in the Salivahana Era. It is determined thus.

2 Write down the complete cycles of 60 years passed (in 1900 A. D.=24) and multiply it by 60 and add the number of years passed in the present cycle (on 13th April 1900=33) and to the whole add 349. The result is Sakabdam.

Example.

24
60
1440
33
1473
349
1822=Sakabdam.

Note.—The number 349 is the epoch at which the cycle of 60 was introduced in the Hindu Astronomy. This will fix the Salivahana epoch at 78 A. D.

Kalyabdam and Suddadinam.

1 Kalyabdam is the number of years passed in the Kaliyuga and Suddadinam is the number of days passed. They are calculated thus.

2 Write down the Sakabdam and add to it 3179 and the sum will be Kalyabdam.

3 Multiply the Kalyabdam by 210,389. Subtract from the product 1239 and divide the remainder by 576 and we get the number of days passed in Kaliyuga.

4 Multiply the remainder by 60 and divide by the same divisor 576, the quotient will be Nadies or ghatikas. Treat the successive remainders likewise for Vinadies or Vighatikas and Tatparas. If the amount of Tatparas exceed 30 add one to Vinadies and reject the number of Tatparas.

5 This will be the Suddadinam for the beginning of the year.

Suddadinam means the correct day found out for any given time.

Example.

1822 Sakabdam.
317
5001 Kalyabdam.
210389
210389
1051945
1052155389
1237

576) 1052154152 (1826656 days.
576
4761
4608
1535
1152
3834
3456
3781
3456
3255
2880
3752
3456
296
60

576) 17760 (30 Ghatikas.
1728
480
60

576) 28800 (50 Vighatikas.
28800

Days.	Ghatikas.	Vighatikas.
1826656	30	50

This will be the Suddadinam at the beginning of the year.

Note.—The numbers 210389 and 576 denote the length of the Hindu year according to this process= $\frac{210389}{576}$ = 365 days, 15 ghatikas 31 vighatikas and 15 Tatparas. The correction $\frac{1237}{576}$ = 2 days 8 gh. 57 vigh. and 15 Tatparas is for the epoch. Subtracting 1237 *before dividing* by 576 is the same as subtracting 2 days 8 gh. 57 vigh. and 15 Tatparas *after dividing*.

According to this system the length of the year is 365 days 6 hrs. 12 ms. and 30 sec. Hence the Hindu year is too great by 3 m. and 20·4 seconds.

These calculations are from what is widely known in Southern India as the Vakya system. About 4 or 5 hundred years ago a most learned Brahmin astronomer named Ganesha Daivagnya devoted himself to the study of Astrology and became a great adept both in Astronomy and in Astrology. He saw the difficulties of studying the Siddanthas, and framed a set of rules for finding out the positions of the planets. The Vakya system is not quite up to the exact positions of the planets at this time. Among the Siddhantas, specially Suryasiddhanta, provision is made for finding out the exact positions of the planets, and formulas are laid down which regulate the necessary additions and subtractions which have to be made in the grahasputa calculations. This may be done once in 300 years of five cycles of 60 years or more accurately every 60 years or each cycle according to the Hindu methods. We shall refer to this great scholar in a separate issue of ours.

To be continued.

Follies and Flights of Intellect.

Every nation, be it ancient or modern, has its idiosyncracies—and its tastes are the distinguishing features which stamp upon it a national *individuality*. To go deeply into this subject would indeed be an interesting pastime, and those who can afford to spare time may do so with considerable advantage to themselves. Human nature, moulded by one thousand and one oddities, swayed by one thousand and one desires, and controlled by the very weak threads of moral covering, takes peculiar turns, and makes "*truth*" as it is often asserted "*stranger than fiction.*" The greatest imaginary stories or novels of the fertile East, or the productions of the grim matter-of-fact-brains of the enlightened West, could not contain more wonderful or curious stories, than are some of the true facts which have happened in the real history of the nations of the world. Brain is the product of natural conditions, directly controlled by the solar and other planetary rays, plus some invisible and mysterious energy which has its home in regions not yet known to the ordinary man. As such, even this wonderful brain can only produce a definite number or a definite variety of real or imaginary products either in the fields of fact or in those of fiction. The extent of each brain must be limited to a certain sphere of action, discovery or invention by the rays of the ascending planet and by the counteracting rays of the other spheres of action in contact with it. If the development of the brain takes a higher turn, it loses the charm for securing the vanity of creating *worldly objects*, on which, at a lower stage of moral development, it seems to take so much pleasure and pursues, for their attainment, its career at such tremendous sacrifices. But the extent and scope of Nature is unlimited and thoroughly comprehensive more than that of man who forms only an individual in a huge collection. The ingenuity of man has always been a subject of great wonder to himself and his fellow creatures. One clever man wonders at the follies or excellences of another clever man. The pastimes of one nation are the follies of another. The enjoyments of one are the agonies of another. The refined manners of the one nation are so many barbaric exhibitions of mental degeneracy to another. The morals of one are so many disgraceful acts to another. There is no standard wherein a line can be drawn by which authors can lay down a universal code of morality, of religion, of enjoyment, or of taste and refinement. The cannibal who chases his fellow man as a beast, who captures him by right of might, who roasts him alive and who eats

his flesh with all his relations, has as much keen pleasure, in his pursuit as a great and enlightened statesman, who is thoroughly "diplomatical," who, for the sake of self elevation, talks one thing, feels another, writes a third, argues a fourth, approves a fifth and finally arranges a sixth, who by a stroke of his pen plunges millions of human beings into unheard of miseries and death by starvation or violence. The cold—blooded and wholesale murders of the historical warriors are shocking even at this distance of time. Such are the ways of the world from time immemorial. How one class of persons will be superior to the others it is hard to define. The various fashions, dresses and enjoyments are so many indications of the large number of brain-diseases, which ruled the different nations at different times of their national history, and which commenced with the special derangement of great individuals who were *honorably dubbed* as the originators of this or that fashion however cruel, absurd or grotesque it may have looked in the eyes of others. These derangements of the great individuals, who were sometimes kings, sometimes commanders, sometimes statesmen, sometimes courtiers, sometimes leaders of vagabonds, sometimes immoral outcastes—took very peculiar bends and constituted the rage of the age and the height of fashion, anything contrary to which being termed "beastly manners" and "barbaric customs." These intellectual *follies* of mankind are very curious illustrations of want of judgment and strength of mind on the part of the followers of the *founders* of fashion, however brute-like they might have been or however dark their history might have been. Among the Romans, the gladiators fighting before large and fashionable crowds "doing to death their opponents," the lion fighting, the revels, the public and most scandalous baths, exhibition of indecent and obscene figures, and the "noble matrons" of the imperial city marching on certain occasions in utter nakedness, shew the utter depravity of mind which was found possible to exist side by side, with the strictest military and state discipline, advanced civilisation, noble love for intellectual pursuits, patriotism and an honest desire to do justice. Slavery was a recognised institution and many of the greatest Romans had thousands of slaves attached to them. Their neighbours the Greeks had a higher and more ancient civilisation and they have been the wonder of the old and the new worlds. The manners tolerated by the highest of the Grecian society would now be theoretically considered as *atrocious behaviour*. Courtezans influenced the highest men in the State, and they were publicly recognized and frequently resorted to by the fashionable aristocrats. The "Elysean Mysteries" were the down right perversion of an otherwise enlightened mind. Their principal cities were marked by the window exhibition of naked or semi-naked women and the Bacchalian revels could not have been meant honorable avocations under any perversion of morals or justice. The Persians are noted for their external courteous manners and internal "Persian" vice. Their Zenana system, the unnatural offences and the amount of misery entailed upon individual families by the unscrupulous "Sataraps" of the provinces are really matters on which no sane man could take his stand and justify them under any rules of logic. The fashions of Sodom and Gomorrah are matters of Biblical history and were the evils of a society, tolerated by the most advanced nations of the old world.

(*To be continued.*)

Ages of Chaldean and Hindu Astrology

BY

B. SURYANARAIN ROW, B.A., M.R.A.S.

(Originally contributed to the "Coming Events" London).

(*Continued from p. 177 of Vol. IV.*)

"Lord Macaulay, one of England's greatest literary warriors, was much against the encouragement given to Sanskrit when he was in the Bengal Secretariat. The mischief he did to one of the grandest, if not the grandest language in the world, was not removed even after the lapse of some decades. Subsequent legislation was not much in its favour although some spasmodic attempts were made by unprejudiced gentlemen like Sir William Jones, W. W. Wilson and others (in the earlier years).

But against the strong prejudice of the Missionaries and the ruling classes, there were none to make a suitable representation of the merits of the Sanskrit language to the ruling authorities. Another difficulty which shocked the Western minds was the assumption of a knowledge on the part of the Brahmins called the Yoga and the Vedanta, which did not fall within facts discovered by the greatest among the European scientists.

I shall say nothing about the insurmountable barriers which prevented the European scholars from an acquisition of the Sanskrit language in the shape of pronunciation, complex and confusing grammer, logic with the most wonderful subtleties of argument, Sankhya and Yoga Philosophies, Colossal Puranas and Ithihasas and last but most difficult Mantras and the Vedas. Ten generations must pass before a European could be able to control his tongue to pronounce the Vedas as does an ordinary Brahmin. If pronunciation has no meaning in the determination of the merits of a language, I shall drop the argument.

The greatest pundits of the land are not able to explain the full meaning of the Vedas, although they are living here, and are thoroughly imbued with the spirit of the Hindu ritual and religion. Swara (pronunciation) in the study of Sanskrit has the greatest significance and where this is discarded the Vedas are not responsible for what they teach. Could Max-Muller—the greatest of the Orientalists—come forward before the Hindu scholars and explain one *Rik* from the Vedas to the Hindu Pandits without his lexicons, his notes, his numerous references and his munshis?

In one single sentence the European investigators of Sanskrit science, literature and Vedas, transferred the whole to the regions of absurdity, superstition and mythology. "Little knowledge is a dangerous thing" says an English Poet and "Alpa Vidya Maha Garve" says the Sanskrit proverb, which means that men with little knowledge or education are the proudest. Collectors, Judges, Principals, Secretaries, Professors and Governors were asked by Government or induced by offers of decent remuneration to examine into the merits of the Sanskrit language and its pretensions to the loftiest place in the world; and unfortunately they, had to be instructed by poorly dressed and ill paid Brahmin Pundits. The inference these officers drew was irrisistable. They naturally said that low salary meant low intellect, and pundits and munshis must therefore possess very ordinary intelligence. Munshis were told by the big Sahibs to instruct them as they wanted and not as the language or idiom required and not as the pundits would have taught them. They were treated with contempt and insolence when the pundits raised their voice against any digressions from their principles of instruction and they therefore realised their positions as subordinates who had to work for bread and not as Gurus whose duty it was to give strictly Sanskrit lessons according to the best methods recommended by their books. The Europeans, thoroughly temporal and fond of material prospects, could not imagine the high state of intellectual contentment which Eastern Pundits enjoy under the most distressing conditions of domestic life, for they hold that the present body is simply a vehicle for the *jeeva* (soul) to take it to the great Para Brahma and not a means for the enjoyment of sensual pleasures, which are transient and which eventually bring pain and sorrow in their train. A huge misguided literature soon covered the face of the country in which the Orientalists went on doing as much mischief to the true spirit of Hindu religion and sciences as their perverted inferences gave them strength to. The Hindu pundits, finding an unsympathetic intellectual atmosphere, coolly allowed this tide of misrepresentation and misinterpretation to overrun their country and waited patiently to see the dawn of truth with reference to their sciences and literature which they knew would come sooner or later. Philologists, translators, lexicographers, and Sanskrit scholars from among the Europeans sprang up and grew with the rapidity of the Prophet's Gourd and went on quarrelling among themselves in such absurd manner that they soon came to recognise the existence of some higher truths in the Indian literature which came as a surprise upon their researches. Many instances of their inconsistencies might be quoted here —enough to fill volumes of your journal. The Rev. Marshman placed Mahabharata before Ramayana and excelled in the discovery of a stanza which reads thus—"Ramam Bhima Parakramam." Bhima is the brother of Dharmaraja the Pandoo Prince. When Rama's prowess was likened to Bhima, Bhima must have been the earlier of the two. The poor Missionary Historian did not know that the word Bhima occurs a thousand times in Ramayana and other earlier works and means terrific or powerful. Hora (*hour*) is derived from *Aho* day and *Ratri* night two Sanskrit words. The compounding of these two Aho and Ratri, and by dropping the first *A* and the last *Tri* two letters, we get the word *hora* which represents the influence of time.

(To be continued).

Between the Sun and the Earth.

An esteemed gentleman—a Master of Laws—thus writes to our Astrological Magazine. "Between the Sun and the Earth there are many mysteries—some solvable and others difficult to solve. The Sun shines continuously upon the Earth and the other planets. It is difficult to say whether the Sun sends his rays as those of pure white light which we see, or as rays of different colors. Both theories may be supported or found fault with. The Sun's corona seen at the time of full eclipse does not show white light, but streams of bright colors radiating from the edges of the solar disk in all directions and striking the careful observer with admiration and awe. The Sun may be a huge body full of colored rays radiating in all directions and mixing with the rays of the planets who compose the solar system. Planets have been given colors in astrology. Each planet rules a definite color and the Sun has control over all red or copper red objects and colors. Saturn governs dark color. Mercury governs green color, Mars indicates blood red or scarlet color, Moon and Venus exhibit white silvery hues. Jupiter governs bright or golden yellow. Rahu and Kethu indicate variety of colors. The Sun, therefore, may be emitting copper colored rays or rays of many colors. The distance between the Sun and the Earth is tremendous. There are several mediums through which these rays have to pass. It is natural to suppose that those solar rays would be affected by the contact of atmospheres, which are differently constituted with reference to their color absorbing and reflecting powers. This may be the case with all other planets and their rays. Ether theory is the latest and *ether* is now considered as the only medium through which solar energy is transmitted to the earth and its phenomena. The nature of ether is not fully known. It is invisible, imponderable, very subtle and quite unopposing to the physical forces or energies which pass and repass through it. But what is it if it is everything negative? Several scientists have tried to solve this hard proposition but have not succeeded. It may be an imponderable and invisible but very delicate matter at present, but as knowledge progresses and delicate appliances are available the mystery of ether might become a thing of the past. The velocity of ether is simply inconcievable. When scientists are able to say so much about ether, any

body will be persuaded to believe in its existence. The ether theory in my humble opinion is untenable. If the rays of the Sun are made of concrete matter—never mind however subtle its nature may be—then the existence of ether and all the difficulties of modern scientists are quite unnecessary. The Sun appears radiating his rays of all colors into space, these combine into different compounds and help the work of creation. I am not a scientist of great reputation to assert my views. They may be taken for what they are. Your articles on "Color and Its Influences" are thoughtfully written and show a profound head in you for observation if not for originality. When a man looks at a planet when it is shining, he at once sees a junction of rays of the planet with some wonderful visual power in him. The rays appear not white, but many colored. Is it not reasonable to imagine that minute rays of the solar disk—which is the store house of all colors which are known to the world—are issuing from the numberless colors in the solar body and before they meet the earth or its phenomena, they join, separate, divide, conjoin, and combine in many thousands of ways. As colors they are delicate matters—very minute in their formation and structure—obeying certain electrical laws and producing the compounds—objects—in the physical globe. For conjunction and disjunction of these fine colored rays the existence of ether is quite immaterial. It would be absurd to think that ether—whatever it might be—will not affect these solar rays, if they really pass through it and acquire their tremendous velocity. But on the other hand the laws of gravitation are sufficient to explain, the great velocity these rays acquire about the surface of the earth, when it is remembered that they are composed of matter and are acted upon by the gravitation laws. Several atmospherical envelopes which these rays have to pass before they reach the terrestrial atmosphere, greatly take away or add to these rays, and make them useful or useless according to their absorption powers.

Planetary Aspects

BY

R. KONETI AIYAR, B.A.

(*Continued from p. 216 of Vol. IV*)

Both the Commentator and the Translator stated that Jupiter can aspect the four houses mentioned in the text (*viz.*, 1st, 8th, 9th and 12th houses from the Lagna) only when he is in the 5th house from it; if so, Jupiter aspects two of the four houses with a full sight and the other two with a three quarters sight. It is shown that the aspect by Jupiter of all the houses mentioned in the text is possible not only when Jupiter is in the 5th house, but also when Jupiter is in the 6th house from Lagna. Here he aspects only one of the four houses with a full sight, two others with a three quarters sight and the remaining fourth with a quarter sight. Varaha Mihira himself has attached much importance to the fractional aspects of the planets and considered

in the case under reference that such fractional aspects by Jupiter are effectual in preventing death of the child. I contend that in examining horoscopes, giving due consideration to the fractional aspects of the planets is certainly right.

In the rest of the article, I have quoted some plain astrological truths from other writers on Astrology who do not mention these fractional aspects of the planets and tried to explain them on the supposition that these writers may have tacitly adopted these fractional aspects of planets as effectual though they may not have expressed them in so many plain words. My own experience of astrology is (and it is a point on which I candidly seek controversy), that astrology is not a dogmatic science, that as in other sciences, here also these are only a few elementary principles and that the other statements are all capable of intelligent explanation with the help of these elementary principles. Now the theory of the fractional and full aspects of the planets is one such elementary principle. I have tried to show, that if the above principle be answered and it is also held that such fractional and full aspects of the planets do yield proportionate effects and moreover if the self-evident truth that benefic and malefic planets aspecting the Lagna yield good and bad results respectively, then the following statements are capable of easy and intelligent explanation :—

(1) If any one of the three *viz.*— the lord of the ascendant, Jupiter and Venus be in the quarterns, then one born at that time will have long life, riches and favour with kings.

(2) If benefics occupy the *quarterns* and the *trines* of an *aruda* Lagnam, then there will be success of the querist's desires (an Aruda Lagna is the sign in the ascendant when a person questions an astrologer about the success or failure of any undertaking).

(3) All the planets in the 11th house, both benefic and malefic yield good.

(4) Benefic planets in the 6th house yield good effects, *i.e*, success over enemies while the malefics in the same house yield bad effects, *i.e*, defeat by and increase of enemies. This is not only the opinion of Varaha Mihira but is also the opinion of Yavaneswara. I beg to add that my own opinion in the matter is quite different as may be seen from my article on Sri Rama's Horoscope herewith sent.

With reference to the concluding remarks of your correspondent, I have here to add that malefic planets other than Saturn in the 11th house aspect the Lagna with only a quarter sight and yield only a quarter bad results. Hence my view of the effects of the planetary aspects does not conflict with the acknowledged truth that all the planets in the 11th house are beneficial. Saturn in the 11th house aspects the Lagna with a full aspect

and it has been my experience that when other combinations of contrary effects did not intervene Saturn in the 11th house indicates a delicate or sickly constitution being the result of the full aspect of the Lagna by Saturn.

Public opinion on our Astrological works.

The "Philosophical Journal" San Francisco, dated 11th August 1900, thus refers to one of our books. "An Introduction to the study of Astrology by B. Suryanarayain Row, B. A., M. R. A. S. The author is a Member of the Asiatic Society of Bengal and Editor of the Astrological Magazine. It contains 60 P. P. Paper cover, printed at Madras by the Royal Victoria Press. This book or pamphlet is what it purports to be an "Introduction" to Astrology and deals with the fundamental principles which underlie in the science. Valuable to beginners and supplies just what is wanted. We are indebted to Mr. J. R. Nichols of Salt Lake City, Utah for a copy of this unique and excellent work."

"Light" from London, dated 1st September, thus refers to our Magazine. It says "We have also received from Madras the July number of the "Astrological Magazine" The first or leading article treats of Kalapurusha (Time) and the fact is strongly insisted upon that "Western ideas of time and space are distinct from those of the Eastern." The fate of buildings, "their *ups* and *downs*" is the subject of a clever little paper entitled "Engineering and Astrology." The "casting of lost horascopes" gives valuable hints and advice in what has always been a perplexing and difficult branch of astrology. Of the remaining articles "Saturn or Sani" "the Evolution of Astronomy" and Hindu and Chaldean sciences are deserving of mention. On "Aryan Astrology" we find the pertinent remark that "Astrology is sour grapes to many who prefer rather to criticise its rules than their incapacity to grasp its teachings." The "Astrological Magazine" strikes us as being an able exponent of Eastern Astrology.

Sringeri 13—9—1900.

"His Holiness was greatly pleased with your devotion for the *Sarada Pitam* and with your bringing to light the hidden treasures of astrology one by one and make them accessible even to foreigners by translating some of the works into English. Your Sarwartha Chintamani is a very interesting treatise by itself and your elaborate introduction makes it all the more interesting. His Holiness wishes your laudable attempts every success." We need hardly say that we are deeply indebted to His Holiness the great Jagat Guru of Sringeri for His Holiness's sincere blessings. Our pen can hardly describe the exalted position or the moral and intellectual worth of the Present Sri Jagadguru. Initiated by Guru Parampara by the greatest Adwaitha Teacher Sre Sankaracharya, and living close to the Sarada Pitam (the

Shrine of the Goddess of Learning) the Sringeri Gurus have been exceptionally eminent for their intellectuality and the depth of their yougic lore.

The following is the letter to us from His Highness Kerala Varma, C. S. I. F. M. U. M. R. A. S. F. R. H. S. Valiya Koil Tampuran of Travancore, dated 18th August 1900.—His Highness addressing us says "Thank you very much for the copy of the first Adhyaya of "Sarwartha Chintamani with your excellent English translation and elaborate notes. By such publications you are indeed rendering an important service to the cause of the much neglected science of astrology. I heartily wish you every success in your laudable undertaking." H. H. also sent a donation which was accepted with the best thanks.

Mr. S. Rungiah Chetty, B.A., Fellow of the Madras University and Vernacular Translator to Madras Government, thus writes to us. "Many thanks to you for your really very valuable book (Sarwartha Chintamani) ...Please accept a small donation of rupees twenty herewith sent."

We addressed a letter to H. Highness the Maharaja of Travancore, and His Highness has been gracious enough to order the purchasing of 25 copies of the Introduction to Astrology.

The large number of testimonials we have been getting on the works we are publishing and the consultations, predictions and the relief from remedial measures we are giving, will be collected and published in a pamphlet form early, and gentlemen can write to us and get copies of the same free. Many private individuals have assisted us with money and we are deeply thankful to them.

We shall give quotations from the letters we have received from His Excellency the Viceroy and other eminent personages in our next issue.

Jataka Parijata.

ENGLISH TRANSLATION

BY

V. SUBRAMANYA SASTRY, B A.

(*Continued from p. 252 of Vol. IV.*)

Sloka 10.

The abode of Mesha or the Ravi is the surface of the earth containing precious stones and yielding minerals. The quarters of Vrishabha or the Bull is the table-land, farms, the cow-station and the forest. The place of Mithuna or the Gemini is the gambling house and pleasure haunts such as a park or garden. The seat of Kataka or the Crab is a lake, a pond or a sand bank in the midst of water.

Sloka 11.

The region of Simha or the Lion is deep mountain caves and dense forests. The haunt of the Sixth or Virgo is pasture land or the pleasure room of a woman. The locality of Thula or Libra is the bazaar of a city abounding in all kinds of valuable things. The lair of Vrischika or the Scorpion consists of a region abounding in flint, holes of noxious reptiles.

Sloka 12.

The camp or barrack containing horses, chariots and elephants is the place of Dhanus or Sagittarius. The House of Makara or the Deer Faced is a river or other water abounding region. The seat of Kumbha or Aquarius is a water-pot and the receptacles of vessels in a house. The resort of Meena or Pisces is a river, the sea or similar collection of water.

Sloka 13.

The signs Mesha, Vrishabha, and Kumbha are short, Makara. Mithuna, Dhanus, Meena, and Kataka are of even length, while Vrischika, Kanya, Simha, and Thula are long. The signs are male and female from Mesha onwards in regular order. Mesha, Vrishabha, Mithuna, and Kataka with their thrikona or triangular signs represent the four quarters commencing from the East. Again the signs from Mesha, taken in order, are to be considered fierce and auspicious. They are also termed moving, fixed and dual signs respectively.

Sloka 14.

Vrishabha, Mithuna, Kataka, Dhanus and Makara possess strength at night. These excepting the sign Mithuna rise with their rear portion first. The rest appear with their heads and have strength during the day. They are also termed signs characterised by superiority. The rising sign at any given time if represented by a couple of fish figures is to come under both the Prishtodaya and Seershodaya.

Sloka 15.

Many learned men say that Meena, Vrischika, Kataka, and Makara, are termed watery signs; Kumbha, Kanya, Mithuna and Vrishabha represent the water resorters; while Mesha, Dhanus, Thula, and Simha represent those that traverse (dry or) waterless regions.

Sloka 16.

The latter half of Dhanus, Simha, Vrishabha, the fore part of Makara and Mesha when they happen to be the Mâna or the 10th house, possess strength and are called quadruped signs. Kanya, Mithuna, Kumbha, Thula and the fore part of Dhanus, when they form the Lagna or the rising sign have abundant strength and are termed the human family of bipeds.

Sloka 17.

The latter part of Makara, Meena, and Kataka which are termed watery signs are strong when they happen to be the fourth house. Vrischika which is a water resorting sign is strong in the 7th house.

Sloka 18.

A biped sign is strong in a Kendra position (1st, 4th, 7th, or 10th house) during the day; the quadruped signs are strong at night when in the same Kendra position. All reptile signs when in the Kantaka or Kendra position possess strength in the two periods of junction between day and night (morning and evening.)

Sloka 19.

Wise men say in respect of Mesha and other signs, taken in order, that

they are mineral, vegetable and animal, and odd or even signs. Mineral comprises things of that class varying from gold to clay; vegetable includes all plants from a tree down to a grass and the animal includes the whole body of living beings.

Sloka 20.

Meena, Vrischika and Vrishabha are Brahmins; Dhanus, Mesha and Simha are Kshatriyas; Kumbha, Mithuna and Thula are Vaisyas; and Kanya, Makara, and Kataka are Sudras.

Sloka 21.

Mesha, Vrishabha and Simha are blind, at the dead of night. Kataka, Mithuna and Kanya are blind at midday. Thula and Vrischika are deaf in the fore-noon; Dhanus and Makara are so in the after-noon.

Sloka 22.

The deer-faced and the bow-bearing signs, *i. e.*, Makara and Dhanus which are lame, become fatal in the two periods of twilight. The concluding portion of the signs Kataka, Vrischika and Meena is called Riksha—Sandhi and is well-known as Pragandantha *i. e.*, the end of the elbow—a vulnerable part (a critical period.)

(*To be continued.*)

Combinations for Illegitimate Births

BY

R. KONETI AIYAR, B.A.

(*Continued from p. 212 of Vol. IV.*)

Mars owns Aries and is in highest exaltation and Mercury would also then be in conjunction with another malefic, the Sun, in swocha with whom other planets become combust, Mercury would then be aspected by two strong malefics Saturn and Mars. Though Aries is a friendly sign to Mercury being the 8th from his Moola-Trikona Virgo, it is one of the houses of Mars; and Mercury and Mars are considered to be bitter enemies of each other. Brihat Jataka gives Mars as Mercury's neutral and Mercury as the enemy of Mars while Venus and Mercury are friends. Pisces and Aries and the houses of male planets are not good position for Mercury, a Hermophiodite, Taurus is the house of a female planet (Venus) and so good for Mercury.

Mercury was in Taurus as it has been shown above to be good for him. It is also a friendly house being the nineth from Mercury's Moola-Trikona. Venus and Mercury are friends as both the houses of Venus, are friendly to Mercury being 2nd and 9th from Virgo, Mercury's Moola-Trikona. Here Mercury would be in the 3rd sign from Venus and Venus in the 11th from Mercury and so the two are Tatkalika, (for the time being) mitra planets and hence they become atimitra (*intimate*) planets. Mercury not in conjunction with evil planets becomes a benefic. Venus the lord of that house is a benefic and is in highest exaltation, aspected by another benefic Jupiter in swocha. Venus is unaspected by malefics. It is an admitted fact in astrology that the strength of a planet depends also on the strength of the lord of the house in which he is placed. Also in this house (Taurus) Mercury is not

aspected with a full aspect by any of the malefic planets the Sun, Mars and Saturn.

So far as my humble experience goes the strength of the 11th house (from the Lagna Moon, Sun and Mercury) the strength of its lord and the strength of its occupant if any, have to be noted in predicting about learning. The 11th house is styled Bhavam or of acquirement and Ayam or of earning. Now the acquirement of learning is the chief of all acquirements and leads to other acquirements, because without learning a person can neither acquire wealth nor keep it if he comes by it. Some say that 4th is the house of learning and others say that the 2nd and 5th houses should be considered. But my experience is that on the strength or weakness of the 2nd house its lord and its occupant depends a person's elocution or in other words if the other houses 4, 5 and 11 be weak and only the 2nd house be strong, the person will be very eloquent though he may not possess much learning. On the strength or weakness of the 4th house its lord and its occupant, &c., depends a man's education, for if this house were powerful though the other houses, 2, 5 and 11 be weak, the person will have education, *i. e.*, be able to read and write but not talk well, similarly on the strength or weakness of the 5th house depends a person's intelligence and on the strength or weakness of the 11th house depends a man's learning in the several Shastras (Sciences) and his fame among the learned. Thus the 11th house in Sri Rama's horoscope should have been exceptionally strong and if Mercury is placed there, that house really becomes so. The house is strong, being occupied by a benefic has no aspect (full) of malefic planets; the lord of the house is in the 11th sign in exaltation without any aspect (full) of malefic planets; the karaka of learning (Mercury) is himself there, in a friendly house and also Mercury in the second house from the Sun is in Vasi Yogam which position is powerful and gives good effects (learning and riches) to the person.

Mercury in the 11th house aspects the 5th house with a full sight and it is well-known that Mercury, when he occupies or aspects the 5th gives few children. Rama had only one son according to some Puranas, and two according to others.

Mercury is most powerful when at his greatest elongation from the Sun and this greatest elongation places Mercury at about the 3° of Taurus Mercury is then in the friendly Navamsa of Capricorn. There is another reason for my placing Mercury in Taurus. He is the lord of the 12th house and as he was thus in the 11th house there was a temporary loss of kingdom to Rama.

Mercury and Venus are known as the Sun's Chakra Rekshakas (the protectors of the Sun and his retinue) and so they are strong when one is in front of and the other behind the Sun, Mercury being, as his Latin name indicates the messenger of Gods which attribute (*Doutya*) is also given to him in the Sanskrit Shastras is

strong before the Sun, *i. e*, in the 2nd house from him and consequently Venus is strong when behind him, *i.e.*, in the 12th sign. Such positions of Mercury and Venus in respect to the Sun are good and that the reverse position, *i. e.*, Mercury in the 12th sign and Venus in the 2nd from the Sun is bad.

Chandráshtamuncha Dharani sutha Sapthamancha
Rahur Navancha Sani Jamna, Guruthrithiya,
Arkéshapancha Brighu Shatka, Budha Chathurthi,
Manárthahani Maranani Krameshu.

Where the position of Venus before the Sun and of Mercury behind him is indicated as bad, though individually the Gochara position of Mercury in the 4th house from the Janma Rasi is productive of good result (*vide* Brihat Samhita). I have another reason for assigning this position to Mercury. The constellations at the time of birth has been stated to be Poonarvasu, another mere addition of a few words to the effect that it was the last quarter of the constellation would have been sufficient to show that the Moon was in Cancer., On the contrary Valmiki has stated separately that Moon was in conjunction with Jupiter thereby implying that the conjunction of Jupiter and the Moon was the only combination in the horoscope. There were no other conjunctions or combinations for if there had been, they would also have been mentioned. From this it will be apparent, that Venus and Mercury were not in conjunction in Pisces nor were the Sun and Mercury in Aries. In some of the commentaries to Ramayana Mercury is stated to have been in conjunction with the Sun at the time of Sri Rama's birth. But I have shown above that such combination of Mercury and Sun in Aries was not productive of good results.

It is also my experience, that whenever in a person's horoscope, the Sun and Mercury are in conjunction, the man is skilled and learned in the tricks of the world, while on the contrary, Mercury apart from the Sun and in the 2nd house from him denoted much learning in Shastras, (Sciences, &c.) and want of shrewdness to deal with the world.

(*To be continued.*)

To

THE EDITOR,
Astrological Magazine,
Madras.

DEAR SIR,

Query about Thatkalika friendship among the planets.

The author of Sarwarthachintamani, which you are so ably translating says in stanza No. 109 of Chapter I as follows :—

"Planets which are in the 2″, 3″, 4″, 10″, 11″ and 12″, houses from where a planet is at the time of birth are its temporary friends. Otherwise they are its temporary enemies." Varaha Mihira in his Brihat Jataka, Chapter 2, stanza 18, gives the same account in the following terms :— "Planets that occupy the 2″, 12″,

11″, 3″, 10″ and 4″ houses from a particular planet are the friends of that planet and the rest are his enemies *for the time.*"

2. In your notes on the first work mentioned above, you have pointed out that some order is observed in this connection, and that, by virtue of proximity of position from that of a given planet, counted backwards and forwards, we get as its friends planets situated in 2, 3, 4, 10, 11, and 12″ houses. Then the succeeding sentence in the notes runs:—"Those which occupy 5″, 6″, 7″, 8″ and 9″, are enemies." Having discussed so much in your notes, the question arises what is the relation between the planets that occupy the same house as a given planet? From the extracts quoted in the first paragraph, one will evidently be led to suppose that such planets maintain a That-kalika enmity with the particular planet, because the two learned authors write after declaring some to be friends (among which these do not fall) that the *rest* are enemies. On the other hand, you whose abilities as an astrologer, &c., translator of astrological works are universally acknowledged, have given certain houses which are inimical from the point of view in question, but have not taken into account house No. 1 (*i. e.* one and the same house which the given planet, &c., any other chance to occupy). At the same time a good opportunity is given to the readers of your notes *to infer* that these planets should be treated as friends for the time because they are near each other than in the houses of friendship already quoted. Can this inference be correct in the face of the texts? Or is there a third contingency that such planets can be called "Sama" or "Neutral" in the same manner as in the case of "Nisargika" friendship, enmity or neutrality among the planets.

3. My query might display an amount of ignorance susceptible of raising laughter on the part of yourself and your learned readers, but I am thick-skinned enough to bear being made a joke of, provided I am cleared of my doubt through the columns of your esteemed Magazine as I am only.

"A Beginner in the study of Astrology."

OOTACAMUND,
30*th September* 1900.

Women Lawyers of Illinois America.

We have received a splendid collection of 27 Photos representing the women lawyers of Chicago and Illinois from Mr. James B Brodwell. Ninety women have been admitted to the Illinois Bar, and the dates of their admission to the profession are therein given. The first opens with the handsome likeness of Myra Brodwell who seems to be the lioness of the Chicago Bar. This lady obtained her certificate of legal examination on 2nd August 1869. Thus she has the enviable distinction of being the first lady lawyer perhaps in America. She seems to have "laboured ably and faithfully to establish the equality of men and

women before the law." Between the years 1870 and 80 six ladies appear to have been admitted to the legal profession. Between 1880 and 1890, seventeen women were called to the Bar, or a little less than treble the number in the past decade. Sixty four ladies enrolled themselves between 1890 and 1900, the number being nearly four times that of the previous ten years. In 1900 two have already been admitted and more will of course follow. At this rate in the course of five or ten decades, there is a likelihood of the whole Bar of Illinois being usurped by the *fair* legal *companions.* This will indeed be a bad plight to the American male lawyers. 1896 seems to have been the most prolific for the production of women lawyers as there were 12 admissions the highest on record in the whole course of 31 years. Some of these ladies have very intelligent and attractive faces, and it would indeed be a worthy sight, if a case should attract these ninety legal luminaries of the fair sex in a Court of Justice. Venus, who governs all legal matters must have been very strongly situated in the horoscopes of these ladies and also in the horoscope of Illinois itself to produce so many lady lawyers. The little book is not for sale and cannot be bought. We thank the author all the more for having kindly sent us a copy.

The Great Powers and the Chinese Empress.

We stated shortly the history of this Empress in our August Magazine (*vide*, 185,). Although she is now about 60 years she is in the full enjoyment of her bodily and mental vigor. She is playing her political cards too well to miss her aim. As a shrewd worldly woman with an ample knowledge of Eastern and Western political and court intrigues, she is pulling her wires pretty successfully and to the great loss and detriment of Western nations. *Nothing risked nothing gained.* This is well realised by her. In the late Japanese war she saw where China was weak. She introduced all the necessary military reforms, put the Chinese army in efficient order, fortified important positions, prepared carefully her plans, opened diplomatic relations with France and Russia, issued secret edicts to rouse the public feeling against all "Foreign Devils" encouraged murders of Christian Missionaries and converts, countenanced the extravagance of Boxers and prepared them to wreak vengeance upon "foreigners" of whatever nationality, and thus put the machinery of her future Policy into a working order. A woman who felt at 15 years of age that she would be the greatest in China, certainly must be credited with shrewdness of the highest type in her advanced life. She commands unbounded influence and wealth. She can seat or unseat Viceroys at her sweet will and pleasure, as powerful as many of the second rate kings and monarchs. She commands more than 400 millions of people and has absolute control over their persons and properties. Calculating as she did she felt certain that even if she got the worst in the war, the greedy

jackals which surrounded the carcase of her Empire would not tear it, but would fall upon each other and bite their own throats. She thoroughly knew that the boasted union of the Western Powers was only superficial and momentary, that they had their own old grudges to pay to each other and were watching for opportunities, and that, like the dacoits of the world, they would unite before the war and quarrel among themselves after it. She was anticipating all these in the secrets of Russian diplomacy. Russia has most wonderfully outwitted the other nations in her consummate diplomacy. She keeps on a war with China, takes her forts, loses her soldiers, and thus shows to the other Powers that she has as much cause to be offended with China as any other nation. But as against this, she leads China by the nose, meddles with everything that China does, offers, her own army to exhort Li-Hung-Chang and shows to the other Powers that she is in China's confidence. The Japs are brave no doubt, but do not seem to be up to the standard of Russian and Chinese diplomacy. The German Emperor spoke like an infuriated man, swore that he would kill every China man giving no quarter and teach the *celestial rogués* a lesson for killing his own consul. But these are the threats of a raving madman. He ought to have known thoroughly well that China is not a child to be frightened away by his empty threats. The Chinese Empire has existed for hundreds of centuries and her natural and intellectual resources are simply inexhaustible. The Kaiser thought that the Great Powers would at once chime in with his views. He was thoroughly disappointed. He knew little of the difficulties of a foreign campaign. The transport difficulties are beyond calculation. The jealousies of the greedy sovereigns are insurmountable and great though he may be in his Empire, there are still greater than himself in the world. He is humbled and crest fallen. He cannot carry out his threats with an insignificant army of 10,000 men. The generalisms may be his trusted confidant, but that counts nothing when he has to get work done by other generals who are not of his guild. The Americans are wise. They are far away and their home troubles about the election of their President, are enough to keep them from further complications in the Chinese questions. England is in a sad plight. More than 60 p. c. of the Chinese trade is in the British hands, but just at this time she is not in her best mood. Her African troubles for over 12 months have drained away her best military blood; and her resources inexhaustible as they may have been, have been largely crippled by the Boer war. She has sent 20,000 men to China, with about that number of camp followers and wants 10,000 men more to safeguard her interests there. Just at this unfortunate juncture she has very few gifted statesmen who could wield the helm of the state successfully. Lord Salisbury has never been bright and appears to great disadvantage just at this juncture. Even his own supporters and journals say that his address to the British nation is not spirited, and that they expected something better from him. He does not stand a favourable comparison with his great predecessors in office, Lord Beaconsfield or Mr. Gladstone. England is conscious of the mean jealousy with which the other Great Powers are watching its progress. The Chinese Empress has her intelligence department and she gets all the information she wants from the different quarters of the world. Her statesmen and her consuls are not behind the diplomatists of Europe or America in shrewdness or diplomatic language. The foreign armies have been in China for more than four months and they have done almost nothing. The international jealousies keep them away from a combined action. The difficulties of Chinese settlement are now greater than ever. The Dowager Empress is very cleverly using her influence and diplomacy is rampant in all the countries. France is making tremendous preparations in her arsenals. Germany is building men-of-war. Russia is marching large numbers of her troops to the Chinese frontier. Since there is no union in the foreign camps the Empress Dowager is safe and the integrity of the Chinese Empire is guaranteed. None of the great nations would allow any one nation to meddle with the Chinese Empire, for each knows what a tremendous advantage such act would bestow upon its neighbour and upset the balance of the Great Powers, which at present is undesirable. To say that the Dowager Empress did not foresee these facts from the very commencement would be the height of political stupidity and want of ordinary common sense. The position of Mars in Leo where he will remain for over six months adds much uncertainty to the existing places of the different nations concerned, and further complications are indicated by the entrance of Mars into a fighting sign Leo, and by the combination of Jupiter with Saturn in Sagittarius about the middle of December next. Further developments are watched with keen interest by the world.

Medical Notes—Health Tests. VI.

(*Continued from p. 212 of Vol. IV.*)

In the last issue of this Magazine we pointed out the importance of passing *Mala* or stools. It is laid down in the approved Hindu Medical works that two motions a day always show good health and they are normal. *Mala* is greatly affected by the water, men drink, by their regular or irregular habits, the kind of dress they wear, and the variety of food they consume, the air they breathe, and the electric or magnetic conditions under which they live. Much also depends upon the early habits and customs. All food articles may be roughly classified into 3 divisions and they are (1) those which are prejudicial to health and vigor, bodily or mental, (2) those which tend to produce and develop muscles and (3) those which produce and develop mental energy or nervous matter. The classification, as we already said, is very rough.

Food, then, has the greatest influence on the constitution of man which is entirely dependent for its good health on the free or disturbed motions which a person has at any given time. When free motions are not had through any disorder, either of food or of climate and water, there is a perceptible reaction on the brain cells, the person feels a sort of uneasiness, a disinclination to work physically or mentally, and will have a tendency to grow peevish or irritable. This is so well-known and admitted a fact that the greatest attempts have been made by the best medical men to find contrivances to *cleanse* the body by artifical means. The evils of these are many and deleterious on the human system and we shall refer to them later on. The stools thus passed out of the human body, have a great bearing on his health. Their color, quantity and smell are of great importance in the economy of human history. When food is taken into the body it undergoes a great change, and is variously distributed before the Mala passes out of the body. The history of digestion, how food is distributed, and how finally it leaves the body are matters of the greatest interest to man and we shall give these in our next issue. Mala also passes out of other cavities of the human body and its history there, cannot be uninteresting. The eyes secrete some dirty matter and in healthy visual conditions, a small quantity of white, gummy sort of matter passes out of the eyes. The ears secrete another matter and that is also passed out. Then comes the nose, a prominent organ and perfectly disgusting in some rotten cases. When a person catches cold or in some cases of neuralgia a free flow of the mucous from the nasal cavities removes a lot of dirt from the human brain. The sensation to pass it out is very unpleasant and although a person may not be bedridden, the time during which this sensation lasts is generally a very unpleasant and disagreeable one.

Then comes the mouth a huge cavity when compared to the rest and sending out a lot of *mala*. There are some instances where the Mala secreted in the mouth of some is so odious that they keep *a line clour* of persons for many yards from the horrible stink which the Mala in the mouth emits. There are some instances where this mouth mala is agreeable and sweet. Generally as in facial matters the odour of Malas gradually becomes repulsive with the advance of age and ill health. Much of rotten matter is added to it and it becomes stinky. The body as a whole sends out some Mala through the pores of the skin, and this is also very important. Then comes the sexual organs, which secrete some dirty matters and send them off. All these when carefully examined furnish indications of health which could never be mistaken. The color of these various Malas which are sent out of the body is a very important item in the determination of general health, and the color of any particular Mala, indicates the special class of disease which may have taken hold of that organ. The complexion of any person, it is well-known, depends upon the health he keeps and this is largely moulded by the climatic and dietic conditions under which a man is brought up. The formation of Mala (dirty matters) in the several organs of the body, and the quantities which they send out are matters about which anything said will be largely interesting.

Correspondence.

We do not hold ourselves responsible for the opinions expressed by our Correspondents. Correspondents are requested to write legibly on one side of the paper only.

Mars the Terrible and Anarchists.

To

THE EDITOR OF THE
Astrological Magazine,
Madras.

SIR,

In *re* under the above heading on p. 246 please permit me to say a few words. From history so far known to readers there were not anarchists in the present sense, during the earlier centuries of world's existence.

Do you mean to say that Martian influence was wanting then, or that Mars was not occupying Cancer or aspected by the evil planet Saturn ?

There may be perhaps special cycles of years when the monarchies suffer a great deal, and there may be other cycles when the peoples suffer a great deal. A long series of centuries, have to be admitted to explain such phenomena. The history of the world discloses bloody wars, terrible plagues and famines, and great social or political commotions during certain periods only. The world seems to act by *fits and starts* if I am allowed to use that expression. The same circumstance is observed in the upheaval of social or religious literature. Are these spasmodic movements sufficiently accounted for by your planetary movements ? For some centuries the world's affairs go on smoothly and the historian has to record very little by way of exciting events. All of a sudden troubles come in and the political or religious tempest spreads its evil influences far and wide.

I am curious to know the planetary influences for these events and shall feel obliged if any, of your readers or your worthy self enlighten me on my doubts.

A READER.

TANJORE,
9—10—1900.

A fault with the European Astrologers.

To

THE EDITOR OF THE
Astrological Magazine,
Madras.

WORTHY SIR,

Kindly insert the following in a corner of your interesting Magazine.

I have been carefully reading the Astrological literature of Europe and America, and am much struck by the absence of originality or completeness in their publications. None of those who write upon astrology is competent to put his head beyond the *Tetrabiblos* of Ptolemy or the rudimentary renderings of that same book by William Lielly or some other recent astrologer. Long before the Western civilization reached its present height, there was a recognised split in the astrological camp, and astrology was denounced as a worth-

less trash fit only for deranged brains. The present astrological journals are giving every day information and birth day information. The days are considered to be good. What may be a good day for one may be an evil day for another. Besides they do not fix the time or the Lagna in that particular day which has the best combination of planets to make the nature successful. I doubt very much if a general statement like that would be sufficient for the ordinary readers. They also say that men born on a certain day must be careful on such and such a day. I know the method they work, and it is familiar to me as the *Thachaka Paddhathi* here in India. Will you not be improving your Magazine a great deal, by adding the particular *lagnas* in each day during the month, which are most favourable for births or for starting good business or trade? You may plead that such insertion of the best lagnas in your Magazine will affect your private consultations and diminish your fees. But where the public are likely to be benefitted on a large scale, a reasonable self sacrifice is, I hope, not too much to be made by a gentleman of your self sacrificing sort.

One Interested.

CALCUTTA,
8—10—1900.

Astrology Nonsense.

Aworthy European *nonentity* Mr. E. W. Maunder writes in a paper called *Knowledge* that astrology is gross imposture and all nonsense. His logic and sound sense will do justice to the *title* of the paper which finds space for his publications. Editorial lying is dignified by the journalistic privileges and sense or nonsense they are so many gospels which must be taken in by the fashionable guils. Mr. Maunder thus bursts out in his criticism upon Astrological nonsense. "The only excuse it ever had was in the days of bygone heathendom, when the Sun Moon, and planets were looked upon not as things but as beings; as gods in fact and were worshipped as such..... Present day astrologers can neither tell when or how the special "influences" supposed to reside in each individual "planet" or "house" were determined nor give the observations upon which primitive astrology was based. They choose to call Jupiter "fortunate" and Saturn "malign," but if any one should think fit to reverse the attributes who could contradict him."

Weighty words from a greatman? Before his faultless logic and argument really all modern astrologers must hide their diminished heads. In the primitive stages—the old people, senseless because they were not up to the standard of this modern intellectual giant Mr. Maunder,—gave names to all objects, distinguished them by their characteristics and uses and handed over well formed and compact languages. Who will contradict a fool if he called *rose* a *bose* or dose, and mister a *gister* or *rister*. Certainly no one can deny the force of the fool's logic. What if one called Monday a Tuesday and Saturday a Friday. No sane man would

contradict such people and they are let alone. Unfortunately for them government sometimes sees to their safe lodging in a lunatic asylum or other place where these demented worthies are taken care of. That the contemptuous heathen knows more than the arrogant present *somebody* is an admitted fact, and that if heathens are despised, they are done so to show the black blood which is predominating in the veins of their traducers. "*Knowledge*" must certainly be in its infant stage of intellectual growth when it can simply publish an abuse on astrology without caring to know what it is. It is really a wonder to learn that no modern European astrologer was able to explain what he professes to study in the congress which was held under the auspices of Mr. Maunder. We hope next time he holds the astrological assembly, many will be invited to hear his out pourings against astrology. It is simple nonsense to deride astrology without knowing anything about it, or its competent professors. Many of them have been clearly proving the truths of astrological sciences by their learned expositions and national and individual predictions long before the events happened. Calling a time honored science, believed in by the greatest ancient and modern philosophers by a bad name, or denouncing it as absurd, does not show much good sense or reasoning when it is not backed up by any knowledge in the science; or followed by clever and convincing argument. Mr. Maunder knows nothing of it, he has no authority to call any science absurd which he does not understand, he has not examined all the competent astrologers of the modern times to praise them or denounce them. The greatest scientists have been challenged by some of the modern astrologers, and those worthies are now fast coming in to believe in the truths of astrology. Planets are shining upon the surface of the Earth. The Earth is alternately heated and cooled by the planets. The Earth can have no creation if these altenate conditions of heat and cold did not exist. All objects are affected tangibly by heat and cold. No sane man can deny this simple fact. Their development will either be stinted or full according as the necessary heat or cold is found or not. There can be no greater stupidity or ignorance than to denounce or disavow this simple fact. If planets do not influence the Earth, who influences it then? Certainly not Mr. Maunder by his ethereal rays? Perhaps very few rays of solar light enter into his brain, and make it see as things are. He draws a grand distinction with the authority of a despotic monarch between objects he knows nothing about. He calls planets things and not beings. His psychology is wonderful. If he is a *being* planets must certainly be things simply because he has the privilege of his own self constituted authority. If the ancients worshipped the Sun and the planets they showed greater knowledge and sense than the modern men who do not know what to worship. All the knowledge having evaporated from their shallow brains,

they can afford to say that the world cannot exist for a minute without the Sun's light and heat, and its reflection through the other planetary bodies, and then laugh at and ridicule those who believe in the influences of planets over terrestrial phenomena. This is logic with vengeance, and we leave the poor writer and his medium the *Knowledge* to know better before they write what comes uppermost in their minds.

Blowing hot and cold in the same breath, does not add much weight to any kind of argument.

Doubts.

Sir,

Please publish the following if it is worthy for the perusal of your readers:—

Ownerships.

"The blazing Sun sways the furious Lion

The pleasant Moon says that Crab is mine

Goat and Waterman governed by wicked Saturn

Jupiter rules the Fish and Bow in turn

The Lamb and Scorpion ruled by hot Kujan

The Balance and the Bull obey happy Sukran

The learned Mercury elopes with the Virgin

To live with the Twins courting within."

Doubts.

(1) The Bull and Scorpion are the houses of exaltation for Rahu and Kethu as is plainly stated in your last issue, so also in other approved books. But in Jothisasarwartha Sarasangraha by Nityanandaswamy the reverse of this is stated, *i. e.*, they are held in debilitation in those houses.

(2) Do the planets in exaltation when aspected by similarly exalted planets yield good or evil? Please show me reference in any of the approved books in respect of this point

(3) In your translation 1st part of Sarwarthachintamani you stated that there are 13 Amsas being (1) Lagna (2) Hora, (3) Drekana (4 Chathurthamsa (5) Panchamamsa and so on till 13th Thryodasamsa but in explaining hora to find the Amsahayogas you stated only 10. They are (1) Lagna (2) Hora (3) Drekana (4) Saptamsa (5) Navamsa, (6) Dasamsa (7) Dwadamsa (8) Thrimsamsa (9) Shodasamsa and (10) Shastyamsa.

Now I am at a loss to know where the remaining 3 are to be seen and what they are.

Lastly with my scanty knowledge in Astrology I believe the combination of 11, 12 or 13 amsas would be impossible. It would be very useful to your readers if you give your opinion on these points.

We shall be very glad to see your horoscope advertised so that your readers may take down a copy of the same as an exemplary one.

NUZVED, } K. K.
24—9—1900. }

NOTES.

One who really works, rarely fails.

One who is virtuous is wise and happy.

Rank exacts an artifice, and merit the true respect.

Cultivate the tree of silence and you get the fruits of peace.

One who blackens others does not show a clean heart himself.

The greatest difficulty is to keep quiet when you have nothing to do.

Body wants a country to sojourn while mind wants a good novel to refresh it.

Great men are much criticised because a tree which bears the best fruit is most plentifully stoned.

Never rouse the lion in its den. Kill it when you are advantageously placed or do not touch it at all.

The late Professor Drummond remarked that "Evolution has given to the world what amounts to a new Bible."

The swiftest American train runs at the rate of one hundred miles an hour. This is five times the speed of the ordinary Indian trains.

One who has overcome the temptations of Rajasa and Thamasa, the two lower forces of nature, has gained half the distance to heaven.

A fine muscular development is generally a great obstruction to a fine intellectual development unless the causes are moral and spiritual.

A distinguished professor says that the "average scientific man worships a more awful, and as it were a greater Deity than the average Christian."

The true smile and laugh are an expression of joy or pleasure. The smiles of children, savages and imbeciles are physiologically viewing, the purest.

A Boer unentrenched equals one fifth of an English soldier; entrenched he is at least equal to five English soldiers says an eye witness in the South African campaign.

According to M. Eberhardt, experiments on plants tend to show that when they are grown in dry air their stems and leaves have a more complicated structure than when the air is moist.

The Powers, who are gathered before Peking show much of a Non-Christian spirit. Much hypocrisy under the dignified name of *diplomacy* prevails, and the results are awaited with great anxiety.

That editor catches the greatest number of reading "gulls" who publishes the largest number of news false to be sure. The arrival of the generalissimo in China is supposed by some to breed fresh troubles.

M. Doller's operating *tables* for horses are very serviceable. They are a sort of cages or stalls in which the horses are fastened and they can be inclined at any angle or even turned upside down.

Oil, made from wheat grains promises to rival or supersede cotton seed oil in America. It is said to be more easily digested than some oils now used in cookery. It may come forward as a counterfeit for olive oil.

It is announced by Continental journals that the last march of General Botha and De Wet are crowning pieces of modern military stratagem. They were within the reach of British Generals but cleverly eluded their pursuit.

When the pet theories of a nation are knocked on their heads by recent discoveries or inventions they get wild over the theory-breaker, and if chances afforded an occasion, they would break the scientist's head in a moment of their fury.

That America is far ahead of other nations in arts and manufactures is an admitted fact. *But* it is *beating* them all in its records of institutions started and systematically worked by gangs of robbers and dacoits. Even here it leads the other nations.

Nickel steel rails have been tried since November 1897 on a line of the Cleveland and Pettsburg Railroad Company, United States, and they are proving better than ordinary rails. The metal, according to the *Railroad Gazette*, contains 3·52 per cent. of nickel.

According to the Militar-Zeitung, Herr, Adolf Rey, has invented a canvas portable boat, which ferried 16 soldiers and four to six horses on each trip across the Rhine. The boats which are intended for military purposes are put together and dismantled in a few minutes.

Mr, Gregor Blanck, is experimenting with a loud speaking telephone by which, he speaks over 1,000 miles. The novelty of the system lies, in a powerful induction coil. He would enable persons to hear concerts or plays in their own houses by telephone without ear-tubes.

Dr. Nield Cook Health officer of Calcutta has been making very interesting experiments with the mosquitoes of the anaphole's type in, the transmission of malaria from man to man. He considers the difficulties in keeping away the mosquitoes very great but not insuperable.

Mr. Charles B. Lyman D. S. T. member of Liberal Psycho Scientific Society America, thus writes to us

under date 1st September 1900. He observes—"August number of the Astrological Magazine received and contents read with much pleasure. The article "Medical Notes," greatly interest me."

Mr. Gorren contends that the Anglo-Saxons are a nation of "Unconscious hypocrites. The difference between their professions and their actions which shock outsiders, is invisible to them. They do not follow the movement of their mind and conduct very closely nor are they ever very clear about them."

A German Firm is building two immense steamers, probably the largest ever built. The first, dubbed Kaiser Wilhelm II is 19,500 tons with 38,000 horse power, and the second Kron Prinz Wilhelm is 15,000 tons with 33,000 horse power. We hope other nations will not lay behind Germany in shipbuilding.

In the glass manufacture and trade there is a great waste of the material. The waste material has recently been converted into glass bricks by a leading firm and they promise to be very strong. Houses may conveniently be built out of those bricks, when the process is perfected by bricks turned out at a cheap rate.

Dr. W. C. Roberts says that "An attempt to construct a new confession with such Doctrines as that of Trinity, Election, Perseverance of the Saints and even Preterition left out, would not only open flood gates not easily shut but endanger donations and bequests amounting to millions of dollars." This speaks out truth.

The product of modern civilization is gross selfishness. There is no mutual confidence among the leading nations or exalted individuals. The art of dissimulation and policy is most successfully cultivated, and under civilised terms, every ambitious desire is satisfied without regard to means. Is it worth having a civilised state like this?

Herbert Spencer says "Ultimate Scientific Ideas are all representative of realities that cannot be comprehended." The old philosopher is in a mist in writing such sentences. He calls the Ultimate Scientific Ideas realities, which cannot be comprehended, and when Ideas cannot be comprehended, how can they be *realities?* His logic alone must solve his propositions.

Drinking has rapidly spread in India through European contact that more than 50 p. c. of the educated are taking to these "European pleasures" without knowing the serious consequences of this unhallowed step. An eminent European surgeon assured us that native constitution, yield rapidly under drinking and death rate among the so-called educated is simply appalling?

A German scientific journal says that the "eye of the common *fly* is

of a composite nature, containing some 8,000 lenses. Each of these only forms an image of a point perpendicular to the fads constituting the lens. The pictures upon the retina of a fly resemble a mosaic. The fads are of different planes and of various sizes and it is thus possible for the fly to see objects at various distances.

The majority of the Anglo Indian journals in India know very little of Hindu life. They are more conceited and less informed than their civilian brethren. To be dependent entirely upon the mercy of European and Eurasian reporters for their information, is indeed a pitiable position. There is no cordiality between them and the Hindu gentlemen. Honorable exceptions there may be.

In France the husband and wife are said to go together on equal terms. The wife is represented as the faithful companion of her lord in trouble and happiness. In England the wife does not share the troubles of her husband, but goes with him in pleasure. American women are devoid of devotion, unselfishness and self sacrifice. They are not much after their husbands. The writer we hope knows what he is writing about.

The *Ghoulish* deeds performed in the great devastation after the unprecedented hurricane in Texas, America, reveal the real blood of the criminal classes in America, and that of the West Indians. In the wreck of more than 10,000 lives and 5,000 houses, the fiendish acts of living vagabonds and scoundrels, put Satan and his devils far behind in damnation. Can a country like America still count and tolerate the presence of such diabolical personages?

The defenceless condition of India against foreign attacks, has been strongly brought to the notice of the Home Government by more than one English Military Officer, but India is still unprepared. The Transvaal war has opened the defects and unpreparedness of the British as a nation, and these defects have not been remedied. The Home Government ought to realise the present position and put the whole military defences of the Empire on a far more satisfactory basis.

In our long conversation recently we had with Dr. King Sanitary Commissioner, Madras, the learned Doctor referring to our remarks on the remedial measures to avert the evil influences of planets, admitted such things as faith cures, and did not doubt about the possibility of such remedies provided they could be properly demonstrated. To his extensive knowledge of European medical science, the worthy Doctor has added a world of practical information from all the available sources without prejudice to caste or creed.

"Light" published in London in its issue of 22nd September speaking of the Astrological Magazine remarks thus. "The Astrological Magazine for August, (published in Madras) has a striking paper entitled "India's Poverty" from which we quote the following. "The six millions now on the famine rolls do not represent a fourth of the numbers who are absolutely helpless, and who from a sense of shame or humiliation do not seek public help, preferring rather to starve than the disgrace of begging." There are also interesting contributions dealing "Greek Astronomy," "The French Navy," "The Empress Dowager of China" and "European Astrologers and the recent Wars." "The number strikes us at being both varied and attractive."

The history of Mars has a direct bearing on the influence of Military genius in England. During the last four years, Mars—the terrible military commander-in-chief of the planetary bodies—had a checkered career himself. He governs England as it is under the direct influence of Aries. He had acceleration, then retrograde motion, then stambhanam or stationary and then again acceleration, retrograde and he is getting into stambhana again in Leo. The result is disastrous to the Military genius of England. The loss of one hundred thousand sons of Mars, with some of her finest generals is a calamity over which any one must weep bitterly. Her military prestige is considerably lowered and there is a great disorganisation in her Military Department. All this is due to the varied movements of Mars.

Le Matin, a French journal thus writes on General De Wet's achievements. The Pro Boer tendencies of France are too well known to need mention here. Thus observes the French paper—"Already the epic march of General De Wet—formed the most striking of victories over Lord Kitchener, Lord Methuen, and the other Generals engaged in a fruitless pursuit But the Boer hero has crowned—a thing almost unheard of in military annals—his retreat by a stupendous victory, the greatest which the Republicans have won since the beginning of the war. Having effected his juncture with Delarey between Middleburg and Pretoria he has turned back on those who were pursuing him; he has taken according to the first despatches published by the English papers, 4000 men and seven guns. At the same time he has surprised Baden-Powell, whom the Boers failed to capture at Mafeking. We must await fresh details to appreciate the strategic results of this victory. But already one may say that the moral effect is enormous. It restores hopes to the discouraged Boers; it recalls to the fight after a rest all those warriors who had abandoned the struggle. It restores the Africander party at the Cape to its activity. Finally, it will oblige England to make new and incalculable sacrifices if she means to bring to an end her ill-advised venture.

The Lunar Year SARVARI.

"THE ASTROLOGICAL MAGAZINE ALMANAC"

Showing the positions of planets during the month of

NOVEMBER 1900.

Fusli 1310.] [Salivahana Seka 1822.

English Date. November.	Mahamadan Date.	Solar days.	Lunar days.	Week days.	Chandra (Moon). Constellations.	Indian time. Ghatikas.	Vigahtikas.	Rasees signs.	Length of day.	Ravi (Sun).	Kuja (Mars).	Budha (Mercury).	Guru (Jupiter).	Sukra (Venus).	Rahu (Dragon's Head).	Kethu (Dragon's Tail).	Sani (Saturn).	Remarks.
1	7	17	9	Thurs.	Dhanista.	41	30	Capri & Aqua.										
2	8	18	10	Fri.	Sathabisha	39	40	Aqua.	28-56	Swathi 4 14-29				Oothara 4 58-32				
3	9	19	11 & 12	Satur.	Poorvabh.	34	50	Aqua. & Pisces.										
4	10	20	13	Sund.	Oothrabha.	30	41	Pisces.										
5	11	21	14	Mond.	Revathi.	26	35	Pisces & Aries.	28-52	Visa 1 33-31				Hasta 1 51-45				
6	12	22	O	Tues.	Asvini.	22	24	Aries.										
7	13	23	1	Wedn.	Bharani.	18	43	Aries & Taurus.										
8	14	24	2	Thurs.	Krithika.	15	32	Taurus.	28-46	Visa 2 52-10				Hasta 2 45-0				
9	15	25	3	Fri.	Rohini.	13	8	Tarus & Gemini.			Makha 2 30-36							
10	16	26	4	Satur.	Mrigasira.	11	40	Gemi.										
11	17	27	5	Sund.	Aurdra.	11	0	Gi. & Cr.						Hasta 3 38-11				
12	18	28	6	Mond.	Punarvasu	11	43	Cancer.	28-40	Visah 3 10-19								
13	19	29	7	Tues.	Pushya.	13	33	Cancer.							Anor 2 2-4	Kritika 4 56 0		
14	20	30	8	Wedn.	Aslasha.	16	46	Cr. & Lo.						Hasta 4 31-24				
15	21	1	9	Thurs.	Makha.	21	4	Leo.	28-36	Visakha 4 27-11	Makha 3 20-9							
16	22	2	10	Fri.	Poobba.	26	22	Leo & Virgo.					Jastha 3 25-0				Moola 4 2-0	Bahulam.
17	23	3	11	Satur.	Oothara.	32	26	Virgo.				Visa 4 3-0 Retro		Chittha 1 24-37				
18	24	4	12	Sund.	Hastha.	39	2	Virgo.	28-32	Anorad 1 45-50								
19	25	5	13	Mond.	Chittha.	45	32	Virgo. & Libra.										
20	26	6	14	Tues.	Swathi.	51	38	Libra.						Chittha 2 17-50				
21	27	7	●	Wedn.	Visakha.	56	57	Libra & Scorpio.										New Moon.
22	28	8	1	Thurs.	Anoradha.	60	0	Scorpio.	28-24	Anorad 2 2-33								
23	29	9	2	Fri.	Anoradha.	1	0	Scorpio.			Makha 4 50-6			Chitta 3 11-0				
24	1	10	3	Satur.	Jaista.	4	0	Scorpio & Sagit.	28-24									
25	2	11	4	Sund.	Moola.	5	50	Sagit.		Anorad 3 19-3				Chitta 4 56-15				
26	3	12	5	Mond.	Poorvash.	6	20	Sagit. & Capri.										
27	4	13	6	Tues.	Ootharash.	5	49	Capri-Cornus,										
28	5	14	7	Wedn.	Sravana.	4	11	Capri & Aqua.	28-20	Anorad 4 37-0				Swathi 1 41-21				
29	6	15	8	Thurs.	Dhanista	1	44	Aqurs.			Phoobh 1 15-15							
					Sathabis.	57	0											
30	7	16	9	Fri.	Poorvbata.	54	55	Aqua & Pices.										

Rajabhu.—cont. Shabhan. Arpaci (Thula) Libra. Karthika Vrischikamasam. Karthika Suddha. Margasira Suddha. Karthika Bahula. Rajabhu.

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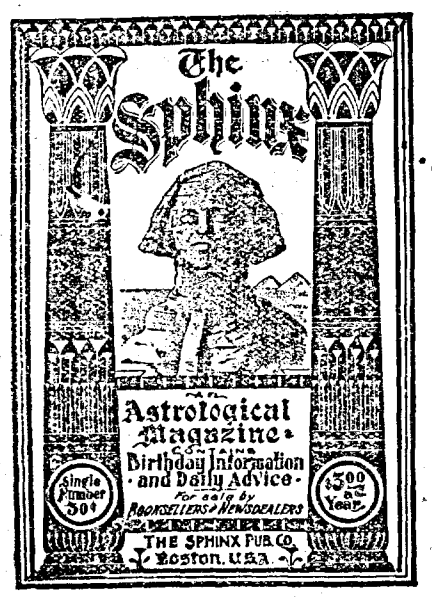

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Born at 1-45 P.M., on Friday 20th July 1900, daughter to J. B. H. Venkoba Rao, Pleader, Produttur.

Born at 2 A.M., on Wednesday 22nd August 1900, son to Chedalwada Sundara Rama Sastry, Madras.

Born at 3-30 A.M., on Monday 16th July 1900, son to T. Natesa Ayar, Carriage Examiner, S. M. R., Dharmavaram.

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EDITOR, ASTROLOGICAL MAGAZINE,
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At the suggestion of several leading gentlemen we have opened a regular Astrological Register which will be kept at the office of the Astrological Magazine. All those who intend to have their children's horoscopes born during this year entered can have them registered on payment of a fee of one rupee. The date and time of birth will be entered and a kundali of the child will be correctly cast, fixing the positions of the planets in the Rasee diagram. Copies of these horoscopes will be sent on payment of one rupee and postage extra. The horoscopes are confidentially kept and will be of great help both to owners and their friends and relations. In the case of old horoscopes a fee of one Rupee extra for every five years will be charged. Thus a child ten years old has to pay 3 Rupees. A gentleman 50 years old has to pay 11 Rupees. Apply with remittance.

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Vol. IV. | December, 1900. Published Every Month. | No. 12.

Completion of our fourth Volume.

With this number for December we will be completing our Fourth Volume. The prospects are hopeful and we are thankful to all those gentlemen who have directly and indirectly encouraged us in our attempts and helped us with money and intellect. In our January issue we shall give a retrospect of the work we have been doing, and the good which has resulted to the public from our advocacy of the astrological cause. We have several times repeated the idea that so long as the planets and constellations keep on revolving round each other and round the sun, it would be simply absurd to deny their influences on the celestial and the terrestrial phenomena. A system of philosophy or science can only speak about its degree of perfection when it is properly studied and understood. The mistakes of the medical profession are not laid at the doors of imperfections in the development in medical science. In many instances they are not thought at all although the serious consequences of failures in the medical profession are acutely felt by the masses. Astrology is unfortunately judged by different principles of logic and argument. This, we need hardly say—is unfair and discouraging to the students who devote their time to the advocacy of the astrological sciences. Government in any country ought

to occupy a higher position than the level of the local or sectarian prejudices warrant and where this duty or feeling is not fairly realised by the powers-that-be, the struggle of the science or sciences not having the stamp of government favour on it or them, becomes almost a hopeless task. Our attempts to popularise the astrological studies have been greatly successful as can be judged by the increasing circulation of the Magazine and by the large number of consultations and references we had from educated European and Native gentlemen. The testimonials we have issued will convincingly prove that we have been welcomed wherever we went and a large number of individuals have been greatly benefitted by the remedial measures we recommended for their adoption to ward off the evil. Some months ago we wrote to H. E. the Viceroy and Governor-General of India that there would be "unseasonable and unreasonable rains and that plague, famine and war will continue in spite of all Government attempts." What has followed justifies very accurately our predictions in astrology. Our Magazine has a wide circulation among the European countries and America, and in the pages of our previous issues we have repeatedly and distinctly asserted that the South African war would not be concluded so soon, that there would be a great loss of life and property on account of the evil influences exercised by the accelerated movements of the planet Mars and his aspect by Saturn, that wars will break out in other countries and that the prospects on the whole would be gloomy and disappointing to the world at large. A few European astrologers ventured to make predictions on national affairs and miscalculated the terrible influences exercised on the mundane affairs by the Commander-in-Chief of the planetary spheres—the red planet Mars. We pointed out to them the mistakes they made in counting without their host and drew their attention to the movements of Mars. Mars has entered Leo a fighting sign and will remain there for about six months to come This is called *Kujastambhana* or the *stationary movement* of Mars. Kuja enters Simha and advances about 20 degrees in that sign and, then commences his retrograde which brings him back almost to the commencement of the sign again. This forward and backward movement in a fighting sign is indicative of great disturbances in the military affairs of the world and

portends death and destruction to many of the sons of Mars.

Our contributors have been increasing and our Magazine promises to take its place among the foremost useful ones of the world. When scientists of great fame two years ago frightened the public by announcing the destruction of the world by a detached planet from the Sun brushing the surface of the Earth we clearly pointed out their mistakes and assured humanity that the total destruction of the earth was far removed from them, and that the planetary combinations were for the existence of this world for many thousands of years to come. Subsequent events have proved that we were right and the scientists were wrong. We do not mention these facts with a view to blow loud our own trumpet. We are before the world with our books, publications and predictions on nations and individuals and we only ask them to grant our due and not to take a view of our work through prejudiced notions. The Magazine contains several original works with their English translations and its utility in future will be further enhanced by introducing valuable *Vedantic* and *Yougic* aphorisms and dissertations. The medical notes and health tests we have been publishing have, evinced the respect of high medical men in Europe and America and we hope to be more elaborate on this subject hereafter. Astrology is the elder-brother of Medicine and the two ought to move hand in hand if real physical and mental progress is desired by the world. We are pleased to see that the work we have been doing through the columns of the Astrological Magazine has been highly appreciated, by the continental nations and we intend to extend the sphere of usefulness of the Astrological Magazine from the commencement of the fifth volume, the first issue of which will be published in January 1901. Although we have considerably increased the bulk of the monthly Magazines—in many issues the matter was more than double of what it was in the first, second and third volumes, we kept up to the old nominal subscription of four rupees a year with a view to bring the subject within the reach of the most ordinary men. We hope this will be more than a sufficient inducement for our subscribers and the educated public to extend their patronage as far as it lies in their power, and enable us to make the Astrological Magazine more and

more useful as it advances in age and sphere of instruction.

The prospectus published in another page about the new work we intend to bring out with the help of a great Siddhante confers a special privilege on the subscribers to our Astrological Magazine as they get that important work without payment of any extra charge. The work will be the best of its kind and as it will be a collection from the most eminent authors, it will be thoroughly representative of the different doctrines of astrology which have appeared from time to time in the land of the Vedas.

Vidyut Sakti and Electricity.

Languages differ in their power of expression and conciseness according to the development they had attained to. Language is the key to the correct approach of a nation's civilisation and moral predominance. Some of the ancient languages are now exhibiting a high state of development they had attained to by their words about which we can make no possible mistake. The Hebrew, the Persian, the Arabic, the Latin, the Greek, the Chaldean, the Egyptian, the Chinese and the Sanskrit, were the outcome of a long series of centuries of civilisation and intellectual and moral advancement. The scientific development had advanced in the above named countries at different rates and assumed different forms. The Sanskrit word *Vidyut Sakti*, we have often said in the columns of this Magazine, includes more than what we understand by the English word electricity. The Occidents have not yet arrived at that stage of scientific progress where it may be asserted with authority that *electricity* could be divided or has been divided into any sections or branches. The *positive* and *negative* are the only two divisions which are now known to the European scientists. *Amarasimha* the great Sanskrit lexicographer, who flourished about 2,000 years ago, gives in his immortal lexicon Amarakosa the following names for Vidyut Sakti. *Tatit, Soudamini, Vidyut, Chanchala* and *Chapala.* The Bhoutika Sutras—treating of the physical phenomena and their immediate causes—the Pancha Maha Bhootas—not elements as misrepresented by the Orientalists—earth, water, light, air and sky—are also termed *Soudamini Kalas.* The ancient Hindu sages ascribed every phenomenon to the final influence of the electrical waves. They divided this *Sakti* or agency into 1800 varieties and each of these divisions is again sub-divided into numberless smaller divisions. All these major divisions —1800—in number—have distinct and identifying names and this forms a special feature of these Sutras which has no parallel in the history of the scientific world. Thus the final cause, so far as terrestrial knowledge is concerned for all physical phenomena, is Vidyut Sakti and the Maharishis went a step further and traced moral and spiritual openings in the net work of

the Soudamini coverings. The grosser they called the physical or terrestrial and the finer they termed Gnana or spiritual or divine. Modern inventions and discoveries are now opening up roads which had not been dreamed of by the earlier Western Nations. The greatest of their scientists speak of electricity as a tremendous power which may be turned to the completion of great material or physical achievements. They recognise that mind is a storehouse of wonders and powers, but their mind wants comforts in the animal more than in the divine plane of action. The happiness which they seek is transient but they are not willing to recognise this important fact. There have been a host of workers now in the electrical field and many of them have real sparks of genius. Most prominent among them appears Nicola Tesla, a man remarkable for his physical and intellectual powers. He has been entirely devoting his energies to the study and investigation of electrical phenomena, and if we are to credit the powers he ascribes to the electrical currents, the stories related of Maharishis exhibiting wonders will look quite natural and not at all beyond the power of man to attempt. Sometime ago Tesla startled the world by claiming to have discovered a method of storing electricity in America—that land of modern wonders—and so manipulating it that it could be transmitted over incredible distances. This has yet to be applied to practical purposes, but the genius of discovery scorns the commercial side of the inventor's work. Tesla's latest claim to public attention is his invention of an electrical instrument, which in his opinion will revolutionize the science of medicine. By means of an oscillator, he hopes to cure consumption, cancer and other forms of diseases including fever which have hitherto resisted all the efforts of medical science. The effects of this oscillator on fever have been pronounced to be marvellous by the physicians of America.

'800 volts of electricity passed through the body of a man by the dry-cell method are sufficient to kill him. By Tesla's machine half a million volts can be administered to a patient without effect. The person scarcely feels the subtle fluid which in another form would instantly annihilate him. The special feature claimed for Tesla's electricity is that it affects the germs of the disease without destroying the cells of the tissues of the body. Many doctors could cure consumption, &c.,—if they had only to deal with the disease bacillus. But they have to consider the cell structure of the human body. The New York doctors are actually using the Tesla oscillator with wonderful effect and the cures effected by this means read like so many miracles of the old. Still these are facts and Tesla is willing to take up any challenge which other scientists are likely to offer him. Men whose hours have been numbered have taken up their beds and walked out. In fever cases the Tesla oscillator has reduced the temperature from 105° to normal 98°·2 in 4 seconds. We have heard of ancient Rishis effecting wonderful cures and if they

are true they certainly must have been based upon actual electrical experiments. In every branch of industay electricity is playing the most important part. If modern genius goes a step further it will be able to divide the electrical currents from the grosser into the finer and find out results from the two, which have entirely distinct fauctions to perform when separated, and the usual effects when they are combined. Later on subtler divisions may be discovered which would greatly add to the knowledge of modern sciences.

Jataka Parijata

ENGLISH TRANSLATION

BY

V. SOOBRAMANYA SASTRY, B.A.

(Continued from P. 281 of Vol. IV.)

(Specially contributed to the Astrological Magazine.)

Sloka 23.

Red, white, Green (Parrot's hue) Pink, Pale-white, Piebald, black, golden, yellowish or brown, varigated, deep brown and white are the colors assigned to the signs from Mesha onwards.

Sloka 24.

Clothing and other articles of apparel, superior rice, the collection of forest produce, plantain, cereals of the highest sort, bamboo, mudga or kidney bean, and other stored articles of trade coming up to sesamum, sacks, sugar-cane, iron and other kindred substances, weapons and horses, gold and other valuable articles, flowers springing in water, and all water-born things are said to be the materials represented by Mesha and the remaining signs respectively, their quantity being small or great according as the signs typifying them are weak or strong.

Sloka 25.

Wisemen say that Mars, Venus Mercury, Moon, Sun, Mercury, Venus Mars, Jupiter, Saturn, Saturn and Jupiter are respectively the lords of the signs from Mesha onwards and also of their Navamsas.

Sloka 26.

Simha, Vrishabha, Mesha, Kanya, Dhanus, Thula and Kumbha are the first triangular signs—(Mulathrikona) of the grahas commencing with the Sun. In the case of Sukra, Sani, Ravi and Guru, the first 20 degrees of the signs Thula, Kumbha, Simha and Dhanus form the Mulathrikona and the rest Swakshetra, *i. e.*, their own house.

Sloka 27.

The first 3 degrees of Vrishabha form the exaltation portion of the moon; the rest Mulathrikona. The first 12 degrees of Mesha are called the Mulathrikona of Kuja and the rest Swakshetra.

Sloka 28.

The first half of Kanya is the exaltation portion of Buda, the next ten degrees the Mulathrikona, the last five degrees Swakshetra. Kumbha is the Mulathrikona of Rahu. Mithuna the exaltation sign and Kanya the Swakshetra.

Sloka 29.

Mesha, Vrishabha, Makara, Kanya, Kataka, Meena and Thula are the exaltation signs of the 7 grahas respectively from the Sun onwards. Their depression signs being the 7th sign from their exaltation ones. The highest exaltation portion of the grahas counting from the Sun are the 10th, the 3rd, the 28th, the 15th, the 5th, the 27th and the 20th degree of the several signs.

Sloka 30.

Lagna or the whole, Hora or half, Drekkana or $\frac{1}{3}$rd, Swaramsa or $\frac{1}{7}$th, Navamsa or $\frac{1}{9}$th, Dasamsa or $\frac{1}{10}$th, Dwadasamsa or $\frac{1}{12}$th, Kalamsa or $\frac{1}{16}$th, Thrimsamsa or $\frac{1}{30}$th and Shastiamsa or $\frac{1}{60}$th of a sign (usually called Dasavarga) produce loss, danger, long life and prosperity to men. Hora means the half of a Rasi. In an odd sign the halves belong respectively to the sun and moon and in an even one to the moon and sun. The Drekkanas or third portions of a sign are owned by the lords of the sign itself of the son's or 5th house, and of the 9th or the house of Dharma.

Sloka 31.

The owners of the sapthamsas or the 7th portions of Lagna and other houses are in the case of an odd sign to be counted regularly from the lord thereof, while in the case of an even sign they are to be reckoned from the lord of the 7th house onwards.

Sloka 32.

The Navamsas of Dhanus, Mesha and Simha respectively belong to the nine signs from Mesha onwards. Those of Vrishabha, Kanya and Makara to Makara and others following it.

Sloka 33.

The nine signs beginning with Thula are the owners of the Navamsas of Mithana, Thula and Kumbha. The Navamsas of Kataka, Vrischika and Meena respectively appertain to the nine signs from Kataka onwards.

Sloka 34.

The Vargottama or the best Navamsa is the first Navamsa in a movable sign, the middlemost in a fixed sign and the last in a sign of duel nature.

Follies and Flights of Intellect.

(Continued from page 275 of Vol. IV.)

In the History of prostitution all over the world much has been related, which had better be left out of record for the credit of the boasting humanity. Many of those practices are anything but dignifying or conducive to happiness. The Bull and Lion fights of Spain, the duels fought for sentimentality in France, with the large number of public brothels tolerated and encouraged there, the drunkenness and artificiality in the British Isles and the consequent misery and ruination to hundreds of thousands of families, the "thieves candles" prepared in Austria from some extracts made by the entrails of women of bad repute, the torture and the traffic in women and the work of the anarchists in Russia, speak for themselves and need hardly any commentaries. The Chinese are very enlightened and at the same time horribly barbarous. Their oddities beat into shade the caprices and

entravagances of the other nations. The Chinese are highly civilised, intelectual, filial, patriotic, and much attached to their gods and ancestral tombs. Their punishments are the disgrace of all societies, however low the state of civilisation there may be. They are largely addicted to the vice of eating opium and noted for their lethargy and inactivity. When roused they are a tremendous nation and are extremely active. They are highly industrious. Their love for monstrosities is provorbial and they subject human beings to all kinds of horrible pain for the purpose of getting those monsters who could be exhibited before the public and who are largely patronised by all classes of societies. Children of tender age are procured for this purpose by those who practice this as a profession. They are put into small casks or bottles and by a slow process those organs are developed which would add to the fun of the exhibition. A baby with an adult head is thus brought about. Large bodies with small feet are the disgrace of Chinese enlightenment. They convert human beings into all kinds of animals. The process is first non-believable but nevertheless it is true and successful. Children are stolen in their infancy and small bits of skin are pared from their bodies which are substituted by those of the animal into which they want the child to be converted. Dog's or bear's skin is patched up and this horrible process is continued until the whole body of the child is covered up. These present a most hideous but at the same time a most monstrous spectacle and are the admiration of the wondering masses. They have another and a more curious process. It is alleged that some children are entirely shut out from the light and are reared in utter dark rooms in different postures. The pain of the children is no consideration with its instructors and the latter are devoid of all feelings of humanity. Their sole aim is to present nature in the most perverted fashions. The postures are assumed and kept on for a sufficiently long time so that the muscles involved in these processes may get rigid and gradually lose their sensibility. The colors of the body add peculiarities to the different postures and the meals can be so regulated as to afford occasion to remarks that the "*object*" is supernatural or superhuman. These exhibitions are also prevalent and are countenanced by the higher classes of the "celestial society." The dexterity of these Chinese exhibitors goes even further. A dog with a human hand, a human body with a canine leg. are monstrosities which are well nigh passing our credulity. But nothing undaunted the Chinese man enters his task. A dog and a child are brought together under contact, an incision is made in the limb to be inserted and the two are brought together in the form of grafting or budding process so familiarly known to all the agriculturists and botanists. The difficulties—almost insurmountable—are nothing to the persevering *celestial*. He makes arrangements to watch the grafted objects and in course of time the blood circulation of the one is introduced into that of the other and when this is thoroughly and satisfactorily established the desired limb is severed from the object and it will be an appendage of the other on which it is desired to appear. Thus dogs with human hands, human bodies with canine legs, boys under bear's and tiger's skins and all such unnatural objects are produced, proving and disproving the theory of evolution and setting the scientific man aghast at the strangeness of the spectacle presented before him. In this unhallowed process the death rate is enormous, but that is nothing to the Chinese man as his country has more children, than she really wants for her purposes.

(*To be continued*).

Denudation of Forests.

Vegetable Influences on Man.

In the rotation of terrestrial phenomena, minerals, vegetables and animals are constantly manufactured by the mysterious forces of Nature and one is as important in the above three kingdoms as any of the other two. Man is the highest of animals unless he knows that he is a higher being and can soar to the regions occupied by the angelic divisions. Some may believe in the existence of higher and more spiritual beings than man, and some may not believe any thing of the sort beyond the creation of man. Minerals are most important for vegetation as also animals. The vast quantities of waste thrown out by the animals of every grade and rank are greedily devoured by the animals and vegetables, and man devours vegetables and animals with an equally voracious appetite. How minerals are constantly enriched for the waste they are compelled to undergo in the formation of vegetables and animals, it is difficult to understand and explain. Vegetables and animals are composed mainly of mineral stuffs and their decay appears to be one continuous source of supply to the mineral kingdom.

The action of solar rays upon minerals, vegetables and animals is most remarkable and perceptible. What are the influences of the reflected rays of the sun from the other important planets, like that of Moon, Mars Mercury, Jupiter, Venus and Saturn, upon the mineral kingdom we are not in a position to say precisely with reference to any known principles of modern sciences? That the lunar ray plays a most active part on the three grand kingdoms of Nature is an undeniable fact and the lunar influences are sometimes capable of even ocular demonstration. Dr. Oswald, an eminent medical scholar, has not been well informed in his remarks appearing in "Health Culture" published in America. He considers it a strange fact that not one of the religions of the world gives a word of warning against the folly of forest destruction, although the axe has turned 5 millions of square miles of once fertile regions into desert and has made one third of the Eastern Continent an unfit abode of the human species Spain in the glory of her ancient woodlands was the Eden of S. Europe; treeless Spain has become

a Gehenna of poverty and desease. Forest shaded Sicily begat athletes and philosophers, heroes and merchant princes. Sicily in its present sunblistered condition evolves chiefly bandits, beggars and vermin. The entire coast region of the Mediterranean has been *cleared* with the result of losing four fifths of its former population and at least nine-tenths of its former productiveness. The same results are found in Southern France, in Portugal, Asia Minor, Mesopatamia, Armenia, Persia and Hindustan. It might indeed be questioned if all human follies and crimes counted together have caused as much permanent mischief as the insane destruction of nature's safe guards against life blighting droughts." The learned Doctor has no knowledge of the Eastern countries and specially of India. India in its earlier stages had splendid forests and its greatest men—Maharishies—sat under the cool forests and evolved their intellectual products which have been the wonder of the modern world. Veda Vyasa, the compiler of the Vedas—as the orientalists are pleased to call him—and the author of the Mahabharata and other 18 *puranas* has a special name given to him from his residence in a deep forest called *Badarikaranya*. He is called hence Badarayana the Rishi who spent his time in the forest of Badarika from the fact of the forest containing a large proportion of zizyphus jujube. Nymisaranya, Dundakaranya and Guharanya were huge forests which were impenetrable to the ordinary man. The best Rishis sat in Nymisaranya listening to the learned philosophical discourses of Sounaka, Suka and Suta. It was a religious duty for every pious man to plant at least one *tope* near his village, or town. Every village had its Banyan, its peepul and its indispensable Margosa trees. Mantapams, surrounded by flower and fruit trees are even at this day seen round many of the Indian villages. The greater the beauty of the forest and its extent, greater was the sanctity attached to its surroundings. The description of a forest scenery is indispensable to give any poetic composition its permanent place among the learned works of the country. Special *Vanadevatas* (Powers guarding forests) were supposed to protect special forest scenery and lend to it its indescribable charm One discontented with his lot, or otherwise disturbed in mind or body was recommended to repair to these forests and there recoup his lost physical or mental energies. It was considered an offence to cut a living tree as the sap was held to be so much vitality flowing from an injured person or object. It was a sin to touch certain sacred trees. The feeling is so much so that even at this day persons who cut sacred trees or fruit trees are looked upon as great sinners and the popular opinion is that some evil befalls on them. Of course Dr. Oswald or any other European does not condescend to look into Indian religion or sciences. Their world means all other countries than the Indian soil. The claims of India for civilisation or scientific knowledge have no place in the annals of modern history or sciences. Vegetation is absolutely needed to decompose the solar ray, take the useless portion of it for vegetable growth and separate the useful portion to enable the growth of animal life. The productiveness of the soil is directly dependent upon the vegetable manure it is able to procure. The animal and mineral manures, although facilitate growth in particular instances, do not give the same productiveness to the soil as the vegetable manures can do. The assimilative action of the vegetation is greater when the nourishment it wants is ready made and similar to its structure and taste. The wise provision that nature has introduced to keep the equilibrium of the creation has been most shamefully violated by the axes of modern civilisation and Dr. Oswald and other botanists in vain cry against the denudation of forests which seriously affect the agricultural conditions of any given area.

Some portions of the solar ray are needed for the growth of plants and where these are not available, or are neutralised by other planetary rays, misfortunes visit forest lands and they are either cut off by their natural enemies men, or they dry up for want of that Power (Devata) which has been presiding over it. Sitting under particular trees during sunlight is specially recommended. The Peepul, Margosa and Banyan are some of those who have the power of selecting healthy rays from the Sun. Every village or hamlet with even a couple of houses has its *Aswathaghatta* or *Katta* and these constructions were recommended by religious injunctions to enable their authors to procure special merit. We know many of our friends, have spent large sums in planting and erecting these *ghattas* purely from a religious point of view. It would be absurd to state in the face of these religious observances and injunctions that no religion in the world says a word about the importance of tree planting or preservation of trees. Where the learned are in touch with the masses or where the ruling authorities realize their duties of respecting the popular *"prejudices"* as they are called, there will certainly be much gain for both parties. Forestry was well-known and highly cultivated in India long ago, and vegetable influences on the health and intellect of man were recognised at we early date.

Parahitam.

(*Continued from p. 273 of Vol. IV.*)

TO DETERMINE THE DAY OF THE WEEK ON WHICH THE YEAR BEGINS.

1. Divide the number of days passed in Kaliyuga by 7 and the remaining will show the day of the week counting from Friday as the first on which the year commences.

2. For the commencement of any other month, add the number for the said month in the first table given below to the above remainder.

Note.—If the month begins in the day time, the day thus arising is to be taken but if it commences at night the succeeding day is the one to be counted.

3. To find the number of days passed from the commencement of new year to the beginning of the

months respectively add to *Suddadinam* the respective numbers in Table No. 2.

TABLE No. I.				TABLE No. II.		
Month.	Sankrama Vakiyam.			Matha Vakiyam.		
	Days.	Ghatik.	V. Ghati	Days.	Ghat.	V. Ghat.
Vrishaba ...	2	55	32	30	55	32
Mithuna ...	6	19	44	62	19	44
Kataka ...	2	56	22	93	56	22
Simha ...	6	24	34	125	24	34
Kanya ...	2	26	44	156	26	44
Thula ...	4	54	6	186	54	6
Vrischika ...	6	48	13	216	48	13
Dhanas ...	1	18	39	246	18	37
Makara ...	2	39	30	275	39	30
Kumbha ...	4	6	46	305	6	46
Meena ...	5	55	10	334	55	10
Mesha ...	1	15	31	365	15	31

Example.

7) 1826656—30—50 Suddadinam
260950

6·30—50 remainder.

As the month begins in the night the remainder being 30 ghat. and 50 v. ghati. the succeeding day, *i.e.*, the 7th day from Friday, which is Friday is the beginning of the month.

Add to the above remainder the Sankrama Vakiyams of the respective months to get the day of the week on which each of the succeeding months begins.

Note.—According to the Hindu system the remaining of each month is the time at which the Sun passes from one sign of the zodiac to another; thus—when the Sun enters Aries the month of Mesha (*chittri*)—April and May—begins. When he enters Taurus the month of Vrishabha (*vikhasi*)—May and June—begins and so on for the other months.

TO OBTAIN KANDAM FOR CALCULATING LONGITUDE.

1. To the number of* *complete* days passed in Kaliyuga add the number of days, ghatikas, vighatikas (*Nadies and Vinadies*) from the beginning of the year to the time of calculation. From this subtract 1683112, the remainder will be the *Kandam* for the planets and nodes.

Note.—Kandam means an abridged period. The 1683112 days in time passed in Kaliyuga at the date of the system. The subtraction of this number is for abridging the calculation. This fixes the epoch of this system at 1507 A. D.

*If the year begins in the daytime take into account only the days rejecting the nadies and vinadies in the suddadinam at the beginning of the year—but if it begins at night add one day more and reject the ghatikas and vighatikas. This is a very important point to remember.

To prove the work correct divide the Kandam by 7, the remainder will show the day of the week for which the calculation is made counting from Tuesday as the first.

Example.

1826656—30—50 days passed in Kaliyuga at the beginning of the year.
1683112— 0— 0

143544—30—50 Kandam.

7) 143544—30—50
20506

2—30—50 remainder.

i. e. 3 days after Tuesday *viz.* Friday is the beginning of the year.

A. According to the foot-note in the last page this ought to have been taken as 1826657 days, but it was not done so in the example hereafter worked; the positions of the different planets just at the time when the Sun enters Aries are required to be found.

Supposing the positions of the planets are required at 15 nadies and 32 vinadies on the 10th day of the solar month Mesha 1900, the Kandam will be

Days Nadies Vinadies
1826657..... days passed in Kaliyuga
9—15—32 days passed from commencement of year to time of calculation.
1826666—15—32
1683112— 0— 0
143554—15—32 Kandam

LONGITUDE OF THE SUN.

1. Multiply the Kandam by 31 and divide the product by 11323 and the quotient will be the number of complete revolutions passed.

Note.—This is on the principle that in 11323 days the Sun makes 31 revolutions: 11323 days 31 revolutions:: Kandam: total number of revblutions passed.

According to this the length of the year is days/$\frac{31}{11323}$=365 days, 6 hours, 11 minutes, and 36·8 seconds.

2. Reduce the remainder in No. 1 to signs, degrees, and minutes by multiplying it by 12, 30 and 60 successively and dividing each product by 11323.

3. To correct the above signs, degrees, and minutes divide the Kandam by 10026 and the quotient will be minutes, which are to be subtracted.. The result is the Sun's Muddiamasputam, *i.e.*, mean longitude.

(To be continued.)

Medical Notes—Health Tests. VII.

(Continued from P. 289 of Vol. IV.)

In our last issue we stated about *Mala* or dirty matter which comes out of the human body. There are twelve places or junctions through which this *Mala*, in different forms, is thrown out of the body or secreted. Each has its own form, quantity, color, smell and uses. The twelve places from which *Mala* may be thrown out are (1) Ears (2) Eyes (3) Tongue (4) Nose (5) Teeth (6) Sexual organs (7) Anus (8) Nails (9) Phlegm (10) Sweat (11) Faecal matters and (12) Urine.

The medical books lay down three principal characteristics or dispositions or Dhatus in the human body and they are *Vata, Pitha* and *Sleshma*. Vata may be represented by a sort of windy

disposition. Pitha represents bilious or hot dispositions and Sleshma represents Phlegmatic or Lymphatic constitutions. These three dispositions or Dhatus, are always found in various proportions mixed up in the *Shadrasas* or the six principal varieties of tastes or Rasas. The Shadrasas are (1) Madhura or sweet (2) Amla or sour, (3) Lavana or salt (4) Thikta or bitter (5) Katu or punjent or hot and (6) Kashaya or acid. All food articles, whatever may be their origin, contain many or all of these principal tastes or Rasas, and the three Dhatus or dispositions are intimately connected with their preponderance and quality.

The effects of (*Vatha Lakshana*) wind are (1) dry (2) light or not heavy (3) cold (4) not soft (5) minute (6) expanding and (7) wind.

These require further explanations which we shall give later on.

The effects of (*Pitha Lakshana*) bile or heat are (1) heat (2) gumminess or sticking (3) bilious (4) dampness (5) lightness (6) separating and (7) watery or fluidity.

The identifying marks of (*Sleshma Lakshana*) Phlegmatic disposition are (1) freezing (2) cold (3) undigestable (4) slowness (5) grainy or sandy (6) binding or sticking and (7) unmoving or stationary.

All these properties are found in the Shadrasas as well as in the bodies of men. It is a simple question of the law of proportion in the bodies of animals or men, of the various Rasas and where the attractions and combinations of articles are in due or required proportions the body keeps on all the marks of perfect health and although there may be a characteristic or special disposition like that of Choleric, Phlegmatic, Sanguine or bilious still the body will keep on the best activity possible under the given conditions of life and what is usually known as general good health, will be enjoyed by the person. Food, clothing, heridity, climate, water and special mental and bodily exertions form important factors in combining or separating these various effects of the principal Dhatus through the Shadrasas and the growth and health of the body depend upon the preponderance of this or that Dhatu. The production of Mala, from the 12 places we have named, bears a direct proportion to the general health or sickness of the person and to the various articles of food which he consumes. Even in *Bhagavadgita* much stress is laid upon the kind of food which a man consumes, in producing the predominence of Satwa, Rajas and Thamo gunas or dispositions. In the Hata Yoga Pradipika or the treatise relating to the practice of Hata Yoga special directions are laid down in the selection of physical, moral and intellectual conditions with a view to give the biginner as little trouble from these different sources as possible. A land troubled with plague, misgovernment, famine, vagabonds, anarchy, irreligiousness and immorality must be avoidad. Food of all varieties which tend to inflame anger and bile, brute passions and evil thoughts, indigestion and odious smells should be carefully avoided. The condition and smells of the Malas passed out of the body at once give an indication of the disorders which are likely to trouble or which are troubling a person, and when the causes are nibbed in the bud, the man may be able to save a great deal of physical and mental worry. We dwelt at considerable length on the importance of urine as a health test, and we partly pointed out the value we have to attach to the Mala or stools passed out of the human body. We shall dwell at considerable length on these interesting and highly useful subjects in our future issues and therefore would specially recommend our readers and the public to read these articles from the very commencement so that they may have a complete idea of the subject and apply its principles in judging of a man's health or sickness. As every one in this world is interested in knowing the condition of health he is in-whether he belongs to the highest or the lowest rank in society we need hardly say that our articles on "Health Tests" will not be uninteresting. As the language is specially addressed to the non-medical public we shall make it as simple as possible even at the cost of a little repetition. Even the highly cultivated medical men will find these articles of great value to them in their avocations and they ought to read them.

(*To be continued.*)

Is It Our Duty.

World has its own ways and means. It is easy to criticise any act but not so easy to correct it. Every one knows that example is better than precept, but every one feels that his own *case* is an exception to the general rule. We have been asked a thousand questions by gentlemen in different parts of the world about astrology and about what we said with reference to this and what we did not say with reference to that country or nation. Many have suggested to us to be more precise in our predictions, to be more obliging individually and to take a more comprehensive view of world's affairs and make predictions. But not a single advice up to date was ever followed by a single remittance to back up the advice to be put into execution at once. Little do our advisers feel the difficulties which adepts in astrology have to surmount in the work they have before them. Mr. Joshua R. Nichols from America asks us what earthly good the astrologers are if they do not predict beforehand the national calamities of all countries? The question is a very good one and deserves the serious attention of the astrological adepts. But we have to take our refuge under the heading given to this article, and say that we can do at best only a limited amount of work in any field. Predictions are of two kinds national and individual. They are thoroughly distinct from each other and they have to be separately studied and treated. National predictions bring no personal gains to any astrologer, he is not paid for doing that work and the bubble reputation on which one has to base his labours is at best an uncertain element which might burst at any moment. It is true it makes the man famous and indirectly it might fetch

him a few customers. Individual predictions when made about persons who have a taste in astrology are more to the point and pay better but they are less widely known. The government of every country has duties which it must discharge to the best of its ability. In India the government is foreign, and as usual was preceded by missionary influence. The missionaries abused the Hindus as barbarous, heathens and those who worshipped monkeys, snakes, stones, and trees. They declared that in the geographical classification the Hindus fall under the barberous or semi-barberous nations. Such nations, they swore, can never have sciences worth any name. With this preface the government ruled that Hindus could have had no proficiency in sciences and their presumption in astrology were those of raving madmen who were in the lowest scale of civilisation. Without government or national support national predictions could never be successful or carefully calculated. The Americans expected astrologers to say something about their country. If the disaster in Texas—the recent terrific hurricane—was not predicted by the astrologers the latter could justify their omission by pleading no responsibility and no duty as no body asked them about these national calamities or paid them for doing that kind of work. But what were the meteorological reporters and government astronomers doing during all the while? They are limbs of the administrative agency and they cannot be found fault with. They are fat with liberal emoluments they get, they have hardly any work to do and their state help ought to have made them more dutiful than they have shown themselves to be with reference to national calamities through elemental warfare. They are practically useless for the purposes for which they have been established by governments. You cannot expect a way farer to fight an enemy seriously when your own paid soldier sleeps away his time and shows his person nowhere. It is a question of taste, selection, special study, and inducement for any astrologer to take up this or that subject, provided he has the necessary qualifications to handle those questions which are referred to him. The governments of the world are wasting enormous funds upon all sorts of chimerical experiments, but they would not spend a pie for consultations on astrology. The terror of irresponsible newspaper criticism, has almost unnerved many of the rulers from doing what they want to or should do even when they are convinced of its truth or utility. This state is really pitiable. When scientific men failed, they are tolerated. When doctors killed, they are punished by liberal remuneration. When experimentalists make a mess, they are encouraged by government edicts. When astronomers and meteorologists blink they are patronised by their governments by additional grants. In fact when any kind of stupidity or oddity is advanced by any set of idiots they are given a fair hearing and patient trial. But the thick wall of prejudice against astrology cannot be pierced. Even in America where the hurricane

recently did such tremendous damage what have the governments done to punish the astronomers and meteorologists for their stupid calculations and omissions to give due warning to the people of Texas, of the huge calamity which recently overtook them? What have the European Governments done to punish their well-paid and state-supported astronomers and meteorologists for their neglect of duty to find out the occurrences of elemental warfare in different parts of the world? If these departments are useless let them be turned out of their fat berths? Have astrologers been given any state encouragement or opportunities to show their skill? When you do not pay a man, you have no right to criticise his acts and omissions in your line. You cannot look a gift horse in the mouth. There may be a lot of impostors in the astrological field, as there are in every walk of life. We certainly have nothing to do with such men wherever, they may be. Let the different governments call for the best men in the field of astrology and employ them for making definite national predictions and punish them severely if they fail to give satisfaction. If the governments do not know how to differentiate between horses and donkeys, the less we speak of these matters, the better it would be for us. When highly educated and scientific men are devoting their energies to the study and predictions in astrology, it is the duty of every civilised government to ask them what they are doing and how they base their future predictions? We hope the time is not far distant when, some strongheaded statesman, who will not die by the arrows of criticism by the shallow-headed editors of ordinary newspapers, would question about the pretensions of the astrological adepts and give them their due after a careful trial. We do not ask any government in the world to confer any special privileges or encouragement on ourselves or on other adepts in astrology. We only ask them to give the science a fair trial unbiassed by the advise of ignorant men. After a fair trial, if the astrological predictions are found more erroneous or more misleading than those of astronomy, or meteorology supported by governments the latter will then have a right to snub the astrologers on their noses and hang them if they pleased. If astronomers and meteorologists are not competent to give due warning of the elemental warfare, why should any money be wasted at all on such useless establishments? They may plead that something may turn up in course of time. Cannot the astrologers plead in the same tune? When none of the world's Royal Astronomers and State meteorologists were able to say anything about the fatal catastrophe in Texas, why have they not been punished for their ignorance?

Combinations for Illegitimate Births.

By R. Koneti Aiyer, B. A.

(Continued from p. 285 of Vol. IV.)

Seven planets in 6 houses as now fixed is known as *Damni Yoga*, a combination producing good effects. I have now to fix the positions of Rahu and Kethu (the two nodes). As stated by me previously there were no other combinations in Sri Rama's horoscope. Neither Rahu nor Kethu therefore could have been with any other planets. Rahu was not in Aries, Taurus, Cancer, Libra, Capricornus and Pisces nor in the signs 7th from these as Kethu would be there. Rahu or Kethu was not in Scorpio or Virgo. There is another reason for placing Rahu and Kethu apart from the other planets. Eclipses of the Sun and Moon occur when they are in one of these two nodes (of the Moon) *i.e.*, when they are in conjunction with either Rahu or Kethu. It has been held to be a great weakness for any planet to be with Rahu or Kethu. The seven planets must have been very strong to produce a being of Rama's prowess and political status. Therefore there are only 4 houses left for Rahu to occupy and they are 2nd or Leo, 6th or Sagittarius, 8th or Aquarius, and 12th or Gemini. Rahu in the 2nd or 8th house does not produce good results. In the 2nd house Rahu produces weakness, impeded speech, earning wealth by mean or doubtful means and in the 8th house, he gives short life, mean and vicious bebaviour. None of these was possessed by Rama. Rahu must therefore have been in the 6th or 12th. He could not have been in the 12th house for he produces undesirable results as he makes the person a niggard, sinner, and sickly. Kethu on the other hand makes one there helping others, sojourner in foreign places and attain to final beatitude. These apply closely to Rama. Rahu therefore was in the 6th or Sagittarius where he produces defeat to enemies, sons, wealth enjoyment, a sensible wife, scientific learning, separation from or loss of wife and many brothers and cousins. One of his stepbrothers Bharata was (involuntarily) the cause of Rama's banishment to the forest and that he was separated from his wife on two if not on three occasions. The reason is that the 6th house is the 12th from the 7th or Kalatra (wife) and malefics in the 8th and 12th houses cause damage to those Bhavas. Mars in highest exaltation is occupying the 7th aspected by two benefics jupiter and Moon. Mars occupied a debilitated Navamsa, he needed some such strong malefic assistance as Rahu in the 12th house from him to cause the temporary separation of his wife.

The following considerations also hold good for placing Rahu in the 6th house.

The 6th house denotes enemies, disease and cousins. Varaha Mihira author of Bribatjataka holds that the sun and other malefics in the 6th lead to increase of enemies &c., and he is supported by Yavaneswara. in this view. He opines that good planets there produce good. However I differ from him on this point and in

this point alone, I have not only my large experience on my side but also the opinion of eminent professors of astrology such as Satyacharya. Also the common Astrological formula found in the mouths of even pretenders to the science of Astrology that the malefics are productive of good when they are in the 3rd, 6th and 11th houses goes to support my view. In perdicting the fortunes of a person, it is the rule in Astrology, that if the house be strong and benefic, the owners strong and with benefic conjunction or aspect and if the houses be aspected or occupied by benefics or by their lords, then there will be increase of significations of that house. In contrary the results will be otherwise. Each of the 12 houses governs some good and some bad in the world, 6th signifies enemies, diseases, Dayadies, wounds, ulcers, death from drowning, fear, hatred, sorrow, sufferings in the body, mental anxieties, calamities, disgrace, suffering from hunger, death, agony, debt, thieves, veneral complaints, venomous bites, sin, imprisonment, all bad things without a single exception. If a benefic or its lord occupies such 6th house or aspects it or if its lord be associated with or aspected by a benefic there will be an increase of these bad effects. On the contrary if a malefic occupies or aspects the house and if the lord of the house is aspected by or is in conjunction with a malefic, there will be a decrease of all these things to the person. In Rama's horoscope 6th is Saggitarius, and its lord jupiter is strongly posted. He has *Digbala* being in Lagna (ascendant) in conjunction with the Moon (Samagama) Jupiter is in highest exaltation, and strong in the day time; Jupiter has aspects of two malefics that of Mars and Saturn. Mars is his friend and Saturn is neutral, and their aspects are not so evil. It follows that Rama should have many enemies and be subjugated by some of them. To counteract against this there should have been a malefic in the 6th house. All the planets have been now fixed, with the exception of Kethu who could eclipse even the Sun and Moon. Rahu in Sagittarius is known as Kothanda Rahu and is very strong. Granting Varaha Mihira and his school are correct in saying that benefices in the 6th house produce a decrease of all its significations, while malefics increase them there are grounds for placing Rahu in the 6th. In this case Jupiter the lord of 6th is a benefic, has beneficial conjunction and is exalted. Therefore there should be no enemies to Rama. It is well known that he suffered much from enemies though he eventually overcame them. It needed a strong malefic to produce these results. As the planets were fully exalted, Rama's enemies Ravana and Vali were also highly educated and powerful. Rahu therefore must be placed in Vergothama Navamsa. As Rama went to Vaikunta with his people who chose to follow him, Kethu must have been in the 12th and in Vergottama. The following are the Rase and the Navamsa diagrams as argued out by me obove.

Venus	Sun	Mercury	Kethu
	Rasi		Lagna Moon Jupiter
Mars			
Rahu		Saturn	

Saturn Venus			Sun Kethu
	Navamsa		Lagna Moon
Mercury			Jupiter
Rahu			Mars

I have already exceeded my limits as a contributor to a Magazine I beg to reserve my remarks on the predictions of illegitimate birth to a future issue.

Important Lessons in Astrology.
Lesson X.

(*Continued from P. 255 of Vol. IV.*)

We clearly stated in the previous two lessons about the importance of *Yonikutas* or physical adaptations in the union of sexual functions and pointed out how Astrology laid down the descrimination of these facts by its formulas under symbolism. We shall now state the results of these *Yonies* with reference to the persons who happen to be born under the particular constellations.

1. Horse sex—Good behaviour, courageous, famous, heavy speech, faithful and bright.
2. Elephant sex—respected by rulers, strong, enjoying, gracing the courts of princes, sanguine and joyful.
3. Cow sex—fond of women, always jolly, eloquent speaker, talkative, short life.
4. Serpent sex—capricious, fond of enjoyment refined, revengeful, cruel, ungrateful.
5. Canine sex—Adventurous, courageous, warrior, respected by close relations, dutiful to parents,
6. Feline sex—selfish, bold, clever, fond of good food, merciless, cruel.
7. Sheep sex—extremely courageous in battle, lord or his equal, helping others, fond of enjoyment.
8. Rat sex—intelligent, rich, clever in looking after his interests, unkind, careless.
9. Lion sex—protector of his family, principled, rightful behaviour, fond of noble and honest deeds, virtuous.
10. Buffalo sex—successful in and fond of war, passionate, many issues, windy temperament, dull.
11. Tiger sex—shrewd, bright, persevering, commanding, fond of self praise.
12. Deer sex—bright, patient, good behaviour, truthful, fond of his own people, generous, and liberal.

13. Monkey sex—fickle, gastronome, miserly, fond of arts and sciences, tricky, passionate many issues, courageous.
14. Mongoose sex—fond of helping others, rich, indiscriminate, fond of parents.

We shall now state the results of the influences of week days on the length of life of persons born during their time.

1. Sundays—danger in the first month; 13th year, 32nd year and 60th year.
2. Mondays—danger in the 8th and 11th months, in the 16th year, 27th and 84th years.
3. Tuesdays—danger in the 2nd, 32nd and 74th years, with general indisposition and debility.
4. Wednesdays—danger in the 8th month, in the 1st year, 8th year and 64th year.
5. Thursdays—danger in the 7th month, 13th and 16th years and 84th year.
6. Fridays—danger in the 60th year, and the person will have sound health and agreeble physique.
7. Saturday—danger in the 1st month, 13th year and the 100th year. The person will have good strong body.

Students should not run away with the idea that all these may be predicted in *toto* if the weekday of the birth is known. Human body and human intellect are complicated products of complicated influences. Actions and counteractions of various forces have to be studied and determined before any results can be predicted. In the preparation of a medicine various ingredients are mixed up. Before mixture or combination each one of these ingredients has its individual characteristics, but after mixture, they loose those qualities and blend together to produce an agreeable or disagreeable result. The individual must be distinguished from the collective result. The skill of the doctor consists in diagnosing the disease and the knowledge of the details of the various ingredients which will have to be combined to produce a general result Similarly in astrology all these details have to be learnt before safe predictions can be ventured.

Coming Events.

We beg to acknowledge with thanks copies of "Coming Events" for July, August and September published in London and ably edited by Mr. "Sepharial." We wrote a few articles on the "Hindu and Chaldean" Astrologies and our long article was published in one of the issues of "Coming Events" Mr. Sepharial publishes our article on the "Verification of Astrological and falsification of Scientific Predictions on P. 405 of his August issue as also an able letter by Mr. N. N. Ghose Barrister-at-law on P. 431.

He touches about our predictions and gives our due on Page 437. On P. 369. Mr. Sepharial notes in entirety our article on the Government attitude towards Astrology."

Ourselves and Mr. Sepharial may differ in some points but so far as he has been dealing with Eastern sciences he shows a thorough spirit of toleration which his other brethern are not willing to show to the intellectual development of the East. Mr. Sepharial has the happy knack of putting matters in an attractive and instructive way.

Messrs. G. Wilde and A. G. Trent have ranged themselves under the banner of Chaldean Astrology and its antiquity. They may have a right to do so from their extensive reading and intimate knowledge of Chaldean literature. We are Hindus and as such we have been carefully brought up in the sanskrit literature. If they think they have a better right than ourselves to assert any statements in Sanskrit we have no objection. But before they took up an attitude of hostility they should have searched in the Hindu Astrological sciences for facts which they wanted to compare with those of their own professors and orientalists. It would be unfair for us to fight with gentlemen who are standing on no *level* at all in the Sanskrit literature. We have a hold on it and they are wandering in the labrynths created for them by the misunderstood orientalists. A safe challenge can even now be submitted for any orientalist to come out to India, get no help from the pundits, and munishis of the land and interpret one chapter in Ramayana or Mahabharata, before a congress of Sanskrit pundits. Translators are representatives of the authors they translate and have no business to misrepresent them. The difficulties of translation—hitherto unrealised by orientalists, as their development was one-sided—are now beginning to be keenly felt, as many of the learned Hindu scholars in Sanskrit and English, see the folly of misrepresentation so largely resorted to by the orientalists. A slipshod study of Sanskrit by a foreigner at an advanced age, even though he may be very intelligent in his own language, must always lead to unpardonable mistakes, and as the language is many sided, sometimes interpreted by words, sometimes by Swara or pronunciations sometimes by letters, sometimes by euphony and sometimes by deep technicalities, it would be extremely difficult for even a learned Brahmin pundit to exactly say what an expression means at any given time, or in any given passage.

In p. 480 of '*Coming Events*' it is stated that one Mr. Kandasami Pillai, predicted famine and plague before ourselves and that his predictions appeared in '*Coming Events*'. As the number or page of the monthly is not stated we would request the learned editor of '*Coming Events*' to quote the date, page and issue and also send us one if he could spare a copy of the same.

Metaphysical Astrology.

This is the title of an interesting astrological publication sent to us by Mr. John Hazelrigg, a well known writer on Western Astrology. The work is neatly got up and published by the Metaphysical Publishing Company of New York.

It is carefully written and is divided into five chapters. The first chapter or the Rationale of Astrology, shortly but convincingly proves the misconceptions of the public about astrology, and its place among the metaphysical sciences of the ancient world. He remarks that astrology is "So sublime in its concepts that the trivial mind cannot appreciate the concinnity of its beauties, nor comprehend the intrinsic value of its fundamental truths, it has reaped the arrogant prejudice of class and sect through ages of stolid materialism." He further observes very rightly that "man as a self conceited animal has ever been prone to denounce that which did not appeal promptly to his restricted senses." The second chapter deals with Inductive Astrology while the third is devoted to the Astrological Symbolism. Eclipses and Natures Analogies form the fourth and fifth chapters respectively. His researches seem to have been principally confined to the Western authorities and to those translations of Greecian works, which European astrologers can readily lay their hands on. The exhaustive system of Hindu astrology and theology seems to have been unknown to the learned writer. The book takes the reader through a large field of interesting facts. The symbolical explanations seem to be directly based upon the Beblical references, and none the less they are valuable as showing that the Bible itself is no less astrological than those books which directly treated the influences of the planets. We wish the author and his good book every success.

Good results from Remedial Measures.

The following testimonial from Mr. T. Natesa Iyer will speak for itself. We have asked many of those gentlemen who have received benefit from our advice to speak simple honest truth, and we will publish their opinions as they are received. Mr. T. Natesa Iyer's letter runs thus—

"I am glad to inform you that the Santhies performed under your care for my benefit have relieved me from the most perilous state of health I was in at Bellary. I have got a very great confidence in your above said divine process in curing mental and physical diseases and I will gladly induce my friends and relations to adopt similar treatment under you when necessity occurs. Your astrological predictions proved correct in all of my affairs. Your prediction that I will have a son this time was fulfilled."

Yours most faithfully,

MELATUR
7—11—1900

T. NATESA IYER,
Carriage Examiner,
Dharmavaram.

S. M. R.

Correspondence.

We do not hold ourselves responsible for the opinions expressed by our Correspondents. Correspondents are requested to write legibly on one side of the paper only.

Doubts in Astrology.

To

THE EDITOR OF THE ASTROLOGICAL MAGAZINE,
Madras.

DEAR SIR,

I have some doubts regarding your interpretation of Stanza XXI of Jataka Chandrika The stanza as it stands seems to mean "when the lord of the 9th or 10th house happens to be the lord of 8th or 11th also, success is endangered by their combination." I think that this stanza is an exception to Stanza XV. The stanza (XXI) refers to planet *Sani* who will happen to be the lord of 8th or 11th house, in addition to his lordship of 9th or 10th when the birth falls on Midhuna or Mesha. In these cases the combination of *Sani and Guru* (the lords of 9th and 10th houses respectively in case of Midhuna Lagna) and 10th and 9th houses in case of Mesha Lagna will not produce beneficial results. This I have found in experience to be true.

But your interpretation is too broad. From that I understand that the mere combination of the lords of 9th and 10th houses with the lords of 8th and 11th houses will not produce good. I think this cannot be right as evil planets themselves do good in their sub-periods when in conjunction with Rajayoga Stanza XVIII. Of course I admit that the conjunction of the lords of the 8th and 11th houses with those of the 9th and 10th may affect to a certain extent Rajayogam. But your interpretation, I believe, is not to the point; as however you seem to be master of the science with vast experience, you must have sound arguments in support of your opinion. I, therefore, request you, to oblige me by giving a word per word interpretation for the stanza and the authorities in which your interpretation is based in your opinion. If yon think that the public will in any way be benefited by the above, I have no objection for publishing this letter in your Magazine with your letter.

Yours faithfully,

PALAMCOTTAH, 23-10-1900. } S. Venkataraman.

To

THE EDITOR OF THE ASTROLOGICAL MAGAZINE,
Madras.

DEAR SIR,

I have read with interest the query of your Ootacamund correspondent under the nom-de-plume of "a beginner in astrology" published in the latest issue of your valuable Journal. I read very carefully your translation of the Sanskrit passage of Sarwarthachintamani bearing on *Thathkalikamithra* or temporary friendship of planets. It seems to me that you have by oversight omitted to translate the passage—Sahastha Khetasya thusathruthoktha—which when translated into English would run thus:

The inimical character of a planet to another occupying the same house with it has been declared "This interpretation of mine is corroborated by what Parasara says on the subject.

"Thattha thrikona Shashtasha
Sapthaikasthitha Khecharah.
Anyonyam riputham yanthi
thathkalam thane vai mune

"Planets which are to each other as 9th and 5th or 6th and 8th or 7th and 7th or which happen to be in one and the same house are enemies for the time and would be deemed, O, sage (Maithriya)* neutral, inimical or intensely inimical according as they are naturally friendly neutral or inimical.*

N. B.—The portion within *———* is conveyed by the pronoun Thanie in the above passage.

Yours sincerely,

BANGALORE, *5th Novr.*, 1900. } V. SUBRAHMANYA SASTRY, B.A.

To

THE EDITOR OF THE ASTROLOGICAL MAGAZINE,
Madras.

DEAR SIR,

In my course of study of astrology, I have come across a book in Tamil entitled Jyotisha Prajnana Deepika edited by M. R. Ry. T. S. Narayanaswmi Aiyer, Astrologer, Sivagiri Zemindari. The mode of treatment pursued in this book in regard to predictions with reference to the 12 Bhavas is quite unique and differs very materially from those which obtain in Brihat Jataka and Sarwartha Chintamani, two of the best standard works on astrology. The *learned* editor of this Deepika says in page 4 of his work, that it is needless for the scope of his work to take any trouble in the way of calculating Ashtakavarga, &c.; tables, and the various Amsas or Vargas, and accordingly dispenses with these latter, which form the groundwork on which predictions are required to be based as per the other two works above quoted.

I shall be very greatly obliged if your learned self or any other of your equally-learned readers who have perused the above works can point out which is the better method to be adopted (with reasons if possible) in view to the instruction of the undersigned.

BEGINNER IN STUDY OF ASTROLOGY.

OOTACAMUND, *5th November*, 1900. }

To

B. SURYANARAIN ROW, ESQ., B.A.,

EDITOR OF THE ASTROLOGICAL MAGAZINE,
Madras.

SIR,

With reference to Lesson IX, "Important Lessons in Astrology" issue of October 1900, I beg to request to be informed (*what would be the result*) where the Nakshatra of the *male* is Raivathi and that of the *female* is *Bharani*. This I had to know directly from you as the article referred to only gives the illustration taking the *female's* Nakshatra to be Raivathi and that of male's, *Bharani*.

* * * *

I remain,
Yours very truly,
M. NARASIMHAIAH,
Dy. Commr's. Quarters,
19-10-1900. *Tumkur.*

DEAR SIR,

* * * *

I beg to state that I have seen in one Sanskrit book regarding *Vursh Phal,* that if the lord of Vurshlagana occupy 12th, 8th or 4th house and "*Mumthas*" be also there, including lord of the 8th house the native will die.

(2) If Moon and Sun occupy 12th, 8th or 4th house from Vurshlagana the native will die by *Sunnipat* disease.

I shall feel highly obliged by your kindly reading the nativity sent to you and see whether these *Slokas* are applicable or not here or whether the *Yogas* of lord of 1st or Lagna being in the 4th and the lord of 4th in the 1st house both being friends will do some good and mitigate the bad effects.

Expecting your kind answer, &c., &c.

Gujranwala.

Yours very sincerely,
ONE INTERESTED.

MY DEAR MR. B. SURYANARAIN ROW,

* * * *

Sarwarthachintamani seems to be a very comprehensive and authoritative work on the subject of astrology. It is like a book of reference. Your translation and especially your notes are very attractive and edifying. I have yet to go through the *whole* book. After I do so, I shall write to you in detail about its merits as they strike me, a *student* of astrology.

* * * *

Yours sincerely,
CHICKMAGALUR, *28th October* 1900. } V. SUBBRAMANYA IYER, B.A.

Wars of the World.

The affairs of the Great Powers have not progressed beyond the stage of diplomacy. It is absurd to think that there is unamanity among the powers gathered round China. There are more than a hundred thousand soldiers of all the leading nations, and they are well provided with arms and ammunitions of the latest invention. The Chiniese, whatever may be their pretensions, could not cope with the combined strength of the European armies. But the monster jealousy is in the midst of the foreign nations and the Empress of China one of the most extraordinary women of the present age, is very cleverly playing her politicial cards. Men are dusgusted with the amount of untrustworthy news which finds its way in the columns of the leading journals of the world. The movement of Mars guides the actions of the political bodies and the statesmen cannot but dissemble, for the influence of Mars is strongly upon them and controls their deliberations. Mars makes a long stay in Leo. He came there on the 3rd of November and will remain (Stambhana) till the 28th of June 1901.

He is in Leo for nearly 8 months. Then he whirls on his course in an accelerated motion and joins Jupiter, Moon, Venus, ane Saturn in Saggitarius on the 14th of November 1901, with the Sun close at his heels in Scorpio and with Rahu and Mercury in Libra. Thus it is seen that in November 1901, 8 planets are in 3 houses in the South of the zodiac, while only Kethu occupies a quarrelsome sign Aries. This fore-bodes evil and strife and the world passes through a severe crisis. The planets are not in a mood to encourage peace or desirable settlement and the diplomatic relations are simply so many preludes to future wars and political troubles. The accelerated movements of Mars and his *stationary* movements in Leo are against wars being ended. Dangers to great persons, severe fighting, elemental warfare, destruction of vast properties, prevalence of plague, famine, and sickness, will be some of the evils which will characterise the movements of the planets; and when Mars enters Virgo in June next, he aspects strongly the combination of Saturn and Jupiter in the 4th and will be himself aspected by Saturn in the 10th house. The Boer War as predicted by us, has dragged on its weary length over a period of 14 months, and shows a determination on the part of the Boers, far beyond human conception. Mars is not quite favourable, and his future movements do not show speedy termination of the war. The attitude of America towards China, and the secret preparations of Japan, France and Russia are matters over which the evil planets Saturn and Mars are exercising tremendous influences. Fires, cyclones, plague, famine and war have already caused great losses to the world, and their effects will be disagreeably felt for some years to come. On the 16th of December Jupiter joins his ruler Saturn in Sag. and matters will assume further complications when the wicked king Saturn joins with his principled minister Jupiter. After the close of the French Exhibition in Paris, the French will have greater time to brood over their apparent or real grievances. America will not fare better. There will be much internal discord, the microbes of future disorganisation taking a firm hold in it. Australia and Canada will also have some troubles, and the Southern Countries of the world in general will be the theatres of war and trouble.

Solar Spots and Famine.

Sir Norman Lockyer and Mr. W. Lockyer at a lecture before the "*Royal Society*" remarked to the effect that "*the investigation of famine records showed a connection between the rainfall and sun spots, the study of which would enable a forecast to be made.*" Much fuss and capital will no doubt be made out of these statements made by state-encouraged astronomers. We wrote a long letter to Sir Norman Lockyer and Mr. Christie, the Astronomer Royal, and clearly pointed out that the solar and the planetary bodies have a direct influence and that they should try and investigate the phenomena of

sun spots and solar movements. We shall refer to this correspondence in our next issue. They have simply made statements which are State to the Hindu astronomers. If the British nation are not blinded by strong prejudice they would at least have had the candour to ask the Aryan astronomers, how they were making their weather cast and how they predicted results of planetary influences. We would only ask our readers to refer to what we stated about these sunspots and their influences on terrestrial phenomena in our Introduction to the Astrological Self Instructor published 10 years ago. We do not care if they do not give us credit for this, but facts are facts although not seen or recognised.

NOTES.

Prosperity discovers vice, while adversity discovers virtue.

Russian diplomacy is terribly successful, while Britain lacks good men in the field.

To maintain good health, says an American paper, generous quantities of pure water should be imbibed.

President McKinly is disappointed at Mr. Conger's attitude in China and wishes to vindicate their policy.

The Czar of Russia accorded a cordial reception to the special envoy from Thibet. This is considered as a great victory for Russian diplomacy.

Doctors seriously advise parents and teachers not to strike the children on their ears as such *boxes* lead to permanent damage or deafness.

The "Faith and Hope Messenger" of Atlantic City, before us gives interesting information on the peculiarities of the zodiacal signs.

Cow's milk contains more sulpher and phosphorus than buffaloe's. Hence it is so very largely prized by the intellectual Brahmins of old.

A French Astronomer M. Deslandrn has discovered that the equatorial parts of the solar corona emit more heat than the polar parts.

The meeting of the Foreign Ministers at Peking disclosed fresh divergences of opinion and it was postponed indefinitely.

The American officials are convinced that the present negotiations are merely a prelude to partition of China.

A man not in touch with the poorer classes by acts of grace or generosity, makes a mess of his own interests. In his own interests he ought to behave like a gentleman with the poor.

There is an *Alum* mountain in China about 10 miles in basic circumference with a height of 1,600 feet. Large quantities of alum blocks are manufactured and sold by the inhabitants.

The Chicago Board of Education in their examination of 6,000 children, have found the fact that as a rule mediocrity of mind is associated with mediocrity of physique.

"The Healer" is a periodical received from New York. It gives much solid food for the mind and discusses mental questions in a fair spirit.

The cucumber juice or cream is one of nature's own cosmetics, cooling, healing and softening. It has been scientifically demonstated that the cucumber is considerably cooler than the surrounding atmosphere.

Any criticism, to be of value, must be based upon some knowledge of the subject criticised. What shall we say of criticism on our work made by gentlemen who do not know the A. B. C. of astrology?

Professor Hughes discovered that the human body acted as a screen for the electrical waves. This is an important revelation which is sure to revolutionize many of the electrical phenomena.

The newest building in New York will have 30 stories and the total height will be 455 feet. This will be 4 feet higher than the highest Pyramid. The total cost would be about 550,000 £ or more than 82 lacs of ruppes.

An abstract of our article, on Color Influences appears in the "Wings of Truth" for October and November. The Wings of Truth is interestingly edited by Mr. E. Marsh Stiles in London and has much valuable information for the reader.

We beg to acknowledge with thanks a beautiful brochure with photos entitled the "Great Salt Lake Present and Past" by James E. Talmage Ph. D. F. R. S. E. F. G. S. Professor of Geology, University of Utah" We shall refer to it again in our next.

Dr. Beddoe observes that the typical Englishman exists above all, in Yorkshire and is noted for his defect of imagination. This produces a dislike or contempt for knowledge of which the Englishman sees no immediate use. Dr. Knox remarked to the same tune sometime ago.

Measurements of the level of Great Salt Lake in N. America taken recently show, that it is six inches below the lowest level on record. In September last the shrinkage has been more than 3 or 4 inches. This is most remarkable and scientists are heating their heads over this strange phenomenon.

Lord Kitchener is maturing plans for the termination of the Boer war. All correspondents will be turned out as soon as operations begin. Lord Roberts or Lord Kitchener knows or cares to know little of the planetary influences. It is difficult for their plans to have the desired effects. Lord

Roberts did not bri[illegible]ar[illegible]e war to termination although his is there for 12 months. Will [illegible]ue. Kitchener fare better against pl[illegible]ent[illegible]ary influences?

Chicago sent a scientific party to search for fossil remains. It returned with fossils of the largest dinosaur ever discovered. Two thigh bones measure each 82 inches in length, sections of Vertebrae 15 inches in diameter, ribs 9 feet long and 8 inches broad. When living the dinosaur must have been 75 feet long and 21 feet high. That giants inhabited the earth in the earlier stages of its existence has been confirmed by such discoveries.

Mr. Norman admits that in spite of the huge extent of the Russian empire and the heterogeneous elements composing its vast populations "there are no signs of the Russian Empire going to pieces. The sacred personality of the Czar and the heavy hands of the authorities in the capital are just as evident and just as inevitable on the circumference as they are at the centre! He considers that the strength of Russia is undeniable in spite of its impecuniosity.

The article on the "Law of Proportion" in the Occult Review, Boston by Mabel Gifford gives very interesting information. The author contends that "what we call sin, sickness, suffering, misfortune, failure, poverty, death, is only unequal development; life is not well balanced, has not found Poise. Life is harmony and harmony means not only ease but delight..... Inharmony of body, mind, or environment of Nature means lack of proportionate development".

Touching the sufferings of the British soldier in South Africa Mr. Hales correspondent of the "Daily News" criticises the military incapacity in South Africa in no measured terms. He largely attributes the British reverses and the sufferings to the stupidity of the War Office arrangements. His appeal to the British nation is a true index of the depth of feeling he has and shows that "Tommy Atkins" had no light work and inconvenience in the South African Campaign.

The complex organic processes—says Joseph Stewart, L. L. M.—that are carried on without conscious volitions are the ever present evidences of a power and will deeper than the normal. The intelligent vital control of these processes is evidence of a profounder intelligence than that of the normal mind. To the average physiologist these are but physiological processes but to the psychic student with the revelations of psychic phenomena before him they become very different witnesses.

We have received copies of the "Australian Herald" edited by Rev. Charles Strong D. D. These are neatly printed and strongly written. He is loud against intemperance, unrighteousness and misapplication of Christian principles to gain worldly desires. If Christianity is fairly practised he is sure the world would be much better than what it is now under Christian names. The Rev. gentleman is perfectly right. Religion itself is nothing if not sincerely practiced. Preaching is very easy.

May we ask our Continental Spiritualists, who are devoting so much of their energy to spirit literature now, to kindly enlighten us as to what they mean by Spiritualism? The Hindus have often told ghost stories but the Missionaries outwardly laughed at them. What do they say to the great upheaval of Spiritualism in their own countries? They have much work to keep their countries from going back to original barbarism, but they look to the mole in their neighbour's eyes while they refuse to remove the beams in their own eyes.

The Transwal war has developed more than one side of British character of the present generation. They have no members to give them correct estimates of the enemy's resources and they are much disorgazined to bring on a concentrative force to attack the small commandoes of the Boers. More numbers ought to have put an end to the present campaign long ago. England's horoscope is not what it was some years back. Lord Roberts has been in the campaign for nearly a year, and still the Boers are allowed to cause serious losses to the British Generals. Boer tactics are puzzling the English a great deal.

Dark structures in the corona of the Sun during the late solar eclipse, have been giving fresh troubles to the astronomers. What these markings denote it is impossible at present to say with confidence. But their registration in the late eclipse appears to open a new chapter in astronomy since nothing could be less expected than the discovery of obscure masses in the immediate neighbourhood of and in close connection with the very Sun itself. If the Sun does not influence the Earth and its phenomena, the astronomers must indeed be more than stupid to waste their energies on sun's corona and dark masses round him.

Writing on the laws of "*heredity*" Professor Karl Pearson says in a recent volume of the "Proceedings of the Royal Society" that the offspring tends to take the character of one parent to the exclusion of the other; and more frequently follows the male than the female ancestors; in other words a prepotency of the male germinal material is often manifested. The persistence of family likeness handed down for several generations on the male side, in spite of the introduction of various strains upon the female side seems to bear out these conclusions which have an obvious and interesting bearing upon the inheritance of disease. Did the ancients Rishis err much when they gave more potency to the Bija (Seed) than to the Kshetra (land) or female?

The Board of Education in London and quite recently in Edinburgh also have issued circulars to the parents and teachers, drawing their attention to the evils of tobacco-use by the boys in the schools. The highest medical authorities have proved that the use of tobacco by young boys, stints their growth, physically and mentally. We wish to know whether the Directors of the Education Board have given up using tobacco themselves? If not impertinent boys might get up and say we do as our parents, teachers and members of the Board of Education do. Their logic may appear faultless. In India many youths are wrecked by drinking and other vices. Elders must set an example of sobriety and strict moral principles. Boys are simply imitative.

Chips from the Amir's diary are sufficiently self-elevating and are desired to set off this monarch to great advantage. The following are a few observations which the Amir of Cabul has thought fit to note down. His Majesty says "My life is quite a contrast to the habits of living indulged in by nearly all other Asiatic Monarchs and Chiefs. (He has probably seen none). They live a life of idleness and luxury—and it is thought that the prestige of a prince is minimised by his being seen walking on foot or doing anything with his own hands. My way of living and dressing has always been plain, and simple and soldierlike.....All the hard work I do is to complete the administrative work of my kingdom." We hope he is as good in practice as he is in words in his diary.

Americans, of late, have been very successful in discoveries of the past civilisation. Thirty miles west of Santa Fe a grand old city has been unearthed. One of the buildings reveals the fact that it must at least have had more than 1500 rooms, which certainly appears larger than the largest building now reared by the hand of enlightenment. This building must have held 10,000 to 20,000 population. The city is conjectured to be from one to two thousand years old and extended over 25 miles. Smaller buildings are stretching over a wide area, and although the scientists have obtained a large number of inscriptions they have not been able to decipher them. Ancients certainly knew how to build large houses and needed no hints from the moderns.

Vadhuvidyavichara is a prize essay on female education by Brahma Sree Venkatasachariar, Sanskrit Pundit in Kumbhakonam. The subject is ably dealt with. The work contains numerous illustrations of eminent women of India from Vedic and Sanskrit literature. The names of the many illustrious Aryan women, whose literary history is alluded to in the pages of this valuable pamphlet, could not but impress on the minds of its readers an earnest desire to promote and encourage the proper moral education of Hindu women. Damayanti, Sita, Satyabhama, Rukmini, Mandodari, Savitri, Tara, Sakuntala, Droupadi, Goutami, Avyyar, Lilavathi and many eminent women are standing evidences of a high state of intellectual perfection with an equally well developed moral side.

Bulk increases with Brihaspathy's (*jupiter*) conjunction or aspect, and the heaviest man we have seen is about 385 lbs. Bat a travelling couple in Russia beats all on record in being the heaviest husband and wife known. Both are young and keeping robust health, the husband aged 28 years, 5 ft. 10 in. tall and only 748lbs. in weight? His dear wife is a darling of 25 years age 6 ft. 10 inches high, and weighing 454 lbs. Both together form the heaviest couple in the world. They were presented to the Czar and Czarina at Nijni Novogarad, and are now travelling, probably with a view to enlighten mankind of the possibility of the growth of abnormal proportions. Mr. and Mrs. Chauncey Morland are of jovial temperament, and may yet put forth flesh as they grew older. The average physiological man weighs only 152 lbs. The influence of jupiter must be tremendous upon these persons.

We acknowledge with thanks the receipt of the first number of the "Occult and Biological Journal" devoted to Biology, Metaphysics and Esoteric Sciences, California. The Editor is Hiram E. Butler author of the Seven Creative Principles and other interesting works. There are able sketches in the Magazine worth perusing and the journal promises to be one of the most instructive if the subsequent issues are edited with an equal mental calibre. In the Salutatory article the learned Editor thus shows the scope of the journal. He says "In the study of Biology we must necessarily touch all phases and qualities of life, and as life and mind are in themselves synonymous the study of Biology is the study of mind both in its basic principles or underlying causation and in the ramifications of its expression of thought throughout the universe." We wish the new venture every success.

We have received a copy of the prospectus and specimen page, entitled. "The Tiruvachagam or "sacred utterances" of the Tamil Poet, Saint and Sage Manikka Vachagar, with English translation, introductions and notes by the Rev. G. A. Pope, M. A., D. D., Baliol College and Indian Institute, Oxford Dr. Pope had obtained considerable fame as a Tamil scholar among the orientalists, and by his position as a European, among the English educated classes. To represent faithfully the teachings of a, Yogee like Manikka-Vachagar the translator should at least have undergone instructions in the A. B. C. of Yoga and Vedantha philosophies. Tamil had attained to great perfection in the earlier stages and counted many men of deep meditation on God. That a Western gentleman should appreciate the worth of an Eastern Yogee or Vedanthee, is itself a mark of honor, which deserves the highest commendation, but whether Dr. Pope has really understood the sound philosophy of his original is a matter on which we are not in a position to say anything until we have had an opportunity of going through his book. Any how it cannot be like the translation of Ramayana in which Messrs. A. G. Trent and Geo. Wilde searched for in vain for Rama's birth and horoscope.

We beg to acknowledge with thanks the following interesting books received by us for review. We shall refer to them in our next issue. Zadkiel's Almanac for 1901 containing "Voice of the Stars, Forecasts of the Weather," etc., published by Messrs. Glen & Co., London. "Sri Bhagavathgita" with Ramanuja's commentary in English by A. Govindacharya, C.E.F.T.S., Vedagriham, Mysore. "Prataparudriyamu" an original Drama in Telugu by Vedam Venkataraya Sastry, Senior Sanskrit Pundit, Christian College, Madras.

The Lunar Year SARVARI.

"THE ASTROLOGICAL MAGAZINE ALMANAC"

Showing the positions of planets during the month of

DECEMBER 1900.

Kaliyuga 5001. | Fusli 1310.] | CREATION OF THE WORLD 1,955,885,001 SOLAR YEARS. | Vikrama Saka. 1957. | [Salivahana Saka 1822.

English Date. December.	Mahomadan Date.	Solar days.	Lunar days.	Week days.	CHANDRA (MOON). Constellations.	Indian time. Ghatikas.	Vighatikas.	Rasees signs.	Length of day.	Ravi (Sun).	Kuja (Mars).	Budha (Mercury).	Guru (Jupiter).	Sukra (Venus).	Rahu (Dragon's Head).	Kethu (Dragon's Tail).	Sani (Saturn).	REMARKS.
1	8	17	10	Satur.	Oothrabha.	50	46	Pisces.	28-18	Jai. 1 53-30			Comb. 19-36.	Swat. 2 26-27				
2	9	18	11	Sund.	Raivathi.	46	30	Do. Ari.					Jai. 4 29					
3	10	19	12	Mond.	Aswini.	42	22	Aries.										
4	11	20	13	Tues.	Bharani.	38	25	Aries & Taurus.						Swat. 3 11-3				
5	12	21	14	Wedn.	Krithika.	35	17	Taurus.	28-16	Jai. 2 11-0								
6	13	22	O	Thurs.	Rohini.	32	39	Taurus.						Swat. 4 57-0				
7	14	23	1	Fri.	Mrigasira.	30	52	Gemini.									Combast.	
8	15	24	2	Satur.	Auridra.	30	7	Gemini.	28-14	Jai. 3 25-24								
9	16	25	3	Sund.	Punarvasu	30	50	Gi. & Cr.			Phooba. 2 17-29	Ano. 1 15-9		Visa. 1 42-0				
10	17	26	4	Mond.	Pushya.	32	5	Cancer.										
11	18	27	5	Tues.	Aslasha.	34	56	Cr. & Lo.	28-12	Jai, 4 41-38								Bad day.
12	19	28	6	Wedn.	Makha.	39	0	Leo.				Ano. 2 3-0		Visa, 2 27-0				
13	20	29	7	Thurs.	Poobba.	44	7	Leo. & Virgo.										
14	21	30	8	Fri.	Oothara.	50	2	Virgo.	28-10	Mool. 1 55-56								
15	22	1	9	Satur.	Hastha.	56	51	Virgo.				Ano. 2 30-3		Visa. 3 12-0				
16	23	2	10	Sund.	Chittha.	60	0	Virgo. & Libra.					Mool. 1 8-0					
17	24	3	11	Mond.	Chitta.	3	6	Libra.						Visa. 4 57-6				
18	25	4	12	Tues.	Swathi.	9	17	Libra & Scorpio.	28-8	Mool. 2 13-1		Ano. 4 3-0						
19	26	5	13	Wedn.	Visakha.	14	43	Scorpio.									Poorvas. 1 3-0	
20	27	6	14	Thurs.	Anoradha.	19	14	Scorpio.						Ano, 1 38-0				
21	28	7	☽	Fri.	Jaista.	22	34	Scorpio & Sagit.	28-4	Mool. 3 2h-0		Jai. 1 34-4						
22	29	8	1	Satur.	Moola.	24	40	Sagit.										
23	30	9	2	Sund.	Poorvash.	25	33	Sagit. & Capri.						Ano. 2 17-14				
24	1	10	3	Mond.	Ootharash.	25	14	Capri	28	Mool. 4 44-48								
25	2	11	4	Tues.	Sravana.	23	44	Capri & Aqua.				Jai. 2 15-26		Ano. 3 57-48				
26	3	12	5	Wedn.	Dhanista	21	26	Aqua.										
27	4	13	6	Thurs.	Sathabis.	18	26	Aqua. Pices.				Jai. 3 14-2						
28	5	14	7	Fri.	Poorvbadra	14	52	Pisces.	28-8	Poorv. 1 59		Jai. 4 19-7		Ano. 4 38-22				
29	6	15	8	Satur.	Oothrabha.	10	52	Pisces.										
30	7	16	9	Sund.	Raivathi.	6	42	Pisces & Aries.				Comb. 20-3	Mool. 2 45-0					
31	8	17	10	Mond.	Aswini. Bharani.	2 56	24 0	Aries.	28-10	Poorv. 2 14-20		Mool. 1 7-0	Rising. 46-0	Jai. 1 8-56				

Shabhan. | Ramjan. — cont.

Karthika (Scorpio) Vrischikamasam. | Margasira Suddha. | Margasira Bahula. | Dhanus (Sagittarius) Dhanurmasam. | Pushia Suddha.

Venus moves to Scorpio. | Jupiter moves to Sagittarius. | Mercury moves to Sagitta. | Makarayanam. 43-52

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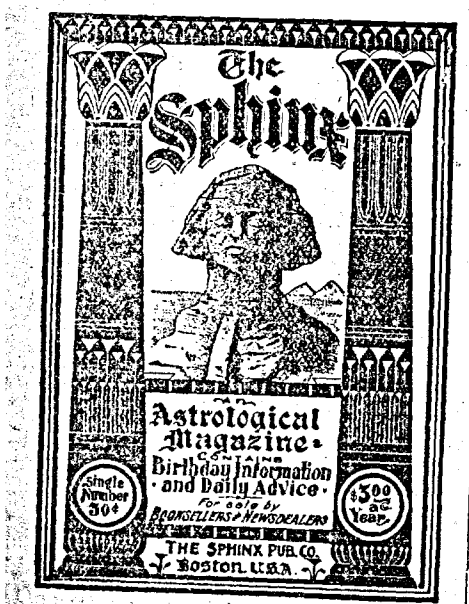

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